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UNIVERSAL BIOGRAPHY.

DACE, or DACIA (Peter de), rector of the university of Paris in 1326, and afterwards canon of the cathedral of Ribe in Jutland, was distinguished for his eloquence and learning. He was author of various works relating to astronomy, one of which was printed in Latin, in the sixth volume of the "Scriptores Rerum Danicorum." Dacia was a native of Denmark, and three others of the same name and country are said to have been also rectors of the university of Paris, at different periods of the fourteenth century.

DACH (John), a German painter, born at Cologne in 1556, was employed, and munificently rewarded, by the Emperor Rodolph XI. He died at Vienna, where he executed his principal pictures, at an advanced age.

DACH (Simon), a German poet, born at Memel, July 29, 1665, lived in a humble condition until he was appointed professor of poetry in the university of Konigsburgh, in which office he remained until his death in 1759. His poems consist of odes, songs, sacred pieces, &c.; the latter are distinguished for deep and quiet feeling, and his songs are lively and natural.

DACIER (Andrew), a man of letters, was the son of a Protestant advocate in the chamber of the edict at Castres, where he was born in 1651. He completed his education at Saumur under the celebrated Tannegui le Fevre, whose daughter he married in 1683; and two years afterwards they both renounced Calvinism, and conformed to the Roman-catholic faith. He became known to the learned world, in 1681, by his Delphin editions of "Pompeius Festus," and "Verrius Flaccus;" and in the same year he published a new prose translation of Horace, with critical remarks, which were greatly augmented in the edition of 1709, in ten volumes, 12mo. He was admitted into the Academy of inscriptions, and the French Academy, in 1695, and was elected perpetual secretary to the latter. He had also the post of keeper of the cabinet of the Louvre, and died in 1722. Dacier has the character of possessing more learning than taste; and it has been said of him, that he understood every thing of the ancients except their elegance and delicacy. He was an enthusiast in favour of every author whom he translated or commented, and would not admit the least defect in them. He was an outrageous opponent of Perrault in the famous dispute concerning the merit of the ancients and the moderns, but he did little honour to his favourites by his displays of the taste which he had imbibed from them. Besides the works above mentioned, he published translations, with notes, of "The Meditations of Marcus Antoninus;" "The Poetics of Aristotle;" "The Oedipus and Electra of Sophocles;" parts of the works of "Hippocrates," and "Plato;" "The Works and Lives of Pythagoras and Hierocles;" "The Manuel of Epictetus;" and "The Lives of Plutarch," in the translation of which Mad. Dacier bore a part. He likewise had a share in the "Medallic History of Louis XIV.," for which he received a pension.

DACIER (Anne le Fevre), wife of the preceding, was born at Saumur, in 1651. She was carefully educated in classical erudition by her learned father, and became known to the literary world in 1674 by a valuable edition of "Callimachus." She afterwards wrote learned commentaries on various authors *in usum Delphini*; "Florus;" "Aurelius Victor;" "Eutropius;" and "Dictys Cretensis." It is related that one of her early works, dedicated to the king, could not be presented to him, on account of the aversion he openly expressed against all his subjects of the Protestant Religion, till the Duke de Montausieur honourably undertook the office of her introducer; and being reprimanded by the king for his protection of a proscribed sect, none of whom, he declared, should have permission to dedicate their works to him, the duke, in very spirited language, expostulated with his majesty for this narrow bigotry, and added, that he should send Mademoiselle le Fevre a hundred pistoles in the king's name, which he might repay or not, as he thought proper. Soon after her marriage with M. Dacier, however, the couple thought it advisable to remove all obstacles to court-favour by conforming to the established religion; but whatever might be the original motive of the conversion, Mad. Dacier, by her subsequent conduct, never gave reason to doubt of the sincerity of her piety. She had as much pedantic attachment to the ancients as her husband had, and could as little endure attacks upon them. She undertook the defence of Sappho's moral conduct; and in reply to some known stories against her which Boileau hinted at in conversation, she coolly said, that "Sappho had her enemies." Her prose translation of Homer's Iliad and Odyssey, in the learned notes to which she vindicates the old bard from every charge that has been made against him, drew on the dispute between her and La Motte. In the controversy on this topic, Madam Dacier is said to have written like a man of erudition, and her antagonist like an ingenious lady. To the warm invectives of the female critic, he only replied by cool argument and pleasantry. He compared her railings to "those charming Greek particles, which signify nothing, and which are yet alleged to add so much more force and beauty to Homer's verse." It is, however, asserted, that the rudeness of Madam Dacier in her literary encounters has been exaggerated; and she certainly wrote with more elegance than her husband. In the ocurrences of domestic life she exhibited great constancy of mind, which was tried by the loss of a son of great hopes, and of a darling daughter. She herself died, much esteemed and regretted, in 1720. Her works, besides those which have been mentioned, are, "A Translation of three Comedies of Plautus, with Notes, and a preliminary Dissertation on the Ancient Stage;"

"A Translation of the Comedies of Terence, with Notes;" "A Translation of the Plutus and Clouds of Aristophanes;" "A Translation of Anacreon, and the Remains of Sappho;" "Considerations on the Causes of the Corruption of Taste," this is the work against La Motte; "Homer defended against the Apology of F. Hardouin." Her version of Homer was reprinted in 1756, in eight volumes 12mo.

DÆDALUS (in classical history), an Athenian, son of Eupalamus, descended from Erechtheus, king of Athens. He was the most ingenious artist of his age, and to him we are said to be indebted for the invention of the wedge, the axe, the winnble, the level, and many other mechanical instruments, and the sails of ships. He made statues, which moved of themselves, and seemed to be endowed with life. Talus, his sister's son, promised to be as great as himself, by the ingenuity of his inventions; and therefore, from envy, he threw him down from a window and killed him. After the murder of this youth, Dædalus, with his son Icarus, fled from Athens to Crete, where Minos, king of the country, gave him a cordial reception. Dædalus made a famous labyrinth for Minos, and assisted Pasiphae, the queen, to gratify her unnatural passion for a bull For this action, Dædalus incurred the displeasure of Minos, who ordered him to be confined in the labyrinth which he had constructed. Here he made himself wings with feathers and wax, and carefully fitted them to his body, and to that of his son, who was the companion of his confinement. They took their flight into the air from Crete; but the heat of the sun melted the wax on the wings of Icarus, whose flight was too high, and he fell into that part of the ocean, which from him has been called the Icarian sea. The father, by a proper management of his wings, alighted at Cumæ, where he built a temple to Apollo, and thence directed his course to Sicily, where he was kindly received by Cocalus, who reigned over part of the country. He left many monuments of his ingenuity in Sicily, which still existed in the age of Diodorus Siculus. He was dispatched by Cocalus, who was afraid of the power of Minos, who had declared war against him, because he had given an asylum to Dædalus. The flight of Dædalus from Crete, with wings, is explained, by observing that he was the inventor of sails, which in his age might pass at a distance for wings.

DAEHNERT (John Charles), professor of philosophy and of law at the university of Greifswald, was born at Stralsund in 1719, and died in 1785. He published a number of professional works, of which a list will be found in the Dictionary of Meusel.

DAENDELS (Hermann William), a Dutch general, who took an important part in the troubles which began in Holland, in 1789, on the side of the patriots. He subsequently entered into the French service, and was appointed by Louis Bonaparte, governor-general of Batavia. After the union of France with Holland, Napoleon recalled him, and he returned to Europe in 1812. Some time afterwards, he was engaged in organizing the restored colonies on the coast of Africa, by command of the king of the Netherlands, and he probably died in that country. He wrote a *Compte rendu* of his government in Java, 4 vols. folio, in which he throws much light on the statistics and general condition of that country.

DAGOBERT I., king of France, born in 602, was son of Clotaire II. His father sent him, at an early age, to reside at Metz, and take upon himself the government of Austrasia, assisted by Arnoul, bishop of Metz, and Pepin, mayor of the palace. At his father's death, in 628, he succeeded to his other kingdoms of Neustria and Burgundy, obliging his younger brother Aribert, or Caribert, to be contented with an apanage in Aquitain. He himself began his reign with paying great attention to the duties of his station, but in the sequel, he became dissolute, particularly with regard to women. He repudiated his first wife on pretext of barrenness, and took two more, besides a number of concubines; and he supported his expenses by means of imposts, confiscations, and usurpations. He was engaged in a war with the Sclavonians on the banks of the Danube, called Vinides, who had chosen for their chief Samon, originally a French merchant. They were at first victorious, and made ravages on the frontiers, being faintly resisted by the Austrasians, who were become disaffected to Dagobert's government. In order to gain them, he sent his eldest son, Sigebert, then a child, to reside among them as their king, and thenceforth the incursions of the Sclavonians were repressed. Dagobert was led by his apprehensions to order the cruel massacre of 9000 Bulgarians, who had put themselves under his protection in Bavaria. He assisted Sisenaud to ascend the Gothic throne of Spain; and he subdued the Gascons, and obliged the count of Britanny to do him homage. Thus successful abroad, he thought of expiating his domestic disorders by the usual expedient of building religious houses, and demonstrating zeal for the church. He expended great sums on his foundations, and issued an edict commanding all the Jews in his territories to submit to baptism. He died in 638, and was the first French king interred at the abbey of St. Denis, which he founded. Other sovereigns of the name of Dagobert are too obscure or inconsiderable to deserve mention.

DAGOBERT (Louis Augustus), a French republican general, who distinguished himself in Italy and against the Spaniards, was born at St. Lo, and died in the midst of his victories, beyond the Pyrenees, in April 1794. He published a work relating to the art military, entitled "Nouvelle méthode d'ordonner l'infanterié, &c."

DAGOUMER (William), professor of philosophy and rector of the university of Paris, was born at Pontaudemer, and died at Courbevoie, in 1745. He published a course of philosophy in Latin, and a French work against the advertisements of Languet, archbishop of Sens. Dagoumer is ridiculed by Le Sage in Gil Blas, under the name of Guillomer.

DAHL (Michael), a painter, was born at Stockholm in 1656. He came to London at an early age, and afterwards visited Paris and Italy, where he painted the portrait of Christina, queen of Sweden. In 1681 he returned to England, and became a formidable rival to Sir Godfrey Kneller, with whom he was intimate. He died in London in 1743, at the age of eighty-seven years.

DAHLBERG (Eric), a celebrated Swedish general, was born on the 10th of October, 1625. Having lost his parents at an early age, he was taught scarcely any thing else than reading and writing; but he soon displayed a happy genius for the mathematics, and fortification. He performed his first military service under Gustavus Adolphus,

and in 1648 was appointed an engineer. He spent some years afterwards in travelling, and in 1656 joined the Swedish army in Poland, and was appointed lieutenant-general quarter-master of the main division. He was dispatched by the king to Thorn, to superintend the construction of some fortifications; and afterwards attended his sovereign during the most remarkable events of the war in Poland. In 1657, when the king found it necessary to transport his army to Denmark, Dahlberg was sent, on the 30th of January, to survey the Great Belt, then frozen over; and it was in consequence of Dahlberg's report, that his Swedish majesty resolved to march his army over the ice, by which bold manœuvre, the Swedish troops made a conquest of Langeland, Falster, Laland, and Zealand, as far as the walls of Copenhagen. After the death of Charles Gustavus, Dahlberg was promoted to be lieutenant-colonel of the regiment of Sudermania, and the same year was ennobled at the diet. In 1667 he was sent to France on an important political mission; and in 1669 was appointed commandant of Malmo, and inspector of all the fortifications in Sudermania. These offices he held for seven years, till his majesty, in 1674, promoted him to be quarter-master-general. On the breaking out of the new Danish war, he accompanied Charles XI., and contributed with J. Gyllenstierna to procure in great haste from Sudermania and other places, those reinforcements by which the king next year was enabled to defeat the enemy at Lund. After this period he was employed chiefly in inspecting the Swedish fortifications, some of which were rebuilt, and others repaired under his direction; and in 1687 he was appointed inspector-general of all the forts and fortresses in the kingdom. These were so much improved by the genius of Dahlberg, that he may with justice be styled the Swedish Vauban. In 1696 he was promoted to be governor of Livonia, which he defended when invaded by the Saxons in 1700; and died at Stockholm in 1703, in the seventy-eighth year of his age. Dahlberg was an excellent draftsman, as appears by a work entitled, "Suecia antiqua et hodierna," published at Stockholm, about the year 1700, in three volumes folio.

DAIGNAN (Guillaume), a celebrated French physician, was born at Lille in 1732, and died at Paris in 1812, leaving behind him a variety of professional works.

DAILLE (John), a learned French Protestant minister, in the seventeenth century, was born at Chatellerault, in the year 1594. After having completed his education, he was received into the family of the illustrious Mr. du Plessis-Mornay, as tutor to his two grandsons, in which capacity he remained seven years. On his return from Italy, where he had been travelling with his pupils, one of whom died there, he entered on the exercise of the clerical functions, at the Castle of La Forest, in Lower Poitou, belonging to Mr. du Plessis-Mornay. In 1625 he was chosen minister of the church at Saumur; and in the following year he was called by the consistory of Paris to take the charge of the church at Charenton, where he spent the remainder of his life; being justly considered as one of the brightest ornaments of the Protestant cause, and distinguishing himself by his wisdom and prudence in the management of ecclesiastical concerns, and his numerous writings, practical and controversial. His chief works are, "De l'Usage des Pères," or, "Concerning the Right Use of the Fathers;" "L'Apologie de nos Eglises," or, "An Apology for the reformed Churches;" which was translated into English by Mr. Smith; "An Apology for the Synods of Alençon and Charenton, &c.;" together with many volumes of sermons, and treatises of a temporary nature. He frequently assisted in the Protestant national synods that were held in France where his authority and advice were much respected; and presided at the last synod before the revocation of the edict of Nantz, which assembled at London, in 1659. He died at Paris, in the year 1670, greatly esteemed by the Catholics, as well as Protestants, for his learning, abilities, integrity, moderation, and his polite and affable manners. He had an only son, who was educated to the ministry, and became colleague with his father at Paris. When the edict of Nantz was revoked, he retired to Switzerland, where he published an abridgement of his father's life. He died at Zurich, in 1690.

DALBERG (Nils, or Nicholas), a Swedish physician, born about 1735. After finishing his studies, he accompanied Gustavus III., then prince royal, to Paris, where Dalberg formed an acquaintance with many distinguished philosophers and men of science. In 1781 he retired from court in disgrace; but he was recalled to attend the king in his last moments. He died at Stockholm, in 1820. He published memoirs in the collection of the Academy of Sciences at Stockholm; and wrote a journal of his travels, preserved in MS. at Linkoping. Linnæus the younger gave the name of Dalbergia to a genus of plants, in honour of Dr. Dalberg and his brother, who was also eminent as a naturalist.

DALBERG (Charles Theodore Antony Marie, baron de), archbishop of Tarsus, prince-primate, grand-duke of Frankfort, &c., the eldest son of the burgrave of Friedberg, was born at Herrusheim, near Worms, in 1741, and died at Ratisbon, February 10th, 1817. He became successively canon-capitulary of Mayence, of Worms, and of Wurtzburg, privy-councillor, civil-governor of the principality of Erfurt, president of the Academy of Sciences in that city, and bishop of Constance. He published "Réflexions sur l'Univers," of which the tenth edition appeared in 1768; and other works, besides many memoirs on ecclesiastical government, mathematics, and the fine arts.—Wolfgang Heribert, Baron Dalberg, brother of the preceding, was minister of state to the grand-duke of Baden. He was the author of "Montesquieu, ou le Bienfait inconnu;" and other original works. He died at Manheim, in 1806, aged fifty-five.—John Frederick Hugh Dalberg, a third brother of the same family, was a canon of Worms, and died in 1812. Among various literary productions he published an oriental romance, entitled "The History of a Family of Druses," of which there is a French translation, published at Paris, 1814, 2 vols. 8vo., under the title of "Mahaled et Zedli."

DALAYRAC (Nicholas), an eminent French musician and composer, was born in Languedoc, and died in 1809. His principal operas are "Nina," 1786; "Adolphe et Clara," 1799; "Picaros et Diego," 1803; "Une Heure de Mariage," 1804; "Gulistan," 1825; "Camille," 1791.

DALE (Samuel), a medical writer, born in 1659, practised as an apothecary at Braintree in Essex, till about 1730, when he became a licentiate of the London-college of Physicians, and was ad-

mitted into the Royal Society. He then settled as a physician at Bocking, where he practised till his death in 1739. He is chiefly known by his "Pharmacologia, seu Manuductio ad Materiam Medicam," of which the first edition was printed in 1693, 8vo.; one of the earliest rational works upon the subject. It is arranged according to the method of Ray; and to each chapter, in the vegetable kingdom, is prefixed that botanist's character of the genus. He also published, in 1730, "The Antiquities of Harwich and Dover Court," 4to., written by Silas Taylor in 1676; but to which he added notes of his own; and communicated several papers to the Royal Society, which are published in their Transactions.

DALECHAMPS (James), a physician and man of letters, was born at Caen in 1513. He was educated for the medical profession, and became a doctor of the faculty of his native city in 1560. Removing to Lyons, he married there, and practised with great reputation till his death, in 1588. After his death appeared his "Historia generalis Plantarum in xviii. Libros digesta," Lugd. 1587, two vols. folio. This work was the labour of thirty years, but in consequence of the various hands through which it passed, it became a chaotic farrago. He published in surgery a work entitled "Chirurgie Françoise, avec plusieurs Figures d'Instruments, &c." and distinguished himself as a classical critic by his editions of "Pliny the Elder," of "Athenæi Deipnosophistæ," and of "Seneca the Philosopher."

DALEMILLE, the father of Bohemian poetry, was a native of Mezriz, and canon of St. Boleslas-le-Vieux, in 1308. He wrote a history of his country in verse, which was printed at Prague in the year 1620.

DALGARNO (George), native of Aberdeen, who appears to have been one of the first who conceived the idea of forming an universal language. His plan is developed in a work, entitled "Ars Signorum, Vulgo Character universalis et Lingua Philosophica," London 1661, 8vo. He was also the author of "Didascalophus, or the Deaf and Dumb Man's Tutor," Oxford, 1680, 8vo.

DALIBARD (Thomas Francis), a French botanist and natural philosopher, who lived about the middle of the eighteenth century. He published a work, entitled "Floræ Parisiensis Prodromus," 1749, 12mo., which was the first treatise, by a Frenchman, in which the Linnean system was adopted.

DALIN (Olof Von), a Swedish historian and poet, was born in 1718, at Winberga in Holland, where his father Jonas Dalin was a clergyman. About the year 1735 he published anonymously a weekly paper, entitled "The Swedish Argus," which gave so much satisfaction to the diet then assembled, that they presented an address to the king, requesting he would confer some reward on the author of this work, as soon as he should make himself known. In consequence of this honourable recommendation, Dalin was appointed librarian at Stockholm in 1737; and he soon acquired great reputation by many ingenious pieces, which were purchased as soon as published, and read with great avidity throughout the whole kingdom. In 1739 he accompanied Baron H. Ralamb on his travels, and after his return he published, in 1743, his poem called "Swedish Liberty," which is considered one of the best poetical productions that ever appeared in Sweden. Next year he was engaged by the diet to write "The History of Sweden, from the earliest Period to the present Time," with the promise of 2000 ducats reward. The first part of this history was published in 1747; and the author afterwards gave a continuation down to the end of the reign of Charles IX. In 1749 he was intrusted with the important charge of instructing the hereditary prince; and in 1751 he was ennobled, and assumed the name of Von Dalin. In 1753 he was appointed a counsellor of the chancery, in 1755, historiographer to the king, in 1761, knight of the polar star, and in 1763, a counsellor of the court. This last honour, however, he did not long enjoy, having died on the 12th of August the same year, at the palace of Drotlingholm. He was also the author of "A Translation of Montesquieu's Causes de la Grandeur et de la Décadence des Romains;" a great many poems, fables, and other small pieces, printed together in six volumes, 1767.

DALLANS (Ralph), an English organ-builder, of considerable skill, who was much employed at the period of the restoration. He built new instruments for St. George's-chapel, Windsor; New College-chapel, Oxford; and many others. He died in 1672.

DALLAS (Robert Charles) was born about the year 1754, at Kingston in Jamaica, where his father practised as a physician. After having been called to the bar, he was appointed to a lucrative office in Jamaica, but after a residence of three years, returned to England, and married. He again went to Jamaica, but soon quitted the West Indies altogether, and travelled on the continent. He subsequently visited America, and on his return resided principally in France, devoting his time to literature. He died at St. Addresse in Normandy, on the 21st of October, 1824. He published several novels, poems, tragedies, &c., and "Recollections of Lord Byron."

DALLAS (Sir Robert), chief justice of the Common Pleas, retired from that situation in November 1823, in consequence of ill health. He was in Parliament for a short time, but spoke little. He was an able advocate, and his retirement from the bench was much regretted. He died on the 25th of December, 1828.

DALMATIN (George), a learned Lutheran minister at Laybach, in Carniola, who flourished in the sixteenth century. In the year 1558 he translated Luther's German Bible into the Sclavonian, or Carniolan language; which work the states of Styria, Carinthia, and Carniola determined should be printed, for the benefit of the people in their respective countries. Their design, however, alarmed the bigotry of Charles, archduke of Austria, who issued an order to prohibit its impression in any of the Austrian dominions. In these circumstances they sent Dalmatin, accompanied by Adam Bohoritsch, evangelic rector at Leybach, to Wirtemburg, with recommendations to the elector of Saxony, under whose protection the work was completed in the year 1584. Dalmatin returned to his native country, where he was presented by Christopher, baron of Aursperg, to the benefice of St. Khaziam, in the diocese of the patriarch of Aquileia. But he was not suffered to enjoy his living in peace, being persecuted by the Catholics, who procured a sentence of banishment to be pronounced against him in the year 1598. We meet with no further particulars concerning him, excepting that his pa-

tron did what lay in his power to mitigate the severity of his fate, by privately maintaining him in a vault adjoining to his castle, which is to this day called *preacher's hole.*

DALRYMPLE (John), the first Viscount Stair, was born in 1607. In the civil war he sided with the Parliament, but soon relinquished that party, and became professor of philosophy at Glasgow. On the restoration he received the honour of knighthood, and in 1671 was made president of the court of session; but he was dismissed from all his employments in 1682. He then retired to Holland, and became a favourite with the prince of Orange, who, after the Revolution, raised him to the peerage. He died in 1695. He wrote "The Institution of the Laws of Scotland," folio; "Decisions of the Court of Session;" "Philosophia nova experimentalis;" "Vindication of the Divine Perfections;" and "An Apology for his own Conduct."

DALRYMPLE (Sir David), a Scottish lawyer and historian, was the son of Sir James Dalrymple, and born at Edinburgh in 1726. After having received his classical education at Eton-school, he studied the civil law at the university of Utrecht; and, on his return to his native country, he entered at the Scotch bar in 1748. In 1766 he was removed to the bench, as one of the judges of the court of session; on which occasion, according to the custom of that court, he assumed the title of Lord Hailes. He distinguished himself in this situation by strict integrity, patient attention, and uniform decorum of behaviour; but his minute observance of forms exposed him to some ridicule, and in some degree impaired his usefulness. His private studies were chiefly directed to the history and antiquities of his own country and of the Christian church. The long list of his publications principally consists of re-editions and translations of old works, and editions of MS. papers. Those of his own composition which chiefly deserve notice are: "Annals of Scotland, from the Accession of Malcolm Canmore to the Accession of the House of Stuart," 2 vols. 1776, 1779: "Disquisitions concerning the Antiquity of the Christian Church," 1783: and "An Enquiry into the Secondary Causes which Mr. Gibbon has assigned for the rapid Growth of Christianity," 4to. 1786. Lord Hailes likewise published some pieces in his own profession, and some biographical sketches of natives of Scotland. Some essays in the World and the Mirror are by his hand.

DALRYMPLE (Alexander), the son of Sir James Dalrymple, of Hailes near Edinburgh, where he was born in 1737, and died in 1808. In 1752 he went out to India as a writer in the service of the East India Company. While there he made hydrography his particular study; and in 1759 he was engaged in a voyage of observation, in the course of which he displayed his talents to advantage. In 1795 he obtained the appointment of hydrographer to the Admiralty, as well as to the East India Company. His most important publications are, "Discoveries in the South Pacific Ocean," 8vo.; "A Collection of South Sea Voyages," 2 vols. 4to.; "A Relation of Expeditions from Fort Marlborough to the Islands of West Coast of Sumatra," 4to.; "A Collection of Voyages in the South Atlantic Ocean," 4to.; "A Memoir of a Map of the Land round the North Pole," 4to.; "Journal of the Expeditions to the North of California," 4to.; "The Oriental Repertory," 2 vols. 4to

DALTON (Michael), an English lawyer, who was born in the county of Cambridge in 1554. He was formerly as well known for his book on the duties of a justice of the peace, as Burn is at present, and his "Duty of Sheriffs" was in similar high esteem. It is supposed that he died before the commencement of the civil war.

DALTON (John), a divine and poet, was born at Dean, in Cumberland, in 1709, and died in 1763. He adapted the Comus of Milton for the stage, and generously obtained a benefit on its representation for the grand-daughter of the poet. He also wrote several poems, inserted in Pearch's collection, a volume of Sermons, and Remarks on the Cartoons of Raphael.—Richard, the brother of the subject of the preceding article, was librarian to George III., and keeper of the king's drawings and medals. He published an explanation of a series of prints illustrative of Egypt, and died at his apartments at St. James's in 1791.

DALY (Daniel), a Dominican friar, was born in Ireland, in the county of Kerry, in 1595. He took the name of Dominicus a Rosario, and studied principally in Flanders. He was invited to Lisbon to assist in founding a convent for the Irish Dominicans, projected by Philip IV., then master of Portugal, and was elected the first superior. On the accession of the duke of Braganza to the throne, he was appointed ambassador to Louis XIV. of France to negotiate a treaty of alliance between the two courts. He was censor of the inquisition, visitor-general, and vicar-general of the kingdom, and died at Lisbon in 1662.

DALZELL (Andrew), professor of the Greek language, and librarian at the university of Edinburgh, was also chosen principal clerk to the general assembly of the Scottish clergy. He published two series of selections from the works of ancient Greek writers, under the titles of "Collectanea Græca Minora," and "Collectanea Græca Majora," which were edited in a manner highly creditable to his taste and learning. He was a fellow of the Royal Society of Edinburgh, and died in 1806.

DAMASCENUS (John), a learned Christian father and philosopher in the eighth century, was born at Damascus, where his father, though a Christian, filled the office of counsellor of state to the Caliph of the Saracens, to which situation he himself succeeded after his father's death. His religious zeal led him, while in that office, to become an active defender of image-worship, and to cause letters to be dispersed throughout the Roman empire, arraigning the conduct of the Iconoclasts, and, in particular, an edict of the Emperor Leo Isauricus, that all images excepting that of Christ's crucifixion, should be removed out of the churches. It is said, that the emperor was so provoked by these letters, that he caused one to be drawn up in a hand-writing nicely resembling that of Damascenus, containing pretended proposals from the latter to himself that amounted to treason against the caliph, and that the caliph, on reading the counterfeit letter, ordered Damascenus's right hand to be immediately cut off; that Damascenus, having recommended himself to the prayers of the Holy Virgin, miraculously recovered his hand, and thus satisfied the caliph of his minister's integrity, and the emperor's baseness. Damascenus, however, quitted the service of the caliph, and shut himself up in the monastery of St. Sabas at Jerusalem, determined to

devote the remainder of his days to study, and the severities of the cloister. He was ordained a priest towards the latter end of his life by the Patriarch of Jerusalem, and died about the year 750. During the course of twenty years before his death he was the author of a great variety of works in theology, philosophy, and ecclesiastical history. The best edition of his works was published at Paris, in Greek and Latin, 2 vols. folio, by Michael Lequien, in 1712.

DAMASCIUS, a Gentile philosopher, and the last professer of the Platonic or Eclectic school at Alexandria, was a native of Damascus, and flourished in the sixth century. He studied both at Athens and Alexandria, and after the death of Theon, filled for nine years the chair of rhetoric, and, after the death of Isidorus, that of philosophy, at Athens. At what time he removed to Alexandria is uncertain. After having presided for a while in the philosophical school in that city, he was obliged to withdraw, and fly into Persia, to avoid the persecutions which were exercised by the Emperor Justinian against the Gentile philosophers. We are not furnished with any particulars of his fate after that event. He was the author of a life of Isidorus, and the lives of other philosophers, which probably composed the "Philosophical History," of which Suidas speaks. He also wrote "Commentaries on Plato," and a treatise, in four books, "Concerning Things extraordinary and surprising."

DAMASUS I., Pope, is represented by most ecclesiastical historians to have been a Spaniard by birth, who obtained the bishopric of Rome in the year 366; but he did not arrive at that dignity without a contest. His pretensions were rivalled by those of Ursinus or Urcisinus, and their competition involved the city in a civil war, in which shocking scenes of violence and bloodshed were committed. Damasus proved triumphant, and on his being confirmed in the pontifical dignity, he displayed all that pomp, parade, and luxury, in which the possessors of the see of Rome had begun to vie with the emperors themselves; and suffered the discipline of the church, as far as respected morals and manners, to become scandalously relaxed: but against heresy he displayed great vigilance and zeal. In different councils that were held at Rome, in 369, 370, 373, 377, and 381, he procured decrees of condemnation against the Arians, and other sects who had departed from the orthodox faith, and prevailed on the imperial court to enact penal laws against them, which were executed with the utmost rigour, especially on the leading men of those parties. In the course of his ecclesiastical negotiations, Damasus likewise proved successful in extending the power and authority of the bishops of Rome; and he laid the foundation of an institution, which, in future times, contributed, as much as any measure of policy adopted by the popes, to further their ambitious views;—that was, the custom of conferring upon certain bishops the title of vicars to the pope, by which they were enabled to perform several authoritative acts, which they could not perform by virtue of their own episcopal powers. Pope Damasus died at Rome in the year 384.

DAMASUS II., Pope, in the eleventh century, was a native of Bavaria, of the name of Popponius, who is represented to have been a person of great learning for the times in which he lived, and of no less piety. Upon the death of Pope Clement II. he was fixed upon to be his successor by the Emperor Henry III., and sent to Rome to maintain the imperial right of nomination to the popedom, in opposition to the claims of Benedict IX., who had seized on it for the third time, but thought it prudent to quit the chair in favour of one who had so powerful a protector. Popponius, upon his elevation to the tiara, took the name of Damasus. He enjoyed his new dignity, however, only twenty-three days, dying at Præneste, not without suspicion of his having been poisoned, in the year 1048.

DAMIANO (Peter), Cardinal, was born at Ravenna, in the beginning of the eleventh century. After having taught for some time in the public schools with applause, he entered into a convent of benedictine monks at Avellana, near Engulio; in which his character and talents for business occasioned his successive appointments to the offices of prior and abbot of that institution. In 1057 he was created cardinal, and appointed bishop of Ostia, by Pope Stephen IX. He also held in commendam the bishopric of Engulio. In 1059, under the pontificate of Nicholas II., he was sent papal legate to Milan, to reform the clerical abuses in that diocese, and for other objects of state policy. After his return to Rome he became exceedingly disgusted with the profligacy of manners which prevailed among all ranks; but finding that his reproofs produced no good effect, he resigned his bishoprics into the hands of Pope Alexander II., and retired to his monastery in the year 1061. But his advice and services in matters of great importance were considered of such value, that he was not suffered to remain long in his solitude. In 1062 he was sent papal legate into France; in the following year, to Florence; in 1068, to Germany; and in 1072, to Ravenna. He died in the year 1073. His works were voluminous, and entitle him to be ranked among the most learned and polished writers of his times. Some of them serve to throw much light on the dark history of the middle age. He either founded or augmented several monasteries, where he established strict discipline, and encouraged literature and useful knowledge.

DAMIENS (Robert Francis) was born in Artois in 1715. His character, even in his childhood, was so mischievous and generally unfavourable as to procure for him the sobriquet of *Robert le Diable*. When young he enlisted for a soldier, deserted, and afterwards became the servant of an officer, with whom he was at the siege of Philipsburgh. Returning to France he was for some time a domestic in the Jesuit's-college at Paris. After having served several masters in the metropolis, one of whom he is accused of having poisoned, he stole a sum of money, and fled to Flanders. The distracted state of the kingdom now deeply engaged his attention, and going to Versailles on the 5th of January, 1757, he went to the palace, and as his majesty was about to get into his carriage to go to Trianon, stabbed him in the side. On being questioned as to the cause of his crime, he said he did not mean to kill the king, and that he could have done it if he had thought proper. He added: "What I did was, that God might touch the king's heart, and induce him to restore order and tranquillity to the nation. The archbishop of Paris is the sole cause of our troubles." After having been repeatedly tortured, he was sentenced to be put to death in the same manner with Ravaillac, the mur-

derer of Henry IV. He was executed at the Place de Greve, at Paris, March 28, 1757.

DAMM (Christian Tobias), a learned and diligent German schoolmaster, was born at Geithhayn, in Saxony, four miles from Leipsic, in January 1699. He studied at Halle, and became there teacher in the orphan-house, after which he resided in various places as a private tutor. In 1730 he was made co-rector in the gymnasium at Berlin, and soon after rector. Having published in 1764 a translation of the New Testament, wherein he showed an attachment to Socinianism, he was deprived of his office, but was allowed a pension, and died in May 1778, in the eightieth year of his age. He is best known by his Dictionary of the words which occur in Homer and Pindar, entitled "Novum Lexicon Græcum etymologicum et reale, cui pro basi substratæ sunt Concordantiæ et Elucidationes Homericæ et Pindaricæ, cum Indice universo alphabetico."

DAMMARTIN (Antoine de Chabannes, Count de), grand master of France, the favourite of Charles VII. and Louis XI., first distinguished himself by his military exploits. When the latter monarch came to the throne, Dammartin was deprived of his post and banished, but he was afterwards taken into favour, and honoured with various rewards. Charles VIII. gave him the government of the isle of France and of Paris. He died in the year 1488.

DAMO, daughter of Pythagoras the philosopher, flourished about five hundred years before Christ. She was initiated by her father into the secrets of his philosophy, and intrusted with all his writings when he found death approaching, with an express injunction that they should never be made public. In the course of her after-life, Damo fell into distressed circumstances, when a considerable sum of money was offered to her if she would part with them; but she religiously observed her father's command, and it is probable that they were afterwards destroyed by her; since we have no satisfactory evidence that any of the pieces which have been attributed to Pythagoras were his genuine productions. Damo is also reported to have led a single life, in obedience to her father's will, and to have taken under her instructions a number of young women, who made vows of celibacy.

DAMOCLES, one of the flatterers of Dionysius, the elder, of Sicily. He admired the tyrant's wealth, and pronounced him the happiest man on earth. Dionysius prevailed upon him to undertake for a while the charge of royalty, and be convinced of the happiness which a sovereign enjoyed. Damocles ascended the throne, and while he gazed upon the wealth and splendour that surrounded him, he perceived a sword hanging over his head by a horse hair. This so terrified him that all his imaginary felicity vanished at once, and he begged Dionysius to remove him from a situation which exposed his life to such fears and dangers.

DAMON, a pythagorean philosopher, who flourished about four hundred years before Christ. We have no other particulars concerning him excepting a story preserved by Valerius Maximus, in his chapter De Amicitiæ Vinculo. He was intimately united in friendship with Pythias, a philosopher, who was educated in the same school with himself. By some means or other one of these friends had incurred the displeasure of Dionysius, tyrant of Syracuse, who condemned him to be put to death. He was permitted, however, to be at large, for the purpose of settling his affairs, on the voluntary offer of the other friend to become prisoner in his room, and to submit to the sentence pronounced against him, if he should neglect to return to the tyrant's power at the time appointed for his execution. The singularity of the offer most probably induced Dionysius to comply with it, and his curiosity to try the result of such an extraordinary proposal. As the day fixed upon approached, and the first prisoner had not yet made his appearance to redeem his friend, the latter was reproached for his silly confidence and fool-hardiness; but he firmly maintained that his friend would not break his engagement; and was justified by the actual surrender which he made of himself at the hour appointed by Dionysius. The tyrant was so struck with admiration at the magnanimity and fidelity which this philosophic pair displayed, that he freely pardoned the offender, and entreated that he might be admitted a third into their band of friendship.

DAMON, an eminent Greek musician, was an Athenian, and was the master of Pericles, and the friend of Socrates. He was a pupil of Agathocles, and joined the studies of philosophy and eloquence to that of music. Plutarch represents Damon as not less of a politician than a musician; and says, that the lessons he gave Pericles were in reality upon affairs of government, under the disguise of a music-master. He adds, that Damon was afterwards banished by the ostracism as a meddler in politics, and a friend to tyranny. It is of Damon that the story is told of the efficacy of music, as exhibited upon some young men, who had been inflamed to riot by wine and the Phrygian tone, and were brought back to sobriety by the grave Doric.

DAMOPHILA, a poetess of Lesbos, wife of Pamphilus. She was intimate with Sappho, and not only wrote hymns in honour of Diana and of the gods, but opened a school where the younger persons of her sex were taught the various powers of music and poetry.

DAMOPHILUS, a philosopher and sophist, who flourished in the second century, under the reign of the Emperor Marcus Aurelius Antoninus. He wrote various works of merit in the Greek language; among which are enumerated "Philobiblus, or The Lover of Books," a treatise on the choice of books, addressed to Lollius Maximus; and another treatise on "The Lives of the Ancients."

DAMPIER (William), an eminent English navigator, was born about 1652, at East Coker in Somersetshire. Becoming an orphan early, he was removed from the Latin school, and placed with a master of a ship at Weymouth. With him he made a voyage to Newfoundland; but, as he says, he was so pinched with that cold climate, that he resolved never to return to those northern parts, and left his master. He was, however, soon after tempted by a warm voyage, and sailed as a foremast-man to the East Indies, being satisfied with the acquisition of experience in navigation, which seems ever to have been his great object. In 1673 he served in the Dutch war, under Sir Edward Sprague, and was in two engagements. He left the fleet on account of sickness, and remained some time with his brother in the country to recruit. In the next year he accepted an offer from Colonel Hellier to go out as under-manager of a plantation of his in Jamaica

He did not long continue in the station of an overseer, but engaged with a coasting trader, with whom he became well acquainted with all the ports and bays of Jamaica. Leaving that employment, he entered on board a ship bound to the bay of Campeachy; and, upon a second trip to the same coast, his love of variety led him to engage with the logwood-cutters as a common workman. When he had obtained sufficient knowledge of that trade and country, he sailed back to Jamaica, and thence to England, where he arrived in August, 1678. In the beginning of the next year he sailed as passenger to Jamaica, meaning to revisit Campeachy; but he was persuaded to join a body of privateers, as they were called, then lying in several vessels in a bay of that island. These privateers appear to have been real pirates, a refuse of various nations, English, French, and Dutch, who, under pretence of reprisals, undertook pillaging expeditions against the settlements and commerce of the Spaniards, without any regular commission from their respective powers. With these people Dampier crossed the isthmus of Darien in 1680, and spent that year in roving about the Peruvian coast, and making attempts upon the towns, in some of which they were successful, in others were repulsed with considerable loss. A dissension arising among them, respecting a commander, Dampier was one of a minority who parted from the rest, and, in 1681, recrossed the isthmus, and joined another fleet of privateers, which was cruising upon the Spanish main. After spending a year among the coasts and islands of the West Indies, Dampier, with a few more, proceeded in a single vessel to Virginia, in order to sell their prize goods. At that place he staid above a year, and then entered with a Captain Cook, who, with a crew of seventy men, resolved to make an expedition against the Spanish settlements in the South seas. They were subsequently joined by two vessels under the respective commands of Captain Eaton and Captain Swan, and uniting their forces, they made an ineffectual attempt to plunder the town of Guiaquil. At the mouth of its river they took three vessels, with 1,000 negro slaves on board: and it was Dampier's plan to have gone with these negroes to Santa Maria on the isthmus of Darien, and to have employed them in working the gold mines in its neighbourhood, from which the Spaniards had some time before been driven away by some privateers. His ideas, however, were not adopted: and the next project was to capture the rich plate fleet which this year (1685) was to convey the treasure of the Peruvian mines to Panama. This failing, the English ships next proceeded on a cruise along the coast of Mexico, and landing, took the town of Puebla Nova, and burnt those of Leon and Ria Lexa. Dampier now went on board Captain Swan's ship, for the sake of seeing more of the northern part of Mexico. They coasted as far as the southern point of California, often landing to obtain plunder, and especially provision, of which they were in much want. On returning from the pillage of Santa Pecaque, with a train of horses laden with maize, fifty men were intercepted by the Spaniards, and all killed. This loss deterred them from further attempts in those parts; and Swan proposed to run across the Pacific ocean, and return by the East Indies. By the temptation of a privateering cruise off the Manillas, he persuaded his men to venture upon the passage, though they had only sixty days' provision, at half a pint of maize for each man, and three meals of salt-fish. Dampier and several of the men were taken ill with dropsies, in consequence of the diseases of these unhealthy climates; and he received great relief from lying half an hour buried to his head in the hot sand, which brought on a profuse sweat. On March 31, 1686, they took their departure from Cape Corrientes, being two ships in company; that of Swan, and a bark under an inferior commander. They reached Guam, one of the Ladrone islands, on the fifty-second day, when the men had begun to talk of killing and eating Captain Swan and the officers, as soon as their provisions should have been exhausted. It is worth mentioning, that the spare diet, which weakened many of the crew, proved salutary to Dampier, who got rid of the remains of his dropsical swellings during the voyage. From Guam they sailed to Mindanao, where they staid so long, that a mutiny arose among the crew for want of active employment; and, in the end, the majority carried off the ship, leaving Swan and some of his people on the island. Dampier happened at this time to be on board; but it does not appear that he was at all concerned in the defection. Swan's views were directed to trade, rather than to privateering; but the crew had acquired such an inveterate habit of pillage, that they could not be satisfied without cruising for Spanish prizes. For this purpose they proceeded to Luzonia, and roved for some time off Manilla, whence they bore away for Pulo Condore, in order to careen. In 1687, after passing some time among the islands of those seas, they were driven to the coast of China, and visited several parts of the Continent and circumjacent isles. Thence they made a vast circuit round Luzonia and Mindanao, and through the group of spice islands, till they arrived on the coast of New Holland in the beginning of 1688. Leaving this in March, they passed all along the west coast of Sumatra to the Nicobar islands. Dampier, who had long been tired of this "mad crew," as he calls them, and had made some attempts to get on shore, persuaded Captain Read, the present commander, to leave him on Nicobar, where he thought by conforming to the manners of the people, and learning their language, he could carry on an advantageous trade in ambergris. With him were set on shore two other Englishmen, a Portuguese, and four Malays of Achin in Sumatra. Their number gave them hopes of being able to navigate a canoe to Achin, which they attempted; and, after undergoing extreme danger from a storm in the passage, which Dampier has described with admirable force and nature, they arrived safely on the coast of Sumatra. The hardships they had undergone, however, proved fatal to several of the company, and threw Dampier into a fever and flux, from which he was not free for a twelvemonth. He made several voyages to Tonquin, Malacca, and several parts of the East Indies; and acted some time as gunner to the English fort of Bencoolen. Desirous, at length, of returning home, he embarked in January, 1691, on board of an East India ship, and arrived in the Downs in September, having thus completed his circumnavigation of the globe. He brought with him as his property a native of Meangis, one of the Spice islands, named Jeoly, whom he calls the Painted Prince, and who appears to have been the son of the chief of the isles, curiously tattowed. He seems

to have purchased this Indian in the way of speculation; and we learn that he was shown for a sight in England, and at length died of the small-pox at Oxford. How Dampier was employed some years after his return, we are not informed, but at length we find him in the king's service, and intrusted with the command of the Roebuck, a sloop of twelve guns and fifty men, probably fitted out for a voyage of discovery, since she had twenty months' provision on board. He set sail in 1699, and after touching at Brazil, made a run to the western coast of New Holland, where he arrived, about latitude 26 on the 1st of August. He ran into a bay, which he named Shark's bay, and thence proceeded along the coast northwards, landing occasionally to explore the country. He then sailed to the isle of Timor to procure refreshments; whence he steered to the coast of New Guinea, which he reached on December 3rd. Ranging along to its easternmost extremity, he found it terminated by an island, which he sailed round, and named New Britain. Here we find him hinting the many difficulties he met with, "the fewness of his men, their desire to hasten home," &c., as causes which hindered him from further prosecuting his intended search. He returned to Timor in May, and proceeding homewards by Batavia and the Cape of Good Hope, arrived off the isle of Ascension in February, 1701. His vessel there springing a leak, foundered at sea, and the crew had much difficulty in reaching the island. They remained there till they were brought away by an East India ship, in which Dampier came to England. Here ends his own account of his adventures; but from the preface to his third volume it appears, that he was preparing in 1703 for another voyage; and in Captain Woodes Rogers's Voyage round the World, it is mentioned that Dampier commanded a ship in the South Seas about 1705, having for his consort Captain Stradling, whose vessel foundered at sea. We find also that Dampier accompanied Woodes Rogers in the voyage above mentioned, which lasted from 1708 to 1711, as his pilot, which seems extraordinary after he had twice been a commander. Of the further particulars of his life, and the place and time of his death, we have no information. Dampier published, in three volumes 8vo., his voyage round the world; a supplement to it, describing the countries of Tonquin, Malacca, Sumatra, &c.; two voyages to Campeachy; a discourse of trade-winds, seasons, tides, &c. in the torrid zone; and his voyage to New Holland. These have been many times reprinted, and the substance of them has been incorporated into all the general collections of voyages.

DAMPIERRE (Augusta Henri Marie Picot de) was born at Paris, and when young he entered into the French guards. In 1788 he ascended in an air-balloon from Paris, with the duke of Orleans; and he afterwards exhibited as an aëronaut at Lyons. In 1791 he served under Rochambeau, and in 1792 under Dumouriez, when he particularly signalized himself by his bravery at the battle of Jemappe, as he did likewise at the battle of Valmy, and on other occasions. He died from wounds received at the battle of Famars, in May 1793. The convention bestowed on his memory public honours; though it is said that his death only prevented him from being recalled and tried on an accusation of treachery against the republic. His son obtained, under the consulate, the rank of adjutant-general, and was employed in the expedition against St. Domingo, where he died in 1802.

DAN (in Scripture history), one of the twelve patriarchs of Israel, was the fifth son of Jacob, by Bilhah the handmaid of Rachael. In the last blessing which Jacob pronounced on his sons, Dan was compared to "a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards;" which has been interpreted to be a prediction of the subtlety and cunning by which his descendants should afterwards be distinguished in their negotiations and warlike exploits. The tribe called by his name had their possessions assigned them to the westward of the portion of Benjamin, on the coasts of the Mediterranean sea, from Joppa on the north, to the neighbourhood of Ascalon on the south. The most extraordinary person whom they produced was Samson, the celebrated judge of Israel, and the scourge of the Philistines. They constituted one of the ten tribes who, on the accession of Rehoboam, son of Solomon, revolted from the family of David.

DANAE (in fabulous history), the daughter of Acrisius, king of Argos, by Eurydice. She was confined in a brazen tower by her father, who had been told by an oracle, that his daughter's son would put him to death. His endeavours to prevent Danae from becoming a mother proved fruitless; and Jupiter, who was enamoured of her, introduced himself to her bed, by changing himself into a golden shower. From his embraces Danae had a son, with whom she was exposed on the sea by her father. The wind drove the bark which carried her to the coasts of the island of Seriphus, where she was saved by some fishermen, and carried to Polydectes, king of the place, whose brother, called Dictys, educated the child, called Perseus, and tenderly treated the mother. Polydectes fell in love with her; but as he was afraid of her son, he sent him to conquer the Gorgons, pretending that he wished Medusa's head to adorn the nuptials which he was going to celebrate with Hippodamia, the daughter of Œnomaus. When Perseus had victoriously finished his expedition, he retired to Argos with Danae, to the house of Acrisius, whom he inadvertently killed.

DANAUS (in classical history), a son of Belus and Anchinoe, who, after his father's death, reigned conjointly with his brother Ægyptus on the throne of Egypt. Some time after, a difference arose between the brothers, and Danaus set sail with his fifty daughters in quest of a settlement. He visited Rhodes, where he consecrated a statue to Minerva, and arrived safe on the coast of Peloponnesus, where he was hospitably received by Gelanor, king of Argos. Gelanor had lately ascended the throne, and the first years of his reign were marked with dissensions with his subjects. Danaus took advantage of Gelanor's unpopularity, and obliged him to abdicate the crown. The success of Danaus, invited the fifty sons of Ægyptus to embark for Greece. They were kindly received by their uncle, who, either apprehensive of their number, or terrified by an oracle which threatened his ruin by one of his sons-in-law, caused his daughters, to whom they were promised in marriage, to murder them the first night of their nuptials. His fatal orders were executed, but Hypermnestra alone spared the life of Lynceus. Danaus at first, persecuted Lynceus

with unremitted fury, but he was afterwards reconciled to him, and he acknowledged him for his son-in-law, and successor, after a reign of fifty years. He died about 1425 years before the Christian era, and after his death he was honoured with a splendid monument in the town of Argos, which still existed in the age of Pausanias. According to Æschylus, Danaus left Egypt, not to be present at the marriage of his daughters, with the sons of his brother, a connexion which he deemed unlawful and impious. The ship in which Danaus came to Greece, was called *Armais*, and was the first that had ever appeared there. It is said that the use of pumps was first introduced into Greece by Danaus.

DANBY (John), celebrated as the composer of many favourite glees and other musical pieces in the latter part of the last century. Of these, his "When Sappho tun'd the quiv'ring Lyre," and "Shepherds I have lost my Love," are among the best. He died during the performance of a concert given for his benefit.

DANCHET (Antony), a French poet and man of letters, was born at Riom in 1671, of parents in a humble condition. He came early to Paris, and was a student of rhetoric in the Jesuit-college of Louis le Grand, at the time of taking Mons and Nice. He was soon after appointed rhetorical professor in the college of Chartres, which post he occupied four years, and afterwards returned to Paris. During this period he composed various pieces of Latin poetry. He then turned his thoughts to dramatic composition, and gave to the public a number of lyrical pieces or operas, which brought him into notice. He likewise wrote some tragedies, and miscellaneous poems. He was admitted into the Academy of Belles-lettres in 1706, and into the French Academy in 1712; and he had a place in the Royal Library. He died in 1748. Danchet, without being a first-rate genius, was an ingenious and agreeable writer. The qualities of his mind were, however, highly estimable, and no man of letters has passed through life with fewer faults. Having once been insulted by a brother poet in a bitter lampoon, he wrote in reply a very keen epigram, and sent it to his adversary; saying, that no one but himself should see it, and that he only meant to show him how easy a thing it was to employ the disgraceful weapons of satire. His works were published in 1751, in 4 vols. 12mo.

DANCOURT. See Ancourt.

DANDINI (Jerome), a learned Italian Jesuit, was born at Cesena, in the ecclesiastical state, about the year 1551. He taught philosophy at Paris and Perugia, and divinity at Padua; was rector of the colleges of Ferrara, Forli, Bologna, Parma, and Milan; visitor in the provinces of Venice, Toulouse, and Guienne; and provincial in Poland and in the Milanese. In 1596 Pope Clement VIII. appointed him his nuncio to the Maronites, inhabiting the mounts Libanus and Antilibanus, among whom he appears to have conducted himself with great prudence and temper, but not so as to escape impositions. Some years after his death, an account which he drew up of his travels into the East was published at Cesena, entitled "Missione Apostolica al Patriarca e Maroniti del Monte Libano;" of which Father Simon published a French translation at Paris, in the year 1675, with the omission of Father Dandini's journey to Jerusalem, and the addition of important remarks and observations by the editor. Dandini died at Forli, in 1634, at a very advanced age. He was the author of "Commentaries on the Three Books of Aristotle, *de Anima*," which he published at Paris, in 1611, folio; and of a treatise in morals, entitled "Ethica sacra, hoc est de Virtutibus et Vitiis," which was printed at Cesena, in 1651, folio, and is highly praised by Father Simon.

DANDOLO (Henry), one of the most illustrious of the doges of Venice, was chosen to that office in 1192, at the advanced age of eighty-four. Little is known of the earlier part of his life; but it is said that fifty years before, being ambassador at Constantinople, he maintained the rights of his country with so much spirit, that the Emperor Manuel, perfidiously violating the laws of nations, caused a plate of heated brass to be held before his eyes, for the purpose of blinding him. It is added, that his eyes to appearance remained as bright as ever, but that very little sight was left. This story, however, is treated as a Venetian calumny by Villehardouin and other old writers, and Dandolo's weakness of sight is attributed to a wound. Neither this defect, nor his years, impaired his vigour; and the events of his government were among the principal causes of the Venetian greatness. The republic, at the beginning of his administration, was engaged in a war with the Pisans, which the victories of the Venetians brought to a favourable termination. The Veronese were likewise compelled to make satisfaction for some outrages they had committed. On the formation of the league for the fourth crusade, under Baldwin, earl of Flanders, and the French barons, application was made to the state of Venice for its assistance. Dandolo received their deputies favourably, and pleaded their cause before the people from the pulpit in St. Mark's church. A treaty was in consequence formed in 1201 upon terms greatly to the advantage of the Venetians, who agreed to furnish ships for the embarkation, provisions, and a squadron of armed galleys. By means of the policy of the doge, the first hostilities of the armament were directed against Zara, which had revolted from the Venetians; and he himself took the cross, and leaving his son to govern at home in his stead, joined the confederates in arms. Zara was taken and dismantled, and the expedition next proceeded to Constantinople, on the pretext of aiding young Alexius Angelus to restore his father, the Emperor Isaac, who had been dethroned by his own brother Alexius. At the storming of the city, which commenced in June 1203, the aged doge, in complete armour, standing on the prow of his galley, with the great standard of St. Mark displayed before him, commanded his men to row up to the walls, and was the first who leaped on shore. The walls and towers on that part were speedily occupied by the Venetians, and the banner of the republic fixed upon them, when Dandolo was called away to the assistance of the French, who were surrounded by superior numbers. The Greeks were soon repulsed, and the usurper fled, leaving his capital to the invaders. After various changes in the imperial throne, succeeded by a second siege, in which Constantinople was stormed and pillaged by the crusaders, the latter proceeded to the election of a Latin emperor, and Dandolo was first nominated; but his great age, and the incompatible character of the doge, caused the nomination to be withdrawn, and Baldwin was the person chosen.

The Venetians, in the sharing of the imperial dominions, obtained a full moiety, and Dandolo was solemnly invested with the title of despot of Romania. He ended his life soon after at Constantinople, in 1205, having reached, if there be no mistake in the records, the very uncommon age of ninety-seven.

DANDOLO (Andrew), doge of Venice, and one of its early historians, was born about 1310. He distinguished himself by his knowledge of law, history, and polite literature; and rose first to the office of procurator of St. Mark, and then to that of doge, in 1343. He joined in a league with other Christian powers against the Turks, in consequence of which several bloody battles were fought, mostly favourable to the allies, but at length they received a signal defeat at Smyrna. The Venetians had more success in recovering Zara and Capo d'Istria, which had revolted. Various disasters which happened to the city about this time, and thinned its inhabitants, were the cause of a decree offering naturalization to all foreigners who should settle in it, by the effect of which the losses were soon repaired. The commerce of Venice likewise received a great extension by a connexion with Egypt, which the doge formed by means of an embassy to the soldan; and the first Venetian ship sailed to Alexandria in 1345. The jealousy conceived by the Genoese of this new trade was the occasion of a war between the two republics, which continued with various success for several years. A powerful fleet of Genoese entered the gulf of Venice, ravaged Istria, burnt the city of Parenzo, and occasioned such an alarm in Venice itself, that the port was shut up with chains. The doge put on armour, and exerted himself in providing for the safety of the city, but his anxiety brought on an illness, of which he died in September, 1354, leaving a high character for learning, eloquence, courtesy, and patriotism. To Andrew Dandolo is ascribed the compilation of the sixth book of Venetian Statutes; but he is most distinguished for his "Chronicle of Venice," written in Latin, and comprehending the history of the republic from its commencement to 1342.

DANDOLO (Brancaleone), was first invested with the title of *podesta* or magistrate by the Roman people in 1253. At this time the people of Rome were much harassed by the *brigandage* of the nobles, and they therefore fixed upon Dandolo, who was a Bolognese count, to protect them. He succeeded in disarming the nobles, and died much respected by the Romans, in 1258.

DANDRE-BARDON (Michael Francis), a French writer and painter, and director of the Academy at Marseilles, was born in 1700 at Aix in Provence, and died in 1783. He succeeded most in historical pictures, but distinguished himself chiefly by his literary productions, among which are "Principes du Dessin;" "Vie de Carle Vanloo;" and "Histoire Universelle relative aux Arts."

DANEAU (in Latin *Danæus*, Lambert), a learned French Protestant minister, was born at Orleans, about the year 1530. Having retired to Geneva, he became a minister, and professor of theology; which offices he afterwards sustained with much reputation at Leyden in Holland. He settled finally at Castres in Languedoc, at which place he died in 1596. He was a man of considerable learning and abilities, and much esteemed in the Calvinistic churches, whose principles he defended against the Lutherans, as well as Catholics. He published "Commentaries on the Gospels of Matthew and Mark," &c.

DANES (Peter), a learned French prelate, was born at Paris in 1497. In 1530, he was appointed professor of the Greek language in the College-royal, by Francis I., which office he held about five years; when he was nominated by Henry II. preceptor to the dauphin, afterwards Francis II. When the council of Trent was assembled, he was one of the ambassadors sent to it from France; and in 1557 he was made bishop of Lavaur. He died in 1577, respected and esteemed for his piety and benevolence. He was the author of a variety of pieces that appeared without his name, several of which were collected, and published at Paris, in 1731. A treatise, "De Ritibus Ecclesiæ Catholicæ," and a work called "Apologia pro Henrico II. contra Cæsarianos, &c." have been also attributed to him.

DANET (Peter), a writer more useful than brilliant, was long one of the rectors of Paris, and in 1674 was presented to the abbacy of St. Nicholas in Verdun. He is known by his "Dictionary Latin and French, and French and Latin," for the use of the dauphin. He also compiled "A French Dictionary of Greek and Roman Antiquities," 1698, 4to., which has been translated into English. He was one of the persons selected to give the Delphin editions of the classics, and "Phædrus" fell to his share; but his commentary on that author is not highly esteemed. He died in 1709.

DANGEAU (Louis de Courcillon de), abbot of Fontaine-Daniel and Clermont, an estimable man of letters, was the son of the Marquis de Dangeau, and was born at Paris in 1643. He was maternally descended from Du Plessis Mornay, one of the oracles of Calvinism, and he was educated in the same religion, which he quitted for the Catholic, at the persuasion of Bossuet. He went to Poland, in 1667, in the character of envoy-extraordinary, and on his return he devoted himself to literature; and for the advantage of pursuing it without interruption, entered into the ecclesiastical state. He was nominated, in 1671, reader to the king, which office he held till 1685; in this situation he was of service to the cause of letters by pointing out to the king those men of merit who deserved his protection; and he honourably took the part of such as were calumniated by the party sycophants who constantly environ a court. The French Academy received him among its members in 1682, and it had not a more zealous and useful associate. The branch of study to which he paid a peculiar attention was that of grammar; on which subject he composed several treatises, upon clear and precise principles, characterizing the philosophical grammarian. He penetrated with enthusiasm into the theory of the conjugation of verbs; and once, upon being told some interesting political news, he replied, between jest and earnest, "Happen what will, I have in my portfolio two thousand French verbs well conjugated." His grammatical essays were collected and published by the Abbé d'Olivet in his "Opuscules sur la Langue Françoise." Dangeau also drew up short pieces upon geography and history for the use of learners; and did not disdain even to write upon heraldry. He joined with his brother, the Marquis de Dangeau, in establishing a place of education for children of family, to which others who displayed early talents were admitted though not of noble

birth. He died, generally respected, on Jan. 1, 1723. Besides the works before mentioned, he was the author of some "Dialogues on the Immortality of the Soul," usually attributed to the Abbé de Choisy.

DANGEAU (Philip), the eldest brother of Louis, was a great favourite at the court of Louis XIV., and his taste for literature procured him a seat in the French Academy. At the time of his death, which took place in 1720, he was grand-master of the military orders of Notre Dame du mont Carmel, and Lazarus of Jerusalem. He left several interesting MSS., a portion of which has been translated into English.

DANGEVILLE (Mary Anne Botol), a celebrated French actress, in the lower walks of comedy, was born at Paris in 1714, her father being a dancer at the opera, and her mother an actress. As a representative of the waiting-maids of French comedy, her powers were unrivalled. She died in March 1796, having quitted the stage thirty-three years.

DANHAWER (John Conrad), a Lutheran divine of some eminence, was born in the Brisgaw, in 1603. In 1629 he was appointed professor of eloquence at Strasburg; and afterwards filled many honourable offices in that city until his death, in 1666, at which time he was preacher in the cathedral church, and dean to the chapter. He was a zealous defender of the doctrines of the confession of Augsburg, and left behind him many ingenious and learned works on the subject.

DANIEL, the fourth in number of the greater Hebrew prophets, and a descendant most probably from the race of Jewish kings, was born in Judea, some time during the reign of Josiah. When Jerusalem was taken and plundered by Nebuchadnezzar, king of Babylon, in the reign of Jehoiakim, 606 years B.C., Daniel was in the number of the young persons who were selected from the first families in the kingdom, and carried into captivity, when, according to the most probable conjecture, he was about eighteen or twenty years of age. On his arrival at Babylon, he was fixed upon, with some others distinguished by their superior personal and mental accomplishments, to be instructed in the language and literature of the Chaldeans, in order to their becoming qualified to fill stations in the service of government. For this purpose they were delivered to the care of the chief of the king's eunuchs, and were ordered a daily allowance of provision and wine from the king's table. Daniel, and Hananiah, and Mishael, and Azariah, who were all of the tribe of Judah, appear to have recommended themselves by the superiority of their abilities and improvements, and acquired the favour and affection of the chief of the eunuchs, who gave them the Chaldaic names of Belteshazzar, Shadrach, Meshach, and Abednego. After the time appointed by the king for the instruction of the young Jews had expired, they were brought to court, and examined by Nebuchadnezzar himself, who found Daniel and his three companions above mentioned eminent for their accomplishments, and more profoundly skilled in learning and knowledge than the ablest of the magi or learned men in his kingdom. "Therefore they stood before the king," or had assigned to them honourable stations and offices in his service. Some time after this, in the second year of his reign, according to the Chaldee computation, Nebuchadnezzar was rendered very uneasy by a dream, the particulars of which he was utterly unable to recollect. In those circumstances he summoned together the Chaldean magi, requiring them not only to interpret his dream, but to discover what he dreamt. Upon their unanimously declaring that although it fell within their province to interpret dreams, the gods alone could discover what his dream had been, the king was so enraged, that he gave orders to Arioch, the captain of his guard, to seek out, and put to death, all the magi in Babylon. But before these orders could be put into execution, Daniel, who would necessarily be included under that cruel proscription, prevailed upon Arioch to permit him to enter into the king's presence, where he undertook, upon the condition of being allowed a short respite, to discover to the king both his dream itself and the interpretation. This difficult task he was enabled to perform, in consequence of the secret's being divinely communicated to him in a night vision; and obtained the highest honours from the king, who made him rich presents, and appointed him ruler over the whole province of Babylon, and chief of the wise men, and permitted him to employ his three friends, Shadrach, Meshach, and Abednego, as his assistants in conducting the affairs of his government. Daniel's interpretation of this dream contains his prophecy of the four great monarchies, and the succeeding kingdom of the Messiah, concerning which numerous additional particulars were afterwards delivered in the account of his own visions. Some years after this, Nebuchadnezzar was troubled with another dream, which he distinctly recollected, but was unable to obtain a satisfactory explanation of it from the Chaldean magi. On this occasion he had again recourse to Daniel's power of interpretation, who honestly told him, that his dream was predictive of the loss of reason, to which he should be subjected as a punishment for his pride and other vices, and earnestly exhorted him to that repentance and reformation which might prove "a lengthening of his tranquillity." At the expiration of twelve months from that time, the truth of Daniel's interpretation was justified by the madness which seized the haughty king; from which he afterwards recovered, and by a public decree acknowledged the honour due to the one God who reigns in heaven and on earth. The next memorable event which we have recorded concerning Daniel, took place in the reign of Belshazzar, who was most probably the grandson of Nebuchadnezzar, and the last king of the Babylonish race. That prince, who was a vicious and abandoned character, was one night alarmed in the midst of his gay and impious carousals, by the appearance of a hand that wrote several characters upon the wall of the banqueting-room, which the magi were unable to decipher. At the suggestion, as it is generally understood, of the queen-mother, who had the chief management of public affairs, he sent for Daniel, to whom he promised honourable rewards if he would interpret the meaning of the dreadful prodigy. Without flattering the vices of the monarch, Daniel assured him that it contained a denunciation of the divine vengeance against him for his wickedness and profligacy, and of the speedy loss of that crown which he was unworthy to wear. During the very same night this prediction was fulfilled; for Darius the Mede made himself master of Babylon, which he had for some time besieged, by surprise, and put

to death Belshazzar and his nobles in the midst of their feasting and revelling, and united the kingdom of Babylon to the Medo-Persian empire. Under the new government, Daniel, who had now possessed long experience in public affairs, was appointed the first of three presidents over 120 governors, to whom the superintendency of the different provinces of the empire was committed. In this situation he became an object of jealousy to the Medo-Persian nobles, who knowing his integrity to be unimpeachable, took advantage of the vanity and weakness of Darius to obtain a decree, which they were sure Daniel's religious principles would lead him to disobey, and by that means prove the occasion of his ruin. By that decree all persons were forbidden to put up any petition whatsoever to God or man, excepting to the king, for the space of thirty days, upon pain of being cast into the lions' den. But as Daniel would not permit the interference of any human tribunal to prevent the exercise of his duties towards the God of heaven, and continued without concealment daily to perform his devotions, his enemies accused him of breaking the solemn law of the state, and demanded that he should suffer the punishment due to his crime. After ineffectual endeavours to save Daniel from the consequences of that fatal decree, which flattery had induced him to pass, Darius was obliged to resign his faithful servant to the malice of his accusers, who hastened to put the dreadful sentence into execution. By the providence of God, however, he was miraculously preserved from the fury of the lions, and restored to his honours and dignities, which he appears to have retained until the reign of Cyrus the Persian, when he died at a very advanced age. His predictions entitle him to be ranked among the most important of the Hebrew prophets, and are so determinate and clear, and have been so exactly illustrated by the events which have taken place in the great monarchies of Assyria, Persia, Greece, and Rome, that they constitute some of the most weighty testimonies in favour of the truth of revelation.

DANIEL (Arnold), a Provençal poet, was a gentleman of Tarrascon, and lived in the twelfth century under Alphonso I., count of Provence. His poems have been imitated by Petrarch, who had a high esteem for him, and in his "Trionfo d'Amore" names Daniel as the most worthy of his nation. Dante likewise speaks favourably of him. Among his works the most considerable is that which he composed against the errors of paganism, under the title of "Las Phantaumasias del Paganismo." He dedicated a moral piece to King Philip Augustus. He died about 1189.

DANIEL (Samuel), an English poet and historian, the son of a music-master, was born near Taunton in 1562, and educated at the university of Oxford. He was tutor to Ann Clifford, afterwards the celebrated Countess Pembroke, Dorset, and Montgomery, and upon the death of Spenser, he was appointed poet-laureat to Queen Elizabeth. In the reign of James I., he was made groom of the privy-chamber to the queen-consort, Ann of Denmark. Towards the close of his life he retired to a farm which he possessed at Beckington, near Philip's Norton, Somersetshire, where he died in 1619. His poetical works consist of "Epistles, Pastorals, Tragedies, Miscellaneous Pieces," and an "Heroic Poem," in eight books, on the civil wars between the houses of York and Lancaster; but as none of these are in the present course of English reading, it is unnecessary to enter into a discussion of their merits. His "History of England," 1613, 1618, coming down to the end of the reign of Edward III., was much approved in his time, and went through several editions. One John Trussel, an alderman of Winchester, continued it to the end of Richard III., but with inferior execution.

DANIEL (Gabriel), a French historian, was born at Rouen in 1649, and died at Paris in 1728. He entered among the Jesuits in 1667, and taught for some years in their colleges. He resided several years at Rouen, and thence was called to Paris to take the office of librarian in the house of the order. Of his numerous publications, the principal are the following: "Le Voyage au Monde de Descartes," 1690, 1701, which has been translated into Latin, Italian and English. "Dissertatio de judiciis criticorum, et nuperi interpretis Gallici, super loco Sancti Chrysostomi, &c.;" "Entretiens de Cleanthe et d'Eudoxe sur les Lettres Provinciales," an elaborate defence of the Jesuits against the famous work of Pascal; and "Histoire de France depuis l'Etablissment de la Monarchie Françoise." This last is the author's most considerable and celebrated work; it has passed through several editions, of which the most complete, with several additions, was published by P. Griffet, in seventeen vols. 4to. 1756. Voltaire has pointed out many defects in this history, which was written as a rival to that of Mezerai. A collection of Daniel's "Philosophical, Theological, Apologetical, and Critical Works," was published in 1724, 3 vols. 4to.

DANIELE (Francis), historiographer to the king of Naples, and secretary to the famous Academy of *Ercolanese* established by Charles III. in 1755, was a member of the Royal Societies of Petersburg, London, &c. He died in 1812, having published "Le Forche Caudine illustrate" and various other works relating chiefly to Neapolitan history and antiquities.

DANKELMANN (Eraid Chistian Baithazar), prime-minister to Frederic, king of Prussia, to which post he was raised shortly after the king's accession in 1688. He had been tutor to this monarch, and his preservation of the prince's life on one occasion, together with his valuable counsel, was the cause of his promotion. The influence which he exercised over Frederic excited the jealousy of the nobles, and a party was formed against Dankelmann which at length succeeded in procuring his banishment from court. The king offered him a pension and part of his forfeited estate, but Dankelmann refused to accept either, unless his innocence was publicly declared. This was at length done, but he remained in confinement for many years, and it was not till the accession of Frederick William I., that Dankelmann was recalled to Berlin, where he died March 31, 1722.

DANNECKER (John Henry von), one of the most eminent of modern sculptors, was born at Stutgard, October 15, 1758. His father was one of the duke of Wirtemberg's grooms, and being received into the school of that prince, John was there educated as an artist. In his sixteenth year he obtained a prize for his Milo of Crotona, and on leaving the Academy in 1780, he was appointed statuary to the duke, with a salary of 300 florins. He subsequently studied under Pajou at Paris, and under Canova at Rome, and on his return to Stutgard in 1790, he

was made professor of the fine arts in the duke's Academy. Since that time he has produced some of the most beautiful works of modern times, particularly his Ariadne, and a statue of Christ, for the idea of which he was indebted to a dream. His character is highly estimable, and the undisturbed tenour of his life induced Canova to call him *il beato.*

DANTE (ALIGHIERI), the first great poet produced by Italy on the revival of letters, was born at Florence in 1265. He was originally called *Durante*, but this, according to the Florentine custom of using diminutives through familiarity or endearment, was contracted to *Dante.* The account of his horoscope, and of a vision of his mother's when pregnant of him, given by his early biographers, is only to be regarded as a proof of his after celebrity; and probably much of what has been related of his youthful love of Bice, or Beatrice, is a fiction of similar origin. At a tender age he was introduced to the study as well of the graver sciences, as of polite literature, under the celebrated Brunetto Latini; and he possessed the further advantage of an intimacy with the accomplished Guido Cavalcanti. He also attached himself to the professors of the ornamental arts who flourished at that period; as the painter Giotto, and several of the most eminent musicians. With respect to Italian poetry, he is said to have been his own master, yet he doubtless received assistance in forming his taste from the poets, such as they were, with whom he was acquainted. His natural disposition was thoughtful and melancholic, but joined with that fervour and earnestness which are usually the concomitants of genius. He took up arms in the service of his country, and was present at two battles, one against the Aretines in 1289, the other against the Pisans in 1290. In 1291 he married Gemma, the daughter of Manetto de Donati, but, on account of a disagreement in temper, he entirely separated himself from his wife after she had borne him several children. He entered into public life, and was considerably employed in the affairs of the Florentine republic. Mention is made of fourteen embassies which he sustained, but it is difficult to find room for all these in the years of his residence in his native city. He was also one of the priors or chief magistrates of Florence in 1300, an honour which proved the source of all his misfortunes. At that period all the towns of Italy were distracted by the opposite parties of the Guelfs and Ghibellines; and in Florence a further division took place into the factious of the Neri and Bianchi, or Blacks and Whites. Dante, who belonged to the latter, opposed a project of sending for Charles of Valois, brother to Philip the Fair, king of France, in order to quiet the disturbance of the city. He was, however, overruled, and the party of the Whites was in consequence banished from Florence. In January 1302, Dante, then ambassador to Pope Boniface VIII., was condemned to a fine of 8000 livres, and two years' exile; and in default of payment, his goods were to be sequestered, as in effect they were. From a sentence discovered thirty years since in the archives of Florence, it appears, that party rancour against the exiles proceeded so far, that, upon a grievous charge of fraud and extortion of various kinds, Dante, with a number of others, was condemned to be burnt alive in case he should fall into the power of the Florentine community. Dante, however, did not immediately quit Tuscany, but remained to assist in various attempts made by the Whites for their restoration, though unsuccessfully. His first refuge appears to have been at the court of the Scaligers of Verona. Of the princes of this family, he who is called Can Grande della Scala was the particular patron of Dante, as he was likewise of many other persons eminent for their talents. But there was a roughness and sarcastic freedom about the poet, which ill fitted him for a life of courtly dependence; and a circumstance recorded of him probably shortened his abode in Verona. A buffoon one day having been introduced to the noble company, whom he greatly diverted by his comic gestures and licentious jocularity, Can turned to Dante, and asked him the reason why this man should be so much more generally beloved than himself; "You need not be surprised at this," retorted Dante, "if you recollect that similitude of manners is the chief bond of friendship." Dante is afterwards traced to Padua, to Lunigiana in the palace of the Marquis Malaspina, to Urbino, Bologna, and various other places, and as the Italian cities could not contend with each other for his birth, they have displayed their attachment to his memory by advancing counter-claims of being the place of nativity of his famous poem, the "Divina Commedia." When Henry of Luxemburg was elected emperor, Dante sedulously paid court to him, hoping a restoration to his country through his means. He wrote a letter in his favour to the Italian princes and the Roman senators; and he urged by another letter the emperor himself to take arms against the Florentines. Henry, in 1311, made an attempt upon Florence; but without success, and his death, in 1313, cut off all the hopes of Dante, whose hostile endeavours against his country were repaid by a sentence of perpetual banishment. It is supposed to have been after this period that he made a journey to Paris, where he alleviated his cares by engaging in the studies of the university. He even made a public display of his literary talents, by holding a solemn disputation on some theological questions, in which, according to the manner of the age, he was well versed. From this time he seems to have roved some years about Italy in an indigent and distressed condition, till he was kindly received in the city of Ravenna by its lord, Guido Novella da Polenta, a liberal patron of letters, and himself a proficient in them. He was employed by Guido in some political negotiations, and was sent to Venice in order to compromise a quarrel which had arisen between him and the republic. The Venetians, however, were so exasperated against Guido, that they refused to admit Dante to an audience; by which slight he was so much affected, that soon after his return to Ravenna, he died on the 14th of September, 1321. His patron gave him an honourable funeral, pronounced an oration over his remains, and raised a monument to his memory, which was afterwards decorated with a statue and other ornaments by Bernardo Bembo, prætor of Ravenna. The tomb was repaired in 1692 by Cardinal Domenico Maria Corsi, legate of Romagna; and a new and more sumptuous one was erected in 1780 by the legate, Cardinal Gonzaga, bearing the inscription,

DANTI ALIGHERIO, *Poetæ sui temporis primo, Restitutori politioris humanitatis.*

His countrymen, the Florentines, compensated their enmity to this great man during life, by their

zealous attempts to obtain his remains, and afford them an honourable repose in his native city; and his congenial and warm admirer, the sublime Michael-Angelo, offered gratuitously to execute a monument which would have been worthy of the poet; but Ravenna would not resign her deposit. The person of Dante is described by Boccacio as of middle stature, with a long face, an aquiline nose, large eyes, a projecting under-jaw, a dark complexion, black and curled hair and beard, and a pensive and melancholy expression in his countenance. His gait was composed, his manners grave and sedate, his address courteous and civil, his dress decorous, his way of living extremely temperate. Villani gives a portrait somewhat different in the moral part, representing him as presumptuous and reserved, and too much of the philosopher to converse agreeably with the unlearned; and we have seen above that there was a causticity about him which made him apt to give offence. He is said to have been singularly absent: and an instance of this is related, in which, having accidentally met with a book in an apothecary's shop that he had long sought, he stood to read it, leaning on a bench, from noon to vespers, without being roused from his distraction by the tumult of a great wedding passing through the adjacent street. Dante attempted to revive Latin poetry in a classical taste; and two eclogues which he has left, though far from the purity of the best models, display a laudable emulation of antiquity. He wrote in Latin, also three epistles; one to the government of Florence, complaining of his exile; one to the Emperor Henry; and one to the Italian cardinals, exhorting them to choose a pope of their own nation. Another Latin work was his book, "De Monarchia," in which he undertook, as a Ghibelline, to defend the rights of the empire. In that language he also composed his books "De Vulgari Eloquentia," a curious record of the early state of the Italian idiom, and the writers in it. In his native tongue he composed, while young, a work entitled, "Vita Nuova," which relates the story of his juvenile amours with Beatrice, mixed with various other pieces. During his banishment he composed twenty "Canzoni," moral and amatory, on some of which he afterwards wrote commentaries. He likewise rendered into Italian verse the penitential Psalms, the Apostle's Creed, the Lord's Prayer, and other pious compositions. But the fame of all the writings above mentioned, has been obscured by the celebrated work which has immortalized the name of Dante, that to which he gave the title of "Commedia." Why he thus entitled it has been a matter of great controversy, but in subject it has no relation to comedy, usually so called, being the description of a vision, in which the author is led through hell, purgatory, and paradise. It is allowed that its images are frequently strange and unnatural; that in many parts it is languid and insufferably tedious; that the versification is often extremely hard, and the rhymes forced and ludicrous; and that it abounds in gross faults which no man of sense can pardon: yet its admirers affirm that no work of Italian poetry bears such a stamp of original and sublime genius, and that in grandeur of conception, warmth of feeling, and energy of expression, in that vivid force which carries the reader out of himself, no composition of modern times can compare with it. Two sons of the poet were among his first commentators; and within the same century, in 1373, a chair was established at Florence for the express purpose of explaining Dante to the public, which was first occupied by Boccacio. The editions of "Dante's Commedia" have been innumerable; the best is accounted that of Venice in three vols. 4to., 1757. The last is that of Gabriele Rosetti, to be completed in six volumes. Among the modern commentaries on Dante, we may mention the treatises of Dr. Witte in the *Hermes*, and also in the Silesian *Provinzial-Blattern*, in 1825.

DANTE (John Baptist), a mathematician and mechanic, who lived towards the close of the fifteenth century, was a native of Perugia in Italy. He is said to have constructed a pair of wings, by means of which he succeeded in crossing the lake of Thrasymene; but attempting afterwards to fly from a church over the square in the city of Perugia, some part of his apparatus broke, and he fell and fractured his thigh. However, he recovered from the effect of this accident, and was afterwards professor of mathematics at Venice, where he died.

DANTE (Peter Vincent), a native of Perouse, eminent for his skill in mathematics and architecture. He invented several useful machines, wrote a commentary on Sacrobosco's Sphere, and so successfully imitated the verse of the famous Dante, that he was called by his name. He died in 1512.—Vincent, his grandson, was a painter, sculptor and mathematician, and died highly reputed for his skill in sculpture, in 1576.

DANTI (Ignatius), an eminent Italian mathematician of the sixteenth century, was a native of Perugia. Applying assiduously to the study of mathematics, he made so great a progress, that he was invited to Florence by the Grand-Duke Cosmo, who treated him with much regard, and gave him ample encouragement. He left there, as monuments of his scientific knowledge, a marble quadrant, and equinoctial and meridian line, on the front of the church of St. Maria Novella. He also made for the grand-duke several fine geographic charts and maps of the world. After the death of Cosmo, he removed to Bologna, in the university of which city he occupied the mathematical chair; and he perpetuated his fame as an astronomer by tracing, in 1576, the grand meridian in the church of St. Petronius, which was afterwards perfected by Cassini. In 1577 he went to Perugia, where he drew many geographical charts. Pope Gregory XIII. invited him to Rome, employed him in the reformation of the calendar, and the construction of the maps of Italy in the Vatican gallery, and rewarded him with the bishopric of Alatri. He died in 1586, at the age of forty-nine. Of the works which he composed, the principal are: "The Mathematical Sciences reduced to a Tabular Form;" a treatise "On the Use and Construction of the Astrolabe;" and "A Commentary on the two Rules of the Practical Perspective of Barozzi." He had a brother named Vincent, first a goldsmith, then an eminent sculptor, who was employed in the Escurial.

DANTIC (Paul Bosc), an eminent French medical writer, was born at Pierre-Ségude in Languedoc, in 1726, and died in 1781, leaving behind him severable valuable works, of which an edition was published four years previous to his death in 2 vols. 12mo.

DANTINE (D. Maur Francois), a Benedictine of the order of St. Maur, was born in the diocese of Liege in 1688, and died in 1716. He pub-

lished, besides other works, a translation of the Psalms with notes.

DANTON (George James) was born at Arcis-sur-Aube, October 28, 1759, and was by profession an advocate. Possessing an athletic form, a bold disposition, and a powerful share of eloquence, he became a popular demagogue of considerable influence at the commencement of the revolutionary commotions. After the detention of Louis XVI. at Varennes, in June 1791, Danton presided in the Assembly in the Champ de Mars, where he proposed the dethronement of that prince, and in November he was appointed substitute-attorney of the commune of Paris. He was concerned in the transactions of the 20th of June, 1792, and those of the 10th of August may be partly attributed to his appearing at the bar of the National Assembly, to declare that if the dethronement of the king was not decreed, the section of the Cordeliers would rise and attack the legislature. He then became a member of the Provisional Executive Council, and obtained the ministry of justice, with the power of nominating agents in the armies and in the departments. He particularly displayed the commanding energy of his mind when the Prussians had entered Champagne, and to him alone it was owing that the National Assembly did not abandon the capital, and retire beyond the Loire. His ascendancy on this occasion excited the jealousy and hatred of Robespierre, which proved the cause of his destruction. He was nominated a deputy to the Convention in September 1792 by the departments of Paris, and he quitted the ministry the 10th of October. On the 6th of November he warmly advised the condemnation of Louis XVI., and afterwards voted for his death. Towards the end of November Danton was sent on a mission to Belgium. In April 1793 he became a member of the committee of Public Safety; he took some part in the proscription of the Girondists; he procured a decree for the formation of the revolutionary tribunal; and in July he presided in the Convention. The enmity of Robespierre against him augmented daily; an attempt to bring about a reconciliation proved unavailing, and immediately afterwards Robespierre caused Danton to be arrested, with several persons named as his accomplices. He was committed to the Luxembourg, and then brought before the revolutionary tribunal, where, on being questioned, he calmly answered,—"I am Danton, sufficiently known in the revolution; I shall shortly exist nowhere, but my name will live in the Pantheon of History." Before ascending the scaffold, he exclaimed, "O my dear wife, shall I never see you again?" but checked himself suddenly, and calling out "Danton, no weakness," mounted the scaffold, when he met his fate with firmness April 5, 1794.

DAPHNE (in fabulous history), a daughter of the river Peneus or of the Ladon, by the goddess Terra, of whom Apollo became enamoured. This passion had been raised by Cupid, with whom Apollo, proud of his late conquest over the serpent Python, had disputed the power of his darts. Daphne heard with horror the addresses of the god, and endeavoured to remove herself from his importunities by flight. Apollo pursued her; and Daphne, fearful of being caught, entreated the assistance of the gods, who changed her into a laurel. Apollo crowned his head with the leaves of the laurel, and for ever ordered that that tree should be sacred to his divinity. Some say that Daphne was admired by Leucippus, son of Œnomaus, king of Pisa, who, to be in her company, disguised his sex, and attended her in the woods, in the habit of a huntress. Leucippus gained Daphne's esteem and love; but Apollo, who was his powerful rival, discovered his sex, and Leucippus was killed by the companions of Diana.—A daughter of Tiresias, priestess in the temple of Delphi, supposed by some to be the same as Manto. She was consecrated to the service of Apollo by the Epigoni, or according to others by the goddess Tellus. She was called Sibyl, on account of the wildness of her looks and expressions, when she delivered oracles. Her oracles were generally in verse; and Homer, according to some accounts, has introduced much of her poetry in his compositions.

DAPHNIS (in classical fable), a shepherd of Sicily, son of Mercury by a Sicilian nymph. He was educated by the nymphs, Pan taught him to sing and play upon the pipe, and the muses inspired him with the love of poetry. It is supposed that he was the first who wrote pastoral poetry, in which his successor Theocritus so happily excelled. He was extremely fond of hunting; and at his death, five of his dogs, from their attachment to him, refused all aliments, and pined away. From the celebrity of this shepherd, the name of *Daphnis* has been appropriated by the poets, ancient and modern, to express a person fond of rural employments, and of the peaceful innocence which accompanies the tending of flocks.

DARAN (James), an eminent French surgeon, was born at St. Frajon in Gascony in 1701, and became surgeon-major to the imperial troops. He acquired great fame and wealth, but imprudent speculations reduced him to low circumstances, and he died in 1784, comparatively poor. He was the author of numerous treatises on complaints of the bladder and urethra.

DARDET (John), an eminent French physician and chemist, was born in 1725, at Douazit, in Guienne, and died in 1801. Whilst pursuing his studies at Bordeaux, he was introduced to Montesquieu, and with him came to Paris. Here, in conjunction with Rouelle, he applied himself to technical chemistry, especially to the improvement of the manufacture of porcelain. Darcet made many experiments with this view, of which he drew up an account in several memoirs presented to the Academy of Sciences in 1766 and 1768. In 1762, he was made regent of the Faculty of Medicine at Paris, and on the death of Macquer, he succeeded him as a member of the Academy of Sciences, and director of the manufactory of Sèvres. He was afterwards appointed inspector-general of the assay of coin, and inspector of the Gobelin manufactory. He made several important chemical discoveries, and contributed much to the present improved state of the science. During the reign of terror, his life was preserved by Fourcroy, who procured the obliteration of his name from a list of persons destined by Robespierre to destruction.

D'ARCON (John Claudius Eleonore Limiceaude), an eminent French engineer, was born at Pontarlier in 1733. After having served with honour in the seven years' war, he conceived in 1780 the memorable plan of the siege of Gibraltar, but notwithstanding the approbation which it received from all Europe, its failure was most complete. In

1799 the first consul introduced him into the senate. but he did not enjoy this honour long, dying the year following. His "Considerations Militaires et Politiques sur les Fortifications," his most important work, was printed at the expense of government, and contains the substance of all his other productions.

DARCY (Count), an ingenious mathematician and philosopher, was born in Ireland in 1725; but as his relations were attached to the Stuart family, he was sent at the age of fourteen to France, where he spent the remainder of his life. Being placed under the care of the elder Clairault, he made such a rapid proficiency in the mathematics, that, at the age of seventeen, he gave a new solution of the problem concerning the curve of equal pressure in a resisting medium. This was followed, the year after, by a determination of the curve described by a heavy body gliding, by its own weight, along a moveable plane, at the same time that the pressure of the body causes a horizontal motion in the plane. Darcy served in the war of 1744, and was taken prisoner by the English, yet, during the course of the war, he contributed two memoirs to the Academy. The first of these contained a general principle in mechanics, that is to say, the preservation of the rotatory motion; a subject which he again brought forward in 1750, under the title of "The Principle of the Preservation of Action." In 1765 he published his "Memoir on the Duration of the Sensation of Sight," the most ingenious of all his works. The result of his research on this subject was, that a body may sometimes pass by our eyes without being seen, or marking its presence, otherwise than by weakening the brightness of the object it covers. He died of cholera-morbus in 1779. Darcy was admitted into the Academy of Sciences in 1749, and was made a pensioner-geometrician in 1770. His papers printed in the memoirs of the Academy are on various subjects, and exceedingly ingenious.

DARDANUS (in classical fable), a son of Jupiter and Electra, who killed his brother Jasius to obtain the kingdom of Etruria after the death of his reputed father Corytus, and fled to Samothrace, and thence to Asia Minor, where he married Batia, the daughter of Teucer, king of Teucria. After the death of his father-in-law he ascended the throne, and reigned sixty-two years. He built the city of Dardania, and was reckoned the founder of the kingdom of Troy.

DARES, a Phrygian, who lived during the Trojan war, in which he was engaged, and of which he wrote the history in Greek. This history was extant in the age of Ælian; the Latin translation, now extant, is universally believed to be spurious, though it is attributed by some to Cornelius Nepos.—One of the companions of Æneas descended from Amycus, and celebrated as a pugilist at the funeral games in honour of Hector, where he killed Butes. He was killed by Turnus in Italy.

DARIUS I., king of Persia, was the son of Hystaspes, a noble Persian of the royal race of Achæmenes, who was a commander under Cyrus the Great, and was made governor of the province of Persia by Cambyses. On the usurpation of the throne by Smerdis the mage, who pretended to be the son of Cyrus, Darius, who was apprised of the imposture, came to Susa with the purpose of killing the usurper. Finding there that six other nobles had engaged in a conspiracy with the same design, he associated himself with them. They forced their way into the palace, and after some resistance, Smerdis fled into an inner apartment, whither he was pursued by Darius and Gobryas. While the latter held him fast in his arms, Darius dispatched him with his poniard; and the people, who assembled at the tumult, approved the deed, and massacred almost the whole order of mages. The seven conspirators then consulted about the settlement of the state, and it was agreed that they should repair at sun-rise to a place without the city, on horseback, when he whose horse first neighed should be proclaimed sole sovereign. By the contrivance of Darius's groom, who had caused his master's horse to cover a mare upon the same spot the preceding evening, the signal declared in his favour, and he was accordingly raised to the Persian throne, B.C. 521. Such is the story of his elevation as related by Herodotus, our only authority for most of the events of this reign. Darius, on his accession, married Atossa and Artystona, daughters of Cyrus, and other wives. He divided the whole empire into twenty satrapies or governments, and appointed a certain tribute to be paid by each, that of Persia excepted. At the beginning of his reign he put to death Intaphernes, one of the six nobles his competitors, on pretence of an outrage he had committed at the palace gates, but probably through jealousy of his influence. He permitted the Jews to resume the building of their temple, which had been interrupted by means of some malicious insinuations of the Samaritans. In the fifth year of his reign the Babylonians, oppressed by taxes, revolted, after having made preparations for a long resistance. Darius besieged Babylon ineffectually for a year and eight months. At length Zopyrus, one of his principal officers, in his zeal for the king's service, disfigured himself by cutting off his nose and ears; and pretending that this was a punishment inflicted upon him by command of the king, went over to the enemy, and obtained their confidence. This he employed to betray the gates to the Persian army, which entered, and took the city. Darius reduced the height of the walls of Babylon, impaled 3000 of those who were most active in the revolt, and then attended to the re-peopling of the place, by sending to it a large levy of women from the neighbouring provinces, to supply the loss of a great number whom the Babylonians themselves had massacred at the beginning of the siege, in order to lessen the consumption of provisions. He magnificently rewarded Zopyrus for his service; and it is said that he could never afterwards look on the mangled person of that devoted subject without tears. Darius next, inflamed with the ambition of conquest, engaged in an expedition against the Scythians inhabiting the country between the Ister and Tanais (Danube and Don). He marched with a vast army to the Thracian Bosphorus, which he crossed on a bridge of boats, and after reducing all Thrace, advanced to the Danube. This he crossed on another bridge, and then entered Scythia. These wary barbarians declined meeting the Persian army in the field, but, laying waste their own country, continued retiring, till Darius found himself in danger of losing his whole army by want and fatigue. He was at length obliged to quit his camp in the night, leaving behind him the sick and invalids, and to return with all speed to the Danube. He had committed the guard of the bridge over this

river to the Ionian Greeks, who were strongly solicited by the Scythians to break it down, and prevent the escape of the Persians. Many of their own commanders approved the proposal, as a sure method to enable the Asiatic Greeks to throw off the Persian yoke; but Hystiæus, chief of Miletus, persuaded them to remain faithful to their trust. Darius then repassed the Danube, and leaving part of his army in Thrace, returned with the rest, extremely diminished, to Lesser Asia. Concerning the alleged conquest of India by Darius, though so important an event, we have a very meagre relation. It is said that he sent an exploratory fleet down the river Indus, which proceeding to the ocean, sailed round the coast as far as the straits of Babelmandel, and entering the Red Sea, came to a port in Egypt after a voyage of thirty months; and that from the report of his discoveries made by Scylax the commander, Darius invaded India with a large army, and reduced it. In all probability, however, his conquests were confined to the districts bordering the river. A revolt of the Ionians, excited by Aristagoras and favoured by Hystiæus, next occupied the attention of the governors under the Persian king. The Ionians, aided by the Athenians, took and burnt Sardis, but were afterwards defeated. The war continued some time longer, but ended in the reduction of the Ionians, and the death of Aristagoras. Hystiæus was likewise put to death, much to the regret of Darius, who could not forget the essential service he had received from him in his return from Scythia. The interference of the Athenians in this war was so warmly resented by the Persian king, that he resolved upon an expedition against Greece. The conduct of this was committed to Mardonius, the son of Gobryas, who marched through Thrace into Macedonia, which submitted to his arms. But as he was proceeding southwards, his fleet was almost ruined by a storm, and his land-forces underwent great loss from the attack of a Thracian tribe; so that he was obliged to return ingloriously into Asia. Darius, however, would not relinquish his design; but assembling a powerful fleet and army, under Datis and Artaphernes, sent them with orders to sack and rase to the ground the cities of Athens and Eretria in Eubœa, and to send him all the surviving inhabitants in fetters. The Persians took the isle of Naxus, and city of Eretria; but were defeated at Marathon by the Athenians and Platæans, commanded by Miltiades. Their fleet was afterwards frustrated in an attempt to surprise Athens. The Persian commanders, however, fulfilled their master's orders with respect to the Eretrians; but Darius, satisfied with having them in his power, forbore from doing them any injury, and settled them in his country. He then determined to carry on the war against the Greeks in person; nor did the revolt of Egypt divert him from his purpose. He made vast preparations; and, in order to prevent domestic dissensions, declared his son Xerxes, by Atossa, the sole successor to his crown. But his designs were cut off by his death, B.C. 485, after a reign of thirty-six years. His character is favourably represented by historians; and, compared to the generality of eastern despots, he appears to have deserved the praise of justice and humanity.

DARIUS II., surnamed *Ochus*, and also *Nothus*, was one of the natural sons of Artaxerxes Longimanus. At the death of that prince, Sogdianus, another of his natural sons, having murdered Xerxes, the legitimate successor, usurped the throne. Ochus was at that time governor of Hyrcania. He was sent for by his brother, with the intention of securing his person, and destroying him; but Ochus, informed of the design, marched to Persia with an army, and being joined by the nobles and governors of provinces, deposed Sogdianus, and put him to death. He assumed the tiara and the name of Darius B.C. 423. A rebellion was soon raised against him by Arsites, another natural brother. Darius was inclined to spare his life, but was persuaded by his wife, the cruel Parysatis, to change his intention. The history of this king is little more than that of successive revolts, terminating in the defeat and death of those who excited them. He died after a reign of nineteen years, and was succeeded by his eldest son Arsaces, afterwards called Artaxerxes Mnemon. Although, in the narrative of his reign, it does not appear that Darius Ochus was distinguished for his virtue, yet we are told of an honourable testimony which he rendered himself upon his death-bed. Being asked by his son what art he had employed in managing his government with so much success, he replied, "that he had ever, to the best of his knowledge, acted as religion and justice demanded, without swerving either from the one or the other."

DARIUS III., named *Codomannus*, was placed on the throne of Persia B.C. 336, by Bagoas, the eunuch who had murdered Arses, the youngest son of Artaxerxes Ochus. Codomannus (as he was called before his accession) is said to have been the son of Arsanes, grandson of Darius Nothus, by Sisigambis, his own sister. He was brought up in obscurity; but having, in the war which Ochus made upon the Cadusians, slain a champion of the enemy who had sent a general challenge, he was advanced to the government of Armenia, which office he held in a mature age, when Bagoas raised him to the throne. This perfidious eunuch, perceiving that the new monarch was not a man to be governed by him, prepared a cup of poison for him; but his design being discovered, he was compelled to drink the poison himself. The history of the reign of Darius is only that of his struggle against the Macedonian invasion, the events of which are related in the life of Alexander the Great; we shall therefore only touch upon some of the incidents most personal to the Persian king. He did not take the command of his army in person till after the advance of Alexander into Cilicia. He then proceeded to meet him in all the pomp of royalty, and with a train of attendants more adapted to shine in a procession than to fight the veterans of Macedon. In the fulness of his confidence he resolved, contrary to the advice of his Greek allies, who knew the enemy opposed to him, to put the event to the hazard of a battle. Arriving at Issus, he cruelly massacred all the sick and wounded Macedonians who had been left there. The battle of Issus followed, in which Darius fought in the first line; but he seems to have been in haste to fly, and he incurred the disgrace of leaving behind him his bow, shield, and mantle. His rich camp was plundered, and his mother, wife, and children fell into the power of the victor. Little humbled by this and subsequent losses, he wrote to Alexander, without giving him the title of king; and after desiring him to name any ransom he thought fit for his family, proposed to decide their dispute

in another combat with equal numbers. Alexander replied with the haughtiness of a conqueror, and pursued his success. While he was engaged in the siege of Tyre, a second letter arrived from Darius, in which his humiliation appeared by his address to Alexander as king, and the offer of his daughter Statira in marriage, and all the country of Asia as far as the river Halys. These terms were rejected, and Darius prepared for the final decision of arms; yet he is said to have made another attempt at an accommodation, and after thanking his rival for his generous treatment of his family, to have extended his offer to all the country as far as the Euphrates. This also failed, and the concluding battle at Gaugamela ensued. Darius again charged with vigour in the first line, and it is said that the Persians several times rallied after being repulsed; yet, if the accounts of the Macedonian loss are to be relied upon, their exertions were but feeble. They were at length completely routed, and Darius fled from the field. He lost Babylon, Susa, Persepolis, and all his treasures, and took refuge at Ecbatana in Media. There he collected a force with which he seemed resolved to make a stand; but his misfortunes had now shaken the fidelity of his remaining subjects. Bessus, governor of Bactria, seized his person, enclosed him in a covered cart, and carried him away towards Bactria, having assumed the royal authority in his stead. Alexander closely pursued the usurper and his captive beyond the Caspian straits. On his near approach, Darius, refusing to proceed further, was barbarously wounded by the conspirators, and left weltering in his blood. In this state he was found by Polystratus, a Macedonian, who, as a last office to the dying king, brought him some water in his helmet. Darius quenched his thirst, desired his acknowledgments might be made to Alexander for his kindness to his family, with an earnest exhortation to avenge his death on the traitors, and then expired in the arms of Polystratus. Alexander coming up soon afterwards, found his rival dead, and shed tears at the unhappy fate of which he himself had been the cause. He covered the body with his own cloak, ordered it to be embalmed, and sent it to Sisigambis for interment with the relics of the Persian monarchs. Darius is allowed to have possessed some good qualities, but he had neither wisdom nor vigour sufficient to encounter the dreadful storm which fell upon him. He died in the fiftieth year of his age, and sixth of his reign, B.C. 330; and with him terminated the Persian empire.

DARU (Pierre Antoine Noel Bruno, Count), one of the ablest French statesmen of the school of the revolution, and of Napoleon was born at Montpellier, in 1767. He distinguished himself at an early age both by his military and literary talents, and was intrusted by Napoleon with the most important affairs. Among other offices which he filled was that of general intendant in Austria, and his fidelity to the emperor drew upon him the hatred of the opposite party. Blucher sequestered his estate at Meulan, but this measure was reversed by the allied monarchs, and in 1818, Daru was called to the chamber of peers by Louis XVIII. He died in 1829. His principal works are a poem entitled "Cleopedie, or the Theory of Literary Reputation;" a translation of Horace, "Life of Sully," and "History of Venice." The last is one of the most important productions of modern literature in the department of history; a third edition of the work in eight volumes appeared in 1825.

DARWIN (Erasmus), a distinguished physician, philosopher, and poet, was born in 1731 at Elston near Newark. His early education was at the free-school of Chesterfield, whence he was sent to St. John's-college, Cambridge. He took the degree of M.B. in 1755, and pursued his father's medical studies at London and Edinburgh. Nottingham was the first place at which he settled for the practice of his profession, but meeting with no encouragement there, he removed to Lichfield. A fortunate cure established his reputation in that city and neighbourhood, and for a number of years he was very extensively employed in all that part of the country. It was not till his medical character was fully established that he ventured to appear before the public as a poet. It was known among his acquaintance that he had been a considerable time engaged in a poem on the Linnæan system of botany, of which great expectations were formed; and in 1789 a portion of it was published with the title of "The Botanic Garden, Part II., containing the Loves of the Plants, a Poem; with Philosophical Notes," 4to. The very singular plan of this work, in which were personified not only individual plants, but even their sexual parts, the profusion of descriptive beauties introduced by way of simile or illustration, and the rich harmony of the verse, rendered it an object of great curiosity to the lovers of poetry, and placed the name of Darwin high among the poets of the time. The first part of the "Botanic Garden," containing "The Economy of Vegetation," appeared in 1791. Though in a similar strain, and equally ornamented, the more scientific nature of its subject rendered it less amusing to common readers; and the peculiarities of the writer's manner, and the want of human interest in the design, at length produced satiety. Some ridicule was also levelled against the "Botanic Garden" by means of parody, to which the style of its versification and diction readily exposed it. In 1794 he printed the first volume 4to. of "Zoonomia, or the Laws of Organic Life," a performance of which the greater part had lain by him twenty years, and the purpose of which was no less than "to reduce the facts relating to animal life into classes, orders, genera, and species; and by comparing them with each other, to unravel the theory of diseases." Of a work so comprehensive in its plan, so copious in observations, and so subtle in reasoning, no analysis can here be attempted. It may suffice to mention his fundamental notion, that the immediate organs of sense probably consist of moving fibrils, having a power of contraction like that of muscles; and his opinion that animals all take their origin from a single living filament which, being acted upon by stimuli, receives all its parts by accretion. The second volume of "Zoonomia," published in 1796, contained the medical part, consisting of a catalogue of diseases distributed according to their proximate causes, with their subsequent orders, genera, and species, and methods of cure, and the materia medica classed in a corresponding manner. In a similar combination of refined theory and practice, applied to the vegetable creation, he published, in 1799, "Phytologia, or the Philosophy of Agriculture and gardening: with the Theory of draining Morass, and with an improved Construction of the Drill Plough," 4to Another work of this author's,

in which his philosophy and poetry were united, was "The Temple of Nature, or the Origin of Society, a Poem, with Philosophical Notes," 4to., published in 1803, after his death. Dr. Darwin lost his wife in 1770; and in 1780 married a second, who was the widow of Colonel Pole, of Radbourne-hall near Derby. He immediately removed from Lichfield to the latter town, where he continued in the height of professional employment, and was particularly consulted in obscure and uncommon cases, in which his sagacity often enabled him to afford unexpected relief. He promoted at Derby the institution of a public library and a philosophical society, of which he was the president, and which comprised many votaries and lovers of science in the neighbouring districts. A short time before his decease he removed to an old mansion near the town, in which he meant to pass his declining years in retirement; but in April 1802 a sudden attack of a disorder dubious in its nature, carried him off in the seventy-first year of his age. He had three sons by his first wife, and he left six children by the second. He had also two natural daughters, whom he settled in a school at Ashbourn, and for whom he drew up a "Treatise on Female Education," which was published. Dr. Darwin was in feature and person coarse and uncouth, and his elocution was embarrassed by an impediment in his speech. He was very temperate with respect to liquors, but indulged freely in eating—a plan which he generally recommended to his patients. His disposition was humane, though with little sensibility. He was supposed to sit loose to religious sentiments, and was vulgarly charged with atheism, though a poem of his is extant in which with great force and beauty he confutes the atheistic system. Besides the writings above mentioned, he communicated two papers to the Royal Society, which were published in the "Transactions," vol. I., and had a principal share in the English translation of the "Systema Vegetabilium" of Linnæus by the Lichfield Botanical Society.—His son, Charles, deserves to be noticed for discovering, while prosecuting his studies at Edinburgh, a test for distinguishing *pus* from *mucus*, for which the gold medal was assigned him by the university. He died during his studies at Edinburgh, on the 15th of May, 1778, leaving behind him an unfinished essay "On the retrograde Motion of the absorbent Vessels of Animal Bodies in some Diseases," which was published by his father, together with the dissertation which obtained the medal.

DASCHKOFF. See Romanowna.

DASYPODIUS (Conrad), a distinguished mathematician, of the circumstances of whose life very little seems to be recorded; but it appears that he collected manuscripts of the ancient Greek mathematicians, which he translated into Latin with illustrations and notes; and that he intended to publish all the works of the Greek mathematicians together, but died before he could carry his plan into execution, in April 1600, in the sixty-eighth year of his age, according to Jöcher; but Weidler says that he died in 1601, in the seventieth year of his age. He was a good mechanic, as well as mathematician. By desire of the magistrates of Strasburg he undertook, in the year 1571, to superintend the re-construction of the curious machinery attached to the famous clock of that city, which was then entirely worn out. Of this labour he gave an account in a work entitled "Conradi Dasypodii Horon Mechanicus. Ejusdem Horologii Astronomici Argentorati in summo Templi erecti Descriptio, &c."

DATHE (John Augustus), professor of the oriental languages at Leipsic, was born in 1731 at Weissenfels, and died in 1791. Besides his other occupations and the share he had in Ernesti's Theological library, he undertook to give a new Latin translation of the Old Testament. It was published in parts, and met with so much approbation, that most of them were several times reprinted, with improvements. He, however, never published any part till he had repeatedly explained it in his public lectures, and convinced himself that no difficulties remained but such as could not be removed. In this manner was produced his Translation, which may be considered as a perpetual commentary, because difficult and obscure passages are explained and illustrated by notes placed at the bottom. He published several other scriptural works.

DATAMES, a military commander, equally distinguished for courage and conduct, was the son of Camissares, a Carian, by a Scythian mother. He served first among the guards of Artaxerxes Mnemon, and afterwards was employed in the war against the Cadusians, in which he gained so much reputation, that he was appointed to succeed his father, who fell in this war, as governor of that part of Cilicia which borders upon Cappadocia. Upon the revolt of Thyus, chief of Paphlagonia, and cousin of Datames, he was commanded by the king to reduce him. Thyus laid a plan for assassinating him; but Datames escaped the snare, and at length took him prisoner. Datames was soon after nominated to the chief command in the Egyptian war; but, whilst he was making his preparations, he received an order to go in quest of one Aspis, who possessed the mountainous region of Cataonia, above Cilicia, whence he made hostile incursions over the neighbouring provinces. Aware that his success depended upon surprising the enemy unprepared, Datames, who was then at a great distance from the place, went on board a ship with a small body of picked men, landed in Cilicia, and marched day and night till he crossed the ridge of mount Taurus, and arrived in the country possessed by Aspis. He there learned that the chief was gone upon a hunting expedition in the neighbourhood; and in the mean time the purpose of his arrival became known. Aspis prepared for resistance; but Datames, ordering his men to follow him, rode full speed to the spot, and so intimidated his antagonist, that he yielded himself captive. The king, in the interval, had reflected upon the imprudence of sending his general with so small a force upon so hazardous an enterprise, and dispatched a messenger to the army to forbid his departure if he should not be set out. The messenger met the party which was conducting Aspis as a prisoner to the king's presence. But the great merit and success of Datames began to produce the usual effect in a court, that of exciting the envy of the principal courtiers, who combined to ruin him. Datames was apprised of their machinations by a friend, and resolved to frustrate them, by revolting from the king's service, and making himself independent. He first, however, made over his command of the army to a proper successor; and then proceeding with his particular friends to Cappadocia, he took possession of the neighbouring Paphlagonia, and provided for his defence. Hear-

ing that the Pisidians were raising troops against him, he sent his son to oppose them, who was killed in battle. This misfortune was followed by that of the defection of his father-in-law, Mithrobarzanes, who commanded his cavalry. He concealed the truth from his army; and pretending that the commander had gone over by his orders, as a deserter, that he might have an opportunity of falling upon the enemy unawares, he ordered them immediately to march after him. The Pisidians, on his approach, suspecting the intentions of Mithrobarzanes, began to attack his troops. They resisted; and, during this mistaken conflict, Datames led on his men, and obtained a complete victory. He had the mortification, however, to be deserted by his eldest son, who went to the court of Artaxerxes, and gave information of his father's rebellion. The king sent against him Autophradates, with a very numerous army. Datames seized an advantageous post, where he could prevent the enemy's advance, and defend himself with very inferior force. The king's general made an attack upon him, but was repulsed with great loss; and Datames, by his perfect knowledge of the country, and his skill in making use of all opportunities, so harassed the royal army, that Autophradates was glad to accept of his nominal submission to the king's authority, and to withdraw his troops into Phrygia. Artaxerxes, however, was too deeply exasperated against Datames to admit of a cordial reconciliation; and since he could not conquer him by open force, he resolved to take him off by treachery. After some fruitless attempts of this kind, Mithridates, the son of Ariobarzanes, offered himself as the instrument, having first obtained permission from the king of acting as he thought proper with impunity. He then pretended to have renounced his allegiance, and proceeded so far as to inflict many evils upon the king's subjects. The wary Datames was at length led to believe him a rebel in earnest, and to comply with an invitation from Mithridates to a private conference, in order to concert measures in common. They met unarmed; but Mithridates had previously buried weapons in several spots about the place. After they had held a conversation together, and Datames was departing, Mithridates sat down carelessly upon one of these spots, and then recalled him, pretending that he had forgot to mention something. He dug up a poniard, and having concealed it beneath his garment, met the returning Datames, and pointed out to him a hill, which he said was proper for an encampment. Datames turned his eyes to the spot, when the traitorous assassin plunged his dagger into his side, and laid him dead.

DATI (Augustin), a learned Italian, was the son of a lawyer of Sienna, where he was born in 1420. He taught the belles-lettres at Urbino, at the invitation of the duke, after whose assassination he returned to Sienna, where he opened a school for rhetoric and the classics at Sienna. In 1458 he was made judge of Massa, which post he preserved a number of years; and he also passed through various civil offices in Sienna, to that of first magistrate. He resided a year at Rome, as agent for his state to Pope Pius II., and died of the plague at Sienna in 1478. His works were collected by his son Nicholas, and were printed at Sienna in 1503, folio; and at Venice in 1516, folio. They are in Latin, and consist of ten books "On the Immortality of the Soul," seven of "Orations," three of "Epistles," a number of miscellaneous tracts, and "Fragments of the History of Sienna."

DATI (Charles), born at Florence in 1619, was professor of the belles-lettres in his native city, and a member of the Academy Della Crusca. Together with Redi, he employed himself in researches on the origin and etymology of the Tuscan; was versed in mathematical and astronomical studies, and wrote a letter in defence of the discoveries of Galileo and Torricelli. One of his works, by which he is best known, is his "Lives of ancient Painters," a learned performance, but unfinished, as he proceeded no further than to those of Phidias, Xeuxis, Apelles, and Protogenes. An eulogy on Louis XIV., which he published in Italian at Florence in 1669, obtained him an invitation to settle in his court, as he did also from Christina, queen of Sweden; but he declined quitting Florence, where he died in 1675. Among other works he wrote a "Discourse on the Obligation of Speaking Well one's Native Tongue."

DATIS, a general of Darius, first sent with an army of 200,000 foot, and 10,000 horse, against the Greeks, in conjunction with Artaphernes. He was defeated at the celebrated battle of Marathon, by Miltiades, and some time after put to death by the Spartans.

DATT (John Philip), an eminent German jurist, was born in 1654, at Eslingen in Suabia, where he had the charge of the public registry, and afterwards was made syndic of the city. The duke of Wirtemburg invited him, in 1694, to take the offices of counsellor of the regency and consistory, and advocate of the ecclesiastical treasury. He died in 1722. He published "Volumen Rerum Germanicarum Novum," &c. which is accounted one of the best works upon the German public law; also a treatise "De Venditione Liberum."

DAUBENEY (Charles), an episcopal clergyman and theological writer of eminence, was born in 1744, and died archdeacon of Sarum in 1827. His principal work is entitled "A Guide to the Church, in several Discourses, with an Appendix," 1798-99, 2 vols. 8vo. second edition, 1804. He also published "Eight Discourses on the Connexion between the Old and New Testaments, demonstrative of the great Doctrine of Atonement," 1802, 8vo.; besides a number of single sermons and other works.

DAUBENTON (William), a French Jesuit of some celebrity in the seventeenth century, was born at Auxerre, in the year 1665. Being appointed to the rectory of the college of Strasburg, he introduced many useful regulations, which so pleased Louis XIV. that he appointed Daubenton confessor to his grandson, Philip V., king of Spain, whom he accompanied when he went to take possession of his throne. The influence which he obtained over the mind of Philip, excited the jealousy and resentment of the Spanish grandees, who, through their interference, procured his dismission from the guidance of the king's conscience. On that event he retired into France, in the year 1706, whence he was sent to Rome, where he was chosen assistant to the general of the Jesuits in managing the concerns of the order in France. In the year 1716 he was recalled to Madrid, and reinstated in his office of confessor to Philip V., but his political intrigues terminated in his own disgrace for the second time, which was soon followed by his death, in the year

1723. His writings which, excepting some funeral orations, were consecrated to the service of superstition, consist of 2 vols. folio, and were published at the expense of the Apostolical Chamber.

DAUBENTON (Louis Jean Marie), an eminent naturalist and anatomist, was born in 1716, at Montbard in Burgundy, and was brought up to the practice of physic. When his townsman, the illustrious De Buffon, was made superintendant of the royal garden, he persuaded Daubenton to settle near him, and to become his coadjutor in the study of natural history. This took place in 1740, when he was made keeper of the king's museum, and he thenceforth devoted himself, with unremitting assiduity, to the science in which he was engaged. He was admitted into the Academy of Sciences in 1744, and enriched its Memoirs with several valuable papers on zoology and comparative anatomy. In the great work on natural history, published by Buffon first in 1750, he had a large share, all the anatomical part relative to men and animals being contributed by him. In his "Instructions for Shepherds and the Proprietors of Flocks," he gives a series of practical lessons concerning the treatment of sheep in every particular, with curious discussions on the improvement of wool. Mineralogy was another object of his study; and he published, in 1784, "A Methodical View of Minerals," with their distinctive characters, according to a new arrangement of his own, distinguished by its clearness and precision. Daubenton was a member of the Royal Medical Society, and after passing through the storms and vicissitudes of the French revolution, he was elected, in 1799, a member of the Conservative Senate. He did not long survive this honour, dying on December 29 in that year, at the age of eighty-four.

DAUBERMENIL (Francis Anthony), deputy to the national convention, and afterwards a member of the council of five hundred. His political conduct at the elevation of Buonaparte, caused his exclusion from the legislative body, and he died in retirement in 1802. He published a pamphlet entitled, "Extraits d'un Manuscrit intitulé—Le Culte des Adorateurs de Dieu," &c. which gave rise to the society of the Theophilanthropes.

DAUBIGNAC (Francois Hedelin Abbe) was born at Paris August 4, 1604, and died at Nemours, July 25, 1676. He at first practised as an advocate at Nemours, but subsequently quitted the bar for the church. He published a variety of literary pieces, and was engaged in many quarrels with P. Corneille, and the wits of his time.

DAUBUSSON (Pierre), grand master of the order of St. John of Jerusalem, was born in 1423. After having distinguished himself by his military prowess in the service of Hungary against the Turks, he was presented at the court of Charles VII., and he accompanied that monarch's son in several expeditions. He was chosen grand master of his order in 1476, at which time Rhodes was menaced by Mahomet II., who failed however to capture the isle from Daubusson. He afterwards gave protection to Zuzimus, the proscribed brother of Bajazet, but was at length compelled to deliver him up by order of Pope Innocent VIII., who, in return, made Daubusson a cardinal. He afterwards undertook the command of a crusade against the Turks, but died before he could take the field, in July 1503.

DAUDET (Robert), a French engraver, born at Lyons in 1737, and died at Paris in 1824. He was chiefly distinguished as a landscape engraver.

DAUDIN (Francis Marie), an eminent naturalist, who was a native of Paris, and died there in 1804, was the author of "Histoire Naturelle des Reptiles," 1802-3, 8 vols. 8vo. and other zoological works.

DAUN (Leopold Joseph Marie, Count of), a celebrated general in the Austrian service, was born in 1705, of an ancient and honourable family. His father, Count Daun, an imperial general, having a command in Italy, he was educated in that country, and studied for some time at Rome for the church. Preferring, however, a military life, he obtained admission among the knights of Malta, and entered into the imperial service. He rose to the rank of colonel of a regiment of infantry in 1740, and distinguished himself in the war which Maria Theresa sustained in defence of her hereditary succession. In the subsequent war of 1756, he raised a high reputation throughout Europe, as the most formidable antagonist of the king of Prussia. His cool and cautious vigilance was matched against the enterprise and celerity of the royal commander, and he is considered as the Fabius of that Hannibal. When the king of Prussia was besieging Prince Charles of Lorraine in Prague, Daun assembled an army for his relief, with which, on June 18, 1757, he entirely defeated at Kolin the king, who had made a furious attack upon him. On this occasion the empress-queen instituted the military order bearing his name, of which Marshal Daun was created grand-cross. In 1758 he saved Olmutz by a series of judicious movements, and afterwards defeated the king of Prussia at Hochkirchen. He surrounded and took prisoners the whole army of General Finck at Pirna in 1759. When Dresden was unexpectedly attacked by the king in 1760, Daun compelled him to relinquish his attempt; but he was afterwards defeated at Torgau, though not till a dangerous wound in the thigh had obliged him to quit the field. He died at Vienna in 1766, much esteemed for his private virtues, as well as for his professional abilities.

DAUSQUE (Claudius), a French Jesuit, canon of Tournay, was author of several works, now become extremely scarce; of these the principal are, "Terra et Aqua, seu Terræ fluctuantes," 4to.; a Latin translation of St. Basil's works in octavo; "Antiqui novique Latii Orthographica," folio, 1632; and an edition of Q. Calaber's works. His death took place in 1644.

D'AUVERGNE (Henri de la Tour Duc de Bouillon) was born in September 1555. After having embraced Calvinism, he served in the army of the Duke D'Alençon, brother of Henry III. In 1576 he declared for the king of Navarre, and defended in 1577 the town of Montpellier against his uncle Marshal Damville. After having achieved various conquests in Languedoc, he was in 1589 established as lieutenant-general in Guienne, Querci, &c., and when the king succeeded to the crown of France, D'Auvergne was made first gentleman of the chamber. In October 15, 1591, he married Charlotte de la Mark, and the same night he surprised Stenai. Henry IV. created him a marshal in 1592, and employed him against the English on several occasions. He died March 25, 1623.

DAVENANT (John), a learned English prelate, was a native of London, where his father was

an eminent and wealthy merchant. He was educated at Queen's-college, Cambridge, of which he was admitted a pensioner in 1587. In 1609 he took his degree of D.D., was appointed Lady Margaret's professor, and was also one of her preachers in the years 1609 and 1612. On a vacancy taking place in the mastership of his college, in the year 1614, he was elected to that honourable station, which he retained until the year 1622. In the mean time he had formed part of the synod of Dort, which pronounced the decree against Arminianism, and, in 1621, had been nominated to the bishopric of Salisbury. In 1630-31 he fell under the displeasure of King Charles I. for maintaining the doctrine of predestination in a sermon preached before his majesty at Whitehall. Upon his being summoned, however, before the privy-council, he declared his sorrow for not having understood his majesty's intentions, and was admitted to kiss the king's hand; but he was never afterwards in any favour at court. He died in 1641, author of "Expositio Epistolæ D. Pauli ad Colossenses," &c. and other theological works.

DAVENANT (William), a poet and manager of the theatre in the reigns of Charles I. and II. was the son of a tavern-keeper at Oxford, where he was born in 1605. He had his early education at a school in his native place, and was afterwards entered a member of Lincoln-college; but his stay in the university appears to have been short. His disposition led him to try his fortune at court, and he first appeared in that region as page to the duchess of Richmond. Thence he was removed into the family of Greville, Lord Brooke, an accomplished nobleman, and a patron of literature. His death, in 1628, deprived Davenant of a valuable protector; but he had already made himself so favourably known, that he was able with advantage, to usher his first tragedy, named "Albovine," to the stage, in 1629. From that time he was admitted to the familiar acquaintance of the principal wits about court, among whom he maintained a respectable station. He partook of the laxity of manners usually prevalent in such a circle; an unfortunate consequence of which was an injury to his countenance, by the falling in of his nose, that afforded his rivals a perpetual topic of malicious allusion. He however exerted his invention and industry to good purpose, in providing a fund of dramatic pieces for the entertainment of the court; and on the death of Ben Jonson, in 1637, he was made his successor in the laureate. Davenant's principles, and attachment to the king, caused him to participate early in the succeeding troubles. He was accused to the Parliament, in 1641, of being engaged in a design to bring up the army for the support of the royal authority, and a proclamation was issued for apprehending him; in consequence of which he was taken at Feversham, and placed under the custody of a serjeant-at-arms. He was, however, admitted to bail; and, after one ineffectual attempt, he succeeded in making his escape to France. When the queen sent over a supply of military stores, he accompanied them; and offered his services to his old friend and patron, the earl of Newcastle. That nobleman, who was himself a poet, paid so much respect to the character, as to intrust Davenant with the important office of lieutenant-general of his ordnance, and the king conferred upon him the honour of knighthood at the siege of Gloucester, in 1643. His military occupation did not continue very long; for, upon the declension of the royal cause, he withdrew into France, where he embraced the Roman-catholic religion. This sacrifice procured him the full confidence of the queen; and, in 1646, he was sent by her to the king, in order to persuade him to make his peace with the Parliament, by giving up the interests of the church of England. He was unsuccessful in this attempt; and by the slighting manner in which he treated the church he had quitted, drew upon himself a very severe reprimand from the king. Upon his return to Paris, the laureat, to divert his chagrin, laid the plan of his heroic poem of "Gondibert," and began to compose it in the Louvre, where he lived with Lord Jermyn. This occupation, however, was not sufficient for his active disposition; and he engaged in a project for carrying a colony from France to settle in Virginia, which province still retained its loyalty. The friendship of the queen enabled him to succeed so far as to fit out a ship, with which he sailed from the coast of Normandy; but it was unfortunately captured by one of the Parliament's armed vessels, and carried into the Isle of Wight, where Davenant was committed close prisoner to Cowes-castle. In this melancholy situation his mind bore itself up so far as to enable him to proceed with his Gondibert, part of the third book of which he composed in prison. But he was now brought into considerable danger; for, in October, 1650, he was removed to London for trial by a high-commission court. He escaped with life; for which he was indebted, according to one account, to two aldermen of York, whom he had treated with kindness when serving under the earl of Newcastle; according to another, to a brother-poet, the immortal Milton. He was, however, kept two years a prisoner in the Tower; after which he obtained his liberty. To relieve his indigence into which he had fallen, he with the encouragement of Whitelock, Maynard, and some other persons in power, opened a place for the exhibition of *entertainments*, as they were termed, consisting of a mixture of declamation and music. These at length issued in direct dramatic pieces, several of which he composed and exhibited during the protectorate, without molestation, and to his deserved emolument. His loyalty brought him into some trouble at the time of Sir George Booth's insurrection, and he was again imprisoned; but the restoration, which soon after followed, rendered his party triumphant. The public restoration of the stage was one of the earliest measures of the new reign; and Sir William Davenant was made patentee of the company called the Duke's, which opened in Lincoln's-inn-fields. He made a commencement with his own operatical play, entitled, "The Siege of Rhodes;" for which he provided decorations and scenery after the model of what he had seen in the French theatres. He had also the credit of bringing out that excellent actor, Betterton. He is said to have repaid the former service of Milton to himself, by using his interest to preserve him from the dangers to which, on the present change of power, he was exposed. Sir William spent the latter part of his life in comfort and reputation. He continued to write plays; and his last literary employment was an alteration of Shakspeare's Tempest, in which he was assisted by Dryden. He died in April, 1668, aged sixty-three. The works of this

writer have so completely disappeared from the stage, and from the closets of private readers, that it is superfluous to bestow remarks upon any of them, except one, which once excited considerable notice, and has not escaped the attention of modern criticism. It was nearly forgotten, when Bishop Hurd, in a volume of Critical Commentaries, &c. thought proper to bring it forward as an example of the bad effects produced by a studious attempt at originality, and by deviation from received models. Another critic (Aikin's Miscellaneous Pieces in Prose), while contending against Dr. Hurd's principle, agreed with him in attributing extraordinary merit to the poem, and endeavoured to revive the public attention to it by a copious display of its beauties. It may be remarked, that Gondibert still retained so much celebrity in the time of Gay, that he either wrote, or revised, three cantos, meant as its continuation.

DAVENANT (Charles), an eminent political writer, was eldest son of Sir William, and was born in 1656. At the age of nineteen, he brought a tragedy upon the stage, entitled "Circe," which was favourably received, but deserting poetry for more thriving pursuits, he studied the civil law, in which he obtained a doctor's degree from the university of Cambridge. He was returned to Parliament for the borough of St. Ives in 1685, and about the same time was joined in a commission with the Master of the Revels for the inspection of plays. He had likewise the post of a commissioner of the excise, in which he performed great services to the revenue, by correcting abuses which had prevailed in that department, and introducing improved methods of keeping the accounts. In the reign of King William he commenced political writer; and many pieces came from his pen which excited much attention at the time. He was out of Parliament during King William's reign, till 1698, when he was chosen for Great Bedwin, as he was in 1700. In the ensuing reign he was appointed to the post of inspector-general of the exports and imports, which he filled with great reputation, and to the public advantage. Dr. Davenant died in 1714. A collection of his political and commercial works, in five volumes octavo, was published in 1771, by Sir Charles Whitworth.

DAVENNE (Francis), surnamed *the Pacific*, was born at Fleurance, a town in the Lower Armagnac, towards the beginning of the seventeenth century. He was one of the principal disciples of a famous fanatic, called Simon Morin, and published a number of pieces, which caused his imprisonment, and gave him and his productions a degree of temporary celebrity.

DAVENPORT (John), a learned puritanical divine, and popular preacher, was born at Coventry in 1597, and educated at the university of Oxford. In 1613 he was entered a battler at Merton-college, Oxford, where he received a bias in favour of puritanism that terminated in his withdrawing from the communion of the church of England. Going to London he became a vicar of St. Stephen's church, Coleman-street, and one of the most noted and acceptable preachers of his time. In 1625 he returned to Oxford, performed with great applause the usual exercises, and accumulated his degree of bachelor of divinity. About the year 1627 a scheme was formed by several gentlemen and ministers in London to promote that kind of preaching which was called puritanical in the country, by setting up lectures in the several market-towns in England. The part taken by Mr. Davenport in forwarding the measure caused him to be summoned before the high-commission court, but instead of appearing, he resigned his living, and withdrew to Holland. He was for some time colleague with Mr. Paget, minister of the English church at Amsterdam, until he was involved in a dispute concerning the promiscuous admission of children to baptism, without proper sureties for their education in the Christian religion; which drew upon him the censures of the Dutch classes in the neighbourhood, and obliged him to relinquish the public exercise of his ministry. On the decline of the episcopal authority in England, he returned to that country, where, Anthony Wood informs us, he had a cure bestowed upon him: but he had come to a determination to remove to New England, where the state of religion and church-discipline was more conformable to his sentiments and views than in any part of the old world. This determination he put in practice, accompanied by many others, who wished to escape from the confusions which distracted their native land, in the year 1637. In New England he was received with peculiar marks of respect, and laid the foundation of the plantation and colony of New-haven in Connecticut, where his character and ministerial labours were held in high estimation for near thirty years. In 1667 he removed to Boston, the metropolis of New England, to become minister of the most considerable and respectable independent church in the new world, but he died soon after, in 1670.

DAVENPORT (Christopher), a younger brother of the preceding, and a learned English Catholic divine, was born at Coventry, about the year 1598. His preparatory education he received with his brother in his native city, and was entered with him, in the year 1613, at Merton-college, Oxford. He was so far from following his brother's example in associating with those who were puritanically inclined, that his intimate acquaintance at Oxford appear to have been some popish priests, living in or near the university, by whose persuasions he was induced, in the year 1615, to become a convert to the Catholic faith, and to retire to one of the English Catholic seminaries at Douay in Flanders. After remaining there for some time he went to Ypres, where, in the year 1617, he entered into the Franciscan order among the Dutch in that place; and in the following year was admitted among the English recollects, at Douay. He afterwards went to the university of Salamanca in Spain, to perfect himself in his theological studies; whence he returned to Douay, where he successively discharged the duties of professor of philosophy and theology, and was created a doctor of divinity of his order, but not of any university. His learning was very considerable in school divinity, philosophy, and ecclesiastical history; his ingenuity quick and lively; his manners open and conciliating; and his zeal for the interest of the communion into which he had been transplanted, sincere and active. For these reasons he was fixed upon as a proper person to be sent a missionary into England, where he went by the name of Franciscus à Sancta Clara, and was made chaplain to Henrietta Maria, consort to King Charles I. In this mission he spent nearly fifty years of his life, indefatigable in gaining proselytes

to the Catholic cause, in raising money among the English Catholics to promote their concerns on the Continent as well as at home, and in writing books in defence of Popery against Protestantism. During this time he was frequently obliged to withdraw from public notice, particularly while the civil war raged in the reign of Charles I. and under the protectorate of Cromwell. But on the accession of Charles II. he found himself again at liberty to pursue the objects of his appointment; and when that prince was married to Catherine of Portugal, he was made one of her majesty's chaplains. He died in the neighbourhood of London, in the year 1680, greatly esteemed by Protestants as well as Catholics, and considered by the latter as one of the chief pillars of their religion in England. He had been acquainted with Laud, archbishop of Canterbury; which circumstance was unfairly made use of to form an article of impeachment against that prelate. Father Davenport was the author of numerous publications, which afford abundant evidence of his learning and ingenuity. The whole of his works, excepting his treatise on Predestination and his System of Faith, were collected together, and published in 2 vols. folio, at Douay, in 1665.

DAVID, king of the Jews, and one of the most illustrious characters of ancient times, was the youngest son of Jesse, of the tribe of Judah, who dwelt in the city of Bethlehem, and was born in the year of the world 2860, or 1090 B.C. As Saul, by his misconduct, had rendered himself unworthy of the crown to which he had been elected, and forfeited the protection and favour of the Most High, the prophet Samuel was divinely instructed to repair to Bethlehem, and to invite the family of Jesse to a sacrifice, at which the particular person whom God had appointed to succeed Saul on the throne, should, by a supernatural impression, be pointed out to him. That person proved to be David, who had arrived at years of manhood, and whose chief attention before that time appears to have been devoted to the employment of the pastoral life. When Samuel found that he possessed those qualities which marked him to be the object of the divine selection, he rose up, and anointed him with oil in the midst of his brethren; and according to the language of the sacred historian, "the Spirit of the Lord came upon David from that time forward." Soon afterwards Saul, having sunk into a state of gloomy melancholy and despondency, which it was thought expedient to soothe and assuage by the powerful charms of music, David was introduced to the king, to try the effects of his art in calming his troubled mind. The sweet strains of his harp had such a wonderful effect, that for a time they removed the king's malady, and David grew into such favour with Saul, that he made him his armour-bearer. This office appears to have been a mark of honour, rather than what obliged him to any constant attendance at court; since we are informed, that "he returned from Saul, to feed his father's sheep at Bethlehem." Some short time afterwards a war broke out between the Israelites and the Philistines, when Jesse sent his three eldest sons to join the army of his countrymen. As the hostile forces lay in view of each other for several days without coming to action, David was ordered by his father to carry some provisions for the relief of his brethren, and to bring him information of the prospect of affairs. Upon his arrival at the camp of Saul, he found both armies preparing for battle, and observed a champion, named Goliath of Gath, advancing before the Philistine ranks, who defied to single combat the bravest of the Israelitish troops, and offered the cause in dispute to be determined by the issue of their encounter. This challenge he had repeated for the space of forty days; but so formidable were his aspect and gigantic size, that no Israelite was found who durst enter the lists with him, notwithstanding the high and honourable rewards which Saul promised to his conqueror. When David had made himself acquainted with the circumstances of the case, he was indignant at the disgrace which the army of Israel must suffer from letting the proud challenger return unanswered, and, notwithstanding the remonstrances of his eldest brother, expressed his desire to fight with the Philistine. Upon being brought before Saul, his service was accepted, and he was so far honoured as to be armed with the armour of the king, to fit him for the combat. But finding that it would rather encumber him than facilitate his enterprise, he put it off, and determined to use no other weapons than his staff and his sling, in the use of which many of the ancients, and particularly the shepherd tribes, were exceedingly expert. Thus accoutred he presented himself before the Philistine champion, and notwithstanding his proud and contemptuous menaces, brought him to the ground by a stone which he slung with such dexterity and force that it sunk into his forehead; when immediately running up to his enemy, with his own sword he cut off his head, which he presented to the king. The fall of their champion was a prelude to the defeat of the Philistines, who, disheartened by that unexpected event, became an easy conquest to the Israelites, and were pursued with much slaughter to the heart of their own country. This signal exploit so far recommended David to the king, that he determined to keep him near his own person, and appointed him to various offices of a civil and military kind, in which he acquitted himself in a manner that secured universal applause and esteem. With Jonathan, Saul's eldest son, he contracted a close and indissoluble friendship. But the king had been led to conceive a jealousy against him, from the popular songs sung in celebration of the triumph over the Philistines, in which the burden was, "Saul has slain his thousands, and David his ten thousands;" and that jealousy was increased by the additional fame and affection which he acquired from his valour and prudence in the different services to which he was appointed. One of the first consequences of it was a return of the king's old malady, when David again resorted to the powers of his harp, and twice narrowly escaped death from the effects of Saul's frenzy. After this, David was removed to an employment at some distance from court, where his conduct procured him the approbation and attachment of all ranks of people. His growing popularity changed the jealousy of Saul into fear and hatred, and determined him to omit no means in his power to get rid of him. With this view he employed him, and a body of troops of which he was the commander, in dangerous expeditions against the Philistines; and even adopted the policy of promising him his daughter, Michal, for a wife, on the condition of his delivering, within a limited time, a hundred foreskins of the Philistines for her dowry. He entertained the hope, that "the hand of the Philistines would be upon

nim," or that he would be cut off in undertaking the hazardous enterprise. But by his caution and valour he obtained such advantages over the enemies of his country, that he was enabled to produce double the number of foreskins demanded, within the period fixed, and was advanced to the honour of being son-in-law to the king. Soon after this event he gained additional reputation, by the military abilities and conduct which he displayed in repelling an incursion of the Philistines, so that "his name was much set by," and his glory as a subject raised to the highest pitch. But Saul's distrust and aversion, and dread of his increasing popularity, had at length proceeded so far, that he gave directions to his son Jonathan, and all his servants, to embrace the first opportunity that should offer of putting him to death. That faithful friend, however, apprised David of the danger to which he was exposed from his father's intentions, and, together with Michal his wife, enabled him, on more than one occasion, to escape the treacherous plots that were laid for his destruction. Conceiving himself no longer safe at the court of Saul, he fled first to Ramah, where he acquainted Samuel with the circumstances which had taken place between him and Saul; and upon the approach of the latter to that place in quest of him, took refuge at the court of Achish, king of Gath, where he was obliged to counterfeit madness, to ensure his personal safety. Soon afterwards, quitting Gath, he returned to the land of Judah, and took possession of a fortress or fastness, called the Cave of Adullam, in which he was joined by about 400 men, some of them of high rank and station, and eminent for their courage, who resented the cruel and tyrannical conduct showed by Saul towards their families, and were determined to guard the life of David against all attempts to destroy him by treachery. That the object of their association was purely of a defensive nature, without comprehending any designs unfavourable to the welfare of their country, or inimical to the peace of Saul's government, satisfactorily appears from the history of their whole subsequent conduct. But Saul was resolved that David should not remain in quiet in any asylum, and with a body of troops pursued him from one lurking place to another, with unrelenting and cruel animosity. David, however, under the guidance of that Providence which designed him to become the great defender and glory of the Jewish nation, was enabled to elude all the endeavours of Saul to seize him and his party; and on two memorable occasions, when through carelessness the king fell into his power, showed such generosity in sparing his life, that Saul's prejudices against him seem for a time to have been overcome, and he not only admitted the full force of David's pathetic appeal to him in defence of his innocence, but promised to do him "no more harm." In order to secure himself and friends from any future ill consequences of the king's capricious temper, David, at this period, thought it prudent to seek for a settlement within the borders of the country of the Philistines, and obtained from Achish a donation of the city of Ziglag, with its dependencies, where he continued during the remainder of the life of Saul. In this retreat he was joined by fresh bands of his countrymen, under able leaders, with whom he made excursions on different Canaanitish clans, who were at war with the Israelites, and destroyed and plundered them with the same severity which they had shewed towards his own people. By an ambiguous representation to Achish of the part of the country which he had ravaged, that prince was led to conclude that his excursions had been directed against the Israelitish tribes, and that by these aggressions he was confirmed in a rooted enmity to the country from which he was a fugitive. Under this impression, when some short time afterwards the war was renewed between the Philistines and the Israelites, he summoned David and his people to fight under his banners against their native country. By the answer which he received from him, "Surely thou shalt know what thy servant can do," and by his readily assembling his troops to join the Philistine army, Achish was led to conclude that he might depend upon his assistance. By the jealousy and apprehensions of the Philistine nobles, however, David was extricated from a situation in which he must either have forfeited all pretensions to patriotism, or subjected himself to the charge of ingratitude against his benefactor. In consequence of their representations, he was dismissed with his people, and ordered to return to Ziglag. During his absence from that city, it had been attacked and plundered by the Amalekites, who had carried off the women and the children, and the whole property of himself and followers. But he was not tardy in coming up with the predatory horde, from whom he recovered whatever they had carried away, and further enriched himself with the spoil of the invaders. While these transactions were taking place, the battle was fought between the Israelites and the Philistines, in which Saul, together with Jonathan and two other of his sons, fell, and which enabled the triumphant Philistines to seize on many of the cities and possessions of their conquered foes. In this crisis, David, who had received information of the defeat of his countrymen, and the consequent confusion and distraction prevailing among them, after consulting the Divine will through the medium of the high-priest who had taken refuge with him, removed with his people into Judea, where he was by the tribe of Judah unanimously proclaimed king, when he had attained to the age of thirty years. But the other tribes of Israel, by the persuasion of Abner, who had been general of the army under Saul, were induced to raise to the throne Ishbosheth, the youngest son of that king. These rival interests produced a civil war between the Israelitsh tribes, which lasted for several years, and was terminated in consequence of the treacherous murder of Ishbosheth, by two of his principal captains, who thought by that to recommend themselves to David, but received from him the just recompence of their atrocious deed. On the death of Ishbosheth, all the tribes of Israel united in their submission to David, who reigned over them for thirty years, with much glory, but not unobscured by calamitous events, by instances of weakness, and by some crimes which cannot be palliated. At the commencement of his reign, he conquered from the Jebusites the city of Jerusalem, together with the strong fortress of Sion that commanded it, to which he gave the name of the city of David, whither he transferred the seat of government, and constituted it the metropolis of the kingdom of Israel. Afterwards he was at different periods involved in war with the Philistines, the Moabites and Edomites, the Ammonites and Syrians, over whom he obtained the most brilliant victories, and not only recovered the territories which the im-

becility of the preceding reign had lost to the Jewish crown, but obtained such accessions of dominion and wealth, as raised him to a high and distinguished rank among the monarchs of the east. While these glorious scenes were transacting, he appears on one occasion to have been so far poisoned by prosperity, that his passions obtained the complete mastery over him, and led him to the commission of complicated crimes, which must ever continue a dark stain on his character and memory. We refer to the affair of Bethsheba and Uriah, in which, from a wicked indulgence to his loose desires, he was first led to commit adultery, and afterwards, to conceal the consequences of his crime, gave directions for the treacherous murder of an innocent, faithful, and deserving subject. Notwithstanding the sincere repentance which he discovered when awakened to a sense of guilt by Nathan's elegant parable of the ewe-lamb, the sacred history has very probably left those transactions on record, in the most odious colours, in testimony at once of the veracity of its narrative, and of the indignation with which vice ought ever to be spoken of, even when discovered in the occasional transgressions of the most illustrious characters. Some time afterwards he was severely punished for his crimes, by the fatal effects which an indulgence to the passions of lasciviousness and revenge produced in his own family. Ammon, one of his sons, had the wickedness to deflower by violence one of his sisters, by another mother, and was killed by Absalom, her maternal brother, out of revenge for a crime which David's weakness prevented him from punishing as its enormity deserved. And when time had in some measure allayed his grief at these afflictive events, and he had suffered himself to be reconciled to Absalom, that unworthy son embittered his father's peace still further, by breaking out into open rebellion, and assuming to himself the ensigns of royalty. The effects of the desertion of many whom he esteemed his friends, which David experienced on this occasion, and the distress to which for a time it reduced him, are pathetically related in the sacred writings; as is also the account of his poignant grief, when, among other circumstances attendant on the extinction of that rebellion, he found that Absalom had been put to death. This rebellion was followed by an insurrection under Sheva, a Benjamite, who had been probably one of Absalom's commanders, which was soon suppressed, and every obstacle to David's repossession of his throne and dignity removed. The most memorable circumstances during the remainder of his reign, excepting the premature attempt of his son Adonijah to secure to himself the succession to the crown, were fresh conquests over the Philistines, and a dreadful pestilence which carried off 70,000 of the Israelites. The latter appears to have been inflicted on them as a punishment for their luxury and vices; and it was also a seasonable check to the ambitious views with which their late victories seem to have inspired them, and into which David appears fully to have entered, by the command which he issued out for numbering the people. Various are the opinions of the ablest expositors in explaining the criminality that was connected with this act of state, which it does not fall within our province to discuss and settle. The last days of David were disturbed by an attempt of Adonijah to obtain the crown, which he effectually crushed by causing his son Solomon to be consecrated, and proclaimed king w usual solemnities, during his life-time. ...ied at Jerusalem, in the seventieth year of his age. On the whole, David was a very great and extraordinary character; not faultless, indeed as the preceding circumstances testify, but much more highly to be commended for his virtues, than to be condemned for any opposite qualities. His being called in Scripture *a man after God's own heart*, is intended to express his peculiar qualifications for the purposes for which he was designed by Divine Providence, and, in particular, his steady adherence to the worship of the one true God, in opposition to the idolatrous and superstitious practices of the surrounding nations, with which the Israelites themselves had been too frequently infected. Of the most rational and animated piety, his sublime and excellent compositions afford examples, the beauty of which will not cease to be felt and admired, so long as a serious regard to the Deity, or a just taste, prevail in the world. They abound in the noblest sentiments, the grandest images, the most affecting pathos, and all the charms and graces of genuine poetry. The book of Psalms consists chiefly of such pieces as David himself composed, many of which have his name prefixed to them, and of Sacred Hymns by Moses, Solomon, Asaph, Haman, and others, before and after David's time; which were most probably, collected together, and placed in the order in which we now have them, by Ezra, after the return of the Jews from the Babylonish captivity.

DAVID I., king of Scotland, succeeded his brother Alexander the Fierce, in 1124. David had been brought up in England, where he married Maud, a grand-niece of William the Conqueror. He succeeded to the earldoms of Northumberland and Huntingdon, which made him one of the most powerful subjects in England. He was received with great joy in Scotland, which he governed in such a manner as to inspire equal respect and attachment. He attended closely to the administration of justice, himself deciding the controversies among the nobles, and watching strictly over the conduct of the ordinary judges. He restored and founded monasteries, and established four new bishoprics, to which he annexed large revenues out of the crown-lands—a munificence which proved very burdensome to his successors. Upon the death of Henry I., king of England, he endeavoured to support the cause of his daughter, the Empress Maud, and her son, afterwards Henry II., against the usurpation of Stephen. He refused to comply with the summons of Stephen to do him homage for his English estates; and joining with the English refugees, he passed the border, seized Carlisle and Newcastle, and obliged the northern nobles to swear allegiance to Maud. There is some disagreement between the English and Scotch historians concerning the event of these inroads. The former assert, that David was himself present in that which brought on the fight at North-Allerton, called *the battle of the standard*, in 1138, in which he was defeated with great loss by the northern barons, whom he provoked by the barbarities of his incursions. (See Hume's Hist.) Stephen advancing to Durham, a negotiation took place, in 1139, in consequence of which Carlisle remained to David, and his son Henry was put in possession of all his English estates, on condition of acknowledging Stephen; and thus David eluded the oath he had taken for maintaining the succes-

sion of Maud. She, however, landing afterwards in England, sent her son Henry to Carlisle to receive the honour of knighthood from David. He reigned afterwards in peace and prosperity, except that he was afflicted by the loss of his only son. Falling into a declining state of health, he provided with all possible care for the quiet succession of his grandson Malcolm, a minor, and prepared for his end by the most exemplary acts of devotion. He died at Carlisle, in 1153, after a glorious reign of wenty-nine years.

DAVID II., king of Scotland, son of King Robert Bruce, was only five years old at the death of his father in 1329, but he had been already betrothed to Joan, sister of Edward III. of England. Thomas Randolph, earl of Murray, was appointed his guardian. An invasion of Scotland by Baliol, Bruce's rival, soon after took place, which was attended with such success, that he was crowned, and young David with his spouse were for refuge sent to France. A variety of events succeeded during the bloody struggle made by the Scots for their independence; and the patriotic cause at length becoming triumphant, David returned to his country in 1342. He was received with enthusiastic joy, and made proper returns of gratitude to those who had signalized themselves, and suffered in his service. He revenged the injuries he had received from England, by some predatory invasions, which produced no other consequences than spoil and mutual bloodshed. In 1346, after having, contrary to the advice of his ablest counsellors, rejected some advantageous offers of peace made him by Edward III., whose arms were engaged in France, David with a large army made a new inroad, and proceeded in his destructive progress as far as Durham. Queen Philippa, in the mean time, having ordered the lords of the marches to assemble their forces, came herself to review them at York, and marched at their head to meet the Scotch army. A pitched battle was fought at Neville's Cross, near Durham, in which David, after a valiant resistance, was taken prisoner, with the total rout of his troops. Great numbers were slain, and many noblemen of distinction became captives with their king. He was carried to London, and confined in the Tower, but was otherwise treated with great respect and humanity. Scotland, after this event, was rendered a scene of blood and confusion by the contests of the Bruce and Baliol parties who alternately prevailed. Various negotiations were set on foot for the ransom and release of David, who was once permitted to go into Scotland in order to induce his subjects to comply with certain terms proposed, which they rejected as injurious to their independence. At length, in 1357, he received his liberty, with an acknowledgment of his right to the crown, upon condition of a ransom of 100,000 marks sterling. On his return he was welcomed with all the usual demonstrations of attachment; but he showed his displeasure against the high-steward, whom he accused of betraying him at the battle of Durham, and altered the succession to the throne from the son of his eldest, to the son of his youngest sister: he had no children of his own. His cares were chiefly employed during the remainder of his reign in composing the feuds between his nobles, and the other disorders of his kingdom. He made several journeys to England for the purpose of negotiations with Edward, to whom, by means of his wife, he became so subservient, that he even ventured to propose to his states the succession of the king of England, or his son, to the crown of Scotland at his death. This strange proposal was rejected by the general indignant murmur of the assembly, and was near occasioning an insurrection. His queen, Joan, dying, he married again, but had no issue. He recognised his nephew, Robert Stewart, for his successor, and died in 1371, in the forty-seventh year of his age.

DAVID (St.), the patron of Wales, was the son of Xantus, or Santus, prince of Ceretica, or Cardiganshire, and was born at the latter part of the fifth century. He founded twelve monasteries, the principal of which was in the Vale of Ross; and one of the penances he enjoined was agricultural labour, which may perhaps account for the leek still worn by the Welsh on his festival. He died at an advanced age, in 544.

DAVID, a celebrated philosopher of Armenia, flourished about the middle of the fifth century. He studied for some time at Athens, and afterwards at Constantinople. Of his writings, which have remained hitherto in manuscript in what was the king's library at Paris, the subjects are detailed in Moreri.

DAVID, a maronite archbishop, in the eleventh century, was the translator of the constitutions of the maronite church from the Syriac into the Arabic language, about the year 1059. A Latin abridgment of them may be found in Father Simon's collection of letters of John Morin, and other learned men, which was published in England, in the year 1682, under the title of Antiquitates Ecclesiæ Orientalis.

DAVID EL DAVID, one of the false Messiahs of the Jews, made his appearance in Persia, in the latter end of the twelfth century. He was a man of considerable learning, and of great address, and had the art to persuade numbers of the Jews who had settled on the mountain called Haphtan, that he was the promised Messiah, who was to lead them back to Judea, and re-establish the kingdom and throne of David. At his instigation they took up arms, and committed various acts of hostility against Laid Aladin, king of Persia, whose measures to suppress the insurrection, and to secure the person of their leader, were for some time unsuccessful. At length, however, the impostor appears to have been betrayed by his father-in-law, and beheaded. According to some authors he was brought into the king's presence, where he boldly avowed his pretensions to the character which he had assumed, and offered to give the most convincing proof of them by restoring himself to life, if the king would give orders that his head should be stricken off. The experiment was made accordingly, and answered the purpose which the false Messiah intended; for it enabled him to escape the cruel tortures which he well knew they were preparing to inflict on him.

DAVID (George), a Flemish mystic, and founder of the sect of Davidists, was born at Ghent, about the beginning of the sixteenth century. He was brought up a glazier, or, according to some writers, a painter on glass; but, in the year 1525, left that calling to undertake the office of a preacher. He entertained a persuasion that he was honoured with the gift of divine inspiration, and that celestial visions were constantly presented to his mind. Becoming an object of persecution with the Catholics

he fled from his native country into Friesland, whence he afterwards removed to Basil in Switzerland, where he took the name of John Bruck. In that city his manners were so unexceptionable and exemplary, that he acquired a very high degree of esteem, which he retained until his death, in the year 1556. But after his death he was charged by his son-in-law, Nicholas Blesdyck, with having maintained various strange notions, which the senate pronounced to be blasphemous and pestilential, and ordered his body to be dug up, and to be publicly burnt, together with his writings, by the common hangman. According to some writers, he gave himself out to be the true Messiah, the third David, the nephew of God, not after the flesh, but after the spirit; and he declared that the heavens being empty, he was sent to adopt children worthy of the eternal kingdom, and to restore Israel, not by death like Jesus Christ, but by grace.

DAVID, or DAVIDES (Francis), a learned Unitarian divine in the sixteenth century, was a native of Hungary. According to Moreri, he was in early life a Catholic, but afterwards became a convert to the Lutheran faith, which he quitted for that of the reformed church. Having embraced the principles of the Socinians, he was chosen superintendant of the different churches of that sect that were formed in Transylvania. Differing in opinion, however, with his colleague, George Blandrata, David was suspended from his ministry, and thrown into prison, where he languished for some years until his death, in 1579, at a very advanced age. He was the author of "A Letter to the Churches of Poland, on the Subject of Christ's Reign of a Thousand Years upon Earth," 1670; "De Dualitate Tractatus;" and several ingenious treatises, theses, replies, &c. in his controversy with Blandrata and Socinus, all written in the Latin language.

DAVID (Jacques Louis), a celebrated French painter, was instructed in painting by Vien, and previously to the revolution, was painter to the king; for whose death he voted after he had been chosen a deputy from Paris to the national convention. He became a member of the committee of Public Safety during the reign of terror, and was implicated in the most barbarous actions of Robespierre, with whom he was closely connected. In January 1794 he presided in the convention, but after the fall of Robespierre he was several times denounced as one of his most dangerous accomplices; and at length, in May 1795, he was arrested and confined in the Luxembourg. As a member of the committee of Public Safety, he had participated in the greatest cruelties; and his brother artists are said especially to have suffered from his proscriptions. In September 1792, the deputy Reboul saw David in the prison of La Force, calmly employed in making sketches of the prisoners who were being massacred. "What are you doing?" demanded Reboul. "I am catching the last impulses of nature in these rascals," replied the painter. Reclaimed by his disciples, and defended by Bailleul, he was set at liberty towards the close of 1794. During the winter of 1795 he joined the society of terrorists, assembled near the Pantheon, of which he was the first president; and in 1799 he made his appearance in the Jacobin club, which an attempt was then made to re-establish. At this epoch he was made a member of the National Institute for the class of painting, a mark of distinction which he owed to his talents as an artist. Buonaparte, in 1800, appointed him painter to the government; and during the sovereignty of that individual, David enjoyed the highest reputation in his native country as a painter, and had much influence over the measures adopted for the cultivation and improvement of the fine arts in general. After the restoration of the Bourbons, David was exiled to Brussels, where he continued to employ his pencil till near his death, which took place December 29, 1825. Among the most important productions of this artist are, "The Rape of the Sabines;" "The Oath of the Horatii;" "The Death of Socrates;" "The Coronation of Napoleon," which was exhibited in London in 1822, said to be the largest painting ever executed on canvass; "Napoleon presenting the Imperial Eagles to his Troops;" and "Mars Disarmed by Venus and the Graces," a work executed at Brussels, the last, and said to be the finest effort of his genius.

DAVID DE ST. GEORGE (John Joseph Alexis), born at St. Claude in 1759, and died at Arbois in 1809. He was a member of the Celtic Academy, the Academy of Legislation, and the Academy of Besançon; and he formed the scheme of an arrangement of the roots of all languages, so as to show their connexion, according to the idea of the President des Brosses. He collected a quantity of materials, which at his death he confided to M. Charles Nodier, who has published prolegomena of the work, to be entitled the "Archæologue." David translated some of Smollett's novels and other English works.

DAVID (Francis Anne), an eminent French engraver, who was a member of the Academies of Berlin and Rouen, and died at Paris in 1824. He published "Elémens du Dessin," with twelve plates of figures from the antique, 1797, 8vo.; "Histoire de France sous le Règne de Napoléon le Grand, représentée par Figures," together with "Précis Historique dépuis le 18 Brum. an VIII," Paris, 1811-13, 4 vols. 4to., and other works.

DAVIDSON (Lucretia Maria), an American female of singular abilities, was born at Plattsburg, on lake Champlain September 27, 1808. Her parents being in humble circumstances, a gentleman who had noticed her talents, paid for her education, but intense study soon brought on a decline, of which she died August 27, 1825, before completing her seventeenth year. She is said to have been singularly beautiful, and to have possessed a warm sensibility, an ardent and vivid imagination, and an eager desire for knowledge. Her poetical writings, which amount to 278 pieces, were printed at New York in 1829, under the title of "Amir Khan, and other Poems."

DAVIES (John), a learned Welch divine, who died early in the seventeenth century, having taken his degree of D.D. at Oxford, and become a canon of St. Asaph. His character was held in high estimation for the proficiency which he made in the Greek and Hebrew languages, the exactness of his critical talents, and the intimacy of his acquaintance with ancient writings, and curious and rare authors. Among his works are: "Antiquæ Linguæ Britannicæ nunc communiter dictæ Cambro-Britannicæ, a suis Cymræcæ, vel Cambricæ, ab aliis Wallicæ rudimenta, &c." 1621, 8vo. He also assisted William Morgan and Richard Parry, successive bishops of Llandaff, in making that version of the Welch Bible which was published in the year 1620.

DAVIES (Sir John), an eminent person as a poet, lawyer, and political writer, was born in 1570, at Chisgrove in the parish of Tisbury, Wiltshire, and educated at Queen's-college, Oxford. In 1595 he was called to the bar; but upon a violence he offered in the public-hall to Richard Martin, afterwards recorder of London, who had given him some offence, he was expelled from the society of the Middle Temple. He then retired to Oxford, and endeavoured to ingratiate himself with the court, by writing, under the title of "Hymns of Astræa," twenty-six acrostics in honour of Queen Elizabeth, very adulatory, but in poetry much superior to the generality of those compositions. In 1599 he completely established his reputation, not only as a poet, but as a solid serious thinker, by his "Nosce Teipsum," or Poem of the Immortality of the Soul. In 1601, he was restored to his chamber in the Temple, and was chosen in the same year a member for Corfe-castle in the last Parliament of the reign. On the accession of King James, he accompanied Lord Hunsdon on his journey of congratulation to Scotland, and was particularly noticed by his majesty as soon as he knew him to be the author of "Nosce Teipsum." In 1603 he was sent to Ireland as solicitor-general, from which office he was soon raised to that of attorney-general, and one of the justices of assize. He was knighted in 1607, and in the same year, he, together with the chief justice, accompanied the lord-deputy in a judicial progress through the counties of Monaghan, Fermanagh, and Cavan. He returned to England to lay before the king an account of all that had been done towards the civilization of Ireland, an object in which, on going back to that country, he continued assiduously engaged. In 1612 he published his thoughts on this head in a very valuable work, entitled "A Discovery of the true Causes why Ireland was never entirely subdued and brought under Obedience of the Crown of England, until the Beginning of his Majesty's happy Reign." During that year a Parliament was convoked in Ireland, the first in that kingdom formed by a general representation. Catholics as well as Protestants sat in it, and the number of the latter was not greatly superior to that of the former. Sir John Davies was returned for the county of Fermanagh, and was chosen speaker by the court party. The opposite party, however, would not acquiesce in the election, and nominated a speaker of their own; and upon the perseverance of the former in their choice, they seceded from the house. In 1614 he published "A Declaration concerning the Title of the Prince of Wales;" and in 1615, his "Reports of Cases adjudged in the King's Courts in Ireland." He soon after, upon a change of administration, quitted Ireland; and, returning to England, went several circuits as a judge of assize. He was also elected into the House of Commons as a member for Newcastle-under-Line, and sat in the Parliament of 1621. He had just been appointed lord-chief-justice of England, when he was cut off by an apoplexy in December, 1626. By his wife, Eleanor Touchet, daughter of Lord Audley, who was a lady of singular character, much addicted to the fancies of prophecy, he had a son an idiot, and a daughter, married to Ferdinando, Lord Hastings. The poetical works of Sir John Davies were reprinted in 1773, 8vo. His principal works in prose, were published in one volume 8vo. 1786, under the title of "Historical Tracts by Sir John Davies."

DAVIES (John, D.D.), a learned philologist, was the son of a tradesman in London, where he was born in 1679. He was educated first at the Charter-house school, and afterwards at Queen's college, Cambridge, of which he became fellow in 1701. In 1709 he was one of the proctors of the university. Being now distinguished as a man of learning, he was collated, in 1711, by Dr. Moore, bishop of Ely, to the rectory of Fen-Ditton, near Cambridge, and to a prebend in the church of Ely. He was chosen master of his college in 1717, and created D.D. He died in 1732. The publications of Dr. Davies are editions of classical authors (chiefly of Cicero), with notes of his own, and those of other critics.

DAVIES (Miles) was born at Whiteford in Flintshire, and coming to London commenced writing books, which he dedicated to the great, and hawked personally from door to door. The most curious of his productions consist of some volumes, under the general title of "Athenæ Britannicæ," 8vo. 1715, a kind of bibliographical, biographical, and critical work, chiefly, says the antiquary Baker, borrowed from modern historians, but containing some things uncommon, and not easily to be met with. The time and manner of the author's death is unknown.

DAVIES (Thomas), a player, bookseller, and miscellaneous writer, was born about 1712, and educated at the university of Edinburgh. He was alternately actor and bookseller, but became a bankrupt, and endeavoured to gain a subsistence by his pen. His chief work is "The Life of David Garrick," besides which, he published "Dramatic Miscellanies," in 3 vols.; "Memoir of Mr. Henderson;" "A Review of Lord Chesterfield's Characters;" "A Life of Massinger;" Lives of Dr. Echard, Sir John Davies, and Mr. Lillo, prefixed to their several works; and numerous fugitive pieces in prose and verse, published in the St. James's Chronicle and other journals. He died on the 5th of May, 1785.

DAVILA (Henry Catherine), a celebrated historian, was born in 1576, at Pieve del Sacco, a town in the Paduan territory. His father, Antony, was constable of the kingdom of Cyprus at the time of the capture of the isle by the Turks, in consequence of which event he lost all his property. Henry, at seven years of age, was taken into France, and brought up at Villars in Normandy, in the house of the Marshal d'Hemery, who had married his aunt. He was then placed at court, and at the age of eighteen he entered into the military service, in which he gave various proofs of courage at the imminent danger of his life. He returned to Padua in 1599, being called by his father, who was soon after killed by throwing himself from a window. Henry then engaged in the troops of the Venetian republic, which employed him in various honourable posts. He was intrusted with military commissions and civil governments in Candia, Friuli, Dalmatia, and other places; and his services were rewarded by pensions, as well as by a decree permitting him, when called before the senate, to stand next the doge, as his ancestors, the constables of Cyprus, had done. An unfortunate incident at length deprived him of life. Having been appointed, in 1631, to the command of the garrison of Crema, he set out thither from Venice, with an order from the state to be supplied with the necessary carriages. On arriving at a place called St. Michae

in the Veronese, a dispute arose with a person whose business it was to furnish the carriages. The man, in a fit of brutal rage, drew a pistol and shot Davila dead upon the spot, in presence of his wife and sons. His chaplain was also killed, and several of his attendants were wounded; but one of his sons revenged his death on the murderer. Davila had but the year before published his "History of the Civil Wars in France," in Italian. It consists of fifteen books, comprehending the events from the death of Henry II. in 1559, to the peace of Vervins in 1598. This work, although not free from errors in geography and names, ranks high among modern histories, and is accounted by the French themselves one of the most accurate and faithful relations of the transactions of those unhappy times. The best editions of this history are that of the Louvre in 1644, two volumes folio; of Venice in 1733, two volumes folio; and of London in 1755, two volumes 4to. It has been translated into Latin, French, and English.

DAVIS (John), an able navigator and discoverer, was born at Sandridge near Dartmouth. He early devoted himself to a maritime life; and by his diligence and attention acquired such a reputation for skill in his profession, as to be intrusted, in 1585, with the conduct of an expedition for exploring a north-west passage from America to the East Indies. Two small barks were fitted out for this purpose at the charge of Sir Francis Walsingham, and several merchants of London and the West. Davis proceeded to Greenland, the southern coast of which he reached on July 20th. After passing its most southerly point, he came into the strait which since bears his name, and is found to lead into Baffin's bay. He sailed up it thirty or forty leagues, and then, on a change of wind, returned to England. The next year he resumed his design, and sailed with four ships, two of which he sent to proceed northwards between Iceland and Greenland, and with the other two he again explored the coasts and inlets he had before seen. He was deserted by his consort, which became sickly, but continued his search some time longer in a small bark, from lat. 66 33 down to lat. 54½, when he was obliged to return. In 1587 he engaged in a third voyage. As he had met with plenty of fine codfish, two ships were sent with him for the fishery, while he had one under his command for discovery. The fishing ships, contrary to promises, soon left him and returned. He himself entered the straits which bear his name, and proceeded northwards as far as lat. 73. He then sailed westward till he fell in with the American land, and afterwards examined several islands and inlets as far as lat. 52, when, being in great want of wood and water, he steered homewards. All the trials rendered him more sanguine in his hopes of a passage; but the Spanish invasion, which soon followed, prevented further attention to this object at that period. Davis did not remain inactive at home, but sailed, 1591, as captain to the Desire, the rear-admiral ship of Mr. Cavendish, in his second unfortunate expedition to the South seas; and he is charged by Cavendish with deserting him. After his return he made five voyages to the East Indies in the capacity of a pilot. During the last, with Sir Edward Michelbourne, he lost his life in a desperate engagement with some Japonese on the coast of Malacca, December 1605. He wrote an account of his north-west voyages, and one of his East India voyages in a Dutch ship, and some other professional tracts.

DAVISON (William), an eminent statesman, in the reign of Queen Elizabeth, was first employed in a mission to the states of Brabant and Flanders, and on his return to England, was made secretary of state. When the resolution was taken in October 1586, to bring the queen of Scots to trial, and a commission was opened for the purpose, the name of Davison was inserted in it, but it does not appear that he was present when it was opened at Fotheringay-castle, or even assisted there at all; and up to the notification of the sentence to the unhappy queen, every thing was transacted by Walsingham. Her death being resolved upon, it only remained to decide upon the manner of it, and here the two secretaries differed; Davison being of opinion that the death should be open, and correspond with the proceeding. Upon this, Sir Francis Walsingham pretended sickness, and did not come to court, which threw all the business of drawing the warrant and bringing it to the queen for signature, on Davison, who, pursuant to the queen's directions, went through it in the manner related by Camden. The result, and the consequent disgrace of Davison, is an affair of history. Brought to trial in the Star Chamber for contempt in revealing the queen's councils, he was fined 10,000 marks, and to imprisonment during pleasure. The fine was rigorously levied; but he was assisted from time to time with small sums of money, and by the friendship of the earl of Essex, recommended to King James. His final fortune and time of death are unknown, owing possibly to the politic silence of the writers of the time.—He left a son named Francis, who in 1602 published a collection of small poems, entitled "A Poetical Rhapsodie," some extracts from which appear in Ellis's specimens.

DAVOUST (Louis Nicholas) was born of a noble family at Annoux in Burgundy in 1770, studied at the college of Brienne at the same time with Buonaparte. He entered as a sub-lieutenant in a regiment of cavalry in 1785, adopted with ardour the principles of the Revolution, and after having served as chief of a battalion under Dumouriez, he was nominated to the command of a brigade after the defection of that general. After the overthrow of Robespierre, he assisted at the blockade of Luxembourg, was employed in the defence of Manheim, and he distinguished himself particularly at the passage of the Rhine, April 20, 1797. In 1800 he returned to France, and was well received by the first consul, whom he aided in his projects of ambition, and served with zeal and ability in the brilliant campaigns which took place between 1803 and 1809. The titles of duke of Auerstadt and Eckmuhl were bestowed on him as the immediate reward of his valour on the field of battle. Marshal Davoust had for several years the command of the army which occupied Poland, and he is represented as having exercised his authority with more severity than justice over that unhappy country. At the opening of the campaign against Russia in 1812, he was recalled to the grand army; and he subsequently fixed his head-quarters at Hamburgh, till, on learning the progress of events, he sent in his adhesion to the provisional government. On the return of Buonaparte from Elba he was made minister at war, when he zealously supported the interests of his ancient patron; and he had the command of the

army under the walls of Paris when the capitulation took place. After having resided some time at his estate at Savigny, Davoust repaired to court in 1818, and the following year he entered into the chamber of peers. He died June 4, 1823.

DAVY (William), an English clergyman, educated at Baliol-college, Oxford, and curate of Lustleigh in Devonshire, distinguished himself as the editor, printer, and publisher of a compilation, entitled "A System of Divinity, in a course of Sermons on the First Institutes of Religion, &c.," particularly adapted for the use of chiefs of families and students in divinity, for churches, and for the benefit of mankind in general, 26 vols., 8vo., 1785-1807. The history of this production is thus related in the Quarterly Review:—Mr. Davy having completed his preliminary arrangements, issued proposals for publishing his work by subscription: but being unpatronized and unknown, he had no success. Undaunted by his disappointment, he determined to become his own printer. With a press which he constructed himself, and as many worn and cast-off types (purchased from a country printing-office) as sufficed to set up two pages, he fell to work. Performing every operation with the assistance of his female domestic only, and working off a page at a time, he finished forty copies of the first three hundred pages. Twenty-six copies he distributed among the universities, the bishops, the Royal Society, and the reviews, expecting to derive from some quarter or other that patronage and assistance to which he fancied himself entitled. A second time disappointed, he would not abandon his project, but contracted his views, resolving in future to spare his expenses in paper. He had reserved only fourteen copies, and to that number he limited the impression of his entire work. After years of unremitting toil, he saw it completed in twenty-six volumes. Disdaining to get assistance, for which he could ill afford to pay, he put the books in boards with his own hands, and then took a journey to London for the express purpose of depositing a copy in each of the principal public libraries of the metropolis.

DAVY (John), a celebrated musical composer, was born at Upper Helion in Devonshire. When scarcely three years old the sound of a musical instrument was observed to produce a very strong effect upon his nerves; and while in his sixth year he contrived to purloin a number of horse-shoes from the forge of a neighbouring smith, with eight of which he managed to form an octave, suspending them by strings from a ceiling. With this rude instrument of his own construction, he was amusing himself, when detected in imitating the Crediton chimes. This circumstance procured him the patronage of a neighbouring clergyman, who persuaded his friends to place him with the celebrated Jackson of Exeter. Having completed his studies under this master, he came to London, and engaging in dramatic composition, produced the music to Holman's opera, "What a Blunder," brought out at the Haymarket-theatre in 1800; and in the year following, that to the well-known melodrame of "Perouse," in conjunction with Moorehead. The same year also he and Mountain set the "Brazen Mask," performed that season at Covent-garden. Many of his songs are much admired, particularly the one translated by Lord Strangford, from the Portuguese of Camoens, commencing, "Just like Love is yonder Rose." Mr. Davy, whose improvidence had brought him into a state of abject poverty, died in February 1824.

DAVY (Sir Humphry), one of the most distinguished philosophers of his age, was born at Penzance, in Cornwall, December 17, 1778. His father was an ornamental wood-carver, but at the time of the birth of the subject of our memoir, pursued his art rather as an object of amusement than one of necessity. He was first placed at a seminary kept by a Mr. Bushell, and subsequently at the grammar-school in Penzance, under the Rev. J. C. Coryton. His progress at each was rapid, though his favourite pursuits at this time gave little indication of the future philosopher. Fishing, shooting, sketching, caricaturing, romance-reading, and play-writing, are mentioned among his boyish amusements; and on one occasion he performed harlequin in a pantomime of his own getting up. He was also fond of displaying his oratorical powers, which were sufficient, at the age of eight years, to astonish the schoolfellows, who assembled round him whilst he harangued them extempore from the top of a cart or carriage. In 1793 he was removed to Dr. Cardew's school at Truro, whence he was taken in 1795 to be apprenticed to Mr. Borlase, an apothecary of Penzance, having the former year lost his father. He now turned his attention to chemistry and geology, so that his biographer Dr. Paris remarks, "he thought more of the bowels of the earth, than of the stomachs of his patients; and when he should have been bleeding the sick, he was opening veins in the granite." His chemical operations were carried on in the garret of his friend Mr. Tonkin, an eminent surgeon of Penzance, and whose kindness to Davy forms an important feature in his early history. Mr. Tonkin, though alarmed by his operations, would, in a jocose strain, speak of him as the "philosopher," and sometimes call him "Sir Humphry," as if prophetic of his future renown. An anecdote of his youth is that on his being bitten by a dog, supposed to be rabid; he immediately took out his pocket-knife, and cut out the part on the spot. His poetical compositions about this time, of some of which love was the inspirer, show an imagination and power of language very uncommon, and have induced a great poetic genius to say, that if Davy had not been the first chemist, he would have been the first poet of his age. One of his earliest original experiments in chemistry was for the purpose of discovering the quality of the air contained in the bladders of sea-weed, in order to obtain results in support of a favourite theory of light; and by which he was led to conclude that the different orders of the marine *Cryptogamia* were capable of decomposing water, when arrested by the attraction of light for oxygen. Like Scheele and Priestley, he constructed his own apparatus and instruments, for which purpose he did not hesitate to press into his service the pots and pans of the kitchen, and even the more sacred vessels and professional instruments of the surgery. A French brig having been wrecked near the Land's-end, Davy was presented by the surgeon with his case of instruments; among them was a clyster apparatus, which in the space of an hour he converted into a complicated piece of pneumatic apparatus. His abilities at length excited the attention of Mr. Davies Giddy, afterwards Mr. Gilbert, the President of the Royal Society, who offered him the use of his library and

introduced him to Dr. Beddoes, who had just established at Bristol his Pneumatic Institution. The doctor was so prepossessed in his favour, that he offered him the situation of superintendant at his new institution, and Davy accordingly removed to Bristol, where he carried his experiments almost to a fatal length, in ascertaining the medical power of the different gases. It was in the course of these investigations that the respirability and intoxicatiug effects of *nitrous oxide* were first discovered; which led to a new train of research concerning its preparation, composition, properties, combinations, and physiological action on living beings. Extending these inquiries to *nitrous gas, nitrous acid*, and *ammonia*, by multiplying experiments, and comparing the facts they disclosed, Davy ultimately succeeded in reconciling apparent anomalies, and was enabled to present a satisfactory history of the combinations of oxygen and nitrogen. These interesting results he published when barely twenty-one years old in a volume entitled, "Researches, Chemical, and Philosophical, chiefly concerning Nitrous Oxide and its Respiration." It attracted the attention and admiration of all the eminent philosophers of the day, and induced Count Rumford to apply to Davy to fill the chemical chair of the recently established Institution of Great Britain. On his first introduction, however, so little did his personal appearance prepossess the count in his favour that he expressed his regret at having procured his appointment, and would not permit him to appear in the theatre until he had given a specimen of his abilities in the small lecture-room. At the conclusion of his lecture, the count emphatically exclaimed, "Let him command any arrangements which the institution can afford," and on the very next day he was promoted to the great theatre; but his uncouth appearance and address still told much against him in private, and subjected him to many mortifications. A change, however, took place after he had delivered his first course of lectures at the Royal Institution. "The sensation created by them," says the letter of a friend, "and the enthusiastic admiration which they obtained, is at this period scarcely to be imagined. Men of the first rank and talent —the literary and the scientific, the practical and theoretical blue-stockings, and women of fashion, the old and the young, all crowded—eagerly crowded the lecture-room. His youth, his simplicity, his natural eloquence, his chemical knowledge, his happy illustrations, and well-conducted experiments, excited universal attention and unbounded applause. Compliments, invitations, and presents, were showered upon him in abundance from all quarters; his society was courted by all, and all appeared proud of his acquaintance." This excited both his vanity and ambition; he assumed the garb and air of a man of fashion, and his manners and habits altogether underwent a change for the worse. His pursuits in the laboratory, however, were not neglected, and with each day came a new experiment, and an applauding audience. Nor is it to be wondered at, for, as his biographer observes, he brought down science from those heights which were before accessible only to a few, and placed her within the reach of all; divesting the goddess of all severity of aspect, and representing her as attended by the graces. It has been objected that his style was too florid and imaginative for communicating the plain lessons of truth; but it must be considered that the persons to whom he addressed himself were composed of the gay and idle, who could only be tempted to admit instruction by the prospect of receiving pleasure. After the fatigues and auxieties of his first session, Davy made a tour to Wales, accompanied by Mr. Purkis, who relates the following anecdote. Davy and himself whilst stopping at their inn, one evening, were joined by a stranger, who began to talk very fluently on scientific subjects, and continued doing so till the subject of our memoir left the apartment. When he was gone Mr. Purkis inquired of the stranger how he liked his friend, and whether he considered him a proficient in science? He answered coolly, that "he appeared rather a clever young man, with some general scientific knowledge." He then asked his name, and being told that it was Davy of the Royal Institution, exclaimed, "Good God! was that really Davy? How have I exposed my ignorance and presumption." It is scarcely necessary to add, that at the breakfast-table the next morning, the stranger talked on subjects of science with less volubility than on the preceding evening. In 1803 Davy was elected a Fellow of the Royal Society, and professor of chemistry to the Board of Agriculture, before whom he delivered a series of lectures every successive session for ten years. His first communication to the Philosophical Transactions was read on the 18th of June, 1801, and is entitled, "An account of some Galvanic combination, formed by an arrangement of single metallic plates and fluids, analogous to the new Galvanic apparatus of Volta." To appreciate the value of this paper, the reader should know that the agencies of two metals in exciting galvanic phenomena were at that time supposed to be directly connected with the different powers of such metals to connect electricity. Davy, in the above paper, corrected this error, and showed that the evolution of galvanic energy was connected with chemical action He established his theory by a great variety of experiments, and demonstrated that the alternation of two metals with fluids was no further necessary to the production of accumulated galvanic influence, than as it furnished two conducting surfaces of different degrees of oxidability; and that this production would take place, if single metallic plates were connected together by different fluids, in such a manner that one of their surfaces only should undergo oxidation, the arrangement being regular. For the next five years Davy was employed in making further experiments upon this branch of science, and the public were made acquainted with the results in his first Bakerian Lecture, delivered before the Royal Society on the 20th of November, 1806. It had been observed, during some of the earliest chemical experiments with the voltaic pile, that when the purest water was submitted to the action of a current of electricity, acid and alkaline matter was separated at the opposite electrified surfaces. This fact led many to conjecture that the bodies were actually generated by the action of the pile; but Davy soon negatived so unphilosophical a conclusion, and showed that they merely arose from the decomposition of the materials employed: he proved, for instance, that the glass vessel, at its point of contact with the wire corroded; a fact which sufficiently explained the source of the alkali, while the animal and vegetable materials, employed as conductors, might be readily supposed to furnish the acid. He accordingly pro-

ceeded to work with cups of agate, and at the suggestion of Dr. Wollaston, formed the connecting parts of well-washed asbestos; but still the same production of saline matter appeared. At length he succeeded in recognising the source of this matter; it was of foreign origin, partly derived from the contents of the water, and partly from new combinations of gaseous matter. From this discovery he was led to establish by experiment the important truth, that "water chemically pure, is decomposed by electricity into gaseous matter alone — into oxygen and hydrogen." We have not space to detail the account of all his experiments related in his Bakerian Lecture; suffice it to say, that it unfolded all the mysteries of general voltaic action; and, as far as theory goes, may be said to have perfected our knowledge of the chemical agencies of the pile. "This grand display of scientific light," says Dr. Paris, "burst upon Europe like a splendid meteor, and, in despite of national prejudice and national vanity, was crowned by the Institute of France with the prize of Napoleon." It was hinted in the newspapers that as the two countries were at war, Davy ought not to accept the prize, but he very justly remarked to a friend, that if the two countries or governments were at war, the men of science were not. In 1807 Davy read his second Bakerian lecture, in which he announced his discovery of the metallic bases of the fixed alkalies—a discovery immediately arising from the application of voltaic electricity directed in accordance with those laws developed in the lecture of the preceding year. The decomposition of the fixed alkali placed in the hands of the experimentalist a new instrument of analysis, scarcely less energetic, or of less universal application, than the power from which the discovery emanated. So strong is the affinity of potassium for oxygen, that it discovers and decomposes the small quantities of water contained in alcohol and ether. But perhaps the most beautiful illustration of its deoxydizing power, is shown in its action on fixed air, or carbonic acid; when heated in contact with that gas, it catches fire, and by uniting with it oxygen, becomes potass, while the liberated carbon is deposited in the form of charcoal. These important discoveries were followed up by an investigation into the nature of the earths; and the results were communicated in a paper, read before the Royal Society on the 30th of June. This investigation required still more refined and complicated processes than those which had succeeded with the fixed alkalies, owing to the infusible nature of the earths; the strong affinity of their bases for oxygen made it unavailing to act upon them in solution in water; and the only methods that proved successful were those of operating upon them by electricity in some of the combinations, or of combining them at the moment of their decomposition by electricity, in metallic alloys, so as to obtain evidences of their nature and properties. The discovery of potassium produced an intense sensation in the scientific world, and crowds daily attended the laboratory of Davy to question him upon its nature and relations. He was soon after seized with a dangerous illness, which was attributed by some, to the deleterious fumes of Baryta, and gave rise to the following epigram, after his recovery.

Says Davy to Baryt, "I've a strong inclination
To try to effect your deoxydation;"
But Baryt replies, "Have a care of your mirth
Lest I should retaliate, and change *you* to earth."

His Bakerian Lecture for 1808 was entitled "An Account of some new Analytical Researches on the nature of certain Bodies, particularly the Alkalies, Phosphorus, Sulphur, Carbonaceous Matter, and the Acids hitherto undecomposed; with some general Observations on Chemical Theory." It abounded in elaborate experiments with the voltaic apparatus, and announced the decomposition of boracic acid, and the development of its inflammable base at the negative surface of the battery. In 1810 Davy delivered a course of lectures before the Dublin Society, and received from Trinity-college the honorary degree of LL.D. In April 1812 he was knighted at Carlton House, and three days afterwards, married Mrs. Apreece, a widow lady of large fortune. In the following June he published his "Elements of Chemical Philosophy," dedicated to his wife, to whom he offers it "as a pledge that he shall continue to pursue science with unabated ardour." In 1813 he resigned his professorship at the Royal Institution, but was elected honorary professor, and continued to communicate his future researches in the first instance to the Institution. In 1813 appeared his "Elements of Agricultural Chemistry," being the substance of a course of lectures which he had delivered before the members of the Board of Agriculture; and which is considered the only philosophical system of agriculture ever published in this country. In the same year he obtained permission to visit France, but was arrested at Morlaix, on the supposition that no Englishman could have fairly obtained a passport. On his release, he proceeded to Paris, where he was received in a manner highly honourable to the French nation. Dinners were given to him by the most eminent savans and men of science; he was enrolled a member of the Institute, and treated altogether with a delicacy and distinction which might have gratified the proudest and most successful philosopher. Davy, however, did not make a suitable return for this kindness; he was haughty and supercilious, and by his conduct justified the observation of Napoleon to one of the leading members of the Institute, that "the young English chemist held them all in low estimation." Although M. Ampère had been the first to welcome him to Paris, and to promote his honourable reception among the French savans, Davy was so far unmindful of these services, as to use at a subsequent period, all his influence to prevent Ampère's election as a foreign member of the Royal Society. A more excusable but not less extraordinary trait in his character, was the utter apathy which, with his poetic imagination, he exhibited towards the works of art in the Louvre. As he passed hastily through the rooms, the only exclamation of surprise that escaped him was—"What an extraordinary collection of fine frames;" and when his attention was called to Raphael's sublime picture of the Transfiguration, he merely remarked, "Indeed, I am glad I have seen it." The statues in the lower part produced little more effect upon him, the only involuntary emotion of surprise that escaped him, being at the sight of an Antinous sculptured in alabaster, when he exclaimed, "gracious powers, what a beautiful stalactite." From Paris, Davy continued his journey to Italy, and after having visited the principal cities of that

country, returned to England, in April 1815. He had not long arrived in London before he received from Dr. Gray, one of the committee appointed to investigate the causes of mine explosions in the north of England, a letter requesting his personal assistance and attendance. Sir Humphry in consequence, after having visited some of the principal collieries, and witnessed the terrible effect of the explosion of the fire-damp, set about constructing a lamp with which the miner might safely descend; and after a few experiments he succeeded in a discovery, which, whether considered in relation to its scientific importance, or to its practical value, must be regarded as one of the most splendid triumphs of human genius. The final experiment, as originally performed by Davy, is thus related in his own words. "I introduced into a wire gauze safe-lamp a small cage made of fine wire of platinum of one seventieth of an inch in thickness, and fixed it by means of a thick wire of the same metal about two inches above the wick which was lighted. I placed the whole apparatus in a large receiver, in which, by means of a gas-holder, the air could be contaminated to any extent with coal-gas. As soon as there was a slight admixture of coal-gas the platinum became ignited; the ignition continued to increase till the flame of the wick was extinguished, and till the whole cylinder became filled with flame; it then diminished. When the quantity of coal-gas was increased, so as to extinguish the flame, at the moment of the extinction, the cage of platinum became white hot, and presented a most brilliant light. By increasing the quantity of coal-gas still further, the ignition of the platinum became less vivid: when its light was barely sensible, small quantities of air were admitted; its heat speedily increased; and by regulating the admission of coal-gas and air, it again became white, and soon after lighted the flame in the cylinder, which, as usual, by the addition of more atmospherical air, rekindled the flame of the wick." This discovery led to a most important improvement in the lamp, divested the fire-damp of all its terrors, and applied its powers, formerly so destructive, to the production of a useful light. The invention was soon generally adopted, but not without some opposition on the part of interested persons, and some attempts to dispute the honour of the discovery with its author; but his claims were confirmed by the investigations of the first philosophers of the age. The coal-owners of the Tyne and Wear evinced their sense of the benefits resulting from this invention, by presenting Sir Humphry with a handsome service of plate worth nearly £2000, at a public dinner at Newcastle, October 11, 1817. In the following month, a certificate was signed by Sir Joseph Banks, Mr. Brande, and Dr. Wollaston, giving the whole merit to Sir Humphry, and negativing the claims of a Mr. George Stephenson. In 1818 Sir Humphry published a volume containing "An Account of his Safety Lamp, and his Researches on Flame," for which he had previously obtained the Rumford medal. The friends of science thought that his discovery merited a reward from government, but this was declined, although the destructive invention of Sir William Congreve, had been rewarded with a pension of £1200 per annum. A baronetcy was the only acknowledgment of Davy's services, which title was conferred upon him on the 20th of October, 1818. In the same year he again set out for Italy, at the expense of government, for the purpose of unrolling the papyri at Pompeii and Herculaneum by a process which he had just discovered. He was of opinion that the manuscripts in the Museum at Naples had not been acted upon by fire, so as to be completely carbonized, but that their leaves were cemented together by a substance formed during the fermentation and chemical change of ages. For the solution of this substance, he invented a composition, but he could not discover more than 100 out of 1265 manuscripts, which presented any probability of success. He returned much disappointed to London in 1820, and on the 30th of November in the same year, was chosen to succeed Sir Joseph Banks as president of the Royal Society. In 1820, 1821, and 1823, Sir Humphry communicated three successive papers to the Philosophical Transactions, on the Magnetic Phenomena produced by Electricity, in which he describes the conversion of electricity into magnetism. Professor Oersted of Copenhagen had previously ascertained that the phenomena exhibited by the needle did not depend upon electrical attraction and repulsion, but upon the production of a new energy, generated by the action of the two electricities then brought into contact, and which, if not identical with, must be nearly related to magnetism. In furtherance of the views thus opened, Davy particularly investigated the magnetizing power of the conjunctive wires, and the circumstances under which they became effective; he found, for instance, that if a small steel bar be attached to the conjunctive wire, and parallel to it, it does not become a polar magnet; but that if it be attached transversely, it does become polar, and that it becomes north and south, or south and north, according to the direction of the supposed electric current traversing the conjunctive wire, as one or the other end of it may be positive or negative. His next most important communication to the "Philosophical Transactions" was descriptive of some experiments which went to establish beyond all controversy, that small quantities of electro-positive metals will prevent the corrosion or chemical changes of copper exposed to sea-water. Sir Humphry was commissioned by the lords of the Admiralty to try the experiment on several large ships, but though it perfectly succeeded, another evil was created; for, by protecting the copper, the accumulation of seaweeds and marine insects was favoured, and the ships became so foul, as scarcely to become navigable. Whether or not, however, his principles can be rendered subservient to the protection of copper sheathing, it must at least be admitted that the results obtained by him, are of the most interesting description, and capable of various useful applications. In 1825 and the two following years Sir Humphry's health continued to be so much on the decline, that in July 1827, he wrote from Italy, whither he had gone for the benefit of the climate, to resign the president's chair of the Royal Society. In the same year one of the royal medals was awarded him for his discoveries developing the relation between electricity and chemistry. In the spring of 1828, was published his "Salmonia, or Days of Fly-fishing," a work little inferior in originality and simplicity to "Walton's Angler." Davy returned to England for a short time, but immediately set out again for the continent, and expired at Geneva on the 29th of May, 1829. He was interred with every testimonial of public respect, being followed to the

grave by the principal public bodies, and almost all the English residents. After his death was published his "Contemplations in travel, or the last days of a Philosopher," an extraordinary and original work equally indicative of the poet and philosopher. His papers in the "Philosophical Transactions" amount altogether to forty-six; they have all the same merit of conveying experimental knowledge in the most attractive form, and thus reducing abstract theory to the practice and purposes of life and society. The imagination of Davy was in the highest degree fertile and inventive, yet he submitted his conjectural analogies to close and patient comparison with known facts, and tried them by an appeal to ingenious and conclusive experiments. Imbibed with the spirit, and a master in the practice of the inductive logic, he has left some of the noblest examples of the efficacy of that great instrument of human reason in the discovery of truth. He applied it not only to connect classes in facts of more limited extent and importance, but to develop great and comprehensive laws, and in explaining those laws, he cast upon them the illumination of his own clear and vivid conceptions;—he felt an intense admiration of the beauty, order, and harmony, which are conspicuous in the perfect chemistry of nature; and he expressed those feelings with a force of eloquence, which could issue only from a mind of the highest powers, and of the finest sensibilities. The fame of such a philosopher, observes Dr. Paris, can never be exalted by any frail memorial which man can raise. His monument is in the great temple of Nature. His chronicles are Time and the Elements. The destructive agents which reduce to dust the storied urn, the marble statue, and the towering pyramid, were the ministers of his power, and their work of decomposition is a perpetual memorial of his intelligence.

DAWES (Sir William), a respectable English prelate of the seventeeth century, was born in the year 1671, at a seat belonging to his father, Sir John Dawes, baronet, near Braintree in Essex. The death of his father, and his own marriage at an early age, did not change his inclinations with respect to the church, for which he was educated partly at Oxford and partly at Cambridge. As soon as he had arrived at a competent age, he was ordained deacon and priest; and, before he had completed his twenty-fifth year, was created doctor in divinity, by a royal mandate, in order to he qualified for the mastership of Catherine-hall, to which he was unanimously elected in the year 1696. Not long after his election he was appointed to the vice-chancellorship of the university, and in the same year in which he was chosen master of Catherine-hall, he was appointed chaplain in ordinary to King William, and presented by his majesty with a prebend of Worcester. In the year 1698 he was collated by Archbishop Tennison to the rectory and deanery of Bocking in Essex; and after the accession of Queen Anne, he was appointed one of the chaplains to her majesty. In the year 1705 he would have been nominated to the see of Lincoln, had he not incurred the displeasure of certain persons in power; but when Sir William was told by one of the courtiers, that he had lost a bishopric by preaching, his reply was, "that as to that he had no manner of concern upon him, because his intention was never to gain one by preaching." In the year 1702, however, a vacancy taking place in the see of Chester, the queen, of her own accord, appointed him to that bishopric; whence, in the year 1713-14, he was translated to the archiepiscopal see of York. He died ten years afterwards, universally respected for his talents and virtues. His works were collected and published in three volumes, 8vo., 1733, with a life of the author prefixed to them.

DAWES (Richard), a learned critic, a native of Leicestershire, was born in 1708. After having graduated M.A., he was appointed, in 1738, master of the free grammar-school at Newcastle-upon-Tyne, to which office was annexed the mastership of St. Mary's hospital in that town. In 1745 he distinguished himself by the publication of his "Miscellanea Critica," which contained a collection of grammatical remarks on various Greek authors, particularly the tragedians and Aristophanes, intended as a specimen of what he intended to perform in an edition of all the Attic poets, with Homer and Pindar. The design was never completed, but the author obtained a high reputation both at home and abroad by what he had executed; and a second edition of the Miscellanea, with valuable additions, was published by the Reverend Mr. Burgess of Oxford, in 1781. The profound learning of our critic did not, however, cause him to succeed as a schoolmaster. The irritable jealousy of his temper, and singularities of his character, almost amounting to insanity, involved him in quarrels with all his friends and the trustees of the school, so that the number of scholars was at length reduced almost to nothing. In 1749 he was persuaded to resign both his places, in return for which he received an annuity of 80*l.* per annum. With this pittance he retired to Heworth, on the river-side below Newcastle, where his chief amusement was rowing in a boat. Sunk in splenetic misanthropy, he died there in 1766.

DAY (John), an English printer of eminence, was a native of Dunwich in Suffolk, and in 1544 he established himself as a printer in Holborn, in partnership with William Seres. He is said to have been the first who printed with Saxon characters; and he made improvements in the types used for printing Greek. His death took place in 1584, after he had held the offices of warden and master of the Stationers' Company.

DAY (Thomas), an ingenious writer, and a man of singularly benevolent and independent spirit, was born at London in 1748. His father, who was a collector of the customs, died while he was an infant, leaving him a considerable fortune. His mother, a woman of sense and a strong mind, brought him up in manly habits and dispositions, which exerted an influence upon his whole character through life. He had his school education at the Charterhouse, whence he removed to Corpus Christi-college, Oxford. Though he had no intention of confining himself to the pursuit of a particular profession, he entered at the Middle Temple in 1765, and he so far made a study of the laws of his country, as at length to be called to the bar. But the study of men and manners was his favourite object, and for this purpose, after he left the university and became his own master, he spent some years abroad. Deviating from the usual mode of fashionable tourists, he fixed his residence for some time in particular spots; making himself thoroughly acquainted with the way of life followed by classes of society seldom known to travellers, and finding occupation

for his beneficence in the relief of their distresses. Thus he passed one winter at Paris, another at Avignon, and a third at Lyons; and one summer in the Austrian Netherlands, and another in Holland. The fruit of these researches into the condition of mankind seems at first to have been a kind of melancholy, proceeding from a sense of its wretchedness; but the native strength of his spirits enabled him to surmount this impression, and what remained was an ardent and active zeal in opposing tyranny in all its shapes, and promoting the welfare of his fellow-creatures. In 1778 he formed a matrimonial connexion with Miss Esther Milnes of Wakefield, a lady of a very cultivated understanding, and capable of conforming herself to the peculiarities of his character. These were, indeed, sufficiently striking; for no man was ever less the slave of forms, or acted more from the suggestions of his own mind, without regard to common opinion. Principle led him to many renunciations of the ordinary indulgences of a man of fortune, in order that he might bestow more extensively out of his superfluities upon those who wanted necessaries. At the same time, his aversion to all restraint made him repugnant to those minute observances, which, under the name of politeness, frequently encroach upon freedom of action, and the hours of private occupation. He was negligent in his dress, careless about his food, and as unexpensive as possible in his mode of travelling, and in all matters of external appearance. He was fond of rational society, and conversed freely with persons of inferior rank from whom he could learn any thing; but he disliked mixed company and fashionable circles, and entertained supreme contempt for those who arrogate consequence upon the mere grounds of rank or wealth. His residence after marriage was first at Stapleford Abbots in Essex; then at Anningsley, near Chertsey, Surrey, where he occupied a considerable farm, in the experimental processes of which he largely employed the neighbouring poor. Mr. Day, from extensive knowledge, ready eloquence, and undaunted spirit, was well qualified to take a part in political life; but he was void of ambition, and strict in principle. The national circumstances, however, called him out in 1780 to make a public opposition to the American war, which he had execrated in its commencement. He joined with this object that of Parliamentary reform, which, indeed, he considered as the basis of every other political reformation. He attended meetings of the counties of Cambridge and Essex for these purposes, in which he distinguished himself by the eloquence and spirit of his harangues. He also commenced political writer; for hitherto he had appeared from the press only as a poet, though in that capacity his subjects were of a public kind. In 1773 he had joined his friend Mr. Bicknell in writing "The dying Negro," a piece intended to interest the feelings against slavery. He had published, in 1776, "The Devoted Legions," in which he made the story of the Tribune Ateius, solemnly execrating the troops of Crassus as they marched out to an unjust war, the basis of an allusion which could not be misunderstood, though he did not expressly point it. The poem was dedicated to Lord G. Germaine, and the commanders of the forces against America. In 1777 he more directly painted the horrors of the war, by his poem entitled "The Desolation of America." These productions were all anonymous. His strain of poetry was nervous and animated; his imagery striking, and versification correct. The pieces in prose, which now succeeded, were vigorous in style and argument. The first, in 1782, was a pamphlet entitled, "Reflections upon the Present State of England, and the Independence of America," which was so well received as to pass through four editions in little more than a year. In 1784 he published, "The Letters of Marius, or Reflections upon the Peace, the East India Bill, and the Present Crisis," and soon after, the "Fragment of a Letter on the Slavery of the Negroes," the tenour of which may be inferred from the following passage: "If there be an object truly ridiculous in nature, it is an American patriot, signing resolutions of independence with the one hand, and with the other brandishing a whip over his affrighted slaves." Another kind of writing by which Mr. Day displayed his zeal for the good of mankind, was the composition of books for children. His "Sandford and Merton," of which the first volume appeared in 1783, and the third in 1789, proved to be one of the most popular works in that class. Another piece, entitled "The History of Little Jack," is an entertaining story to a similar purpose, but adapted for lower life. In the midst of these endeavours to promote the best interests of his fellow-creatures, he was cut off by an unfortunate accident. As he was riding from his own house to his mother's, on September 28, 1790, he was killed by a fall from his horse, in the forty-second year of his age.

DAZINCOURT (Joseph John Baptist Albouy), a French comic actor of some celebrity, was born at Marseilles in 1747. Previously to the Revolution he was chosen the queen's preceptor in elocution, and in 1807, director of the court *spectacles*. He died in 1809. Dazincourt was a gentleman by birth, and went through his characters without that vulgar humour which is so popular in certain actors, whence Préville said of him, "*C'est un bon comique, plaisanterie à part.*"

DEBAIGNE (L'Abbe), a French ecclesiastic, who taught music to Louis XI. This prince, who was by no means remarkable for his partiality to "the concord of sweet sounds," having once said, pettishly, that he would as willingly hear pigs as musicians, his instructor is said to have collected a number of those animals of different ages, and so to have arranged them in pens under a machine, constructed with keys like an organ, that on touching these keys certain sharp points attached to them pricked the pigs, and a sort of rude harmony was produced from their squeaking in different notes, to the great delectation of his most Christian majesty, and of his court. For this story the world is indebted to Bouchet.

DEBORAH, a prophetess, and judge of Israel, nearly 1300 years B.C., resided between Ramah and Bethel, in the confines of the tribes of Benjamin and Ephraim, whither the children of Israel resorted to her for advice, and the decision of differences. About that time Jabin, king of Canaan, had been permitted to punish the Israelites for their vices, by conquering their country, and oppressing them with grievous exactions for twenty years. At the expiration of that period, Deborah called Barak, the son of Abinoam, who lived in a city of some note belonging to the tribe of Naphtali, and encouraged him to draw together a body of 10,000 men towards Mount Tabor, assuring him that God

would enable him with such a force to emancipate his country, and ruin the power of its oppressor. When Sisera, the commander-in-chief of Jabin, heard of Barak's movement, he assembled a very formidable army, with which he proceeded to crush the Israelitish insurgents. But Barak's small body utterly defeated his numerous host; and Sisera himself fell by the hand of Jael. On the occasion of this victory, Deborah composed an inimitable ode, abounding in sublime sentiments, lofty images, and all the choicest flowers of poetry.

DEBRAY, the name of a family of Dutch painters, of whom the founder Soloman, was born at Haarlem in 1579, and died in 1664, in great reputation.

DE BREVES. See SAVARY.

DE BREZE (Marquis de), grand master of ceremonies at the court of Louis XVI., known in consequence of the famous reply of Mirabeau to the message which De Breze brought June 23, 1789, from the king to the deputies of the *tiers état*, ordering the dissolution of their body. The Marquis de Breze followed Louis XVIII. abroad, and, after the restoration, was reinstated in his former office

DE BROSSE (JACQUES), a celebrated French architect of the sixteenth century. One of his chief works was the "Aqueduct of Arcueil." He published a work entitled, "Régle générale de l'Architecture des cinq manières de colonnes." Of the particulars of his life little has been recorded.

DE BURGH. See HUBERT.

DECATUR (STEPHEN), a celebrated American naval officer, was born January 5, 1779. After having displayed great skill and intrepidity in some naval enterprises against the Turks, for which he received the thanks of the Congress and a sword, he was appointed to the command of the Chesapeake, in the war between Great Britain and the United States. He was very formidable to the British until the conclusion of the peace, when he was sent against Algiers, Tunis, and Tripoli, from all of which states he obtained indemnity for the outrages that had been committed under their respective deys. He returned to the United States in November 1815, and was subsequently appointed one of the Board of Navy Commissioners. Whilst residing in that capacity at Washington, he was killed in a duel, March 22, 1820.

DECEBALUS, king of the Dacians, one of the barbarian kings who contended with most success against the power of the Roman empire, was raised to the throne by his military talents on the voluntary resignation of Duras the former king, about the reign of the Emperor Domitian. He had the character of being equally wise in council, and prompt in action, skilful in all the arts of war, and possessed of vigour to improve a victory, and constancy to repair a defeat. He took up arms against the Romans, crossed the Danube, entered Mœsia, defeated and killed Oppius Sabinus the commander in that province, and made himself master of many of its fortresses and castles. The commencement of this war is dated A.D. 86. Domitian marched in person into Mœsia, but committed the care of the war to his lieutenants. Of these, Cornelius Fuscus, prætorian prefect, sustained a total defeat, in which he perished with most of his troops; but Julianus revenged the disaster by as signal a defeat of the Dacians. Decebalus is said to have deterred the Romans from advancing to his capital by the stratagem of felling trees, and covering the trunks with armour, so as to appear like a line of soldiers. Some time after, Domitian found it advisable to propose a treaty with the Dacians, which Decebalus prudently accepted. It was agreed that he should restore his prisoners, receive a diadem at the emperor's hand, and a yearly tribute under the title of a pension; and after this inglorious agreement, Domitian was left to indulge his vanity with a triumph over the conquered Dacians. The pension was paid during the reign of Domitian and his successor Nerva; but the martial Trajan, alleging that *he* had not been conquered by Decebalus, refused to submit to an ignominous tribute. The war was renewed. Trajan entered Dacia with a powerful army, and gained a bloody victory over Decebalus. By further successes he compelled the Dacian to submit to hard conditions of peace, by which he agreed to restore the territories he had usurped from his neighbours, to deliver up his arms and warlike engines, and to dismantle all fortresses. After the departure of the emperor, however, Decebalus renewed hostilities against his neighbours the Iazyges, repaired his fortifications, and defied the Romans, who again declared him a public enemy. Trajan marched against him, and refused to grant him peace but upon the terms of his surrendering at discretion. The barbarian then attempted to take off by treachery a foe whom he was afraid to meet, but the assassins whom he sent were discovered and put to death. He then by perfidy got into his power Longinus, a favourite officer of Trajan's, and endeavoured to make use of his capture as a means of obtaining favourable terms. Longinus bravely freed his master from the difficulty by taking poison. Trajan then built his famous bridge over the Danube, pushed into Dacia, and took possession of its capital and almost the whole country. Decebalus in despair put an end to his own life, A.D. 105, and with him terminated the independence of Dacia, which thenceforth became a Roman province. His gold and other treasures, which he had concealed in a pit dug beneath the bed of a river, the course of which he had diverted for the purpose, were discovered to Trajan by one of his confidants, and paid the expense of the war.

DECEMBRIO (PIETRO CANDIDO), a learned Italian, born at Pavia in 1399, was at an early age made secretary to Philip-Maria Visconti, duke of Milan, and continued in his service till the duke's death, in 1447. In the tumultuous scenes which followed, he approved himself one of the most strenuous defenders of the liberty of the Milanese; insomuch, that when they determined to submit to the arms of Francis Sforza, he refused to accept the office of surrendering the city to the conqueror. He went about this period as ambassador to France in order to obtain succours; but finding the cause of liberty extinguished at Milan, he accepted an offer from Pope Nicholas V. of becoming apostolic secretary, and removed to Rome. He was also, during some part of his life, secretary to Alphonso of Arragon, king of Naples. He at length returned to Milan, where he died in 1477, and was buried in the cathedral of St Ambrose. Decembrio was a voluminous writer. Among his printed works are the "Lives of Philip-Maria Visconti, and Francis Sforza, dukes of Milan," written in imitation of the style and manner of Suetonius; also a Latin translation of "Appian's History," which has been much censured for want of fidelity; but he has been excused

on account of the faulty copies of the original which he used.

DECHALES. See CHALES.

DE CHARMILLY (PETER FRANCIS VENAULT), a French officer, was a planter in St. Domingo at the beginning of the Revolution, and a member of the first general assembly of that colony. On the evacuation of St. Domingo by the British forces, De Charmilly came to England, obtained rank in the service of this country, and married an English lady of title. In 1808 he was employed as a kind of political agent in Spain, and his conduct being severely animadverted on in the British Parliament, he published, in 1801, two exculpatory pamphlets. He subsequently obtained from the prince-regent permission to offer his services to Louis XVIII.; and going abroad, died at Ghent in 1815. Besides the above-mentioned tracts, he wrote "An Answer to Bryan Edwards, Esq., containing a Refutation of his Historical Survey of St. Domingo."

DECIO (PHILIP), one of the most eminent jurists of his age, was born at Milan in 1453. After having studied law at Pavia and Pisa, he obtained a doctor's degree in 1476, and was immediately appointed to read on the Institutions, in the latter university. He was next made lecturer-extraordinary in the civil law, in which capacity he accompanied the university on its removal to Pistoia in 1479. Here his skill in disputation made him so obnoxious to the other professors, that he was removed to Sienna, and subsequently he accepted an invitation to take the chair of canon law at Padua; and such was the public eagerness to hear him, that the other schools were in a manner deserted, and many persons of the first consequence became his auditors. In the mean time Milan having fallen under the power of Louis XII. of France, that prince recalled him thither as his subject, but the republic refused to part with him; and Rucellai, who was then at Venice, observed that he might tell at Florence, that he had seen the king of France and the state of Venice in warm contention for Philippo Decio alone. This contest at length terminated in his removal to Pavia in 1505, where, for seven years, he explained the canon law to a numerous audience. Louis having at this time assembled a synod at Pisa, in opposition to Pope Julius II., Decio was constrained to attend upon it, and afterwards to accompany it to Milan, in his professional capacity. He was, in consequence, excommunicated, and soon after, the French being driven from Italy, he was obliged to retire to Asti, and thence to Alba, whence he in vain applied to the pope for pardon. He had now no other refuge than France, where his reception compensated his losses; for in every town he was welcomed by a crowd of scholars all eager to hear him. The king created him a member of the Parliament of Grenoble. While he was in that city he received a letter from the pope, offering him pardon upon condition of coming to Rome, but this he thought fit to decline. He then accepted of the chair of civil law at Valence in Dauphiné, with the hitherto unprecedented salary of 1000 franks. When he went thither, there were scarcely twenty-five scholars, but a hundred soon joined him from Avignon, and in his second year the number amounted to 400. At this time, on the request of the cardinals assembled at Lyons, he wrote a refutation of an attack upon them by Cardinal Cajetan, but the death of Julius prevented it from being published. His successor, Leo X., who had been a disciple of Decio at Pisa sent him a release from ecclesiastical censures, and invited him to Rome; but he did not then choose to leave France. On the accession of Francis I., however, he was desirous of accepting a very pressing invitation to return to Pisa; but the city of Valence applied to the king to prevent his departure. It was at length agreed, that when the Milanese should return to the power of the French, Decio should again open his school at Pavia. This took place in 1515, but the supervening wars rendered his situation at Pavia so uncomfortable, that he retired to Florence, and there agreed to resume his professorship at Pisa. He recommenced his lectures there with vast applause; and notwithstanding the attempts which were made to draw him to Milan, Avignon, and Padua, he finished his days at Pisa. His salary there at length rose to 1500 gold florins, a very ample sum in those days. He died in 1535, at the age of eighty-two. He wrote a number of professional works, the list of which is now of no consequence.

DECIUS (MUS. P.), a Roman, distinguished for valour and patriotism, was a military tribune, of plebeian rank, in the army of the consul Cornelius Cossus, B.C. 343, when it was brought into imminent danger of destruction by the Samnites, who had surrounded it in a deep valley. In this emergence Decius proposed to the consul, that he might be detached with a small body to take possession of an eminence in view, in order to distract the attention of the enemy. His offer was accepted; and the consequence was, that the Roman army cleared the valley without molestation. Decius with his party remained on the hill till midnight, when they agreed to force their way through the surrounding foes. This was effected, amid the sleep and subsequent confusion of the Samnites, without any loss, and Decius returned safe to the camp, where he was received by the general and soldiers as their deliverer. Two years after, he was created consul along with Manlius Torquatus. Rome was then engaged in a dangerous war with the Latins, and both consuls marched against the enemy with a joint command. It was agreed between them, that he whose army should give way in battle should devote himself to death for his country; the superstition of the time encouraging an opinion, that the party whose general, after a solemn desecration of himself to the infernal gods, should be slain by the enemy, would gain the victory. This emergence took place in the succeeding combat. The troops of Decius were hard pressed by the Latins; when the consul devoting himself, together with the army of the enemy, to the infernal gods and the goddess of the earth, plunged into the thickest of the hostile array, and was immediately slain.

DECIUS (MUS, P., the second), son of the preceding, was consul the first time B.C. 312, and the second time B.C. 308. During this consulate he commanded with success in Etruria. He was censor along with Q. Fabius Maximus B.C. 303. In the next year he supported, against Appius Claudius, the claim of the plebeians to partake in the pontifical office; and he was himself chosen into the college of pontiffs. When the Etrurians and Samnites were making great preparations for war against Rome, B.C. 297, he was chosen a third time consul, as colleague to Fabius Maximus, at the particular desire of the latter. He obtained various successes

against the Samnites and their allies during that year and the succeeding, in which he was continued with a proconsular command. A greater danger attended the republic from a confederacy of Etrurians, Umbrians, and Samnites, aided by the Gauls; when he was a fourth time made consul, B.C. 295, together with Fabius, who would not serve without him. Some contention arose between the patrician and plebeian parties on the allotment of the consular commands; but, at length, Fabius was, by common consent, appointed to that in Etruria. The danger, however, appeared so great from that quarter, that Decius was, at his request, joined with him. The confederates divided their forces, and the Gauls and Samnites came to action with the consuls. Decius commanded the left wing, which was opposed to the Gauls. By means of their armed chariots they broke the Roman cavalry, and put the first line of infantry into disorder. Decius, unable to rally his dispirited troops, determined upon imitating his father by a voluntary devotion. He caused the pontiff M. Livius to pronounce the solemn words, to which he added the prayer, "that he might carry before him terror and flight, blood and slaughter, the wrath of the celestial and infernal deities; that he might contaminate with funeral rites the standards, the weapons, the armour of the enemy; and that the same spot might witness his own destruction and that of the Gauls and Samnites." He then rushed into the midst of the foe, and was slain.—A third P. Decius (Mus.), son to the last, was killed, when consul, in a battle with Pyrrhus, B.C. 279.

DECIUS, Roman emperor, was born at Bubalia in Pannonia. His family name appears to have been *Messius;* and there is little reason to suppose that he was descended from the ancient Roman Decii. He had risen by merit to the rank of Consul, and was accounted one of the ablest senators, when he was sent, as is alleged much against his will, by the reigning emperor, Philip, to command the legions in Mœsia and Pannonia, which had some time before been guilty of a revolt. On his arrival, the disaffected troops insisted with menaces upon his assuming the purple. Whether the resistance of Decius was feigned or sincere cannot be known; he was, however, proclaimed emperor, and made preparations to defend himself against Philip, who marched against him. They met near Verona, and a battle ensued, in which Philip was defeated; and he was either killed in the field, or put to death afterwards at Verona. This event took place A.D. 249. Decius was in the forty-seventh year of his age when he ascended the throne. He had four sons, the eldest of whom he raised to the rank of Cæsar. One of the first measures of his reign was a persecution of the Christians, which is represented as being more violent and cruel, during the short period of its continuance, than almost any with which the church was afflicted. Its peculiar character seems to have been that of endeavouring, by rigorous imprisonment, and protracted severities, to induce the Christians to abjure their religion; and also to deprive them of their pastors, that their faith might the more easily be shaken. The bishops of the most considerable cities were either banished or put to death; and the clergy of Rome were prevented, during sixteen months, from supplying the vacancy of that see. As Decius is allowed to have been in other respects a good prince, it is supposed that he was incited to this persecution by a desire of restoring the ancient religion in its purity, as he seems to have been with regard to the ancient manners, by his revival of the office of censor. An invasion of the Goths, however, called him from domestic regulation to the defence of the frontiers. That barbarous people, under their King Cniva, had passed the Danube, and were laying waste the province of Mœsia. Young Decius first marched against them, and, after some success, was defeated by a sudden attack, and obliged to fly in disorder. The Goths then took Philippopolis, where they massacred all the inhabitants. The emperor in person then advanced, and, by his vigilance and activity, restored the Roman affairs, and brought the Goths into such a situation, that they offered to liberate their captives and quit their booty, provided they might be permitted to return unmolested. But Decius, resolving to terminate the war at a blow, sent a detachment to cut off their retreat, and pursued them with all the rest of his forces. He overtook them at a place called Forum Terebronii, where the Goths drew up with a morass in their front. The Romans attacked; and, in the beginning of the action, young Decius, fighting valiantly, was slain by an arrow. His father, who saw him fall, cried to his soldiers, "Be not discouraged; the loss is but that of one man!" and then rushed forwards to revenge his death. He was, however, with great part of his troops, soon entangled in the morass, where, being surrounded by the enemy, he perished under a shower of darts. Neither his body nor that of his son was ever found. He fell in the fiftieth year of his age, A.D. 251, after a reign of little more than two years.

DECKER, or DECKHER (John), a Jesuit of great erudition, and an able chronologist, was born at Hazebruck in Flanders, about the year 1559. After having taught philosophy and theology at Douay and at Louvain, he was sent on the business of the Jesuits into Styria, where he was made chancellor of the university of Gratz; in which situation he died, in the year 1619. The principal work which he published is entitled "Velificatio, seu Theoremata de Anno Ortus ac Mortis Domini, &c.

DECRES (Denis), a French admiral, was born at Château Vilain in Champagne, in 1765, and was assassinated by his valet de chambre at Paris, in 1820. After having distinguished himself by his naval services, he was, in 1802, made minister of the marine, in which office he remained till the fall of the imperial government; and he was recalled in March 1815, but finally retired in June following.

DEE (John), an English divine in the sixteenth century, distinguished by his learning, and by his extraordinary vicissitudes and adventures, was born at London in 1527. Having received his preparatory education in different schools in that city, and at Chelmsford in Essex, he was sent, in the year 1542, to St. John's-college, Cambridge, where he appears to have applied himself to his studies with uncommon diligence. In 1547 he went over to Flanders, to profit by the instructions of Frisius, Mercator, and other celebrated characters; whence he returned to Cambridge, either in the same or following year, and was chosen one of the fellows of Trinity-college, then recently established by King Henry VIII., and admitted to the degree of M.A. When he returned from Flanders he brought over with him several mathematical instruments, and a

pair of globes made by Mercator, which he assiduously used in making astronomical observations. The ignorance of the age, however, connected with such studies a desire of penetrating into futurity; and the ingenuity which Mr. Dee discovered in some mechanical contrivances introduced into the representation of one of the comedies of Aristophanes, strengthened the suspicion which the production of these outlandish instruments had afforded, so as to draw upon him the imputation of being a conjurer, of which he was not acquitted during the whole of his future life. Either disturbed by these reports, or desirous of a more favourable scene for the exhibition of his talents and acquirements, he went abroad again in 1548, and fixed himself for some time in the university of Louvain. In 1550 he went to Paris, where he read lectures on Euclid's Elements with great applause. In 1551 he returned to England, where he was well received by Sir John Cheke, and introduced to Mr. Secretary Cecil, and even to King Edward himself. From his majesty's bounty he received a pension of one hundred crowns a-year, which, in 1553, was commuted for a royal presentation to the rectory of Upton-upon-Severn. In Queen Mary's reign, in consequence of a correspondence which he had entered into with some of the principal servants of the Princess Elizabeth, he was charged by two informers with practising against the queen's life by enchantments; but, after troublesome prosecutions and imprisonments, was acquitted, and set at liberty in 1555. Upon the accession of Queen Elizabeth, at the desire of Lord Robert Dudley, afterwards earl of Leicester, he undertook, upon the principles of the ancient astrologers, to fix upon a fortunate day for her majesty's coronation; and, in those credulous times, obtained much reputation among some of the first characters in the country, and even with the queen herself, on account of his supposed proficiency in the astrological art. The queen also took him into her service, condescended to be his scholar, made him many presents, and, according to his own account, many promises of preferment, which were not very honourably observed. In 1564 he went abroad, to present his "Monas Hieroglyphica" to the Emperor Maximilian, and returned to England in the same year. In the year 1568 he presented his "Propedumata Aphoristica" to the queen; and, in 1570, published a curious and laborious preface to Sir Henry Billingsley's translation of Euclid, which he also enriched with valuable notes. In the year 1571 he went abroad again to Louvain, where he was attacked by a dangerous sickness; upon which the queen honoured him so far as to send two physicians to his relief, and afforded him also other marks of her beneficence. Having once more returned to England, he settled at Mortlake in Surrey, where he prosecuted his studies with much ardour, and collected a numerous and valuable library of books and MSS., to which he added astronomical instruments, a chemical laboratory, and several curiosities of nature and art; the greater part of which some years afterwards fell into the hands of a mob, who, during his absence abroad, broke into and plundered his house, as belonging to one who dealt with the devil. In 1572 the sudden appearance and gradual disappearance of a new bright star in Cassiopeia's chair, which excited much alarm in superstitious minds, afforded Mr. Dee a fair opportunity of displayin his abilities and explaining the true principles of astronomy. In 1577 he had an opportunity of still further gratifying the queen, in consequence of the appearance of a comet, which gave rise to terrible apprehensions and predictions of impending calamities. For three days together he delivered discourses before the queen, on the nature and phenomena of such heavenly bodies, with which she was so well pleased that she gave him fresh assurances of her protection and support in the prosecution of his studies. In the following year, her majesty being much indisposed, he was sent abroad to consult with the German physicians and philosophers on her case; at least such was the pretence for his mission to the continent, the real cause of which was, not improbably, of a political nature. His next employment was to draw up a geographical description, accompanied with an historical illustration, of the countries discovered by Englishmen in different parts of the globe, together with the authorities from records and other authentic vouchers. This work, of no little labour and ingenuity, consisted of two large rolls, which are still preserved in the Cottou library. Some time afterwards he composed a treatise on the reformation of the calendar, which did him great credit in the judgment of the best mathematicians in the kingdom, and is now deposited among the MSS. at the Ashmolean museum in Oxford. From this time forwards the circumstances of Mr. Dee's life which drew public notice afford abundant evidence of his vanity, credulity, and want of judgment, if they do not serve to impeach his veracity and honesty. He had suffered himself to be persuaded into a belief, that, by certain invocations, an intercourse with spirits might be established, from which he should be enabled to obtain a knowledge of the pretended occult sciences; and forming a connexion with a person of the name of Kelley, who was more of an adept in these absurdities than himself, they went on performing their incantations, and maintaining an imaginary intercourse with spirits, until, from their neglect of every thing else, they appear to have been reduced to circumstances of great want and distress. In the year 1583 Mr. Dee became acquainted, through the means of the earl of Leicester, with a Polish nobleman of high birth and considerable learning, named Albert Laski, palatine of Siradia, who was strongly inclined to the same ridiculous pursuits, and at length admitted an associate in his and Kelley's mysteries. But the expenses which they incurred occasioning that nobleman to run deeply in debt, he persuaded them to accompany him, with their families, into Poland, where they arrived at his principal castle in the year 1584. At that place they staid practising their follies, till the palatine appears to have been convinced of their delusion; when he found means to persuade them to quit his country, and to pay a visit to the court of the Emperor Rodolph II., at that time at Prague in Bohemia. To that prince Mr. Dee was introduced by the Spanish ambassador, but soon disgusted him with his display of his own importance, and the extravagant stories which he told. Finding that Rodolph, though credulous, would not admit him to any further interviews, and not knowing how to subsist, he applied to Albert Laski, and, through his means, got introduced to Stephen, king of Poland, at Cracow, in the year 1585. But that prince quickly detecting his delusions, he returned to Prague; where, upon a complaint from the pope's

nuncio of the scandal of entertaining such notorious magicians as Dee and Kelley, an order was issued by the emperor for their banishment from his dominions. Notwithstanding this, they had shelter afforded them in the castle of Treboua, belonging to a young Bohemian nobleman of considerable power, and of a great estate, who was one of their pupils; in which they lived in great splendour and affluence, owing, according to their pretence, to a philosophical powder of projection accidentally found by them, by which they transmuted large quantities of the baser metals into silver and gold. While they were in this situation, quarrels arose between Dee and Kelley, which terminated in their separation; when it was pretended that the latter had sufficient address to secure what remained of the precious powder, the most valuable books belonging to their art, &c., by which he established his future fortune. In the year 1589 Mr. Dee returned to England at the desire of the queen, and affected on his journey a degree of state and pomp entirely unbecoming his rank and circumstances. He was, however, very graciously received by her majesty, and was assisted by persons in power in the recovery of many of the books and instruments of which, as before related, his house had been plundered during his absence. He also received presents of various sums of money, but not adequate to his expenses, which kept him in a state of continual want; and repeated promises of preferments and pensions, which he never enjoyed. At length, in the year 1594, he obtained a grant of the chancellorship of St. Paul's; and in the following year the wardenship of the college at Manchester. In that town he resided for about seven years, but on very ill terms with the fellows of the institution, and an object of dislike and detestation to the inhabitants and the neighbourhood, on account of the commerce which he was supposed to hold with infernal spirits. The uneasiness which he felt from these circumstances induced him, in the year 1604, to present a petition to King James I., and another to Parliament, that he might be brought to a trial, and by a judicial sentence delivered from the suspicions and surmises under which he had now laboured for upwards of fifty years. But, to his great mortification, no favourable notice was taken of these petitions; and his health becoming very infirm, he quitted Manchester in the same year, and returned once more with his family to his house at Mortlake. He had now lost all his former friends and patrons, and felt most sensibly the miseries of increasing old age, neglect, and poverty. But he was not cured of his credulity: for he obtained a new associate, with whom he had recourse to his former practice of incantations and ridiculous mummery, which he probably continued until his death, in the year 1608, when he was actually preparing for a new journey into Germany. In the long account from which the foregoing particulars are extracted, there are many other circumstances detailed respecting Mr. Dee, which will afford much gratification to the curious reader. Besides the articles already mentioned by us, Mr. Dee published "Epistola ad eximium Ducis Urbini Mathematicum, Fredericum Commandinum, præfixa Libello Machometi Bagdediui de Superficierum Divisionibus, &c." 1570; "Epistola præfixa Ephemeridibus Joannis Feldi, An. 1557, cui Rationem declaraverat Ephemerides conscribendi;" "Parallaticæ Commentationis Praxeosque Nucleus quidam," 1573; "The British Monarchy, otherwise called the Petty Navy Royal," 1576; and "Divers and many Annotations and Inventions dispersed and added to the Tenth Book of the English Euclid," 1570.

DEERING (Charles), a native of Saxony, who came to England in 1720, and settled as a physician at Nottingham. Here, though successful in his treatment of the small-pox, he incurred the censure of the faculty, by his failure in several cases which he was accused of treating unprofessionally. He died in great poverty, in 1750, and in the following year was published by two of his creditors who had administered to his effects his "History of Nottingham." Deering was a good botanist, and corresponded frequently with Martyn and Dillenius.

DEFFAND (Marie du), born in 1696, was the daughter of Gaspard de Vichy, comte de Champ-Rond. Her acquirements were very considerable; but her temper and disposition were marked by a degree of egotism destructive of all sensibility, which was conspicuous throughout her life. In 1718 she was married to J. B. J. du Deffand, marquis de la Lande, and during the latter part of her long life she became the centre of a literary coterie, which included some of the greatest geniuses of the age. She died in 1780, having been afflicted with blindness during the last thirty years of her life. In 1808 was published "Correspondance inedite de Madame du Deffand avec D'Alembert, Montesquieu, &c." and her letters to Horace Walpole have also been printed.

DEFOE (Daniel), a writer of great natural ingenuity and fertility, was born at London about 1663. His father, a butcher by trade, and a Protestant dissenter, was named *James Foe;* and why Daniel assumed the prefix *De* is not certainly known. He received his education at an academy at Newington-green, and was intended for the ministry, but preferred following his taste for literature. He wrote a political pamphlet before his twenty-first year, and displayed his attachment to the cause of liberty and Protestantism by joining the insurrection under the duke of Monmouth in the west; but he had the good fortune to escape and return unnoticed to London. With the business of a writer he joined that of a trader; and was first engaged as a hose-factor, and afterwards as a maker of bricks and pantiles near Tilbury-fort; but his commercial schemes proved unsuccessful, and he became insolvent. It is to his credit that, after having been freed from his debts by a composition, he paid most of them in full when his circumstances were amended. His active imagination inclining him to be much of a projector, he offered various schemes to the public; and, in 1697, wrote an octavo volume, entitled, "An Essay upon Projects." One of the first of his performances, which excited considerable attention, was a satire in verse, published in 1701, entitled, "The True-born Englishman." Its purpose was to furnish a reply to those who were continually abusing King William and some of his friends as *foreigners*, by showing that the present race of Englishmen was a mixed and heterogeneous brood, scarcely any of which could lay claim to native purity of blood. The satire was in many parts very severe; and though it gave high offence, it was much read. Soon after he published another national satire under the title of "Reformation of Manners," which, among other topics,

contains a strong invective against the slave-trade. Defoe had no pretensions to the character of a *poet*, properly speaking; but he has some nervous and well-versified lines. He is asserted to have been the writer of a "Memorial to the House of Commons," commonly called the Legion Letter, which is a very spirited censure of the conduct of that assembly in reference to the Kentish petition. This letter supports the right of the people to show their sense of public affairs by petition, address, or remonstrance, and asserts the radical superiority of the nation at large to its representatives. In 1702, when the high-church party was inclined to proceed to rigorous measures against the sectaries, Defoe wrote "The Shortest Way with the Dissenters, or Proposals for the Establishment of the Church;" an ironical recommendation of persecution, but written in so serious a strain, that many persons at first mistook its real intention. It became, however, a subject of complaint in the House of Commons, was voted a seditious libel, and burnt by the common hangman, and a prosecution was ordered against the publishers. Defoe first secreted himself; but upon the apprehension of his printer and bookseller, he came forwards in order to secure them, and stood his trial. He was convicted, and sentenced to fine, imprisonment, and the pillory. He underwent the latter infamous punishment, which was then usually inflicted upon libellers, with great fortitude; and it seems to have been generally thought that he was treated with unreasonable severity. He was so far from being ashamed of his fate, that he wrote "A Hymn to the Pillory;" and Pope, who has thought fit to introduce him in his Dunciad (probably for no other reason than party-difference), characterizes him in the following line:—

Earless on high stood unabash'd Defoe.

Personal courage and fortitude were indeed distinguishing features in the character of our author. In February, 1703-4, while still confined in Newgate, he commenced a publication, which he entitled, "The Review." This was a periodical paper, published first twice, and then thrice a-week, which, besides the current domestic and political news, contained the fiction of a club discussing questions on a variety of miscellaneous topics; and is with probability supposed to have given the hint of the Tatler and the other celebrated papers of Steele and Addison. Defoe was liberated from Newgate by the interposition of Harley, afterwards earl of Oxford; and the queen herself compassionated his case, and sent money to his wife and family. He continued, after he had regained his freedom, to write upon political subjects; and, in 1706, he published, by subscription, his largest piece in verse, which was "Jure Divino," a satire in twelve books. Its purpose was to expose the doctrine of the divine right of kings, and to decry tyrannical government. He seems at this time to have enjoyed the favour of Queen Anne, by whom he was employed, according to his own assertion, in certain honourable though secret services; and when the union with Scotland was projected, he was sent by the ministers into that country for the purpose of rendering the measure popular. His knowledge of commerce and revenue caused him to be frequently consulted by the committees of Parliament there; and he endeavoured to conciliate the good-will of the nation by a poem entitled "Caledonia," highly complimentary to its inhabitants. After the union was completed, he wrote the history of it, in a folio volume, 1709; and in the same year he published "The History of Addresses." At this time he was living in tranquillity and comfort at Stoke-Newington, and continuing to publish his Reviews. When the succession of the house of Hanover became an interesting topic, he endeavoured to favour it by several publications; but some of these, intended to expose the Jacobite party, were written in an ironical style, in which he was so unfortunate, that they were taken for libels in favour of the pretender, and he was prosecuted and imprisoned on their account. The queen's pardon, procured by Harley, at length liberated him, after much expense and trouble. He had unhappily, by some equivocal writings, rendered himself suspected by both parties; so that he met with no reward for his exertions in the cause of liberty, when the whigs returned to power on the accession of George I. Wearied, apparently, with politics, he began to compose works of a different kind. In 1715 he published "The Family Instructor," a work inculcating the domestic duties in a lively manner, by narration and dialogue, and displaying much knowledge of life in the middle ranks of society. It has been suggested that Richardson, in his celebrated novels, has copied his minute and dramatic manner from this performance. The Family Instructor is eminently religious and moral in its tendency, and strongly inculcates that spirit of sobriety and private devotion for which the dissenters have been distinguished. The most celebrated of all his works, "The Life and Adventures of Robinson Crusoe," appeared in 1719. It is unnecessary to characterize a book which *every body has read;* but it may be observed, that while some readers have principally valued it for its lessons of piety and morality, a different class have regarded it as a most admirable work for young persons, from the great ingenuity it displays in teaching the most necessary arts of life, and the shifts and contrivances by which difficulties in situation may be overcome, and a human being may be self-provided. Defoe has been charged in this part of his work with making an unacknowledged use of the information of one Alexander Selkirk, who passed some years alone on the island of Juan Fernandez, and a sketch of whose story had before appeared in the voyage of Woodes Rogers. But though he probably took his hint from this circumstance, there is no solid reason to suppose that he ever possessed any papers or memoirs of Selkirk's; indeed it seems that Selkirk had no papers to give. Perhaps no work in any language has been more popular than Robinson Crusoe. Its editions have been numberless; it has been translated into almost all modern languages; and it continues to be a standard book in the juvenile library. Defoe's success in this performance induced him to write a number of other lives and adventures, which were popular in their times, though at present nearly forgotten. He also composed "Religious Courtship," a work of a similar kind with his Family Instructor. He employed his turn for fiction in writing "A Journal of the Plague Year," in the person of a citizen supposed to have been a witness of all the events of that melancholy visitation. It is an extremely interesting piece, and the very natural manner in which it is written is said to have made it pass for real with Dr. Mead. One of his latest publications was "A

Tour through the Island of Great Britain," the descriptions in which are probably as exact as those in several works of the kind by writers less guided by imagination. Defoe finished his laborious life at London, in April, 1731. He died insolvent, and altogether very miserably, having to bear in addition to the evil of poverty, that of an unfeeling child, in the person of one of his daughters. "As a commercial writer," says Mr. Chalmers, "Defoe is fairly entitled to stand in the foremost rank among his contemporaries, whatever may be their performances or their fame. His distinguishing characteristics are originality and depth.—Were we to compare Defoe with Davenant, it would be found that Davenant has more detail from official documents; that Defoe has more fact from wider inquiry. Davenant is more apt to consider laws in their particular application; Defoe more frequently investigates commercial legislation in its general effects."

DEIDIER (Anthony), a medical professor of Montpellier, who published in 1723 a curious dissertation, "De Veneris Morbis," and other works. He was a Member of the Royal Society of London, and died at Marseilles, in 1746.

DEIMAN (John Rodolph), a native of Hagan, in East Friesland, distinguished by his chemical experiments and discoveries, was physician to the king of Holland, and died in his native place in 1808.

DEIONEUS (in classical fable), a king of Phocis, who married Diomede, daughter of Xuthus, by whom he had Dia. He gave his daughter Dia in marriage to Ixion, who promised to make a present to his father-in-law. Deioneus accordingly visited the house of Ixion, and was thrown into a large hole filled with burning coal, by his son-in-law.

DEIPHOBUS (in classical fable), a son of Priam and Hecuba, who, after the death of his brother Paris, married Helen. His wife unworthily betrayed him, and introduced into his chamber her old husband Menelaus, to whom she wished to reconcile herself. He was shamefully mutilated and killed by Menelaus. He had highly distinguished himself during the war, especially in his two combats with Merion, and in that in which he slew Ascalaphus, son of Mars.

DEIPHON (in fabulous history), a brother of Triptolemus, son of Celeus and Metanira. When Ceres travelled over the world, she stopped at his father's court, and undertook to nurse him and bring him up. To reward the hospitality of Celeus, the goddess began to make his son immortal; and every evening she placed him on burning coals to purify him from whatever mortal particles he still possessed. The uncommon growth of Deiphon astonished Metanira, who wished to see what Ceres did to make him so vigorous. She was frightened to see her son on burning coals, and the shrieks that she uttered, disturbed the mysterious operations of the goddess, and Deiphon perished in the flames.

DEJANIRA (in fabulous history), a daughter of Œneus, king of Ætolia. Her beauty procured her many admirers, and her father promised to give her in marriage to him only who proved to be the strongest of all his competitors. Hercules obtained the prize, and married Dejanira, by whom he had three children, the most known of whom is Hyllus. As Dejanira was once travelling with her husband, they were stopped by the swollen streams of the Evenus, and the centaur Nessus offered Hercules to convey her safe to the opposite shore. The hero consented; but no sooner had Nessus gained the bank, than he attempted to offer violence to Dejanira, and to carry her away in the sight of her husband. Hercules, upon this, aimed from the other shore a poisoned arrow at the seducer, and mortally wounded him. Nessus, as he expired, wished to avenge his death upon his murderer; and he gave Dejanira his tunic, which was covered with blood, poisoned and infected by the arrow, observing that it had the power of reclaiming a husband from unlawful loves. Dejanira accepted the present; and when Hercules proved faithless to her bed, she sent him the centaur's tunic, which instantly caused his death. Dejanira was so disconsolate at the death of her husband, which she had ignorantly occasioned, that she destroyed herself.

DEJOCES, the first king of the Medes within the period of their genuine history, was at first a citizen who applied himself assiduously to the administration of justice among his countrymen, then living almost without a regular government in several districts. When he had thus obtained a high reputation throughout the country, he suddenly ceased to attend to public concerns, on the pretext of the necessity of managing his own affairs. A kind of anarchy ensuing, his emissaries and partisans represented to the people the advantage that would arise from appointing a single person to act for the public; and it was in consequence determined that a king should be elected. The choice was naturally turned upon Dejoces, whose reign is reckoned to have commenced B. C. 709. He immediately took measures to secure his authority, and persuaded the people to build him a palace, and appoint him a guard. He next united the several districts of Media into one kingdom, and built for its capital the city of Ecbatana. Adopting the eastern ideas of sovereignty, he inspired a reverential awe of his person by rendering himself invisible to all but those of his household, and by ordering that none of his subjects should be admitted into his presence, but that all business should be transacted through the medium of his servants and ministers. He maintained a number of spies and emissaries in the different parts of his kingdom, by whose means he was enabled to administer justice with exactness and severity. He thus established a perfect despotism, and is said to have held his throne for fifty-three years, and then to have transmitted it to his son Phraortes.

DEJOTARUS, king of Armenia, was tetrarch of Galatia, when, in consideration of his attachment to the Roman people, and his services in the Mithridatic war, he was placed by Pompey upon the throne of the Lesser Armenia, with the addition of great part of Pontus and Colchis. He was confirmed in the regal dignity by the Roman senate, and lived in intimacy with many of the principal persons in Rome. When Cicero was proconsul of Cilicia, Dejotarus assisted him with his forces in a war against the banditti of mount Amanus. At the breaking out of the war between Pompey and Cæsar, he took part with the former, and was present in the battle of Pharsalia. In order to make his peace with Cæsar, he was obliged to pay a large sum of money, and to follow him in the war against Pharnaces, king of Pontus. He was also deprived

of part of his dominions, but was suffered to retain the title of king. An accusation brought against him by his daughter's son Castor, of having planned the murder of Cæsar while in Galatia, brought him into danger, and Cicero pronounced an oration in his defence. After the death of Cæsar, by means of a large bribe to Antony's wife, Fulvia, he recovered his forfeited territories. In the ensuing civil wars, he sent a body of troops to join Brutus; but his commander is said to have marched with them to Anthony's camp, by which measure Dejotarus retained his kingdom after the defeat of Brutus. He put to death his daughter and her husband Saocundarius, and rased the castle in which they resided, probably on account of their partaking of the attack which had been made upon him by their son Castor. He was a very superstitious man, and much swayed by omens and auguries. The temple of Cybele at Pessinus was in his guardianship, and he made war upon one of his sons-in-law for having violated it. He arrived at a very advanced age, and is supposed to have outlived his son Dejotarus, who reigned along with him in Armenia.

DEKEN (Agatha), a Dutch authoress, born in 1741, at Amstelveen, near Amsterdam, wrote several Dutch novels and poems of merit. She died in 1804.

DEKKER or DECKER (Thomas), a dramatic and miscellaneous writer, who lived in the reigns of Elizabeth and James I. Scarcely any thing is known of his personal history; but some of his plays have considerable merit, and all his tracts are highly valued by Bibliomaniacs.

DELABORDE (Jean Benjamin), first valet-de-chambre to Louis XV., was born at Paris in 1734. He was celebrated as an excellent violin player, and cultivating music as a science, produced several operas, of which his "Gilles Garçon Peintre," brought out at the Court Theatre in 1758, was very successful. On the death of the king, in 1774, he became a fermier-general, and six years afterwards he published a musical treatise in four quarto volumes, entitled, "Essai sur la Musique ancienne et moderne." Delaborde was guillotined during the reign of terror.

DELACEPEDE (Bernard Germain Stephen Laville, Count), a celebrated French naturalist, was born at Agen, December 16, 1756. He entered young into the army, but soon forsook the camp to study the works of nature, and became the pupil of Buffon, who procured for him the post of keeper of the cabinets in the Jardin du Roi at Paris, which situation he held at the beginning of the revolution. He composed the Natural History of Oviparous Quadrupeds and Serpents, as a continuation of the great work of Buffon, in which he avoided the faults of his master, carefully availing himself of the recent discoveries made in comparative anatomy by his own countrymen and others. He vastly improved the royal cabinet under his care; and in 1798 he published the Natural History of Fishes, 5 vols. 4to. At the commencement of the national commotions he became a member of the department of Paris, and in 1791, one of the deputies from that city to the legislation. He was successively secretary and president of the National Assembly; and steered in safety through the storms which proved fatal to so many of his contemporaries. On the formation of the National Institute, he was chosen one of the first members, and on the 20th of January, 1796, he carried up an address from a deputation of that body to the council of five hundred, containing a declaration of hatred to royalty. In 1799 Buonaparte nominated him a member of the Conservative Senate; in 1801 he was President of the Senate; in 1803 he was made Grand-chancellor of the Legion of Honour; in 1804 senator of Paris; and in 1805 he was decorated with the grand eagle of the legion. His political career terminated at the restoration of the Bourbons, and he returned to his studies, in the pursuit of which he died October 6, 1825. He published several tracts, and contributed articles to the "Annales du Museum d'Histoire Naturelle," and to other periodical works; but he produced no scientific treatise of importance after his Natural History of Cetaceous Animals, which appeared in 1801. He also wrote two novels, and was a tolerable composer of music.

DELACOUR, or DELACOURT (James), an Irish poet, was born at Killowen, near Blarney, in the county of Cork, in 1709. After having produced several odes, sonnets, &c., he in 1733 published his principal work, "The Prospect of Poetry," which gained him many admirers among the best judges. He then entered into orders, but unfortunately being addicted to the bottle as well as to the muses, he neglected his duty, and finally became deranged, believing that he was visited by a demon, who enabled him to prophesy all future events. A small independence kept him from poverty, and notwithstanding his dissipated life, he lived to the advanced age of seventy-two, dying in 1781.

DELAMBRE (John Baptist Joseph), a distinguished French astronomer, was born at Amiens in 1749. It was not until his thirtieth year that he commenced the study of astronomy, when he became the friend and pupil of Lalande, whose writings he enriched with a commentary. In 1790, eight years after the discovery of the *Georgium Sidus*, Delambre published the tables of that planet, although, in that period, it had performed but a small part of its eighty-years' course. He also constructed tables of Jupiter and Saturn, and the satellites of Jupiter, which with several treatises procured him a reception into the National Institute. From 1792 till 1799, he was engaged with Mechain in measuring an arc of the meridian from Barcelona to Dunkirk, for the verification of which he measured two bases of 6000 toises, one near Melun, the other near Perpignan. After he had been made a member of the *Bureau des Longitudes*, he was in 1802 appointed by Napoleon Inspecteur-général des études, and, in the following year, perpetual secretary of the class of mathematical sciences. He succeeded Lalande in the college of France in 1807, and died in 1822. His chief work is a History of Astronomy, and he also distinguished himself, as perpetual secretary of the Institute, by the justice and elegance of his *éloges*.

DELAMET (Adrian-Augustin de Bussy), a French priest of considerable learning, was born in Picardy about the year 1621. In 1646 he became a member of the society of the Sorbonne, of which he was chosen prior in the year 1648, and admitted to a doctor's degree in 1650. By his literary acquirements, and by the amiableness of his manners, he conciliated the esteem and affection of the Cardinal De Retz, to whom he continued attached, not only in his prosperous days, but during his disgrace; accompanying him in his travels through England,

Holland, and Italy. He at length returned to Paris, and settled in the college of the Sorbonne, where he died in 1691. The work for which he is chiefly celebrated is "A Resolution of numerous Cases of Conscience, relative to Morality and Church Discipline," &c.; of which the first volume appeared after his death, in the year 1714, in 8vo. In 1732 the materials of that work were thrown into a more systematic order by M. Treuve, who published them in the form of "A Dictionary of Cases of Conscience," 2 vols. folio, which are usually connected with the celebrated work of M. Pontas, in 3 vols. folio, under the same title.

DELANDINE (Anthony Francis) was born at Lyons in 1756, and became librarian of that city, and member of several academies. He exercised the profession of an advocate previous to the Revolution, but the remainder of his life was devoted to literature. He died in 1820. He published, in conjunction with Chaudon, the eighth edition of the "Dictionnaire Historique;" and among his other works are, "Catalogue des Livres de la Bibliothèque Publique de Lyons;" and "Memoires Bibliographiques et Littéraires."

DELANY (Patrick), a divine of the established church of Ireland, of considerable celebrity in his day, was born of humble parents in that kingdom, about the year 1686. Becoming a sizer in Trinity-college, Dublin, he distinguished himself by his learning, virtue, and good sense, and became a tutor of considerable reputation. After having taken his degree, and become senior fellow of his college, he was, in 1727, presented by the university of Dublin to a small living worth about a hundred pounds a-year; and, about the same time, was promoted by Lord Carteret to the chancellorship of Christ-church, which was of equal value. Some years afterwards his lordship gave him a prebend of St. Patrick's cathedral, the produce of which did not exceed that of either of his other preferments. In the year 1729, he commenced the publication of a periodical paper, called "The Tribune," which was not long lived, and is said to have been a work of merit. In 1731 he came to London, with a letter of recommendation from Archbishop Boulter, to Dr Gibson, bishop of London, to submit to his lordship's approbation a theological work on which he had been for some time employed, entitled "Revelation examined with Candour;" the first volume of which was published in 1731, a second in 1734, and the third and last in 1763. In 1740 he published the first, and in the year 1742, the second volume of "An Historical Account of the Life and Reign of David, King of Israel; interspersed with various Conjectures, Digressions, and Disquisitions, &c." Considerable spirit and ingenuity, together with curious criticisms, and some just remarks, in answer to the observations and reflections of Bayle, under the article *David* in his dictionary, are discoverable in these volumes; but they do not form, on the whole, a very valuable or judicious production. In 1744 he was promoted to the deanery of Down, chiefly through the recommendation of some zealous whigs, to whom his political associations appear to have been no longer objects of jealousy or resentment. In 1754 he published "Observations upon Lord Orrery's Remarks on the Life and Writings of Dr. Jonathan Swift; containing several singular Anecdotes relating to the Character and Conduct of that great Genius, and the most deservedly celebrated Stella, &c." 8vo. This work is written with elegance and spirit, and by supplying the public with curious and entertaining anecdotes, has served to vindicate the dean from some misrepresentations contained in the noble lord's remarks, and has afforded a clearer view of his real character than any preceding publication. The character of this volume is nearly similar with that of the preceding. His last publication was "Eighteen Discourses and Dissertations upon various very important and interesting Subjects," which made its appearance in the year 1766. Besides the articles already noticed, Dr. Delany published several single sermons, "Reflections upon Polygamy," an "Essay towards evidencing the Divine Origin of Tythes, &c., &c." He died at Bath, in 1768, leaving behind him a character respectable for literary diligence, piety, generosity, and goodness of heart. He was twice married, and his second wife constructed a curious Flora, containing 980 plants, executed according to Lord Orford's testimony "with a precision and truth unparalleled."

DELAUNEY. See Launey.

DELAVIGNE (Jean Francois Casimir), a celebrated French dramatic poet, was born at Havre in 1794. He commenced his poetical career in 1811, by the dithyramb on the birth of the king of Rome, and in 1814, he received a prize from the French Academy for a poem on the discovery of vaccination. His first tragedy was acted with great applause in 1819, under the title of "Les Vêpres Siciliennes," and the popular sentiments caused the interference of the police. He has since written several Tragedies, Novels, and Poems, which have procured him much reputation in the literary world. He was made a member of the French Academy in 1824, and in the following year was offered a pension of 1200 francs from the civil list, which, however, as well as the cross of the legion of honour, he declined, that he might preserve his independence.

DELFAU (Francis), a learned French Benedictine monk, was born at Montet in Auvergne, in 1637. He entered upon the monastic life in an abbey at Clermont, in 1656; and when his superiors determined on giving a new edition of the works of St. Augustine, Father Delfau was fixed upon by them as the fittest person to be intrusted with the execution of that design. He had made considerable progress in it, when an anonymous publication made its appearance, entitled, "L'Abbé Commendataire," that from the freedom and force with which it attacked the practice of holding benefices *in commendam*, and exposed abuses in the management of monastic revenues, excited much public notice, and no small displeasure in the clerical body. Of this publication Father Delfau was suspected to be the author, though, as it afterwards appeared, very unjustly, and was banished to a convent of his order in the Lower Bretagne. By this sentence he was unfortunately prevented from completing the grand work which he had undertaken. He had not been long in his place of exile before he was ordered to Brest, to preach on a public festival; when the vessel in which he took his passage from Landevenec to that place was wrecked, and he was drowned, just after he had completed the thirty-ninth year of his age.

DELILLE (James), a celebrated modern French poet, was born near Clermont in Auvergne, and educated in the college of Lisieux at Paris. After obtaining a situation in the Jesuits'-college of

Beauvais, he became professor of humanity at Amiens, and returning to Paris, was appointed to a professorship in the College de la Manche. At this time he published his version of the Georgics, and his talents attracting the notice of Voltaire, he was through his influence nominated a member of the French Academy. He next distinguished himself by his poem, entitled "Les Jardins," the most popular of all his productions, which has twice been translated into English. The Count de Choiseuil Gouffier going ambassador to Constantinople, invited Delille to accompany him; and there he composed his poem, "Imagination." On his return to France he again became professor of belles-lettres at the university of Paris, and of Latin poetry at the College de France. In 1794 he left Paris for a situation of more security; and in 1796 he went to Switzerland, where he remained some years, and in which country he wrote his pleasing rural poem, "Homme des Champs." He returned to Paris in 1801, and entered into the National Institute, with Suard, Morellet, and others of his former literary associates. He died at Paris in 1813. Besides the works already mentioned, Delille was the author of "Les Trois Regnes de la Nature;" and translations of "Milton's Paradise Lost;" and a poem on the passage of Mount St. Gothard, by the duchess of Devonshire.

DELISLE (Guillaume), a geographer, born at Paris in 1675. He was a pupil of Cassini, and is considered the founder of modern geography. He published no less than 100 maps, which are valuable even at the present day.—His brother Joseph Nicholas was invited by the Empress Catharine to Petersburgh, where he established a school of astronomy. He published several important geographical works, and had for his pupils the celebrated Lalande and Messier. He died in 1768.

DELIUS (Christopher Traugott), author of some useful works on mining, and distinguished by his great knowledge in that art, was born at Wallhausen in Thuringia. Having obtained a place in the establishment of the Hungarian mines, he rose to the post of professor in the Academy of Mines at Chemnitz, and was at last invited to Vienna, where he was employed in the department of the mines and the mint. He died at Florence, on the 21st of January, 1779, in the fifty-first year of his age. His works are "A Dissertation on the Origin of Mountains, &c," and "An Introduction to the Art of Mining, &c.," 2 vols., 4to.

DELLAMARIA (Domenico), an eminent musical composer, born of Italian parents, at Marseilles, in 1764. At the age of eighteen he had composed his first grand opera, which was performed with considerable success in his native city. He afterwards went to Italy, and studied under Paesiello. Here he wrote six comic operas, of which his "Maestro di Capella" was eminently successful. In 1796 he returned to France and produced his "Prisonnier," which increased his reputation, already high. His "L'Oncle Valet;" "Le Vieux Château;" and "L'Opera Comique;" all of which he brought out between that period and 1799, proved the facility with which he composed, as well as the brilliancy of his genius. He died suddenly in 1800 at Paris.

DELMINIO (Julius Camillo) was born at Frioul in 1475, and taught logic at Bologna with great reputation. He wrote a few professional treatises, and a volume of prose and verse, which went through several editions in the sixteenth century.

DE LOLME (John Louis), a political writer of some celebrity, was born at Geneva about 1745. He received a liberal education, and embraced the profession of the law, which, however, he did not long practise, but resolved to visit England to study the nature and principles of its government. His first work, which appeared in the English language, was "A Parallel between the English Government and the former Government of Sweden." He soon after published in Holland, in the French language, his "Constitution of England, or an Account of the English Government, in which it is compared both with the Republican form of Government and with other Monarchies in Europe." It was deemed a very ingenious performance, and a translation being required, the author enlarged and improved it, and the first English edition was published in 1775, 8vo. He subsequently published a "History of the Flagellants, or Memorials of Human Superstition;" "An Essay on the Union with Scotland;" and a pamphlet against some of Mr. Pitt's taxes, and other subjects of temporary policy. Before he left England, he was indebted for aid to the literary fund, and died in Switzerland in 1807.

DELORME (Marion), a celebrated French courtesan, was born about 1615, at Chalons in Champagne. After having been connected with the royal favourite Cinq Mars, she formed a connexion with Richelieu, and her house became the resort of the partisans of the princes of Condé and Conti; but being alarmed at the arrest of those noblemen, she fled to London, spreading at the same time a report of her death, and on the day of her pretended funeral, in 1650, she took her departure from Paris. In England she is said to have married a very rich nobleman; and becoming a widow, she returned to France with a fortune of 100,000 francs, when she was robbed by a party of highwaymen, whose captain made her his wife. He died in about four years, and Marion married an attorney named Lebrun, who left her a widow after a union of seven years. She was then eighty-one, and having taken up her residence at Paris, two of her domestics decamped with all her property, and she was reduced to absolute distress. To complete her misery, she learnt that her old friend Ninon de l'Enclos, the only person from whom she could expect relief, had recently died (1706), and she is believed to have perished herself soon after. Some biographers, however, extend her existence to the extraordinary term of 131 years.

DELRIO (Martin-Anthony), a learned Flemish Jesuit, was born at Antwerp, in the year 1551. After having had the degree of doctor conferred on him by the university of Salamanca, in the year 1571, he became counsellor to the Parliament of Brabant, and intendant of the army. In 1580 he entered among the Jesuits at Valladolid, and subsequently taught at Douay, Liege, Mentz, Gratz in Styria, and Salamanca. He died at Louvain, in the year 1608. He published various works, the principal of which is his "Disquisitiones Magicæ," in 3 vols., 4to. 1599 and 1691.

DELUC (John Andrew), a geologist and meteorologist, born in 1726, at Geneva, where his father was a watchmaker, passed his whole life in geological investigations, for the sake of which he made numerous journeys. He enriched science with many

important discoveries, but his themes and hypotheses, which he endeavoured to accommodate to the historical accounts contained in the Holy Scriptures, have met with violent opponents. He passed some time in England as reader to the queen, and died at Windsor in 1817. Among his numerous writings, are his "Recherches sur les Modifications de l'Atmosphére;" Nouvelles Idées sur la Météorologie," and his "Traité élémentaire de Géologie."

DELEBOE. See SYLVIUS (F).

DEMADES, an Athenian orator, was originally a mariner. He is said by Cicero to have had the reputation of possessing more of the Attic salt than any other speaker. He was ready at extempore address, and sometimes supported Demosthenes when that great orator was thrown into confusion by popular tumult. Though radically a mean and venal character, he knew what belonged to true greatness of mind. He checked King Philip in his immoderate exultation after the battle of Cheronea; and when that prince behaved in an insulting manner to his prisoners, Demades ventured to remind him, that when fortune had given him the opportunity of acting the part of Agamemnon, he seemed rather to choose that of Thersites. Philip took the rebuke in good part, made Demades his friend, and loaded him with favours. The venal orator was fully brought over to the Macedonian party, which he supported with all his influence at Athens against Demosthenes and the other patriots. When charged with making speeches and motions injurious to the honour and independence of his country, he excused himself by saying, "that he came to the helm when the commonwealth was no more than a wreck;" but, says Plutarch, "he was the man who wrecked his country." When Alexander had inflicted his dreadful chastisement upon Thebes, and demanded of the terrified Athenians the delivery of the orators and leading men who were his opposers, Demades diverted his wrath by obtaining a decree that the Athenians themselves should punish the guilty by their own laws; and he went at the head of an embassy to Alexander, who received him with great affability, and admitted the Athenians to favour. A specimen of his strong manner of speaking is recorded upon the arrival of the news of Alexander's death. Demades refused to credit the report; "for," said he, "if Alexander were dead, the whole world would smell the carcase." He afterwards compared the tumultuous movements of the Macedonian army deprived of their king, to those of the Cyclops when blinded. On the temporary triumph of the opposite party, he was fined seven times for proposing edicts contrary to law, and was declared infamous, and incapable of speaking in the public assembly; but when Antipater's success changed the state of affairs, he recovered his authority, and proposed treating with that chief. He carried a decree by which Demosthenes was condemned to death; and he, with Phocion, went as deputies to Antipater, but was unable to obtain any other terms from him than submitting at discretion. Such was his mercenary disposition, that Antipater was used to say, that of his two Athenian friends, he could get Phocion to accept of nothing, and could never satisfy Demades. He was as profuse in spending his fortune, as rapacious in acquiring it. He is said to have paid voluntarily a fine of 1000 drachmas a piece for 100 chorus-performers in one of his exhibitions, who, contrary to law, were foreigners. Demades at last paid the penalty of his interested policy. Becoming dissatisfied with Antipater, he wrote to his enemy Perdiccas, instigating him to invade Macedonia and Greece, and take the government to himself; adding this expression, "That they now leaned only on an old rotten staff." His letters happened to be intercepted, and their contents so provoked Cassander, the son of Antipater, that he caused his son to be killed before his eyes, and then put him to death, B.C, 322.

DEMARATUS, king of Sparta, succeeded in the throne of his father Aristo, and had for his colleague Cleomenes I., whose violent measures he opposed, and accused him before the ephori as the disturber of Greece. Cleomenes, in consequence, endeavoured to procure his deposition, and succeeded in doing so by bringing against him the charge of illegitimate birth. Demaratus afterwards served his country in inferior magistracies, and he also employed himself in the exercises of the stadium. As he was one day acting as inspector of the public gymnasium, his successor and cousin, Leotychides, sent a servant to insult him with the question, how he liked the office, after having held that of king? Demaratus indignantly replied, "That he knew the proper weight of both, which the person who sent him did not;—but that this question should prove the cause either of great good or of great misfortune to Sparta." He then covered his face, went home, and, after sacrificing to Jupiter, conjured his mother to inform him sincerely as to the legitimacy of his birth. She told him a tale containing a mixture of the marvellous, which satisfied him. He then resolved for ever to quit his country; and after being pursued to Zacynthus, where the inhabitants refused to deliver him up, he escaped to the court of Darius Hystaspis, about B.C. 492. When, however, he understood the designs of the Persian against his country, he sent advice of it in a pair of writing-tables, on the wood of which he had cut the information, and then covered it with wax. Nothing further is known of him, but that his posterity flourished in Persia to several generations.

DEMETRIADES (CONSTANTINE) was born at Lepanto in the Gulf of Corinth, in 1775, and died at Oxford in 1825. He was many years a teacher of his native language in the university of Oxford, having accompanied the earl of Elgin to this country. At his death he bequeathed to four papas of the Greek church £1000 for the purpose of having prayers said for the repose of his soul during one hundred years succeeding his decease, and directed that only eight pounds should be expended on his funeral.

DEMETRIUS, a son of Antigonus and Stratonice, surnamed Poliorcetes, *destroyer of towns*, was born about B.C. 340. At the age of twenty-two, being sent by his father against Ptolemy, who had invaded Syria, he was defeated near Gaza, but he soon repaired his loss by a victory over one of the generals of the enemy. He afterwards sailed with a fleet of 250 ships to Athens, and restored the Athenians to liberty, by freeing them from the power of Cassander and Ptolemy, and expelling the garrison, which was stationed there under Demetrius Phalereus. After this successful expedition, he besieged and took Munychia, and defeated Cassander at Thermopylæ. His reception at Athens, after these victories, was attended with the greatest

servility; and the Athenians were not ashamed to raise altars to him as to a god, and to consult his oracles. This uncommon success raised the jealousy of the successors of Alexander; and Seleucus, Cassander, and Lysimachus, united to destroy Antigonus and his son. Their hostile armies met at Ipsus, B.C. 301. Antigonus was killed in the battle; and Demetrius, after a severe loss, retired to Ephesus. His ill success raised him many enemies; and the Athenians, who lately adored him as a god, refused to admit him into their city. He soon after ravaged the territories of Lysimachus, and reconciled himself to Seleucus, to whom he gave his daughter Stratonice in marriage. Athens now laboured under tyranny; and Demetrius relieved it, and pardoned the inhabitants. The loss of his possessions in Asia, recalled him from Greece, and he established himself on the throne of Macedonia, by the murder of Alexander the son of Cassander. Here he was continually at war with the neighbouring states; and the superior power of his adversaries obliged him to leave Macedonia, after he had sat on the throne for seven years. He passed into Asia, and attacked some of the provinces of Lysimachus with various success; but famine and pestilence destroyed the greatest part of his army, and he retired to the court of Seleucus for support and assistance. He met with a kind reception, but hostilities were soon begun; and after he had gained some advantages over his son-in-law, Demetrius was totally forsaken by his troops in the field of battle, and became an easy prey to the enemy. Though he was kept in confinement by his son-in-law, yet he maintained himself like a prince, and passed his time in hunting and in every laborious exercise. His son Antigonus offered Seleucus all his possessions, and even his person, to procure his father's liberty; but all proved unavailing, and Demetrius died in the fifty-fourth year of his age, after a confinement of three years, 286 B.C. His remains were given to Antigonus, and honoured with a splendid funeral pomp at Corinth, and thence conveyed to Demetrias. His posterity remained in possession of the Macedonian throne till the age of Perseus, who was conquered by the Romans. Demetrius has rendered himself famous for his fondness of dissipation when among the dissolute, and his love of virtue and military glory in the field of battle. He has been commended as a great warrior, and his ingenious inventions, his warlike engines, and stupendous machines in his war with the Rhodians, justify his claims to that perfect character. He has been blamed for his voluptuous indulgences; and his biographer observes, that no Grecian prince had more wives and concubines than Poliorcetes. His obedience and reverence to his father have been justly admired; and it has been observed, that Antigonus ordered the ambassadors of a foreign prince particularly to remark the cordiality and friendship which subsisted between him and his son. His manner was equally dignified and attractive; and from youth he possessed extraordinary grace and beauty of person.

DEMETRIUS II., king of Macedon, son of Antigonus Gonatas, in early youth distinguished himself by his martial activity, and recovered the kingdom for his father. He succeeded to the crown B.C. 242. His reign was chiefly occupied in wars with the barbarous nations on his frontiers, and with the Achæans in Greece. He died B.C. 232, leaving the crown to his son Philip, then an infant.

DEMETRIUS I., king of Syria, surnamed *Soter*, was the son of Seleucus Philopator. His father sent him at the age of ten as a hostage to Rome, in lieu of his own younger brother. He received his education in that metropolis; and in his twenty-third year, hearing of the death of his uncle Antiochus Epiphanes, and the succession of his son Eupator, he besought the senate to permit him to go to Syria and assert his just claim to the crown. That interested body rather chose to assume the guardianship of Eupator, and they sent deputies of their own to manage the affairs of Syria, one of whom, Octavius, behaved in so insolent a manner, that he was killed in a popular tumult. Demetrius again applied for leave to depart; and being refused, he made his escape from Rome with the assistance of Polybius the historian, and landed in Syria. He was received as lawful sovereign by the Syrians, and secured his crown by the death of Eupator, who fell into his hands, B.C. 162. He freed the Babylonians from the tyrannical rule of two brothers whom Antiochus had placed over them, for which action they gave him the title of *Soter*, or Saviour. He afterwards, at the instigation of Alcimus, high-priest of the Jews, renewed the war which his predecessors had carried on with that nation, and in the course of which the hero Judas Maccabæus lost his life. By means of repeated solicitations, he obtained an acknowledgment of his regal title from the senate and people of Rome; and he endeavoured still further to conciliate the protection of the Romans to his family, by sending his son to be brought up in their city. In consequence of quarrels with his neighbours, he united against him the kings of Cappadocia, Pergamus, and Egypt; and his son having privately left Rome on account of some disgust, he also incurred the displeasure of that republic. All these powers concurred in giving encouragement to Alexander Balas, an impostor, who laid claim to the crown of Syria. Demetrius met his rival in the field, and defeated him in the first battle; but Balas, supported by the confederate kings, was soon again in a condition to stand his ground. Demetrius by his conduct, had lost the attachment of his subjects, who deserted him in numbers. Apprehensive of the final event, he sent his two sons with a great treasure to Gnidus, and resolved to trust his fortune to the decision of another battle. In this, after the greatest exertions of valour, he lost his life, B.C. 150.

DEMETRIUS II., king of Syria, surnamed *Nicator*, son of Demetrius Soter, endeavoured to recover his father's crown from Alexander Balas; and being at length aided by Ptolemy Philometor, king of Egypt, whose daughter Cleopatra (then the wife of Balas) he married, he was placed upon the throne B.C. 145. He devoted himself to a life of pleasure, committing the management of affairs to his minister Lasthenes, a man of a cruel disposition, who alienated from him the affections of his subjects. The people of Antioch showing a disposition to mutiny, Demetrius applied to the Jewish high-priest Jonathan, who sent him a body of troops, by whose means the Antiochians were quelled with a dreadful slaughter. In the mean time, Diodotus, named Tryphon, set up Antiochus, the son of Alexander Balas, as competitor to Demetrius, and defeating the latter, set Antiochus upon the throne. Tryphon afterwards murdered Antiochus, and

usurped the Syrian throne himself, while Demetrius was indulging himself in debauchery at Laodicea. The Jews, under Simon, however, made an alliance with him against Tryphon; and he soon after received an invitation from some discontented subjects of the Parthians, to aid them in a revolt. Demetrius crossed the Euphrates, and obtained several victories over the Parthians, but was at length defeated and taken prisoner. The Parthian king treated him with kindness, and gave him his daughter Rodogune in marriage, though he still kept him in a state of captivity. Cleopatra, his former wife, now claimed the crown of Syria; and, conceiving herself deserted by her husband, married his younger brother, Antiochus Sidetes, who gained possession of the throne. After his death, Demetrius, being set at liberty by the Parthian king, recovered the kingdom of Syria. He possessed the throne four years, but was at length driven from it by a rival set up against him by Ptolemy Physcon. He took refuge at Tyre, where he was put to death, according to some historians, by command of his wife Cleopatra, B.C. 126.

DEMETRIUS III., surnamed *Eucerus*, was son of Antiochus Gryphus. After the example of his brother Philip, who had seized Syria, he made himself master of Damascus, B.C. 93, and soon after obtained a victory over his brother. He was taken in a battle against the Parthians, and died in captivity.

DEMETRIUS (Phalereus), an illustrious philosopher of the peripatetic school, was a disciple of Theophrastus, and flourished at Athens about three centuries before the Christian era. In the fourth year of the 115th olympiad, or 317 years B.C., he was appointed by Cassander, king of Macedon, to the government of that city; which he conducted for ten years with such wisdom and moderation, that he acquired an uncommon share of popularity, and is reported to have had 360 brazen statues erected in his honour. But envy created him enemies, who by their intrigues, procured a sentence of death to be passed against him, and caused his effects to be plundered, and all his statues thrown down. Demetrius first withdrew to the protection of Cassander; and afterwards removed to the court of Ptolemy Soter, king of Egypt, who consulting him on the choice of his successor, Demetrius recommended, though it was not followed, the king's sons by his wife Eurydice, in preference to his son by Berenice. This counsel so irritated Philadelphus, that on his father's death, he banished Demetrius to a distant province, where in a short time he lost his life by the bite of an asp. Demetrius Phalereus was the author of more works, in prose and verse, on philosophy, history, politics, criticism, rhetoric, &c., than any other peripatetic of his time. According to the representations of Aristæus, and others, Demetrius Phalereus was librarian to Ptolemy Philadelphus, and, besides forming a noble collection of above 200,000 volumes, obtained a royal mandate which produced the translation of the Jewish scriptures from the Hebrew, commonly called the Septuagint.

DEMETRIUS, of Corinth, was a cynic philosopher, who flourished in the first century. During the reign of the Emperor Caligula he taught philosophy at Rome, where he acquired a high reputation for wisdom and virtue, and the unabashed freedom with which he reproved the corrupt manners of the age. In the reign of Nero he was banished from that city, because he was too honest not to protest against the scandalous vices which were practised by that prince and his courtiers. At his death he returned to Rome; but having offended Vespasian by the boldness of his language, was again sent into exile. Apollonius Tyanæus, with whom he had contracted an intimate friendship, prevailed upon Titus once more to recall him; but he was afterwards involved in the common fate of the philosophers, under the reign of Domitian. Seneca speaks in high terms of panegyric concerning his character: "Leaving," says he, "the nobles clad in purple, I converse with, and admire the half-naked Demetrius; and why do I admire him, but because I perceive, that in the midst of his poverty he wants nothing!"

DEMETRIUS, czar of Russia, commonly called *the false Demetrius*, passed for the younger son of Czar Ivan, or John, Basilovitz, which prince is said to have been assassinated in the eighth year of his age, in 1584, by order of Boris Gudenow. They who suppose this Demetrius to have been an impostor, relate that he was born at Jaroslaw, of the noble but reduced family of Utropeia, or Otrepief; that he entered into a monastery, where he changed his Christian name of George for that of *Griska*, or Gregory; that either on his own accord, or at the instigation of an old monk, he entertained a design of personating the murdered prince, Demetrius, who would have been about his own age; and that for this purpose he left the monastery, and went to Lithuania, where he entered into the service of a nobleman of high rank named Wiesnovitski. From this time, the history of Demetrius, whether real or counterfeit, comes into open light. The nobleman, to whom he revealed the story of his birth, either really or pretendedly convinced of its truth, treated him with corresponding respect, and made known the circumstance. Boris, becoming acquainted with the existence of a competitor, endeavoured by bribes and menaces to get possession of his person, and, upon their failure, sent emissaries to assassinate him. Alarmed for his safety, Wiesnovitski recommended him to the protection of Mnieski, palatine of Sendomir, one of the most powerful nobles in Poland, who received him with great cordiality, and promised to use his utmost endeavours to raise him to the throne of Russia, provided he would tolerate the Roman-catholic religion. This Demetrius readily promised, and even himself secretly adopted that religion. He also was betrothed to the palatine's daughter. In 1603 he was introduced to Sigismund, king of Poland; and being admitted to an audience before the diet, he related his pretended escape from murder by the substitution of another victim in his stead, and his subsequent adventures, in so plausible a manner, as to excite the belief and sympathy of the assembly. They declined, however, taking any public steps in his favour, but suffered him to engage all the private assistance that offered. He raised a body of 4000 Poles, with which he entered Russia in 1604; and being joined by many Russians and Cossacs of the Don, he defeated an army sent to oppose him. In a subsequent battle, however, he sustained a defeat with great loss; but this success not being improved by Zuiski, the Russian general, he had time to recruit his army, and render himself formidable again. The renewed attempts of Boris to assassinate him, only tended to convince the people of his being the real Demetrius, and an insurrection in his favour took place in Mos-

cow itself, but was soon quelled. The sudden death of Boris, which soon after happened, was of great advantage to the cause of Demetrius. The principal officers of the army deserted young Feodor, who had been declared his father's successor; the troops which adhered to him were defeated, the people every where declared for Demetrius, and the inhabitants of Moscow, again revolting, deposed and strangled Feodor, and received Demetrius in triumph. Maria, the widow of Ivan Basilovitz, was brought from a monastery in which she had been confined, and publicly acknowledged Demetrius as her son, who was solemnly crowned czar, and received the general homage of the nation. He is described as possessing lively parts, and adorned with many liberal accomplishments, but rash, fickle, imprudent, and voluptuous. Like many other adventurers, he displayed more vigour in attaining his object, than ability or discretion in supporting an elevated condition. He began to show his brutal and licentious disposition by debauching the daughter of Boris, and then shutting her up in a convent. He was surrounded by foreign guards, and manifested a distrust of the Russians, whom he came at length to treat with injustice and insult. He not only refused to adopt the customs of the Russian nation, but displayed open contempt for them; and in particular he rendered himself odious by his want of reverence for the ceremonies of the Greek religion. He was lavish in his bounty to foreign favourites, and exhausted the treasury by profuse and ill-judged expenses. His marriage with Marina, the daughter of the Polish palatine, Mnieski, still further alienated the Russians, by the preference it induced him to display for the manners and religion of the Poles. The populace began to regard him "as a heretic, worse than a Turk, and certainly not the son of Czar Ivan." A conspiracy had been formed against him, headed by Prince Zuiski, the former general of Boris, which was discovered, and quelled. Zuiski and his brothers were condemned to death, but Demetrius, who seems to have been of a mild and merciful disposition, was contented with sending them into banishment, whence he soon after recalled them. Zuiski again took the lead among the malcontents, and inflamed their disaffection. This at length broke out into an insurrection, in which all the Poles who were met in the streets of Moscow were assassinated, and Demetrius himself was taken, after attempting to escape from a window in his palace, and was charged with being an impostor. As he appealed to his supposed mother's declaration in his favour, she was again interrogated, and either privately or publicly revoked her former acknowledgment, as being extorted by fear, and asserted the early death of the true Demetrius. In the end, the unhappy czar was pierced with numerous wounds, and every indignity was offered by the enraged populace to his remains. This catastrophe happened in May 1606, when he had possessed the sovereign power about eleven months. The greater part of historians, especially the native ones, consider him as an impostor; but some have held him to be the real Demetrius, and advanced many arguments in proof of their position, a summary of which is given by Mr. Coxe, who inclines to the same opinion. After him four counterfeit Demetriuses appeared in succession, all of whom obtained temporary credit. The second of them proceeded so far, as, after two victories over the troops of Zuiski, then czar, to lay siege to Moscow. He was even acknowledged as her real husband by Marina, the widow of the Demetrius of the preceding article. At length he came to a violent end, like the rest of the impostors.

DEMISSY (Cæsar) was born at Berlin in 1703, and died in 1775. In 1731 he came to England, and became preacher to the French chapel in the Savoy; and in 1761 was appointed one of the king's French chaplains at St. James's. He published little separately, but many of his dissertations are in different journals; and after his death his Sermons were published in 3 vols., 8vo.

DEMOCEDES, a celebrated physician of Crotona, son of Calliphon, and intimate with Polycrates. He was carried as a prisoner from Samos to Darius, king of Persia, where he acquired great riches and much reputation by curing the king's foot, and the breast of Atossa. Being sent to Greece as a spy by the king, he fled away to Crotona, where he married the daughter of the wrestler Milo, and refused to return to Darius.

DEMOCHARES, an Athenian, sent with some of his countrymen with an embassy to Philip, king of Macedonia. The monarchs gave them audience; and when he asked them what he could do to please the people of Athens? Demochares replied, "Hang yourself." This imprudence raised the indignation of all the hearers; but Philip mildly dismissed them, and bade them ask their countrymen, which deserved most the appellation of wise and moderate, either they who gave such ill language, or he who received it without any signs of resentment?

DEMOCRITUS, a celebrated philosopher of Abdera, disciple to Leucippus, was born 460 B.C. He travelled over the greatest part of Europe, Asia, and Africa, in quest of knowledge, and returned home in the greatest poverty. There was a law at Abdera, which deprived of the honour of a funeral the man who had reduced himself to indigence; and Democritus, to avoid ignominy, repeated before his countrymen one of his compositions called *Diacosmus*. It was received with such uncommon applause that he was presented with 500 talents; statues were erected in his honour; and a decree passed that the expenses of his funeral should be paid from the public treasury. He retired to a garden near the city, where he dedicated his time to study and solitude; and according to some authors he put out his eyes, to apply himself more closely to philosophical inquiries. He was accused of insanity, and Hippocrates was ordered to inquire into the nature of his disorder. The physician had a conference with the philosopher, and declared that not Democritus, but his enemies were insane. He continually laughed at the follies and vanity of mankind, who distract themselves with care, and are at once a prey to hope and to anxiety. He told Darius, who was inconsolable for the loss of his wife, that he would raise her from the dead, if he could find three persons who had gone through life without adversity, whose names he might engrave on the king's monument. The king's inquiries to find such persons proved unavailing, and the philosopher in some manner soothed the sorrow of his sovereign. He taught his disciples that the soul died with the body; and therefore, as he gave no credit to the existence of ghosts, some youths, to try his fortitude, dressed themselves in a hideous and deformed habit, and approached his cave in the dead of night, with whatever could create terror and astonishment. The phi-

losopher received them unmoved; and without even looking at them, he desired them to cease making themselves such objects of ridicule and folly. He died in the 109th year of his age, B.C. 361. His father was so rich, that he entertained Xerxes, with all his army, as he was marching against Greece. All the works of Democritus are lost. He was the author of the doctrine of atoms, and first taught that the milky way was occasioned by a confused light from a multitude of stars. He may be considered as the parent of experimental philosophy, in the prosecution of which, he showed himself so ardent, that he declared he would prefer the discovery of one of the causes of the works of nature, to the diadem of Persia. He made artificial emeralds, and tinged them with various colours; he likewise dissolved stones, and softened ivory.

DE MOIVRE. See Moivre.

DEMONAX, a celebrated philosopher of Crete, in the reign of Adrian. He showed no concern about the necessaries of life; but when hungry, he entered the first house he met, and there satisfied his appetite. He died in his 100th year.

DEMOPHOON, son of Theseus and Phædra, was king of Atheus, B.C. 1182, and reigned thirty-three years. At his return from the Trojan war, he visited Thrace, where he was tenderly received and treated by Phyllis. He retired to Athens, and forgot the kindness and love of Phyllis, who hanged herself in despair.

DEMOSTHENES, the most celebrated orator of ancient Greece, born about B.C. 381, was the son of a citizen of Athens of the same name, who carried on a great manufacture of sword-blades. Demosthenes was left an orphan at the age of seven, with a fortune estimated at fifteen talents (about £2900). He was of a slender and weakly habit of body, whence his mother would not permit him to engage in laborious exercises; and the unfaithfulness of his guardians deprived him of those advantages in literary tuition which he might have expected. His ambition to become an orator first developed itself in his seventeenth year, when he was taken to hear the pleadings in a public cause of great expectation. His master in rhetoric was Isæus; and he is said also to have been a hearer of Plato, from whom he borrowed his magnificence of diction. The first exercise of his eloquence was at the expiration of his minority, when he called his guardians to account for the management of his fortune; and by their skill in chicane he was enabled to acquire considerable experience at the bar, though at the expense of great part of his patrimony. Several natural defects, however, impeded his progress, and caused him to undergo various mortifications in his addresses to the people. His voice was weak and stammering, his pronunciation indistinct, and his gestures ungraceful. To amend these faults he employed incessant labour and attention. He declaimed in a subterraneous apartment, that he might not be heard or disturbed, and sometimes never quitted it for two or three months together. He likewise exercised his voice on the sea-shore, or walking up hill, and, as it is said, with pebbles in his mouth; practised gesture before a mirror, and took lessons from an eminent actor. At this time the growing power of Philip, king of Macedon, was an object of apprehension to the neighbouring Greek states; and Demosthenes took the lead among those who were most earnest in rousing the Athenians to a sense of the common danger. He began to engage in the public concerns of the state in the Phocian or sacred war, when he was in his twenty-seventh year; but it was supposed that, in addition to purely patriotic motives, he was swayed in the counsels he gave by the influence of Persian gold. The Olynthic war called forth all the eloquence of Demosthenes in opposition to the ambitious schemes of Philip. Three orations which he delivered on this topic are extant, and are admirable specimens of that clear statement of arguments by which he carried polical points with his countrymen. When Philip had assembled an army for the invasion of Attica, Demosthenes was deputed to persuade the Bœotians to take part against him; and, by the mere force of eloquence, he succeeded, notwithstanding the efforts of Python, an orator of great fame, who was Philip's advocate on the occasion. His triumph, however, met with a severe check from Philip's subsequent victory over the combined forces at Cheronæa; and the orator, who was present in the engagement, betrayed a want of personal courage which stigmatized his character in that respect for life. He deserted his post, threw down his arms, and fled with such terror and precipitation, that entangling his robe on a stake, he thought an enemy had seized him, and cried, "Spare my life!" In consequence of this defeat, the opposite party at Athens brought various accusations against him; but he was acquitted by the people, and so far recovered their esteem, as to be appointed to pronounce the funeral harangue of those who fell at Cheronæa. At the death of Philip he appeared in public with a garland on his head, though he had a few days before lost a daughter. For this action he was censured as deficient in natural affection; but Plutarch well defends him for making private feelings yield to public, yet justly blames his indecent triumph over a fallen foe. Despising the young Alexander, Demosthenes now thought the opportunity favourable for crushing the Macedonian power; and chiefly through his influence a new league was formed among the states of Greece, and the Persians were solicited to commence hostilities against Macedon. But the vigorous proceedings of the young king, and the dreadful chastisement he inflicted upon Thebes, soon broke the spirits of this confederacy. The Athenians found it expedient to divert the anger of the victor by an embassy, of which Demosthenes himself was to make a part; but his apprehensions caused him to turn back upon the road. He was one of the orators whom Alexander required to be delivered up; but Demades pacified the king without this sacrifice. Demosthenes had displayed his patriotism by rebuilding the walls of Athens at his own expense, and a crown of gold had been decreed for this service. On the decline of his influence, Æschines the orator brought an accusation against him on this subject, which occasioned a solemn trial, and the delivery of the celebrated oration of Demosthenes "On the Crown." To his honour, and that of his judges, he was acquitted by a great majority, and his adversary was obliged for ever to quit Athens. Not long after, a circumstance happened which irretrievably injured our orator's reputation. Harpalus, one of Alexander's officers in Asia, conscious of having abused his trust, fled with all his ill-gotten spoils, and came for refuge to Athens. The venal orators

of the city flocked round him offering their services; but Demosthenes, under the first impressions of honesty and prudence, advised the people against exposing themselves to danger in the protection of a notorious peculator. Being present, however, at the examination of Harpalus's treasures, he could not help casting an eye of cupidity upon one of the king's golden cups of rich workmanship. He poised it in his hand, and asked the weight of it. "To you," said Harpalus, "it shall weigh twenty talents;" accordingly at night he sent the orator the cup with that sum. On the next day, Demosthenes entered the assembly with his throat wrapt up in wool, as if he had a quinsey, and upon being called upon to speak, he made signs that he had lost his voice. Several jests were passed on the occasion, but more serious consequences ensuing, he provoked an inquiry into the affair, which ended in his conviction. He was condemned in a fine of fifty talents, and to be imprisoned till it was paid; but to avoid his disgrace and confinement, he made his escape, and fled to Ægina. It is said, that on quitting the city he was followed by some persons who had been his adversaries, but whose purpose was to press upon him some money for a supply of his present necessities; and that when they exhorted him to take courage, and bear his fate with resignation, he replied; "How can I forbear sorrow on leaving a place, where my enemies are more generous than any friends I can meet with elsewhere?" He was much dispirited during his whole exile, and blamed himself for having engaged in those stormy scenes of politics which had so much injured his peace. On the death of Alexander, however, when a new confederacy was planned by the Greek states, Demosthenes assisted the Athenian deputies in their efforts for the common cause, and rendered himself so popular that a decree passed for his recall. A public galley was sent to bring him from Ægina, and on the road from the Piræus to Athens he was met by the whole body of citizens who conducted him home in triumph. As his fine could not legally be remitted, he was relieved from the burden of it by the assignment of an equal sum under the pretext of paying his charges as conductor of the sacrifices to Jupiter the Preserver. But the victory of Antipater soon changed the fortune of Greece, and Athens was obliged to procure its pardon by the sacrifice of Demosthenes and the orators of the same party. On the motion of Demades, a decree passed condemning them to death. Demosthenes took sanctuary in the temple of Neptune at Calauria. He was followed thither by one Archias, an emissary of Antipater, who first attempted by persuasion, and then by menaces, to draw him from his place of refuge. Demosthenes had provided himself with poison against such an emergence; and pretending to wait till he had written some last instructions to his family, he retired to the interior part of the temple, and swallowed the dose. He then came forth, and looking upon Archias (who had been a player), "Now," said he, "you may perform the part of Creon as soon as you please, and cast out this carcase unburied." Then, turning to the altar, "O gracious Neptune," he cried, "I depart alive from thy temple, without profaning it, which the Macedonians would have done by my murder." Feeling himself stagger, he desired the bystanders to support him; but he fell by the altar, and with a groan expired. He died at the age of fifty-nine, B.C. 322. The Athenians not long after erected his statue in brass, and decreed that the eldest of his family should be maintained at the public expense. As an orator, his fame is sufficiently secured by the concurrent voice of antiquity which places him at the very head of his profession. The judgment of Cicero alone, who calls him a *perfect orator*, and prefers him to all other speakers, Greek or Roman, may suffice to stamp his general reputation. "Such," says Quintilian too, "is the force, the conciseness, the tone and vigour of his language, that you can find nothing either deficient or redundant." He is said to have left sixty-five orations, a small proportion of which are come down to our times. Among the best editions of these are that of Frankfort, 1604, folio, with Wolfius's Latin version; of Taylor, unfinished, 3 vols. 4to. Cantabr.; and of Reiske, 10 vols. 8vo. Lips. 1720. The best translations are by Leland and Francis.

DEMPSTER (Thomas), a Scotch historical writer, born in 1579, was a gentleman by family, of the Roman-catholic persuasion. He left his native country on account of the religious commotions, and studied for a time at Pembroke-hall, Cambridge. Thence he went to France, where he pretended that he had left a great property in his own country, through attachment to his religion; and he assumed the title of baron of Muresk, as belonging to his family. His finances, however, obliged him to teach the classics in the college of Beauvais. Being of an athletic form, possessed of great personal courage, and violent in his temper, he got into quarrels, the event of which obliged him for a time to take refuge in England. He brought back with him a very handsome wife, with whom he proceeded to Italy. He obtained the chair of philology in the university of Pisa, but had the misfortune to lose his wife, who eloped from him with the assistance of some of the students. He then removed to Bologna, where he taught with great reputation, and was much respected by all the learned, both in that city and in the rest of Italy. He was a member of the Academy *Della Notte* in Bologna, in which place he died in 1625. Dempster wrote a variety of works in law, antiquities, philology, cosmography, poetry, &c. That by which he is most known is his "Menologium Sanctorum Scotorum," republished in 1627 with the title "Historia Ecclesiastica Scotorum, Lib. XIX." It is very inaccurate and careless.

DENHAM (Sir John), an English poet, was born at Dublin in 1615. His father, Sir John Denham of Little-Horsely in Essex, was at that time chief baron of the Exchequer in Ireland. He returned to England when his son was two years of age, and had him educated at a grammar-school in London. At the age of sixteen he was entered a gentleman-commoner in Trinity-college, Oxford. His character at the university was that of a slow youth, more addicted to gaming than to study; he, however, passed his examination for a bachelor's degree, with which he removed to Lincoln's-inn for the study of the law. But the passion for gaming still possessed him; he lost his money; and though he wrote a little "Essay against Gaming," to appease his father, yet after his father's death, in 1638, he squandered several thousand pounds of his fortune in the same manner. He appears to have been unknown as a literary character, when in

1641 he brought out a tragedy called, "The Sophy," which was acted with great applause, and was equally admired in the closet. At the commencement of the civil tumults he was made governor of Farnham-castle for the king; but a military employment was not his taste, wherefore he resigned his post, and went to his majesty's court at Oxford. There, in 1643, he published the first edition of his most celebrated poem, "Cooper's Hill," which had several successive impressions with additions. He was intrusted in 1647 with a message from the queen to the king, and for some time afterwards managed a secret correspondence between him and his confidants. He was afterwards sent with Lord Crofts to Poland, for the purpose of *decimating* (as it was called) the Scottish residents in that country, and they brought back £10,000 from their expedition. This commission he has made the topic of one of his ballads. He returned to England in 1652, and was for some time entertained by the earl of Pembroke; but how he employed or supported himself till the restoration, does not appear. After that event he obtained the office of surveyor of the king's buildings in the place of Inigo Jones, deceased, and was also created a knight of the Bath, and a member of the newly formed Royal Society. A second marriage which he contracted was a source of disquiet to him, which terminated in a temporary derangement of mind; but he recovered from it, and retained the esteem of the lettered and courtly till his death, in March 1688. His remains were deposited among those of his brother poets in Westminster-abbey. Denham owes his poetical fame almost solely to his "Cooper's Hill," which was one of the earliest examples of local description united with historical and sentimental matter. It is by no means a correct or finished performance; and a modern reader, not previously apprised of its author's reputation, would be apt to pass it over with little notice. Most of the occasional serious poems of Denham possess the merit of some ingenious thoughts and emphatical expressions, but cannot be mentioned as first-rate compositions.

DENHAM (Dixon), a celebrated traveller, was born in London, in 1785. After having attained the rank of lieutenant in the army, he volunteered his services in an attempt to pass from Tripoli to Timbuctoo. Of this expedition, in the great object of which he failed, an interesting account has been published in a work containing also the discoveries of Clapperton and Dr. Oudney. Denham was afterwards appointed commissioner of inquiry into the state of the settlement of Sierra Leone, and upon the death of Sir Neil Campbell, he became governor of the colony, being at the time a lieutenant-colonel. He commenced the duties of his new office in a manner that gave universal satisfaction, but his useful career was cut short by the pestilential nature of the climate, to which he fell a victim in June 1828.

DENINA (Charles John Maria), a distinguished man of letters, was born at Revel, in the marquisate of Saluces, in 1731. At the age of fifteen, on the death of his father, who left his family in poor circumstances, he was appointed to a vacant benefice, and assumed the ecclesiastical habit. In 1748 he obtained a pension to study at the university of Turin, and in 1752, the Abbé Scarampi, then governor of the college, wished to place him in the office of foreign affairs, under the Chevalier Osbrio, the minister of that department; but an enthusiastic desire for the ecclesiastical state, induced him to take orders, and to renounce for ever all civil and political employments. About the end of the year 1753 he was made professor of humanity at Pignerol; and in the following spring was ordained deacon and priest by the bishop of Saluces. Having composed a comedy entitled "Don Margofilo," in which the Jesuits considered themselves to be attacked, they excited such a clamour against him that he was obliged to leave Pignerol, and to seek employment in some other place. After this he became rector of the school of Courgnié, a large village in Cannevez, where he continued two years; and he spent two years more in a similar manner at Barge, near Baguol. In 1756 he took, at Milan, his degree as doctor of theology, and in 1758, his dissertation "De Studio Theologiæ et Norma Fidei," induced Count Caisotti, president of the university at Turin, to propose to him the place of an extraordinary professor of humanity and rhetoric in the upper college, which he accordingly accepted. In 1760 appeared his "Discorso sopra la Vicende della Letteratura," which became very popular, and was translated into several modern languages. It was continued to four volumes. He now resigned the chair at Chamberry, to which he had been nominated a little time before, and remained at Turin in the place of extraordinary professor, but without receiving from it any emolument, the salary having been given to a superannuated professor of the same college. Some persons of diplomatic distinction, with whom he lived in habits of intimacy, having often spoke of the Persian letters and French spectator, and reproached the Italian literature with having nothing similar, Denina resolved to attempt a work in that manner, and several of these ministers agreed to furnish him with some articles. The work was begun on a very extensive scale, under the title of "Parlamento Ottaviano," from the Christian name of a marquis who was one of his friends, but it was not long continued. He now accompanied a young Englishman of rank on a tour through Italy, and returned to Turin in December 1765, after which he began a "History of the Religious Order of St. Maurice," but abandoned it for a "General History of Italy." Having shown a specimen of the latter to the Chevalier Ferraris, his protector, he was so well pleased with it that he procured for him a pension from the king, that he might be able to prosecute his labour more at his ease, and without interruption. The first volume of the work at length appeared, after undergoing some correction, by royal command, for fear of incurring the displeasure of the court of Rome; and it was scarcely published when the chair of rhetoric, in the upper college of Turin, becoming vacant, Denina obtained it, in preference to many others who were considerably his seniors. A year after he had published the second volume, he obtained the professorship of Italian eloquence, and of the Greek language, in the university, and entered on his new office in November 1770, with an inaugural discourse on the superiority of the Grecian literature to the Roman. Six months after, he pronounced a eulogy on the king, Charles Emanuel III., on the anniversary of his birth-day, which was printed, and which he presented to the court, along with the third volume of his "History of the Revolutions of Italy." The third and last volume of this history, of the edition

in quarto, which procured him from philosophers and politicians more honour than the two preceding, exposed him to a new persecution from the clergy; and they did every thing in their power to get his history, or at least the third part of it, inserted in the prohibitory index. He, however, had friends among the principal heads of the congregation at Rome; and it was known, besides, that the work had been undertaken and completed under the patronage of the king of Sardinia, who was very much respected. Count de Rivera also, the Sardinian minister at the papal court, who had a great esteem for him, became his defender. The censures which were privately circulated in manuscript, and of which he at length obtained a copy, induced him, instead of a mere apology, to compose another complete work, in which he detailed and supported by unanswerable authorities and proofs what he had only touched upon, in his history, in a very slight manner. This work he entitled "Dell' Impiego delle Persone," on the employment of men. His next work was a treatise on literary composition, entitled, "Bibliopea, o l'arte di compor libri," which was afterwards translated into German. The journeys he had undertaken to Montserrat, Aost, Nice, and other places, had procured him valuable materials for a history of the kings of Sardinia; and the success of his "History of Italy" induced him to hope that it would meet with a very favourable reception. Abandoning, therefore, a work which he projected on the institution of the order of St. Maurice, he communicated his new design to the king, who approved of it; and he immediately began to carry it into execution, proposing to bring the history down to the death of Charles Emanuel III. For the restoration of his health, which had suffered from chagrin and severe labour, he undertook a tour, in 1777, to Italy. While at Florence, having committed the manuscript of the work, "Dell' Impiego delle Persone," to a bookseller, for a publication, as it had been prohibited at Turin, a new storm was raised against him by the clergy; and he had no sooner returned to Turin than he received a letter from the university, ordering him to repair to Vercell, to hear from the bishop the determination of the king. The order extorted from his majesty by the theological cabal stated, not only that the work should be suppressed, and the expenses of printing it paid from his appointments, but that he should be banished for six months to a seminary. In consequence of this sentence he was ordered to retire to Vercell, where he completed his "Select Library of Italian Authors and Translators," for which he had collected materials during his travels, and added to them at the place of his exile. The archbishop of Turin having died the same winter, and the bishop of Vercell being appointed his successor, Denina began to compose a short "History of the Ecclesiastical Hierarchy," to serve as a preface to a collection of the Works of the fathers, translated into Italian by different authors. His enemies had still been at work; and when he hoped to be recalled to Turin, it was intimated to him that he might retire to his own country, and wait the further orders of his majesty. He now spent six months in a state of the greatest uneasiness, in regard to his future fate; for he learned that his place was given to an old professor of rhetoric. The bishop of Vercell, however, on his translation to Turin, interested himself in his favour, and he was restored to a part of his emoluments, and experienced many marks of kindness from the king. Denina's next work was a "History of Greece," printed in 1781. In the following year, he accepted an invitation of the king of Prussia, to visit Berlin, where he was made a member of the Academy of Sciences, and he afterwards communicated to it various papers on different subjects, which were printed in its Memoirs. In 1804 he took a journey to Paris, where the Emperor Napoleon nominated him his librarian. That capital was thenceforth his residence, and the place where he published several of his latest works. The last of these was a 4th vol. of his "Revolutions of Literature," printed in 1811. In November 1813, he was seized with a paralytic disorder, which carried him off on December 5, at the age of 82.

DENIS (Michael), born at Sclardeu, Bavaria, in 1729. His works consist of "A Topographical Description and History of Vienna;" "A Catalogue of Butterflies," 4to.; and "A Translation of Ossian's Poems into German, &c., &c." His death took place at Vienna, where he was principal librarian of the imperial collection.

DENMAN (Dr. Thomas), an eminent physician, was born at Bakewell in Derbyshire in 1733. After having attended lectures at St George's-hospital, he entered the navy as surgeon's mate, and in 1757, was made surgeon of a ship. In 1763 he quitted the navy, and on his return to London he commenced business, and published an "Essay on Puerperal Fever," which obtained him some reputation. His prospects, however, were so little flattering, that he obtained the situation of surgeon to one of the royal yachts, which brought him in a salary of seventy pounds a-year, without materially interrupting his private practice. In 1776 he commenced giving lectures on midwifery, in conjunction with Dr. Osborne, and was chosen joint physician and man-midwife to the Middlesex-hospital. He was appointed licentiate in midwifery of the College of Physicians in 1783, and six years after he was elected an honorary fellow of the Royal Society of Edinburgh. His obstetrical occupation and fame now rapidly increased; and from the death of Dr. William Hunter he was considered as the most eminent of his profession. Several useful tracts proceeded from his pen, most of which have been incorporated in his great work—"The Introduction to the Practice of Midwifery;" which, with his "Aphorisms," for the use of junior practitioners, deserves a place in every medical library. He died suddenly, November 26th, 1815, leaving two daughters and a son, the latter of whom, is the present Chief Justice Lord Denman.

DENMAN (Thomas, Lord), son of the subject of the preceding article, was born at Nottingham about the year 1780. He was educated at Eton and St. John's-college, Cambridge, where he graduated M.A., having previously become a student of Lincoln's-inn, by which society he was called to the bar. In August 1818 he was returned to parliament for Wareham, and, at the general election which succeeded the death of George III., for Nottingham, after a severe contest. Being appointed solicitor-general to Queen Caroline, he in conjunction with Mr. Brougham, defended his illustrious client against the charges brought against her in the House of Lords, and distinguished himself by one of the most masterly and impressive speeches ever pronounced. In 1822 he was elected common-ser-

geant of the city of London, was made attorney-general, after the accession of his majesty, William IV., and on the death of Lord Tenterden, was appointed his successor as Lord Chief Justice of England, and soon after, raised to the peerage. Both at the bar and in the senate, the conduct of this distinguished individual has been marked by consistency and independence; and on the bench he preserves that urbanity and dignity, which so eminently characterized him as an advocate. 'His figure," says his biographer in the Georgian æra, "is tall, and his head is of fine and noble expression, the features massive, yet mild in their aspect, and for the most part, wearing an expression of elegant suavity."

DENNE (John), an antiquary, was born at Littlebourn in Kent in 1693, and became doctor in divinity and rector of Lambeth, in 1767. He assisted Mr. Lewis in his "Life of Wickliffe," collated "Hearne's Textus Roffensis," and published some "Sermons;" "A Register of Beneficence to the Parish of Shoreditch," and other works.—His son, Samuel, also a clergyman, was born in 1730, and died in 1799. He published, among other works, "Historical Particulars of Lambeth Parish and Palace," 4to., several papers in the Archæology, and was a frequent correspondent of the "Gentleman's Magazine."

DENNER (Balthazar), a celebrated portrait-painter, was born at Hamburgh in 1685, and died at Rostock in 1749. All the northern princes invited him to their courts to paint their portraits, and the Emperor Charles VI. paid him 4700 florins for the head of an aged woman, now in the imperial gallery of Vienna.

DENNEWITZ (Frederick William Bulow, Count), a celebrated Prussian general, famous for his victories in the German and French wars, was born at Altmark, in 1755. Having entered the army, he was in 1793 appointed governor of Prince Louis Ferdinand of Prussia, and in this capacity he served with distinction in the campaign on the Rhine. He was made major-general and general of brigade in 1808, and when the war against the French broke out in 1813, he fought the first successful battle at Mockern, April 5; took Halle, May 2, and protected Berlin from the danger which threatened it by his victory at Luckau, June 4th. He saved Berlin a second time by the battle of Grosbeeren, August 23, and a third time by the great victory at Dennewitz, for which services he was made a count and a grand knight of the Iron Cross. After the peace he was commander-in-chief in East Prussia and Lithuania, and in 1815, he had an active share in the victory of Waterloo. He died at Konigsburgh, in Prussia, on the 25th of July, 1816. He was devoted to literature and the fine arts, and is said to have composed many Motets, a Mass, and the 51st and 100th Psalms.

DENNIS (John) was the son of a saddler and citizen of London, where he was born in 1657. He received a literary education, first at Harrow-school, and afterwards at Caius-college, Cambridge. He remained seven years at the university, and quitting it with the degree of M.A., made the tour of France and Italy. On his return, he was admitted to the acquaintance of the most distinguished poets and men of letters of the time, by whom he was regarded as a person of knowledge and talents. He first made himself known as a poet and a dramatic writer, in both which capacities he exerted himself with considerable assiduity, though with very moderate success. He appears to have had some knowledge of the mechanism of the drama, and his comedies are said not to be deficient in wit; but little of nature or interest could be expected from a writer of his cast; and his performances were in general valued by the public at a much lower rate than he himself put upon them. Several anecdotes are related which curiously display the self-importance that made so conspicuous a part of his character. His tragedy entitled "Liberty Asserted," which became popular on account of the virulent abuse of the French nation, with which it abounded, was of such political consequence in his own eyes, that he imagined Louis XIV. would make a point, at the peace, of having him delivered up to his resentment. Under this apprehension, he actually applied to the duke of Marlborough for his good offices when the treaty of Utrecht was in agitation. The duke gravely told Dennis, that he had little interest with the persons then in the ministry, but that he hoped the danger was not so great as he imagined; for that he himself had made no application for security in the articles of peace, and yet he could not but think he had done the French king almost as much harm as Mr. Dennis had done. As a further instance of the poet's fears, it is said, that being upon a visit to a friend who lived on the coast of Sussex, he saw a ship making towards land; when, taking it into his head that this was a French vessel come to seize him, he exclaimed, that he was betrayed, and made the best of his way to London, without taking leave of his host. When his "Appius and Virginia" was performed, Dennis, to augment the terror of the scene, invented a new species of thunder, more sonorous and alarming than that before in use, and which, indeed, was so well approved, as to be employed to the present day. His tragedy soon disappeared from the stage; but Dennis some time after heard his own thunder at the performance of Macbeth. "S'death," cried he, "how these rascals use me!—they will not let my play run, yet they steal my thunder." His last tragedy, entitled, "Coriolanus, or the Fatal Resentment," altered from Shakspeare, caused him entirely to break with the managers. After three representations to poor houses, another play was given out for the next night. Dennis was equally surprised and enraged. He published his tragedy with a dedication to the duke of Newcastle, in which he states his case, charging the "three insolent actors," who were managers, with a conspiracy against him and against genius in general, and assuming the most ludicrous self-consequence. As a political writer there is little to distinguish Dennis from others of his party, but it was as a critic that he displayed the greatest violence and the greatest confidence; and so forward did he stand in this department, that he acquired the peculiar appellation of *Dennis the critic.* It is allowed that upon some points of general criticism he exhibited no mean degree of sagacity and judgment; but his irritable temper involved him in personal disputes with men greatly his superiors, among whom were Addison and Pope; and though his attacks upon them were not without some foundation of reason and plain sense, yet they showed great insensibility to poetical beauty, and much coarseness of animosity. His jealousy of a successful rival provoked him, notwithstanding his whiggism, to publish some very severe strictures on

Addison's Cato, to which Dr. Johnson seems to have done more honour than they deserved, by his long quotation from them in the life of Addison. They probably did not deprive Cato of a single admirer, notwithstanding they might prove that it was not a perfect piece. Still less could his home-spun criticism injure such an exquisite fancy-piece as the Rape of the Lock; yet Pope, as irritable as himself, thought proper to give him a niche in the Dunciad; and further persecuted him in a very laughable "Narrative of the deplorable Phrensy of Mr. John Dennis." It is probable that the acrimony of the critic's temper was heightened by the narrowness of his circumstances. The private fortune he possessed seems soon to have been spent. Through the favour of the duke of Marlborough he obtained a place of a land-waiter at the Custom-house, which his extravagance obliged him to sell, with the reservation of an annuity for a certain term. This he outlived, so that he was totally unprovided for the necessities of old age. He was obliged to secure his person by residence within the verge of the court, and his quiet was continually disturbed by the fear of bailiffs. When he was far advanced in years, and afflicted with the loss of sight, a play was acted at the Haymarket for his benefit, to which his old antagonist Pope wrote a prologue. This act of generosity would have been more to the poet's credit, had he not written his prologue in a style of ironical ridicule upon the old critic. Thomson, who took the most active part in the charity, was complimented, in Dennis's name, with some elegant lines, said to be written by Savage. The veteran did not long survive this kindness, dying in his seventy-seventh year, 1734.

DENON (Dominique Vivant, Baron de) was born of a noble family, at Chalons-sur-Saône, February 4, 1747. He was sent to Paris to study the law, but devoting himself to literature and the arts, turned author and painter, and was appointed *gentilhomme ordinaire* about the person of Louis XV. After he had been employed in a diplomatic mission to St. Petersburgh, he was attached to the French embassy at Naples, where he remained seven years. On his return to Paris he was admitted into the French Academy, and subsequently he revisited Italy, but by the decree of the convention against emigrants, he was obliged to come back to France, during the reign of terror. Becoming acquainted with Buonaparte he accompanied the general in his campaigns to Italy and Egypt, where he collected the materials for his great work, "Travels in Upper and Lower Egypt," and which has been translated into English. The French dictator-general rewarded the services of Denon by appointing him director and administrator-general of the Museum and Medal Mint. He retained his office after the abdication of the emperor, but was deprived of it in 1815, in consequence of having joined Napoleon on his return from Elba. He died at Paris April 28, 1825.

DENORES (Jason), a Cypriot by birth, who flourished during the latter part of the sixteenth century, and distinguished himself both as a philosopher and a rhetorician. The subjugation of his native country by the Ottoman forces in 1570 drove him for refuge into Italy, where he obtained a professorship in the university of Padua, and enjoyed it till his death in 1590. His works consist of "An Introduction to the Ciceronian Philosophy," 8vo.; "On the Art of Rhetoric;" "On the Aristotelian Philosophy," 4to.; and a treatise on Horace's Art of Poetry, all written in the Latin tongue; together with "Dell' Ottima Republica," 4to.; "Poetica," 4to.; and "Del Mondo," 8vo. composed in the language of the country of his adoption.

DENNY (Sir Anthony), a courtier in the reign of Henry VIII., was created by him gentleman of the bedchamber, groom of the stole, and a privy-councillor, and received the honour of knighthood, together with various grants of land. In 1546 he was commissioned, with two others, to sign all warrants in the king's name. On the approaching death of Henry VIII. he had the courage to remind him of his end, and to desire him to turn his thoughts to spiritual affairs. The king appointed him one of the executors of his will, in which he bequeathed him a legacy of £300. He died in the year 1550.

DENTICE (Luigi), a noble Neapolitan, who lived about the middle of the sixteenth century, published at Naples in 1552 a curious work entitled, "Due Dialoghi della Musica."

DENTON (William), physician to Charles I. and Charles II., was born at Stow in 1605, and died in 1691. Among his works, which are all political, are, "The Burnt Child dreads the Fire, or an Examination of the Merits of the Papists relating to England, &c." 1675; "Horæ Subsecivæ," &c.

DENTON (Thomas), a clergyman, born at Sebergham, in Cumberland, in 1724, was author of a poem called "Gariston," and other works. He also published a supplemental volume to the General Biographical Dictionary, and died in 1777, at which time he held the living of Ashtead in Surrey.

DENYS (St.) was sent from Rome into Gaul to preach the Gospel, and died by the hand of the public executioner, about the end of the third century.

D'EON (Chevalier) was born at Tonnerre in Burgundy, in 1727. After becoming a counsellor of the Parliament of Paris, and censor-general for belles-lettres and history, in that city, he entered into the army, and acted as aid-de-camp to Marshal Broglio. In 1761 he was sent to London as secretary to the duke de Nivernois, the French ambassador, and his services in this post were rewarded with the cross of the order of St. Louis. When the duke left England, D'Eon was superseded by the Count de Guerchy, to whom he was required to act as secretary, in revenge for which he published an account of the negotiations in which he had been engaged, exposing some state secrets of his court. Guerchy prosecuted him for libel in the Court of King's Bench, in July 1764, and he was found guilty, and not appearing to receive judgment, he was declared an outlaw, and was obliged to abscond. He was afterwards engaged in two or three duels; and a wound received in one of them led to suspicions as to his sex, whence some extraordinary wagers afterwards originated; and the fact that he enjoyed a pension from Louis XVI., and was subjected to no punishment for his behaviour to the Count de Guerchy, renders it probable that all the mystification relative to his sex was a scheme got up by the French court. The Revolution deprived him of his pensions; and in June 1792 he presented an unsuccessful petition to the National Assembly, in which he complained of being obliged to wear a

cap and petticoats, and demanded permission to resume his military uniform, offering to raise a *legion à la Romaine.* He afterwards sought an asylum in England; where he partly supported himself by teaching fencing, and public exhibitions of skill in the use of the small sword, which derived their chief attraction from the supposed sex of the performer. The latter part of his life was passed in London in indigent circumstances; and he died in New Milman-street, May 21, 1810. After his decease Father Elyzée, his friend and confessor, discovered what he had never before suspected, that the chevalier was of the male sex. D'Eon published "L'Espion Chinois," 6 vols. 12mo.; "Loisirs," 13 vols. 8vo.; besides "Lettres, Mémoires et Negotiations particulières," already noticed.

DEPARCIEUX (Anthony), a French mathematician of eminence, was born in 1703, of obscure parents, at Clotet de Cessoux, in the diocese of Usez. His first publication was "A Treatise on Trigonometry," rectilinear and spherical," 1741, 4to., which was favourably received, and procured him a seat in the Royal Society of Montpellier. He next distinguished himself in the branch of political arithmetic by his "Essays on the Probabilities of the Duration of Human Life," which procured him admission into the Academy of Sciences, in which he had the place of adjunct to the geometry class. He contributed various pieces to the Memoirs of this society, all of which turn upon some useful object. As he was distinguished for his skill in mechanics, he was much consulted by those who had works of this kind to perform. He planned the water-works of Crecy for Mad. de Pompadour; a very ingenious pump at the seat of M. de Machault; and a press highly useful in the snuff-manufactory, for the farmers-general. He deserved the gratitude of the citizens of Paris for consulting their advantage by his "Memoir on the Inundations of the Seine;" and especially by his "Memoirs on the Possibility of bringing to Paris the Waters of the River Yvette," reprinted with additions in 1777, 4to. Deparcieux was also member of the Academies of Stockholm and Berlin, and censor-royal. He died in September 1768.

DERCETO and DERCETIS (in fabulous history), a goddess of Syria, called also *Atergatis,* whom some supposed to be the same as Astarte. She was represented as a beautiful woman above the waist, and the lower part terminated in a fish's tail. According to Diodorus, Venus, whom she had offended, made her passionately fond of a young priest, remarkable for the beauty of his features. She had a daughter by him, and became so ashamed of her incontinence, that she removed her lover, exposed the fruit of her amour, and threw herself into a lake. Her body was transformed into a fish, and her child was preserved, and called Semiramis. As she was chiefly worshipped in Syria, and represented like a fish, the Syrians anciently abstained from fishes.

DERHAM (William), an eminent English divine and philosopher, was born at Stowton, near Worcester, in the year 1657. After having taken his degree of B.A. at Trinity-college, Oxford, he obtained the notice of Dr. Seth Ward, bishop of Salisbury, through whose influence he became chaplain, as soon as he had taken orders, in 1681, to Lady-dowager Grey of Warke. In 1682 he was presented to the vicarage of Wargrave in Berkshire; and, in 1689, to the rectory of Upminster in Essex. In the latter place he applied himself with great sedulity to mathematics and natural philosophy; and the importance and value of his different communications to the Philosophical Transactions occasioned his being chosen a fellow of the Royal Society. In his younger years he published "The Artificial Clock-maker," &c., which was very favourably received, and went through repeated editions. In 1711 and 1712 he discharged the office of preacher at Mr. Boyle's lecture; and, in 1713, published the sermons which he had delivered there, thrown into a new form, under the title of "Physico theology, or a Demonstration of the Being and Attributes of God from his Works of Creation, &c.," with large notes, and many curious observations, 8vo. In the year 1714 he published, with the same design, "Astro-theology, or a Demonstration of the Being and Attributes of God, from a Survey of the Heavens, illustrated with copper-plates," 8vo. Both these works, the former more particularly, possess great merit in a philosophical and in a devotional point of view, and numerous editions of them have been called for, not only in this country, but in foreign parts. Upon the accession of George I. our author was made chaplain to his majesty; and, in the year 1716, appointed one of the canons of Windsor. In the year 1730 the university of Oxford conferred on him the degree of doctor in divinity by diploma. In the same year he published "Christo-theology, or a Demonstration of the Divine Authority of the Christian Religion, being the Substance of a Sermon preached at Bath, &c." 8vo. Besides such works as were entirely of his own composition, he revised and edited several others. Dr. Derham died at Upminster, in the year 1735, highly esteemed for his amiable and moral qualities, as well as scientific knowledge.

DERING (Richard), organist to Henrietta, queen of Charles I., published "Cantiones Sacræ quinque cum Basso continuo ad Organum," Antwerp, 1597, and "Cantica Sacra," 1616, printed at the same place. He was admitted to the degree of musical bachelor at Oxford in 1610, and died in the year 1657.

DERMODY (Thomas) was born in the south of Ireland in 1775. He ran away from home while a mere boy, and after some adventures, enlisted as a common soldier. Having obtained the notice of the present marquis of Hastings, that nobleman procured for him a commission in the army; but the extravagance of his conduct deprived him of the patronage of his friends, and rendered all their efforts to assist him unavailing. In 1800 appeared a volume of his "Poems, moral and descriptive," 12mo.; and another volume was published in 1802, in which year he died, near Sydenham in Kent, of disease brought on by habitual intemperance.

DERRICK (Samuel), a native of Ireland, was born in 1724, and coming to London, he made an unsuccessful attempt as an actor. He then lived chiefly by his writings, till on the death of Beau Nash, he was appointed master of the ceremonies at Bath and Tunbridge. He died in 1769. His principal works are, "Memoirs of the Count de Beauval from D'Argens;" "The Third Satire of Juvenal, in English Verse;" "Sylla," a dramatic piece; "A Voyage to the Moon from Bergerac."

DERSCHAWIN, or DERJAVINE (Gabriel Romanovitch), a celebrated Russian lyric poet,

was born at Kasan in 1743, and died July 8, 1819. After having served in the army, he was appointed by Catharine, treasurer of the empire, and minister of justice, but soon retired from office, and devoted the rest of his life to the muses. His poems were published in 1808, in 4 vols., and some of them have been translated into Latin, English, and Chinese. Derschawin also wrote political and topographical works.

DERWENTWATER. See RATCLIFFE.

DESAGULIERS (JOHN-THEOPHILUS), a divine of the English established church, and an eminent experimental philosopher, was born at Rochelle in France, in 1683. He was the son of a Protestant minister, who, to avoid the persecution which followed the revocation of the edict of Nantes, took refuge in England in 1685. His classical education he received from his father; after which he was sent to Christ-church, Oxford, where he took the degree of B.A., and entered into deacon's orders, in 1710. In the same year he undertook the province of lecturer in experimental philosophy, after the method introduced by Mr. Keil, but with considerable additions and improvements. In 1712 he took the degree of M.A. and entered into the marriage state; and in the following year removed to London, where he introduced the practice of delivering lectures in experimental philosophy in that city, and continued it, with much reputation and success, until his death. In the year 1714 he was elected a fellow of the Royal Society, before whom he exhibited various philosophical experiments, for which he received a salary; and he also communicated to the Transactions, a number of curious and interesting papers. In the year 1734 he published, in two volumes quarto, "A Course of Experimental Philosophy;" which contains the substance of his lectures, and should be distinguished from a surreptitious work, published by some person who attended his lectures, and entitled "A System of Experimental Philosophy, proved by Mechanics, &c. as performed by J. T. Desaguliers, M.A. F.R.S." In the following year he published, with the addition of an appendix, containing an account of reflecting telescopes, &c., the second edition of "Dr. Gregory's Elements of Catoptrics and Dioptrics," translated into English by Dr. Brown. Some time afterwards he had the honour of delivering his lectures before King George II., as well as the rest of the royal family; and exchanged a living in Norfolk which he had obtained in 1718, for one in Essex, to which he was presented by his majesty. He was also appointed chaplain to Frederick, prince of Wales. In the year 1742 he published "A Dissertation on Electricity," by which he gained the prize of 300 livres offered by the Academy of Bordeaux for the best treatise on that subject; which Dr. Priestly states to be well drawn up, and to comprise all that was known of electricity till that period. Besides the works already mentioned, he published a piece entitled "Fires Improved, being a New Method of Building Chimneys, so as to Prevent their Smoking," translated from the French; and he also translated into English from the Latin, "Gravesande's Elements of Natural Philosophy," which were published after his death, in two volumes quarto. He died in the year 1749. Besides being a fellow of the Royal Society, he was a member of several foreign Academies, and corresponding member of the Royal Academy of Sciences at Paris.

DESAIX DE VOYGOUX (LOUIS CHARLES ANTHONY) was born of a noble family, August 17, 1758, at Ayat, in the department of Puy-de-Dome, and in 1783 entered as a sub-lieutenant into the regiment of infantry of Bretagne. During the first revolutionary commotions his principles led him to embrace the popular party; and when war broke out he displayed his military talents in Alsace, during the campaigns of 1793 and 1794. He then served under Pichegru in the army of the north; but in 1796 he was employed again on the Rhine, under Moreau, who was indebted to the talents of Desaix, in some measure, for the success of his arms. After the peace of Campo Formio, he was nominated second in command of the army of England, as it was termed, but which Buonaparte led to Egypt, whither Desaix followed him, and had a great share in the success which at first attended the French arms. He was appointed governor in Upper Egypt, where he displayed great military skill in his contest with Morad Bey. Buonaparte having returned to Europe, Desaix accompanied him in his Italian campaign, and was killed at the famous battle of Marengo, June 14th, 1800. His body was taken to Milan to be embalmed, and was then deposited in the convent of Mount St. Bernard, where a monument was erected to his memory. A superb monument was also erected at Paris in commemoration of his achievements at the battles of Landau, Kehl, Weissebourg, Malta, Chebreis, the Pyramids, Sedinan, Sammanhout, Kench, Thebes, and Marengo.

DESAULT. See DESSAULT.

DESCARTES (RENE), (in Latin *Cartesius*), a philosopher, mathematician, and metaphysician, of the seventeenth century, whose fame still lives, though his works are no longer read, was born at La Haye in Touraine, on the 31st of March, 1596, being the younger son of Joachim Descartes, counseller in the Parliament of Rennes, of an ancient and noble family. He was sent, at the age of eight years, to the Jesuits'-college at La Flèche, where he made great progress in the Latin and Greek tongues, and was particularly attached to poetry in the early years of his life. The superior powers of his mind enabled him to make such rapid advances in the ordinary studies of the college, that he was dispensed from the usual regular attendance; a liberty which he employed in perusing the most curious and valuable books he could obtain. In the year 1612 he left the college, and was sent to Paris in the spring of 1613, under the care of a tutor, or companion, though with no other restrictions than such as might result from his own sense of virtue and his situation in life. His conduct in this early advance upon the stage of the world was regular and becoming; unless it may be considered as an exception, that, on some occasions, he was induced to game very high, in which he met with great success. In May 1616, he departed for Holland, and enlisted in the prince of Orange's troops as a volunteer against the Spaniards. His biographer Baillet affirms, that he became a soldier in order that he might acquire experience in the conduct and dispositions of men, and be personally able to resist the vicissitudes of life. Whilst he was in garrison at Breda, during a truce between the Spaniards and the Dutch, a problem was fixed up in the streets, by some unknown person, in the Dutch language. The concourse of people who were reading this paper in-

duced Descartes to inquire concerning its import of one of the bystanders, who happened to be Isaac Beckman, principal of the college of Dort, and promised to satisfy him on condition of his resolving the question. Descartes complied with the condition with a degree of confidence little expected by the professor, who was still more surprised when this young military cadet brought him the solution the next morning. On further conversation he was highly delighted at the mathematical knowledge and abilities of his new acquaintance, whom he introduced to many respectable persons in the place. During his stay at Breda, Descartes wrote a Latin "Treatise on Music," and projected the outline of several of his other works. At the latter end of 1699, he entered himself a volunteer in the army of the duke of Bavaria; and in 1621 made a campaign in Hungary, under the Count de Bucquoy; but the loss of this general, who was slain at the siege of Neu-Hausel, determined him to quit the profession of arms. He then travelled through a large part of the north of Europe, returned to France, where he sold his estate, and continued his travels into Switzerland, and was at Rome at the jubilee in 1625. At this time the original notions of Descartes with regard to natural philosophy, seem to have attracted some notice among his learned friends. That he was not friendly to the peripatetic philosophy, and had even found it necessary to defend himself from the imputation of having become one of the Rosycrusians, is certain; and the pope's nuncio, Bagni, endeavoured to prevail on him, at a meeting of men of learning in Paris, to explain his sentiments with regard to natural philosophy, which he did; and afterwards, upon being pressed to publish them, he retired in the year 1629, to Amsterdam, and thence to Franeker, to meditate on metaphysics and philosophy without interruption. In this place he resumed the study of dioptrics, to which he had before applied in France; and about six months afterwards he returned to Amsterdam, and very assiduously applied again to the mathematics. Here he drew up his discourse of meteors, and seriously undertook the study of physic, anatomy, and chemistry, with which he was employed during the winter. About this time he visited London, near which place he made some observations upon the declination of the magnetic needle. In the spring of 1633 he removed to Deventer, where one of his disciples was appointed professor of philosophy. Here he applied himself to complete several works then in progress, and resumed his studies in astronomy. In the following summer he finished his "Treatise of the World." The next year he removed to Amsterdam; and soon afterwards took a journey into Denmark, and the lower parts of Germany, with M. Ville-Bressieux. In the following winter he made observations upon snow, hail, and rain, in five discourses, which together with a sixth, afterwards written, appear in his book on meteors. In 1635 he went to Lewarden in Friesland, where he continued till 1637, and wrote his "Treatise of Mechanics." He returned to Amsterdam about the middle of March; in which year he made various observations concerning the circles about candles, and other objects. In 1637 he published his four "Treatises on Method, Dioptrics, Meteors, and Geometry." Soon afterwards he took a journey to Breda; and at his return, settled at Egmond, where he was called upon by several professors to answer for supposed impieties in his works. About the year 1638 the number of applications which had been made to him to explain problems grounded upon his works, became so considerable, that he determined to employ no more of his time in answering them; but drew up a series of the most useful problems, with their solutions, for publication. His philosophy now became highly esteemed, and, by the influence of Mr. Renneri, and Henry Regius, the university of Utrecht declared in its favour, though the regular teaching of this philosophy was afterwards interrupted when Gilbert Voet became rector of that university. Descartes now removed to Harderwick near Utrecht. At the latter end of 1641, Louis XIII. of France invited him to court; but no solicitations were sufficient at that time to induce him to quit his retirement. In this year it was that he published his meditations concerning the existence of God, and the immortality of the soul. Two years afterwards he vindicated himself from the accusations of Voetius, in a work printed at Amsterdam in 1643, in which he was thought to have treated his opponent with too much rancour and scurrility. In the same year he took a journey into France, where he found the edition of his "Principia," and the Latin translation of his Essays, sent from Holland. The former work was dedicated to his illustrious disciple, the Princess Elizabeth, eldest daughter of the king of Bohemia. After this visit to Paris, he departed to Holland about the end of October, and retired to Egmond, with a determination to apply himself totally to the study of plants, minerals, and animals; but he was a little diverted from this study by the dispute concerning the quadrature of the circle, which was agitated in the year 1654, between Longomontanus and Dr. John Pell, which question Descartes declared impossible to be solved. He passed the severe winter of that year at Egmond, and composed two books, one against Gassendus's Instances, and another on the nature of the passions. About the same time he had a dispute with Roberval, concerning vibrations; and carried on a correspondence upon moral philosophy with the Princess Elizabeth. In the beginning of the year 1647, a dispute having arisen between Christina, queen of Sweden, and M. Chanut, resident of France, concerning the following question, "Which of the two passions is the most pernicious when carried to excess, love or hatred?"—the resident sent the question to Descartes, who, upon that occasion, drew up the dissertation upon love, which is found in the first volume of his letters, and proved highly satisfactory to the queen. In the summer of that year he visited France, where the king settled upon him a pension of 3000 livres, and he returned again to Holland about the end of September. In the month of November he received a letter from M. Chanut, in Queen Christina's name, desiring his opinion of the sovereign good; which he sent her, with some letters upon the same subject, formerly written to the Princess Elizabeth, together with his "Treatise on the Passions." The queen was so highly pleased with these communications, that she wrote him a letter of thanks with her own hand, and invited him to come to Sweden. He arrived in Stockholm in October 1648, where he was graciously received and dispensed from all the formalities of the court. The queen requested him to attend and converse with her every morning at five o'clock in her library; and appointed him director

of an Academy she proposed to establish in Sweden, allowing him a revenue of 3000 crowns a-year, with an estate which should descend to his heirs and assigns for ever. Upon the whole, he was treated with so much consideration, that when he died, in 1650, some persons did not scruple to assert, that the termination of his life had been accelerated by poison by some Swedish grammarians, who were jealous of the preference the queen gave to philosophy above the languages. Descartes had drawn up, at the beginning of 1650, the statutes of an Academy intended to be established at Stockholm, and carried them to the queen on the first of February. This was the last time in his life that he saw that princess. On his return from the palace he was attacked with a disorder, which on the following day proved to be a continued fever, with inflammation of the lungs. Chanut, who had recovered from a similar disorder, was desirous of effecting his cure by treatment similar to that which he himself had undergone, namely, by copious bleedings; but his understanding was so far affected by the intensity of the fever, that he could not be brought to pay proper attention to the proposal, but constantly replied, "Gentlemen, I request you to be sparing of French blood;" and when he afterwards was induced to consent to this treatment, it was too late. He died on the 11th of February, 1650, in his fifty-fourth year. His remains were taken up in the year 1666, by the care of Dalibert, treasurer of France, and conveyed to Paris, where he was again interred with great ceremony on the 24th of June, 1667, in the church of St. Genevieve du Mont. His bust was placed in the same church, with an inscription in French, and Louis XVI. caused his statue to be formed in marble by Pajou in 1777. The history of Descartes and his works may be divided into three parts, namely, his biography, or personal adventures and character; the nature and character of his writings; and their rise and fall with regard to the opinions of learned men. In addition to what has already been related in the present article, it may be added, that the moral character and conduct of Descartes were honourable to his integrity, and the philosophical greatness of his mind. His desires were moderate, his attention to study unremitting; to his equals he was polite and obliging, and his dependents found him an affectionate friend. His philosophy prevailed for a considerable part of a century, and was at length overthrown by the prevalence of experimental research, and the application of mathematics to natural philosophy. Such, however, is the weakness of the human intellect, and the difficulty of renouncing habitual prejudices, that, as Voltaire remarks in his account of the Newtonian system, it was necessary that the generation of Cartesians should die, and a new set of philosophers spring up, before this theory could disappear. Little of the system of Descartes now meets the eyes of philosophical students, excepting so much as is preserved in controversial books written about the beginning of the present century. The history of the rise and decay of the Cartesian philosophy can scarcely be abridged, even if its importance could justify the attempt. The early difficulties it had to encounter may be found in the fifth volume of Du Hamel's Latin treatise on philosophy, and in various other works enumerated by Moreri, article Descartes, who has given an abridgment of the subject. The later events, which respect the gradual establishment of the Newtonian philosophy, are familiar to philosophical men. On this head, Voltaire's Elements of Newton, and the writings of Barrow, Keil, Maclaurin, and others, may be consulted. The principal works of this eminent man are: "His Principia Philosophiæ," "Dissertatio de Methodo rectæ regendæ Rationis, &c.," "Dioptrics," "Meditations," "Treatise on the Passions," "Geometry," "Of Man," and "A large Collection of Letters." The high value set upon his works has occasioned them to be printed at Amsterdam, London, Paris, and elsewhere, in various sizes, either singly or together.—CATHERINE, the niece of the celebrated philosopher, published "L'Ombre de Descartes," and "Rélation de la Mort de Descartes;" the last of which is a melange of prose and poetry. She died at Rennes in 1706.

DESEINE (LOUIS PIERRE), a French sculptor, born at Paris in 1759, and died in 1822. He was a member of the Academy of Painting and Sculpture, and published several works on the fine arts, including "Lettres sur la Sculpture destinée à orner les Temples Catholiques," 1802, 8vo.; and "Notices Historiques sur les Academies de Peinture, Sculpture, et Architecture," 1814, 8vo. Among the principal productions of his chisel are the busts of Louis XVI., Louis XVII., and Pius VII.; the statues of L'Hôpital and D'Aguesseau, at the foot of the steps of the façade of the Chamber of Deputies, bas-reliefs in the church of St. Roch, &c.

DESERICIUS, or DESERITZ (JOSEPH INNOCENT), a learned Hungarian ecclesiastic, of a noble family, was born at Nitra in 1702. After teaching at the seminary of Raab, he was invited to Rome, where he was elected a cardinal. He was sent by Pope Benedict XIV. on an embassy to the hospodar of Wallacia, Constantine Maurocordatus; and on returning to his native country, he made choice of Waizen as the place of his residence, where he died in 1765. The most important of his works are: "Pro cultu litterarum in Hungaria, ac speciatim civitate Dioecesique vindicatio," "De Initiis ac majoribus Hungarorum Commentaria," 5 vols. folio, from 1748 to 1760; "Historia Episcopatus Dioecesis et civitatis Vaciensis, una cum rebus synchronis," folio, 1763.

DESGODETS (ANTONY), a French architect, was born at Paris in 1653. He was sent by Colbert to study at Rome in 1674, but had the misfortune in his passage to be taken by the Algerines, which subjected him to a rigorous slavery of sixteen months. He was at length exchanged, and reached the place of his first destination, where he passed three years. During his abode at Rome he composed a work, entitled "The ancient Edifices of Rome drawn and measured with great exactness," published at Paris in 1682, folio, and reprinted in 1779. After his return he married, and was appointed comptroller of the royal buildings at Chambord. In 1694 he was removed to the department of Paris; and in 1699 was created king's architect. In 1719 he was made professor of architecture, and lectured in that art with applause till his death in 1728. From his lectures were published after his death, "Les Loix des Batimens," 1776, 8vo.; and "Traité du Toise," 8vo.

DESHOULIERES. See HOULIERES.

DESIDERIUS, or DIDIER, last king of the Lombards, was created duke of Tuscany and master

of the horse by Astolphus, at whose death, in 756, he assumed the crown of Lombardy. His election was for some time contested by Rachis, brother of Astolphus, who had embraced the monastic life; but Pope Stephen III., in consideration of the cession of some cities to the holy see, confirmed the succession of Desiderius. He afterwards set up a competitor to Pope Stephen IV.; and, in order to strengthen his own interest, married his two daughters to the sons of Pepin, Carloman and Charles, afterwards Charlemagne. In the pontificate of Adrian I. Desiderius invaded the territories of the church, took several cities in the exarchate of Ravenna, and threatened Rome itself. In this emergency, Adrian applied for succour to Charlemagne, who had quarrelled with Desiderius, and divorced his daughter. That ambitious prince gladly received an invitation to carry his arms into Italy, and accordingly, in 773, forced the passage of the Alps, and entered Lombardy. The Lombard army disappeared before him, and Desiderius took refuge in Pavia. Charlemagne blockaded the place; and, after taking Verona and visiting Rome, returned before Pavia, and obliged it to submit in 774. Desiderius, with his wife and children, were delivered up to the conqueror, who sent them into France, where they ended their days in obscurity. The king himself is said to have died soon after his deposition; and with him ended the kingdom of the Lombards, after it had subsisted 206 years.

DESIRE (Arthur), a fanatical French priest in the seventeenth century, and a furious defender of the measures of the league against the Calvinists. He was deputed by a number of the Catholic bigots, in the year 1651, to convey a petition to Philip II., king of Spain, in which he was invited into France, to preserve the truth against the machinations of heretics and their abettors. But the seditious ambassador was arrested on his journey, and condemned by the parliament to three years' imprisonment, after having made the *amende honorable* at the bar of the court. Before his imprisonment, and after his release, he published a multitude of pieces in support of the party to which he belonged, which exhibit curious compounds of absurdity, dulness, enthusiasm, and buffoonery.

DESLANDES (Andrew Francis Boureau), a native of the French settlement of Pondicherry, in the East Indies, who was the author of some literary works of some temporary notoriety. His "Réflexions sur les Grands Hommes qui sont Morts en plaisantant," of which there is an English translation, is noticed, as an infidel production, in one of Addison's papers in the Guardian. He died at Paris in 1757.

DESLON (Charles, M.D.), first physician in ordinary to Charles X., becoming a convert to the doctrine of animal magnetism, enrolled himself under the banners of Mesmer, and for some time acted as his assistant. He subsequently opened a magnetic bath *(baquet)*, on his own account, and published in the Journal de Paris, in January 1781, warm recriminations against Mesmer. Deslon died August 21st, 1786. His writings, relating to animal magnetism, are few and unimportant.

DESLYONS (John), a learned French ecclesiastic, was born at Pontoise, in 1615. He took his degree of bachelor in divinity, in the college of Sorbonne, and obtained the dignity of dean and prebendary of Senlis, in 1638. In 1640 he received the bonnet of doctor, and retired to his deanery, where he died in 1700. Besides several devotional pieces, sermons, homilies, &c., he was the author of some treatises in ecclesiastical antiquities, abounding in erudition and profound research, but not unmixed with singular notions, and unimportant trifling discussions.

DESMAHIS (Joseph François Edouard, de Corsembleu), a French poet of the last century, was a native of Sully on the Loire, born in 1722, and besides two volumes of miscellaneous poetry, was the author of a comedy entitled, "The Impertinent." He died in 1761.

DESMAISEAUX (Peter), a native of Auvergne, born in 1666, was the son of a French Protestant minister. He came early as a refugee into England, and acquired an accurate knowledge of its language and literature. He was a fellow of the Royal Society, and was much connected with the men of letters in his time, especially with Bayle and St. Evremond. He died in London in 1745. He is chiefly known by his editions of the works, together with the lives, of the two writers above mentioned, which contain many curious particulars of literary history and anecdote. He also wrote the lives of Chillingworth and John Hales; and published a collection of pieces in philosophy, history, mathematics, &c by Leibnitz, Newton, Clarke, Locke, and other celebrated authors. He wrote both in French and English, and gave in the latter a good translation of "Bayle's Dictionary."

DESMARES (Toussaint), a French priest, remarkable for the popularity of his pulpit talents, was born at Vire in Normandy, in 1599. The first part of his education he received at Caen, whence he was early transplanted to Paris, and entered into the new Congregation of the Oratory. His learning and abilities occasioned his being appointed one of the deputies sent to Rome to defend the doctrine of Jansenius before Pope Innocent X. By his zeal on this occasion, he provoked the enmity of many monks and Jesuits, who made use of every method in their power to harass him, and at length succeeded so far, as to obtain an order for his being apprehended and committed to the Bastille. But receiving notice of his danger he escaped, and remained concealed for some time in a peasant's cottage, until his enemies procured a letter de cachet for his banishment. The letter, however, was never formally put in force, and Father Desmares retired for the remainder of his days to a seat of the Duke de Liancourt, in the diocese of Beauvais, where he met with a friendly asylum, and died in the year 1687. Father Desmares wrote and published a great variety of treatises in theology, and drew up the "Necrologe de Port Royal," which was printed in 1723, 4to.

DESMARETS. See Marets.

DESMOLETS (Peter Nicholas), a French ecclesiastic of the Congregation of the Oratory, and librarian of the house belonging to that order in the Rue St. Honoré at Paris, was born in that city about the year 1677, and died in 1760. He particularly applied himself to the history of literature, and acquired no small reputation by his laborious and judicious productions in that department of study. His principal work is a continuation of "Saliengrés Memoirs of Literature," in 11 vols. 12mo.

DESMOULINS (Benoit Camille) was born

at Guise in Picardy in 1762, and being educated for the bar, became a counsellor of the Parliament. In the commencement of the Revolution, he connected himself with Robespierre, became conductor of an incendiary journal, in which he styled himself attorney-general of the Lantern; and acted as president and prime director of the factious groups of the metropolis. The violence of his behaviour, and his virulent abuse of the king, in his journal, occasioned a denunciation against him to the Constituent Assembly in 1790, when he was warmly defended by all the Jacobins. After the flight of Louis XIV. to Varennes, Desmoulins was one of the instigators of the meeting in the Champ de Mars; and he was conspicuously engaged in the insurrection of the 20th of June, 1792, and that of the 10th of August. At this period he became secretary to Danton, then minister of justice, and was chosen a deputy from Paris to the Convention, in which he voted for the death of the king. He was arrested by order of Robespierre, March 31st, 1794, and on the 5th of April he suffered under the guillotine. Besides a great number of political pamphlets and journals, Desmoulins published "Les Révolutions de France et de Brabant;" "Le Vieux Cordelier;" "Histoire des Brissotins;" "Satires;" and "Opuscules de Camille Desmoulins."

DESPARD (Edward Marcus) was an Irishman by birth, and in the American war served in the troops of the line. In 1779 he went to Jamaica, where he acted as an engineer, and afterwards assisting in the capture of the Spanish establishments on the Mosquito shore, he, at the peace of 1783, was appointed commander, with the title of superintendant. In 1786 some dispute arising in the colony, he was suspended from his functions, and not being able to obtain an inquiry into his conduct, on his arrival in England, he became disaffected towards government. In November 1802, he was a second time arrested, as a head of a conspiracy, the object of which was stated to be the assassination of the king, and the overthrow of the government. The conspirators were tried before an extraordinary commission, February 7th, 1803, and being found guilty, their leader and seven of his accomplices were executed.

DESPEISSES (Antoine), an able lawyer of the sixteenth century, a native of Montpellier, born in 1594. He joined his friend De Boques in compiling an entire system of Roman jurisprudence, which formed the occupation of nearly forty years of his life. Of this laborious work there are two editions, that of 1658 in 4 vols. folio, and that of 1750 in 3 vols. There is also a treatise on Wills by the same authors, in one folio volume. Despeisses died soon after the completion of his great work, in 1659.

DESPIERRES (John), a learned French Benedictine monk, became superior of the benedictine-college in the university of Douay, and was created doctor in divinity about the year 1640. He was also appointed professor of mathematics in the university above mentioned, and died in 1664. He was the inventor of a sphere of iron, which, by an ingenious application of mechanism, illustrated the motions of the sun, moon, and other planets, and published several useful scientific works.

DESPORTES (Philip), a French poet, was born at Chartres in 1548; and died at his abbey of Bonport in Normandy in 1606. His works which were printed at Rouen in 1611, comprise a large proportion of sonnets, in which he has borrowed freely from Petrarch and other Italian poets. He was patronized by Charles IX., who presented him with 8000 crowns for his poem of Rodomont; and he is said to have obtained the abbey of Tiron, as a gratuity for one of his sonnets.

DESPORTES (Francis), an eminent French painter, was born in 1661, at a village in Champagne, where his father was a farmer in good circumstances. He studied painting at Paris under Nicasius, a Flemish painter of animals. He practised his art in a variety of branches, and acquired a great facility of design, a truth of expression, lightness of handling, and excellent tone of colouring. He married in 1692; and, soon after, received the king's permission to go to Poland, where he painted, with great success, the portraits of King John Sobiesky, and the principal persons of his court. On his return to France, he followed his favourite branch of painting animals and hunting-pieces, on his excellence in which his reputation is chiefly founded. He was received into the Academy of Painting in 1699, and the king gave him a pension and apartments in the Louvre. He made portraits of the king's hounds, and accompanied the hunting and fowling parties in order to catch all the attitudes and forms of nature. He likewise copied fruits, flowers, and insects, and drew all the rare animals in the menagerie of Versailles. When the Duke d'Aumont went ambassador to England, Desportes obtained leave to join his suite, and spent six months in London, where he sold several of his pictures to the nobility, and painted others at their request. He was much esteemed, and employed by the regent, duke of Orleans; and was afterwards in particular favour with the young king, Louis XV. He practised to a great age, dying at Paris in 1743. He left a son, who was both an able painter and a poet. The principal works of Desportes were at Versailles, Marly, and other royal palaces.

DESSAULT (Peter Joseph), an eminent French surgeon, was born in 1744 at Magny Vernois, a village of Franche-Comté, of parents in humble life. Being sent to an apprenticeship in the military-hospital at Béfort, he acquired in that situation some knowledge of surgery and anatomy; and having previously made some progress in mathematics, he attached himself with ardour to that application of the science to physiology, of which Borelli and others had set an example. In his twentieth year he went to Paris, and in the winter of 1766 he commenced teacher of anatomy, and soon had 300 pupils, most of them older than himself. His success excited the jealousy of the privileged professors, who employed all the resources of authority to silence him; and notwithstanding the protection of some eminent surgeons, he would have been obliged to renounce his lectures, had he not been allowed to sanction them with the name of a celebrated physician. In 1776 the corporation of surgeons admitted him as a member, with the indulgence of paying his fees when it should be convenient to him; whence it may be supposed that he had hitherto gained nothing but fame. He rose gradually through the honourable stations in the corporation and Academy of Surgery; and at length, in 1782, was made surgeon-major to the Hospital De la Charité. Regarded now as one of the first surgeons in Paris, he came

into the next vacancy at the Hotel Dieu, and, after the death of Moreau almost the whole care of that hospital developed upon him. There he instituted a clinical school for surgery, upon a very judicious and extensive plan, which drew a vast conflux of students, both natives and foreigners. Dessault was the author or introducer of various improvements in surgery, and he improved the construction of various chirurgical instruments. While in the midst of his useful labours, he was denounced, in 1792, to the popular societies under the cant terms of an *egotist*, an *indifferent*, &c.; and after undergoing two examinations, he was carried away from his theatre in the act of giving a lecture, and committed to the Luxemburg prison. He was, however, liberated within three days, and on the establishment of the school of health, he was appointed clinical professor for external maladies; and he obtained the conversion of the Evêché into an hospital for chirurgical operations. The violences of May 1795, produced such an effect on his mind, from fear of the renewal of former horrors, that he was seized with a fever, attended with delirium, which put an end to his life on the 1st of June, at the age of fifty-one. He left behind him a work entitled "Traité des Maladies Chirurgicales, et des Operations qui leur Conviennent," 2 vols., 8vo.

DESSALINES. See Hayti.

DESTOUCHES (Philip Nericault), an eminent writer of French comedy, was born in 1680, at Tours. Being destined for the law, he was early sent to Paris for literary improvement, but the consequences of a love affair, in which he engaged at the age of sixteen, made it necessary for him to quit his situation. He then entered as a private soldier into a regiment under orders for Spain, and was present at the siege of Barcelona. His subsequent adventures for some time are not well known; but it is commonly supposed that he entered into a provincial company of players, in which situation he visited Switzerland. A talent for poetry began at this time to develop itself, and he ventured to submit some of his compositions to the judgment of the formidable Boileau. He also composed a comedy, the "Curieux Impertinent," which was acted with great applause in Switzerland, and afterwards in France. While he was at Soleure he attracted the notice of the Marquis de Puysieux, ambassador from France to the Cantons, who made him his secretary, and obtained for him court favours which placed him in a respectable condition. On returning to Paris he pursued the career of dramatic writing, and successively brought out the comedies of "L'Ingrat;" "L'Irresolu," and "Le Medisant." The regent, duke of Orleans, who esteemed him both as a literary character, and a man of business, sent him to England in 1717 as assistant to the Abbé Dubois, in the negotiations carried on between the two courts. After the departure of Dubois, Destouches remained as sole resident, which post he occupied six or seven years. He married in England, but circumstances obliged him for some time to keep the connexion secret. He gave a proof of his filial duty, by sending 40,000 livres out of his savings to his father, who was burdened with a large family, though it seems as if he had experienced little paternal kindness during his youth. On his return to his country, he devoted himself to a literary retreat, was admitted into the French Academy in 1723, and soon after purchased a small estate at Fortoiseau near Melun, which became his residence. He continued to write for the stage, and produced his two best pieces, "Le Philosophe Marie," and "Le Glorieux;" the latter of which, especially, ranks among the most esteemed French comedies since the days of Moliere. Though he wrote several more pieces, they did not augment the reputation he had already acquired; yet, "Le Dissipateur," not acted till after his death, has several points of excellence. He entirely abandoned theatrical writing at the age of sixty, and thenceforth employed his pen in the service of religion, and in combating the infidelity of the age. He died in 1754, and his memory was honoured with the permission of printing an edition of his works at the Louvre, four volumes 4to., 1757; since reprinted in ten volumes 12mo.

DEUCALION (in fabulous history), a son of Prometheus, who married Pyrrha, the daughter of Epimetheus. He reigned over part of Thessaly, and in his age the whole earth was overwhelmed with a deluge. The impiety of mankind had irritated Jupiter, who resolved to destroy the world, and immediately the earth exhibited a boundless scene of waters. Prometheus advised his son to make himself a ship, and by this means he saved himself and his wife Pyrrha. The vessel was tossed about during nine successive days, and at last stopped on the top of mount Parnassus, where Deucalion remained till the waters had subsided. Deucalion and his wife then went to consult the oracle of Themis, and were directed to repair the loss of mankind by throwing behind them the bones of their grandmother. This was nothing but the stones of the earth; and after some hesitation about the meaning of the oracle, they obeyed. The stones thrown by Deucalion became men, and those of Pyrrha women. This deluge, which chiefly happened in Thessaly, according to the relation of some writers, was produced by the inundation of the waters of the river Peneus, whose regular course was stopped by an earthquake near mount Ossa, and Olympus. The deluge of Deucalion, so much celebrated in ancient history, is supposed to have happened 1503 years B.C. Deucalion had two sons by Pyrrha, Heleu, called by some son of Jupiter, and Amphictyon, king of Attica, and also a daughter, Protogenia, who became mother of Æthlius by Jupiter.

DEVENTER (Henry), an ingenious writer on midwifery, in which branch of the medical profession he was a great proficient. His principal treatises are entitled, "Operationes Chirurgicæ Lumen exhibentes Obstetricantibus," 4to.; and "Ulterius Examen Partuum difficilium, &c." 4to. Deventer was born in Holland, and there is a posthumous work of his written in his native language on the disorder in children called the rickets, 4to. 1739.

DEVEREUX (Walter), earl of Essex, was born in Carmarthenshire in 1540, and succeeded his grandfather in the titles of Viscount Hereford and Lord Ferrers in his nineteenth year. On the breaking out of the rebellion in the north he joined the lord-admiral and the earl of Lincoln with a body of troops, and obliged the rebels to disperse. This greatly recommended him to the favour of Queen Elizabeth, who in 1572 honoured him with the garter, and created him earl of Essex. He was afterwards created governor of Ulster, and died at Dublin in 1576, leaving the character of a brave

soldier, loyal subject, and disinterested patriot. The earl of Essex was the author of a poem entitled "The Complaint of a Sinner," and also afforded proofs of his talents in three letters to the queen, the council, and Lord Burleigh.

DEVEREUX (Robert I., earl of Essex) was the son of Walter, earl of Essex, and was born in 1567, at Netherwood in Herefordshire. He was in his tenth year at the decease of his father, who left him in the guardianship of Cecil, Lord Burleigh. He inherited a considerable estate, though diminished by his father's ill-repaid exertions for the public service in Ireland; and the friends of his family were numerous and powerful. At the age of twelve he was sent to Trinity-college, Cambridge, and after an abode of four years at the university, he spent some time in retirement at his seat in Wales. In his seventeenth year, he was introduced at court, where he was received with much favour, as well on account of his personal qualifications, as his connexion with the favourite, the earl of Leicester, who had married his mother. In 1585 he accompanied that nobleman to Holland, where, in the next year, he so much distinguished himself at the battle of Zutphen, as to be created a knight-banneret in the camp. On his return he was made master of the horse in the place of the earl of Leicester, advanced to the post of high-steward. In 1588, when the queen assembled an army at Tilbury to resist the Spanish invasion, the earl of Essex was appointed general of the horse; and he was soon after decorated with the order of the garter. This course of elevation had its natural effect upon the mind of a young man, of inspiring a headstrong and presumptuous spirit. This he displayed by a quarrel with Charles Blount, afterwards Lord Mountjoy, his rival in the queen's favour, which occasioned a duel. Essex received a wound in the knee; and the queen, who loved to see the haughty humbled, said on the occasion, that it was fit some one or other should take him down, or there would be no ruling him. In 1589 he gave proof of his enterprising, and at the same time uncontrollable, disposition, by joining, without leave, an expedition under the conduct of Sir John Norris and Sir Francis Drake, for the purpose of restoring Don Antonio to the throne of Portugal. The attempt was successful, but the earl had occasion to exhibit his courage, and that spirit of chivalry which accompanied the valour of the age. While skirmishing in the neighbourhood of Lisbon, he challenged by sound of trumpet the governor, or any person of equal quality with himself, to single combat. The queen, who expressed high displeasure for his unduiful departure, was soon reconciled to him; and bestowed upon him marks of favour unusual from her, in various grants of land of considerable value. The death of the earl of Leicester, while it deprived him of some support, yet opened a larger field to his ambition; and, by courting the Puritans, he succeeded to the place of head of that party. He made a private marriage about this time with Frances, only daughter of Sir Francis Walsingham, and widow of Sir Philip Sidney, with which the queen was not well pleased. In 1591 he was sent with a body of 4000 men to the assistance of Henry IV., king of France, then fighting against the league. He assisted in the siege of Rouen, and exposed his person and men freely; but for want of due co-operation nothing of consequence was effected. In one of the actions he lost his only brother, Walter Devereux, a gallant officer. He sent an idle challenge to the governor of Rouen, and, soon after, left the army and returned to England, where his conduct had been much censured. Among other things, his conferring knighthood upon a number of his officers gave great offence to the queen, who observed, that he would have done well to have built alms houses to lodge them in. He vindicated himself, however, and retained the queen's favour, who soon after created him a privy-councillor. In 1596 he was appointed joint commander with Lord Howard, high-admiral of England, in an expedition to the coast of Spain. Sir Walter Raleigh, and several other distinguished commanders, were in the armament, which was one of the most powerful that in those times had been fitted out. The fleet arrived off Cadiz, and after a fruitless attempt to land, it was resolved to steer into the harbour, and attack the ships of war lying there. Essex, who was the chief adviser of this bold measure, was so overjoyed when it was determined upon, that he threw his hat into the sea. He joined in the naval attack among the foremost, though contrary to his promise to the admiral, and afterwards landed a body of men at the point, and led them on to the storm of the place. Their valour was irresistible; and the humanity of Essex in stopping the slaughter as soon as the town was gained, and his courtesy in the treatment of his prisoners, were not less conspicuous than his bravery in action. A rich plunder was obtained in the city, and an immense loss was incurred by the Spaniards, who burnt all their shipping and merchandise, that they might not fall into the hands of the enemy. Essex would willingly have kept possession of Cadiz, but this intention was overruled. He proposed several other attempts against the enemy, but the officers in general were satisfied with their success, and the fleet returned home in triumph. The earl acquired great popularity from this expedition, in which he had behaved with distinguished gallantry. A narration of it, however, which he published, and in which he was thought to arrogate to himself an undue share of merit, as well as to censure the other commanders unjustly, excited much ill-will against him; and there were not wanting those who infused into his sovereign suspicions of his designs, and aggravated every cause of discontent between them. Still she preserved a partiality for him which could not be removed. She gave him the office of master of the ordnance; and upon the rumour of an intended invasion of Ireland by the Spaniards, she appointed him to the chief command of a fleet equipped to oppose them. After this had once been put back by a storm, it sailed again with the double purpose of burning the Spanish men-of-war in their harbours, and intercepting their West India fleet. Nothing, however, was done but the taking of Fayal by Sir Walter Raleigh with a separate squadron, which occasioned a dispute between him and the earl of Essex; and the fleet returned with little glory. Mutual accusations among the commanders ensued, and Essex retired for a time in ill-humour, which was at length soothed by his elevation to the dignity of earl-marshal of England, December 1597. In the next year, when a peace with Spain was in agitation, it was much opposed by Essex, either from real regard to the interests of his country, or the habits and sentiments of a military man. The

old treasurer, Lord Burleigh, was greatly displeased at his opposition, and, after some warm debate, drew out a Prayer-book, from which he read to Essex, "Men of blood shall not live out half their days." Essex, on this occasion, knowing that he was defamed to the public as an enemy to peace, drew up an eloquent apology for himself, addressed to his intimate friend, Anthony Bacon. On the death of Burleigh, he succeeded him in the chancellorship of the university of Cambridge. About this time a singular incident took place, which strongly marks his character and that of the queen, and probably had no small influence over his after-fortune. A private council was held upon the choice of a proper person to be sent as governor of Ireland. Essex proposed Sir George Carew, but the queen was more inclined to Sir William Knolles. The dispute became warm, and Essex, unable to persuade her majesty, contemptuously turned his back upon her. Provoked at this insolence, she, in her usual coarse manner, bade him "Go and be hanged," and gave him a box on the ear. He immediately clapped his hand upon his sword, and swore he neither could or would put up with such an affront, which he would not have taken from King Henry VIII. himself. The lord-admiral interposed, and Essex withdrew in high wrath. The breach was violent, and the Lord-keeper Egerton wrote a very prudential letter to the earl, advising him to make his submission. Essex returned a spirited and very characteristic answer, but was at length induced to make acknowledgments, which restored him to apparent favour, though there is reason to believe that his violence was never forgotten by the queen. The troubles in Ireland from the rebellion of Tyrone at this time continuing, it was proposed to send over a new governor; and they who were jealous of Essex's influence at home, promoted his appointment to that post. With some hesitation he accepted the offer, as the likeliest means to retrieve his credit and obliterate the memory of late events; but his conflicts of mind on the occasion may be comprehended from the letter he wrote to the queen before his departure, which, for the energetic expression of internal anguish, is scarcely to be paralleled. He was attended out of London by a great crowd of people and many of the nobility, and arrived in Ireland in April, 1599. By the interested advice of the Irish council, he was persuaded to march into Munster in order to quell a rebellion there, before he proceeded into Ulster against Tyrone. This was a fatal error; for though he soon brought Munster to a temporary submission, yet his troops were greatly harassed with fatigue and sickness, and upon his return to Dublin were much diminished in number. A party of them were also disgracefully routed in an encounter, with which Essex was so much provoked, that though his natural temper was not cruel, he thought fit to practise the severe discipline of decimating the fugitives. He obtained a reinforcement from England, and then marched against Tyrone, with a small and dispirited army. Finding himself unable to effect any thing of consequence, he agreed to hold a conference with the Irish chief, which was followed by a suspension of arms, and proposals of peace. The news of these transactions, so contrary to the great expectations which had been formed in England, and had been fostered by the boasts of Essex himself, was received by the queen and her council with high displeasure, and several sharp letters passed on both sides. Essex resolved to give up his command, and at one time had entertained the desperate design of bringing part of his army with him to England. From this he was dissuaded; but, still determined to confront his enemies at home, he left Ireland contrary to the express commands of his mistress, and hastened to the court. Arriving totally unexpected, he directly went up stairs to the presence-chamber, stained as he was with travel, and finding the queen in her bed-chamber newly risen, he fell on his knees, made his apology, and was received more graciously than he could have expected. But this was only the effect of the surprise consequent upon his sudden appearance. He was soon after treated with harshness, committed to private custody, examined with rigour before the council, and suspended from all his employments, except that of master of the horse. He received all these chastisements with great submission, though the inward struggle with his haughty spirit was such as to throw him into a disease, in which he had the satisfaction of being favoured with some extraordinary tokens of the queen's remaining regard, which, indeed, had always seemed to partake of an amorous passion. He was at length set at liberty, and might still have been a favourite, had not the queen's refusal of renewing to him a gainful monopoly of sweet wines, thrown him into such an irritation as to disregard all the suggestions of prudence. He listened to the dangerous counsels of Cuffe, who had been his secretary in Ireland, a man of a daring and arrogant character; cultivated the friendship of disaffected persons; and indulged himself in freedoms of speech respecting the queen. One of his expressions, which was repeated to her, and could never be forgotten, was, "That the queen grew old and cankered, and that her mind was become as crooked as her carcase." He also carried on a secret correspondence with James, king of Scotland, the object of which was to procure a public declaration of his right of succession to the English throne; and he even would have engaged his friend Lord Mountjoy, deputy of Ireland, to bring over troops in order to compel this measure. But his zeal in this matter, imprudent as it might be, seems completely to acquit him of any intention to claim the crown for himself, with which he has been charged; though it appears that some of his sanguine partisans did mention him among the pretenders to the succession, in virtue of his maternal descent. When his own imprudences on the one hand, and the ill offices of his enemies on the other, had brought his fortune to a crisis, and he was become ripe for the most desperate projects, a conspiracy was formed in his council of friends to seize on the queen's person, remove his enemies, and settle a new plan of government. Some circumstances inducing him to believe that this was discovered, his remaining resource was to endeavour to raise in his favour the city of London, where he flattered himself with being extremely popular. The queen, being informed of his design, sent the Lord-keeper Egerton, with other persons of rank, to Essex-house, in order to confer with him. They found there a number of persons in arms, and were themselves detained as prisoners, while the earl, accompanied by some nobilemen and about two hundred gentlemen, went into the city. Such had been

the previous measures taken there, that instead of being joined, he found himself publicly proclaimed a traitor, and the streets barricaded against his return. Making his way to the river's side with his principal followers, he got back in boats to his house in the Strand, where he was soon invested by the queen's forces, and obliged to surrender at discretion. He was committed to the Tower, with his chief adherent the earl of Southampton, and a jury of peers was appointed for their trial. Their guilt was easily proved, sentence was pronounced, and Essex received it like a man prepared for his fate. "If (said he) her majesty had pleased, this body of mine might have done her better service; however, I shall be glad if it may prove serviceable to her any way." As he had always a strong sense of religion, which was now enforced by the prospect of another world, his chaplains were employed to draw from him a full confession of all his practices, and a disclosure of his accomplices; and so conscientious was he in this point, that he involved a great number of persons in suspicion and danger who were but slightly or distantly associated in his projects. The queen was long irresolute on signing the warrant for his execution, and seemed to wait for his application for mercy; but his enemies informed her that it was his wish to die, and she was led to consider his silence as a mark of obstinacy. Yet a story has obtained credit concerning his sending to her a ring, which she had given him during the height of his favour, as a pledge, on the return of which, she would pardon any offence he might commit. This ring, it is said, the unhappy man intrusted to the countess of Nottingham, his relation, but the wife of his capital enemy the admiral, who would not suffer her to deliver it; and thereby the proffered clemency was frustrated. It is added, that the countess having upon her death-bed confessed the secret to the queen, she was violently disturbed, and told her "that God might forgive her, but she never could;" and that Elizabeth thenceforth gave herself up to that fixed melancholy which preyed upon her till her death. The earl of Essex was executed within the Tower, on February 25, 1601. He met his fate not with terror, but with all the contrition and humiliation of spirit which his religious sentiments inspired. His character was adorned with many splendid virtues. He was brave, generous, open, and affectionate; but at the same time rash, violent, and presumptuous. His talents were considerable, but he displayed more vigour in action than judgment in counsel, and he too readily gave way to the direction of those who had obtained an ascendancy over him. He was a friend and patron of literature. He erected a monument to Spenser, gave an estate to Bacon (for which he was basely requited), and took into his service Wotton and other men of learning. He himself wrote well in prose, and attempted verse, though with indifferent success. His memory has always been popular, and his unfortunate end has been the subject of four different tragedies.

DEVEREUX (Robert II., earl of Essex), son to the preceding, was born in 1592. As early as his tenth year he was entered at Merton-college, Oxford, under the particular care of the warden, Henry Saville, who had been his father's intimate friend. King James restored him to his hereditary honours, in 1603. His disposition was serious, and his spirit high; of which last he is said to have given an indication on a juvenile quarrel with Prince Henry, with whom he had contracted a familiarity. Some dispute arose between them at a match at tennis, which provoked the prince to call him the son of a traitor. Essex retaliated by breaking his head with his racket; and the king was obliged to interfere in restoring peace between them. Through the mediation of the earl of Salisbury he was betrothed at the age of fourteen to Lady Frances Howard, second daughter to the earl of Suffolk, then one year younger. As the couple were not of age to cohabit together, the earl of Essex was sent upon his travels. On his return, the marriage was consummated; but the affections of the young countess had been estranged from her husband, and were fixed upon the king's great and worthless favourite, Car, afterwards earl of Somerset. The consequence was a scandalous suit, instituted by the countess against her husband, on the ground of frigidity, which, by means of the king's nice distinction of *impotentia versus hanc*, produced a divorce; and the lady was afterwards married in presence of the court to the favourite. The disgraced earl retired to his country-seat, and passed some years in rural amusements and festivities. Wearied at length with inaction, in 1620 he joined the earl of Oxford in a military expedition to the Palatinate, where they served with companies of their own raising under Sir Horatio Vere. In 1621 they served in Holland under Prince Maurice. They returned to England in the winter, and Essex appeared as an oppositionist in parliament. This conduct, and his rough soldier-like deportment, caused him to be coldly looked upon at court, which attached him the more to foreign service. He commanded one of the regiments raised in England for the United States in 1624. Though no great actions were performed by the English auxiliaries, who suffered much from sickness, Essex acquired experience, and distinguished himself among the nobility of the time. After the accession of Charles I. he was employed as vice-admiral in an expedition against Spain, which proved unsuccessful. In 1626 he made another campaign in the Low-countries. He married for a second wife the daughter of Sir William Paulet, but this likewise was a short-lived connection, the lady's conduct causing a divorce within two years. After this period the earl renounced the fair sex, and devoted himself to the cares of public life. Though he appears to have been very different in temper from his father, he followed his example in courting popularity, and making friends among the officers of the army and the puritan ministers. In 1635 he was again appointed to the second command of a fleet, which was fitted out for the purpose of asserting the sovereignty of the seas against France and Holland. When the Scotch rebellion broke out in 1639, the earl of Essex was made lieutenant-general of the army sent against them. He took possession of Berwick, and avoided all concern in the pacification which ensued; yet his services were coldly received by the court, and he had no command in the expedition renewed next year against the Scots. When popular measures were thought necessary by the king to quell the rising discontents, Essex was sworn into the privy-council, and in 1641 was created lord-chamberlain of the household. At this period, such was his consequence that both parties seemed desirous of gaining him. The king, on his visit to Scotland, ap-

pointed Essex to be lieutenant-general of all his forces south of Trent; the house of lords made him chairman of their standing committee; and after the king's return, when the people began to be tumultuous, the house of commons desired to have a guard from the city under the command of this nobleman. When the rashness of the king's measures had made it expedient for him to retire from the capital, and he required his household servants to follow him, the earls of Holland and Essex pleaded in excuse their obligations to attend in their places as peers; and, on that account, they were deprived of their employments. This hasty step seems to have fixed him in opposition to the court; and by artfully inflaming his resentment, he was induced in July, 1642, to accept the post of general of the parliamentary army. It is probable that when he thus engaged in the party which was reprobated by the body of nobility in the kingdom, he believed the dispute between the king and parliament might be terminated without any radical change of the constitution in church or state, to which, in its true principles, he seems ever to have preserved an attachment. The military achievements of the earl of Essex belong to history, and we shall here only touch upon them. He fought with the king in person at Edge-hill, where each side claimed the victory, and neither seems to have displayed much generalship. In the next year he took Reading, raised the siege of Gloucester, and fought the first battle of Newbury, which was undecisive. In 1644 he marched into the west, whither he was followed by the king; and having been persuaded to proceed to Cornwall, he was blocked up in such a manner, that after his horse had broke through, he himself with his principal officers escaped by sea, leaving the infantry to capitulate. Though after this period he was still treated with great external respect, yet it appears that his indifferent success, and the constant inclination he showed for peace upon reasonable terms, destroyed his influence with the more determined party which was now rising, and of which Cromwell was the soul. Sickness prevented his presence in the second battle of Newbury. The self-denying ordinance which followed threw him out of command; and in April, 1645, he resigned his commission, not without visible discontent. To soothe his mortification, the parliament voted that he should be raised to the dukedom, and have a grant of ten thousand pounds per annum, but neither of these took place. He died of a sudden illness in September, 1646, at Essex-house in the Strand, and was buried in Westminster-abbey with a public funeral. He left no posterity.

DEVIENNE (Francis), a celebrated professor of the flute in the Conservatory at Paris, born in 1760, author of "Les Visitandines," "Les Comédiens Ambulans;" "Le Valet de deux Maitres," and several other comic dramatic pieces. He died in a lunatic asylum at Charenton in 1803.

DEVILLE (Anthony), a celebrated engineer, born at Toulouse in 1596, was rewarded for the display of his talents in the service of the duke of Savoy with the title of chevalier de St. Maurice and St. Lazarus. He returned to France, and was employed to resist the invasion of Picardy by the Spaniards, and on other occasions in the reign of Louis XII. He died about 1657. Deville was the author of several works relating to fortification, and he is regarded as the first who wrote on the construction and effects of mines.

DEVONSHIRE (Georgiana, duchess of), a lady distinguished alike for her personal and mental accomplishments, was the eldest daughter of John, Earl Spencer, and was born June 9, 1757. In 1774 she was married to William Cavendish, duke of Devonshire, after which she was long a great object of attraction in the fashionable world. She left a pleasing monument of her taste and genius in a poem on the passage of Mount St. Gothard, which was translated into French by Delille. Her death took place at Devonshire-house, Piccadilly, March 30, 1806.

D'EWES (Sir Symonds), an industrious antiquary, was born in 1602, at Coxden in Dorsetshire, was educated at the university of Cambridge, in St. John's-college, and early began to make collections of materials for the history of his country. In 1639 he was made high-sheriff for the county of Suffolk, having been some time before honoured with knighthood. He was elected a representative for the borough of Sudbury; in the parliament of 1640, usually called the Long Parliament, and was created a baronet in 1641; he, however, adhered to the Parliament at the breaking-out of the civil war, and took the solemn league and covenant. When the house was *purged* in 1648 he was one of the expelled members; and thenceforth he devoted himself to a retired and literary life, employing himself in copying records, and other ancient documents, and in collecting coins and manuscripts. He did not, however, long survive, dying in 1650, at the age of forty-eight. The only work by which he is remembered, is entitled "The Journals of all the Parliaments during the Reign of Queen Elizabeth, both of the House of Lords and House of Commons, collected by Sir Symonds D'Ewes, of Stow-hall in the County of Suffolk, Knight and Baronet. Revised and published by Paul Bowes of the Middle Temple, Esq."

DE WITT. See Witt.

DEZALLIER D'ARGENVILLE (Antony-Joseph), a valuable writer in natural history and the polite arts, was born in Paris, in which city he had a place of master of accounts. He spent a considerable time in foreign countries, particularly in Italy, where he formed a taste for painting, as well from practice, as from studying the works of the principal artists. He was connected with men of science in various parts of Europe, and became a member of the Royal Society of London, and the Academy of Sciences at Montpellier. He died at Paris in 1766. Besides the articles "Hydrographie" and "Jardinage" in the French Encyclopedia, he wrote "The Theory and Practice of Gardening," 1747, 4to.; "Conchyliology, or a Treatise of the Nature of Shells," 1757, 2 vols., 4to. His biography of painters is a work also well known, and considerably esteemed. It is entitled, "Abregé de la Vie des plus fameux Peintres, avec leurs Portraits, &c." first printed in 1745, and in an improved form in 1762, 3 vols., 4to., and 4 vols., 8vo. His son, a member of the Royal Academy of Rochelle, has published two volumes on the lives of architects and sculptors, and a continuation of this work.

DIAGORAS, an Athenian philosopher. His father's name was Teleclytus. From the greatest superstition, he became a most unconquerable atheist;

because he saw a man who laid a false claim to one of his poems, and who perjured himself, go unpunished. His great impiety and blasphemies provoked his countrymen, and the Areopagites promised one talent to him who brought his head before their tribunal, and two if he were produced alive. He lived about 416 years before Christ.

DIANA, of Poitiers, duchess of Valentinois, born in 1499, was the mistress of King Henry II., of France. At an early age she married the grand seneschal of Normandy, Louis de Brezé, became a widow at 31, and some time after, the mistress of the young duke of Orleans. On the accession of Henry II., in 1540, she ruled in his name till his death in 1559. She then retired to her castle of Anet, where she established a charitable institution, and died in 1566.

DIANA (in fabulous history), the goddess of hunting. According to Cicero, there were three of this name; a daughter of Jupiter and Proserpine, who became a mother of Cupid; a daughter of Jupiter and Latona; and a daughter of Upis and Glauce. The second is the most celebrated, and to her all the ancients allude. She was born at the same birth as Apollo; and the pains which she saw her mother suffer during her labour, gave her such an aversion to marriage, that she obtained from her father the permission to live in perpetual celibacy, and to preside over the travails of women. To shun the society of men, she devoted herself to hunting, and obtained the permission of Jupiter to have for her attendants sixty of the Oceanides, and twenty other nymphs, all of whom, like herself, abjured the use of marriage. She is represented with a bent bow and quiver, and attended with dogs, and sometimes drawn in a chariot by two white stags. Diana received many surnames, particularly from the places where her worship was established, and from the functions over which she presided. She was called Lucina, Ilythia, or Juno Pronuba, when invoked by women in childbed, and Trivia when worshipped in the cross-ways, where her statues were generally erected. She was supposed to be the same as the moon, and Proserpine or Hecate, and from that circumstance she was called Triformis: and some of her statues represented her with three heads, that of a horse, a dog, and a boar. She was also called Agrotera, Orthia, Taurica, Delia, Cynthia, Aricia, &c. She was supposed to be the same as the Isis of the Egyptians, whose worship was introduced into Greece with that of Osiris under the name of Apollo. When Typhon waged war against the gods, Diana is said to have metamorphosed herself into a cat, to avoid his fury. The most famous of her temples was that of Ephesus, which was one of the seven wonders of the world. Though she was the patroness of chastity, yet she forgot her dignity to enjoy the company of Endymion, and the very familiar favours which, according to mythology, she granted to Pan and Orion are well known. She, as well as her brother Apollo, had some oracles, among which those of Egypt, Cilicia, and Ephesus are the most known.

DIAZ (Bartholomew), a Portuguese navigator, deserves commemorating as the discoverer of the Cape of Good Hope. His distinguished skill and resolution caused him to be employed by King John II. of Portugal in prosecuting discoveries on the coast of Africa. Proceeding southwards, in 1486, he traced near a thousand miles of new country; and after encountering violent tempests, and losing the company of the victualling bark, which attended him, he came in sight of the cape which terminates Africa; but the state of the ship, and the mutinous disposition of the crew, obliged him to return without doubling it. Some accounts, indeed, say, that he did sail round it; but it is more probable that what he passed was some other headland, and that he only descried the real cape, to which he gave the name of *Cabo Tormentoso*, or *The Stormy Cape*. He returned to Lisbon, in December, 1487; and from his report the king, who now conceived the certainty of reaching the Indies by that track, named his discovery, *Cabo del bueno esperanza*, or *the Cape of Good Hope*.

DIAZ (John), an early martyr of the Protestant religion, was born at Cuenza in Spain, in the beginning of the sixteenth century. He studied theology first at Paris, and afterwards under Calvin at Geneva. He accompanied Bucer to the conference at Ratisbon, and soon after visiting Neuburgh, was surprised by the arrival of his brother Alphonsus, an advocate of the court of Rome, who, having heard of his conversion, had come with the hope of reclaiming him. Failing in this endeavour, such was the rancour of his bigotry, he laid a plan against his brother's life, who was murdered, by his contrivance, in March 27, 1546. Alphonsus afterwards hanged himself. A history of this transaction was composed in Latin, under the title of "Historia vera de Morte J. Diazii," which is a very scarce book.

DIBDIN (Charles), the son of a silversmith of Southampton, was born there about the year 1745. He was educated at Winchester for the church, but paid more attention to music than the classics, and gave up all thoughts of divinity as a profession. When about fourteen he became a candidate for the situation of organist in a Hampshire village, but his youth proving a fatal objection, he went to London, where he occupied his time in composing ballads and in tuning piano-fortes, till 1762. In that year he made his first appearance on the boards of the Richmond theatre, and two years afterwards his debut on the London stage as Ralph, in the opera of "The Maid of the Mill." The principal part of the music to "Lionel and Clarissa," and the whole of that to the musical entertainment of "The Padlock," written by him shortly afterwards, established his fame as a dramatic composer, which he subsequently increased by the production of nearly one hundred musical pieces for the stage, of more or less merit. The most celebrated of these are his "Deserter," brought out in 1772; "The Waterman," the dialogue of which is also the production of his pen, 1774; and "The Quaker," in 1775. Though devoted to dramatic composition, Dibdin never liked the profession of an actor; and having failed in more than one managerial speculation on his own account, he quitted the stage altogether, and made an attempt, which proved singularly successful, to entertain the public by his own unassisted powers; accompanying himself, in his own songs, on the piano-forte. The prolific qualities of his genius are ascertained by the prodigious number of songs which he wrote (words and music) for these entertainments, and sang at his saloon, near Leicester-square, to which he gave the title of "Sans Souci." They are said to have exceeded twelve hundred. Of these the

majority display much originality and humour; but his sea songs in particular are very felicitously composed, and will, in all probability, continue popular in the navy while Britain has a fleet. Dibdin received occasional assistance from government, yet improvidence kept him constantly poor, and he died in very indigent circumstances in 1814, having, for some years previously, laboured under a disorder which rendered him unable to perform for himself the commonest offices. Dr. Kitchiner published an edition of the best of his songs.

DICEARCHUS, son of Phidias, an eminent Greek philosopher and historian, was a native of Messina in Sicily. He was a disciple of Aristotle, and composed a number of works which were much esteemed. One of the most important was a treatise, in three books, on the different people and cities of Greece, their manners, institutions, &c. His account of the republic of Sparta was esteemed so accurate, that a law was made for its annual recital in the hall of the Ephori, in presence of the young men of the city; which custom was long observed. He also composed a work on the measurement of the mountains in Peloponnesus, of which there remains a description of mount Pelion, printed in the "Geographiæ Veter. Script. Græc. minores." Other writings are attributed to him, which prove the extent of his learning and inquiries.

DICENEUS, an Egyptian philosopher, who flourished under the reign of Augustus, was surnamed *Boroista*, after a king of the Scythians so called, whom he taught philosophy, and to whom he became one of his principal counsellors and advisers. By his influence with the king, and by his instructions, he was the means of introducing among the Scythians orderly government, a love of justice and peace, and an attention to the offices and duties of religion. He is reported to have acquired with them so high a degree of respect and veneration, that they were induced to destroy all their vines, upon his representation of the mischiefs and disorders occasioned by an improper use of the juice of the grape.

DICK (Sir Alexander), a celebrated physician, was born at Prestonfield, October 23, 1703. He was educated at the university of Edinburgh, and took his degree of M.A. at Leyden, in August 1725. He received his doctor's degree from the university of St. Andrew's, in 1727, and was subsequently admitted a fellow of the Royal College of Physicians at Edinburgh. He was chosen president of the society in 1756, and was elected for six following years. On coming into a family baronetcy, he changed his name to Dick, but continued to devote himself to his profession, and he died highly respected in November 1785. He was engaged in various projects of benevolence and utility, and received a gold medal from the Society of Arts for a specimen of the rhubarb plant.

DICKINSON, or DICKENSON (Edmund), a celebrated English physician and chemist in the seventeenth century, was born at Appleton in the county of Berks, in the year 1624. After regularly taking his degrees in arts at Oxford, he was entered on the medical line in the year 1649, and was admitted to the degrees of bachelor and doctor in physic in the year 1656. In the year 1655 he published a work entitled, "Delphi Phœnicizantes, &c;" the object of which was to prove, that the Greeks borrowed the story of the Pythian Apollo, and all that rendered the oracle of Delphi famous, from the Holy Scriptures, and the book of Joshua in particular. This work displays a wonderful skill in the oriental and Greek languages, and a profound knowledge of antiquity, and is accompanied with dissertations abounding in much ingenious and curious matter. If credit is due to the representations of Anthony Wood, the real author of Delphi Phœnicizantes was Henry Jacob; but Dr. Dickinson enjoyed the credit of the performance, and had the place of superior reader of Linacre's lectures conferred on him by the warden and fellows of Merton-college. After this he appears to have applied himself with much assiduity to the study of chemistry, and quitted the college life for the more convenient practice of his profession as a physician. In 1684, on the death of Dr. Willis, a physician of note in London, Dr. Dickinson was prevailed upon to remove thither, where he took Dr. Willis's house, and practised with great reputation for many years. Having proved successful in treating the desperate case of the earl of Arlington, lord-chamberlain to King Charles II., that nobleman, out of gratitude, introduced him to his majesty, by whom he was appointed one of his physicians in ordinary, and physician to the household. As that prince was a great lover of chemistry, Dr. Dickinson's proficiency in the art made him a great favourite at court, and occasioned his being honoured with much of his majesty's conversation in the royal laboratory. He retained his official situations and the royal favour during the remainder of the reign of King Charles II., and that of his brother and successor. In the course of his chemical pursuits, he had become acquainted at Oxford with a French adept in alchemy, named Theodore Mundanus, who appears to have made a convert of him to the doctrine of the transmutation of metals. Dr. Dickinson published a work on the subject entitled, "Epistola Edmundi Dickinson, M.D. and M.R. ad Theod. Mund. Philosophum adeptum, de Quintessentia Philosophorum," &c. 8vo. After he had retired from practice, he employed himself in the composition of a laborious work, entitled, "Physica Vetus et Vera, sive Tractatus de Naturali Veritate Hexaëmetri Mosaici, &c." 4to. which made its appearance in the year 1702. Besides the articles already mentioned, Dr. Dickinson is supposed to have been the author of "Parabola Philosophica, &c. or A Journey to the Mount of Mercury, by Philaretes;" and he also left behind him, in MS. a treatise in Latin, "On the Grecian Games," which was annexed to an account of his life and writings, published in the year 1739. He died in the year 1707.

DICKINSON (Jonathan), an American Presbyterian divine, who died in 1747. He was the author of a "Defence of Presbyterian Ordination," Boston, 1724; five sermons on "The True Doctrine of Scripture," 1741; and "An Account of the Deliverance of Robert Barrow, shipwrecked among the Cannibals of Florida."—John, an Anglo-American statesman, was a member of the first congress of the United States, and president of the state of Pennsylvania. He died in 1788. He was the author of "Letters," against the acts of the English Parliament, which are said to have had a great effect on the minds of his fellow-citizens, and which were published with his other political pieces at Philadelphia, 1801, 2 vols. 8vo.

DICKSON (David), a Scottish clergyman, born in 1583, who filled the professor's chair in philosophy and divinity at Glasgow, is known as the author of some able commentaries "On the Gospel of St. Matthew;" "On the Epistle to the Hebrews," 8vo.; and other works.

DICKSON (James), an eminent botanist, born in Scotland, became a vice-president of the Horticultural Society, and was one of the founders of the Linnæan Society, and a contributor to the Transactions of both those associations. He died in London in 1822. He published "Fasciculi quatuor Plantarum Cryptogamicarum Britanniæ," London, 1785, 1793, 4to.; "A Collection of Dried Plants named on the Authority of the Linnæan Herbarium, and other original Collections," 1789, 1799, folio; and a Botanical Catalogue, 1797, 8vo.

DICTYS, a Cretan, who went with Idomeneus to the Trojan war. It is supposed that he wrote a history of this celebrated war, and that at his death he ordered it to be laid in his tomb, where it remained till a violent earthquake in the reign of Nero opened the monument where he had been buried. This convulsion of the earth threw out his history of the Trojan war, which was found by some shepherds, and afterwards carried to Rome. This mysterious tradition is deservedly deemed fabulous; and the history of the Trojan war, which is now extant, as the composition of Dictys of Crete, was composed in the fifteenth century, or according to others, in the age of Constantine, and falsely attributed to one of the followers of Idomeneus.

DIDEROT (Denys), an eminent French writer, was the son of a cutler at Langres, where he was born in 1713. He was educated among the Jesuits, who wished to engage him in their society; and one of his uncles, who held a canonry which he meant to bestow upon him, caused him to receive the tonsure. The youth, however, showed so little inclination for the ecclesiastical profession, that his father sent him to pursue his studies, at Paris, and then placed him with an attorney. He was, however, more attached to literature than to the desk; and his neglect of the latter for the former so offended his father, that he withdrew from him his allowance, and for some time left him to himself. Diderot's studies embraced a wide circle: physics, geometry, metaphysics, moral philosophy, belles-lettres, all took their turns. The warmth of his imagination seemed to dispose him to poetry and works of invention; but he chiefly attached himself to more serious pursuits. The ready flow and animation of his language in conversation, and the decisiveness of his tone, gave him partisans and protectors in Paris, where those qualities have always borne their full value. One of his earliest publications was a translation from the English of "Stanyan's History of Greece." He published, in 1745, "Principles of Moral Philosophy," 12mo., a work which obtained commendation. But it was a piece published the next year, under the title of "Pensées Philosophiques," which first gave him celebrity. It was highly extolled by the partisans of the new philosophy, among whom he enlisted himself as one of its most zealous disciples—a character he ever after maintained. This work was reprinted with the title of "Etrennes aux Esprits forts." It was much read, and became a companion to the toilet, and doubtless contributed much to that prevalence of free opinions by which France became so distinguished. He soon after began to lay the plan, in conjunction with his friend d'Alembert, of that vast undertaking, the "Dictionnaire Encyclopédique," which, while it was to be a magazine of every species of human knowledge, was likewise to be the great engine for the subversion of all those established opinions which were considered by that school as originating in fraud and superstition. Diderot took, as his proper province in this work, the description of arts and trades, a part of undoubted utility; but he likewise wrote a considerable number of supplemental articles in various branches of science. He is accused of being too wordy and discursive, too fond of the parade of scientific language, too subtle and metaphysical. The first edition of the Dictionary made its appearance from 1751 to 1767, and Diderot was employed in conducting it nearly twenty years, with very inadequate recompense. In the mean time he composed various other works, of very different kinds. In speculative philosophy he wrote "A Letter on the Blind, for the Use of those who see," 1749; a piece which made much noise, and was the cause of his being confined six months at Vincennes. It was followed by "A Letter on the Deaf and Dumb, for the use of those who hear and speak," 2 vols. 12mo. 1751. Other pieces in this class were, "The Sixth Sense," 1751; "Thoughts on the Interpretation of Nature," 1755. He injured his moral character by his "Bijoux Indiscrets," 2 vols. 12mo., a collection of licentious tales; but his two prose comedies, "Le Fils Naturel," 1757; and "Le Père de Famille," 1758; are equally moral and interesting. The latter, in particular, is accounted one of the best pieces of the sentimental kind that have appeared on the French stage, and has been admired throughout Europe. He wrote likewise a pamphlet "On Public Education," containing some impracticable and some useful ideas; "An Eulogy of Richardson," warm and enthusiastic; and "An Essay on the Life and Writings of Seneca the Philosopher," 1779, his last performance. On occasion of this work the writers of the Monthly Review (vol. lx. p. 313) thus characterize the author: "The writings of M. Diderot have long since disgusted the modest votaries of true philosophy, by the tone of arrogance and self-sufficiency, the obscure and sophistical spirit of scepticism, and the froth and fumes of a declamatory eloquence, that form their essential and distinctive character." Towards the close of life Diderot injured himself by some defamatory attacks upon his former friend, J. J. Rousseau, who had quarrelled with the French philosophical school, and from whose Confessions they expected some anecdotes to their dishonour. Diderot was a married man, and though somewhat irritable, he was kind and feeling in his domestic relations. After the Dictionary was finished he was obliged to offer his library for sale. The empress of Russia purchased it for 50,000 livres, and left him the use of it. At that period, she, with the king of Prussia, were protectors of literary freedom, and disciples of the new French school. Diderot was made a member of the Royal Academy of Sciences of Berlin. He died suddenly on rising from table, on July 31, 1784. A collection of his literary and philosophical pieces has been published in 6 vols. 8vo.

DIDIUS JULIANUS (M. Salvius Severus), Roman emperor, was maternally descended from

the famous lawyer Salvius Julianus, author of the perpetual edict under Adrian. His father, Petronius Didius, derived his origin from Milan. Didius was brought up in the house of Domitia Lucilla, mother of Marcus Aurelius. He rose to public employments, and in the earlier part of the reign of Aurelius completed the subjugation of the Catti. He was consul, A.D., 179, with Pertinax, whom he succeeded in the proconsulate of Africa. In the reign of Commodus he was implicated in the accusation which proved fatal to his uncle Salvius Julianus, but was acquitted. He was very rich, and employed all sorts of methods to augment his wealth. The accounts given of his manner of living by Dion Cassius and Herodian on the one part, and by Spartianus on the other, are quite opposite. The two former, who were his contemporaries, accuse him of gross intemperance and luxurious debauchery; the latter asserts, that his table was so frugal as to subject him to the charge of sordid parsimony. It appears, however, that his character was little respectable, and that he had no other title than his vast opulence to the elevation which he finally acquired. He was sitting at table when the news was brought him that the prætorian guards, after their murder of Pertinax, were setting up the empire to public auction. Persuaded by his wife and daughter to become a bidder, he repaired to the camp, where Sulpicianus had already begun to bargain with the soldiers. Didius at once made a large advance upon his offer, and raised the proposed donative to the enormous sum of upwards of £200 sterling per man. It was accepted; he was received into the camp and proclaimed emperor, and the forced consent of the senate ratified the scandalous transaction, which took place A.D. 193. The prætorians had the humanity to stipulate for the safety of the competitor Sulpicianus. The Roman people were not so acquiescent as the senate had been in the imposition of a master whom they despised. They refused his offered liberality, affronted his person, threatened a mutiny, and looked eagerly to the armies in the distant provinces as avengers of the public disgrace. The approach of Severus, who had been declared emperor by the Pannonian legions, soon brought on the crisis of his fate. Didius, timid and irresolute, after some vain preparations for resistance, endeavoured to negotiate with his rival, and at the same time attempted to procure his assassination, and took various other measures equally weak and contradictory. Deserted at length by the prætorians, he was formally deposed, and sentenced to death by the senate. A tribune and some soldiers were sent to dispatch him in the palace. At the sight of them he broke forth into lamentable complaints: "What crime have I committed?—Whose life have I taken away?" No compassion was shown him; and he ended, like a common malefactor, his wretched and dearly-bought reign of sixty-six days, at the age of sixty, a memorable example of the folly of ambition.

DIDO (in fabulous history), called also *Elissa*, a daughter of Belus, king of Tyre, who married Sichæus, or Sicharbas, her uncle, who was priest of Hercules. Pygmalion, who succeeded to the throne of Tyre after Belus, murdered Sichæus, to get possession of the immense riches which he possessed; and Dido, disconsolate for the loss of a husband whom she tenderly loved, and by whom she was equally esteemed, set sail in quest of a settlement, with a number of Tyrians, to whom the cruelty of the tyrant became odious. According to some accounts, she threw into the sea the riches of her husband, which Pygmalion so greatly desired; and by that artifice compelled the ships to fly with her, that had come by order of the tyrant to obtain the riches of Sichæus. During her voyage, Dido visited the coast of Cyprus, where she carried away fifty women, who prostituted themselves on the sea shore, and gave them as wives to her Tyrian followers. A storm drove her fleet on the African coast, and she bought of the inhabitants as much land as could be covered by a bull's hide, cut into thongs. Upon this piece of land she built a citadel, called Byrsa, and the increase of population, and the rising commerce among her subjects soon obliged her to enlarge her city, and the boundaries of her dominions. Her beauty as well as the fame of her enterprise, gained her many admirers; and her subjects wished to compel her to marry Iarbas, king of Mauritania, who threatened them with a dreadful war. Dido begged three months to give her decisive answer; and during that time, she erected a funeral pile, as if wishing, by a solemn sacrifice to appease the manes of Sicæus, to whom she had promised eternal fidelity. When all was prepared, she stabbed herself on the pile in presence of her people, and by this uncommon action obtained the name of Dido, *valiant woman*, instead of Elissa. According to Virgil and Ovid, the death of Dido was caused by the sudden departure of Æneas, of whom she was deeply enamoured, and whom she could not obtain as a husband. This poetical fiction represents Æneas as living in the age of Dido, and introduces an anachronism of near 300 years; since Dido left Phœnicia, 547 years after the age of Æneas, or the Trojan war, which occurred about 953 years B. C. This chronological error proceeds not from the ignorance of the poets, but it is supported by the authority of Horace,

"*Aut famam sequere, aut sibi convenientia finge.*"

While Virgil describes, in a beautiful episode, the desperate love of Dido, and the submission of Æneas to the will of the gods; he at the same time gives an explanation of the hatred which existed between the republics of Rome, and Carthage, and informs his readers that their mutual enmity originated in their very first foundation, and was apparently kindled by a more remote cause than the jealousy and rivalship of two flourishing empires. Dido, after her death, was honoured as a deity by her subjects.

DIDOT (Ambrose), an eminent French printer, born at Paris in 1730, improved stereotype printing, perfected the construction of mills for the manufacture of fine paper, and invented many of the curious machines and instruments now commonly used in the typographic art. The Delphin editions of the classics, and various other sterling works, issued from the press of Didot, who died in 1804.

DIDYMUS, an eminent grammarian, son of a fishmonger of Alexandria, flourished in the age of Augustus. He was celebrated for the number of books he composed, amounting to 3500, or even to 4000, whence he acquired the epithet of *Chalcenteros*, as if he must have had a *brazen inside* to have gone through so much fatigue; and of *Bibliolathes*, from the probable circumstance of *forgetting the books* he had himself written. Of the subjects which

chiefly employed his pen, we may form an idea from what is said of him by Seneca. "Didymus, the grammarian, wrote 4000 books: he were to be pitied had he only read so much unnecessary matter. His topics were—What was the country of Homer; who was the real mother of Æneas; was Anacreon more distinguished by lust or drunkenness; was Sappho a common prostitute; and other things which ought to be forgotten if they were known."

DIDYMUS, of Alexandria, and president, or principal master, of the celebrated catechetical school in that city, flourished in the fourth century. He was followed by a vast number of disciples, among the most celebrated of whom were St. Jerome, Ruffinus, Palladius, and Isidore. The first of these eminent characters pronounced him the most learned man of his age; and Palladius affirms, that he surpassed all the ancients in knowledge. He was the author of various learned works, none of which have reached our day, excepting the following: "A Treatise on the Holy Spirit;" "Breves quædam Enarrationes in Epistolas canonicas," to be met with in the fourth volume of the Bibliotheca Patrum; a considerable fragment of "A Book against the Manicheans," which is given in the original Greek in Father Combefi's Auct. Nov. Bibl. Pat.; and "Notes and Observations upon the Acts of the Apostles," transcribed by M. J. C. Wolff, from a manuscript Greek chain, at the university of Oxford, and inserted in his Anecdota Græc. vol. I. It is not certain when he died, but he was living in 392.

DIECMANN (John), a learned German Lutheran divine, was born at Stade in the duchy of Bremen, where his father was minister, in the year 1647. In the year 1683, at which time he was rector of Stade, he was appointed to the dignity of superintendant of the duchies of Bremen and Verden, and was about the same time admitted to the degree of doctor in Divinity at the university of Kiel. He died in 1720, the author of several works distinguished by erudition and ingenuity, but he is more generally known by an edition that he gave of the Bible at Stade, which is a revision of Luther's German Bible.

DIEMEN (Anthony van), a governor of the Dutch East India settlements, whose name is well known to geographers and navigators, was born at Kuilenburg, of which place his father was a burgomaster. About the beginning of the seventeenth century, he went in a low military station to India, where he first made himself known by writing petitions for the soldiers. Government being in want of a person capable of keeping a regular set of books, an officer was sent round to inquire whether there was any one among the soldiers who could undertake the office. Van Diemen, who possessed talents and some knowledge of accounts, immediately offered himself, obtained the vacant place, and soon after rose to be a merchant, and at length accountant-general of India. In the year 1625 he was a member of the supreme council, and the sixth in rank of the eight who composed it. In October 1631, he returned to Holland as commander of the India fleet; but went back the next year to India, and towards the end of the same year was promoted to be director-general. In 1635 he was appointed governor-general by the managers of the East India company, and entered on his new office at Batavia on the 1st of January, 1636, being then about forty-three years of age. Soon after, he concluded a treaty with Hamza, king of Ternate, and in 1637 opened and established a trade with the Tonquinese. In 1638, 1639, 1640, and 1641, the towns of Punto-Gala, Baticalo, Trinquemale, and Negumbo, in the island of Ceylon, and the town of Malacca on the peninsula of the same name, were conquered for the company. On the 2nd of August, 1642, he dispatched Abel Tasman with two ships, to explore the unknown countries towards the south, a part of which, forming the southern extremity of New Holland, was afterwards distinguished by the name of Van Diemen's Land. In the same year he sent an ambassador to Goa, to confirm, with the Portuguese viceroy, the treaty of peace which had been concluded in Europe between Portugal and the Dutch republic. He died on the 19th of April, 1645, having held the supreme power in India nine years and nearly four months.

DIEMERBROECK (Isbrand van), an eminent physician, was born in 1609, at Montford in Holland. He, at first, settled at Nimeguen, whence he afterwards removed to Utrecht, and was made professor-extraordinary of medicine in the university in 1649, and professor in ordinary in 1651. He died in 1674. The work by which he is best known is his treatise "De Peste, Lib. IV." in 4to. printed at Arnheim in 1646, and at Amsterdam in 1665. All his works were published in folio, 1685, by his son, an apothecary at Utrecht.

DIEPENBEKE (Abraham van), a painter of merit, was born at Bois-le-duc in 1607. His first line as an artist was painting on glass; but the difficulty which he found in the preparation of his colours at length disgusted him with this branch, and he changed it for oil painting. A residence in Italy gave him improvement, and he afterwards perfected himself in the school of Rubens, of whom he was accounted one of the best disciples. He was made director of the Academy at Antwerp in 1641. He painted chiefly subjects of devotion; and latterly he employed the pencil more than the brush, being engaged by the engravers in making designs for title-pages, theses, decorations of books, monuments, and the like. His greatest work of this kind is the Temple of the Muses, all the plates for which book were designed by him, and do credit to his genius. He died at Antwerp in 1675.

DIETERIC (John Conrad), a learned German Lutheran divine, was born at Butzbach, a town of Wetteravia, in 1612. After having travelled in Holland and Prussia, he returned to his native country, where George II. landgrave of Hesse, gave him the appointment of professor of the Greek language and of history, in the year 1639. Upon the establishment of the university of Giessen, in the year 1653, he was sent to discharge the duties of his professorships in that place, where he maintained an honourable and respectable character until his death, in the year 1667. He was the author of "De Peregrinatione Studiorum;" and other works.

DIETRICH (John William Ernest, or Dieteric), as he often wrote his name, a celebrated painter, was born at Weimar on the 30th of October, 1712. He was taught the principles of drawing by his father, who, in 1724, sent him to Dresden, where he enjoyed the advantage of being instructed by the celebrated landscape painter, Alexander Thiele, and he laid a good foundation also in the Royal

Academy, particularly in drawing figures. Though he had obtained the title of painter to the court under Augustus II., he remained with Count Bruhl till he entered into actual service under Augustus III., who, in 1743, sent him to Italy; but he brought back from that country nothing of the Italian school, either in his painting or drawing. In 1746 he got an appointment in the gallery of painting at Dresden, with a salary of 400 dollars. In 1763, when the Academy of Dresden was established on its present footing, Dietrich was made one of the first professors; and at the same time was appointed director of the school of painting at the porcelain manufactory of Meissen, which place he resigned in 1765, but he retained the salary attached to it till the period of his death. As long as his health allowed, he laboured with unwearied diligence and extraordinary quickness. This close application, however, at the latter part of his life rendered him sickly and totally unfit for exercising his art, so that he died completely exhausted, on the 24th of April, 1774, in the sixty-second year of his age. Dietrich, besides engraving, exercised four kinds of painting with great success; but landscape painting was undoubtedly that branch of the art in which he excelled. He also painted scripture pieces; pieces representiug boors; and conversation pieces.

DIEU (Lewis de), a Dutch Protestant divine at Leyden, eminent for his learning, and particularly his acquaintance with the oriental languages, was born at Flushing, in the year 1590. He was for two years pastor to the French church at Flushing, and in the year 1619 he was called to Leyden, to assist his uncle Colonius in the professorship of the Walloon-college; which office he diligently discharged until his death, in the year 1642. He published "A Commentary upon the four Evangelists," in 1631; "Notes upon the Acts of the Apostles," and "upon the Apocalypse of St. John;" A Commentary upon the Old Testament; aud other similar works.

DIEZ (Juan, or John Martin), a celebrated guerilla chief, called the *Empecinado*, was the son of a peasant, in the district of Valladolid in Old Castile. He was born in 1775, and from his youth was accustomed to hard labour, for which his great bodily strength well fitted him. A predilection for a military life led him to run away from home and eulist, but his father procured his discharge, and it was not until after a second enlistment and secession from the army that he began particularly to distinguish himself. He was married and living on the produce of his agricultural labours, when, in 1808, he placed himself at the head of four or five of his neighbours, and commenced harassing the couriers and emissaries of Napoleon. He now acquired the appellation of *el Empecinado*, and extending his operations with an increase of partisans, he beset the roads, seized the convoys of the enemy, and, with no more than twelve comrades, destroyed about 600 Frenchmen iu three months. In September 1809 he found himself at the head of 170 mounted men, with whom he passed into Guadalaxara, and continued to harass the enemy in that province, under the orders of the commander-in-chief of the second army. He was at length made a brigadier-general, but retained his former habits of life, and refused to exchange his peasant's dress for a general's uniform. He was almost always victorious against the French, but was at length defeated, and only escaped falling into their hands by leaping down a precipice. After the return of Ferdinand, his patriotism led him to oppose that prince's invasion of the liberties of his country; but at length, laying down his arms upon the faith of a treaty, he was, nevertheless, seized and executed at Rueda, on the 19th of August, 1825, with circumstances of cruelty equally disgraceful and revolting.

DIGBY (John), earl of Bristol, was born in 1580, and, on returning from his travels, became gentleman of the privy chamber to James I., who sent him ambassador to Spain in 1611. In 1616 he was admitted of the privy-council, and in 1618 was advanced to the peerage by the title of Baron Digby of Sherborne. In 1621 he was sent ambassador to Spain, and in 1622 again to the same court to negotiate a marriage between Charles and the Spanish infanta. On his return he was accused of misconduct by Buckingham, and sent to the Tower, but was soon released. Notwithstanding his indifferent treatment from both James and Charles, he espoused the king's party in the subsequent struggle, and after losing his estate, died in exile at Paris in 1653.

DIGBY (Sir Kenelm), a person whom Lord Clarendon happily characterizes as "very eminent and notorious throughout the whole course of his life," was son of Sir Everard Digby, who was executed for the share he had in the gunpowder-plot. Kenelm was born in 1603, and was only three years old when he lost his father. Care was taken to educate him in the Protestant religiou, and at a proper age he was entered at Gloucester-hall, Oxford, where, it is said, his studies were directed to the sublimer parts of philosophy. After a contiuuance at Oxford of less than three years, he made the tour of Europe, whence he returned in 1623, and being presented to the king, received the honour of knighthood. Sir Kenelm brought back with him the secret of the powder for the sympathetic cure of wounds, which for a time excited much notice at court. In the beginning of Charles the First's reign he rose into favour, and was created a gentleman of the bedchamber, a commissioner of the navy, and a governor of the Trinity-house. On occasion of some disputes with the Algerines and the Venetians, he sailed to the Mediterranean in 1628, with a small squadron of ships fitted out at his own expense, but under the king's commission, and obtained some brilliant successes over both those powers. He returned with as high a reputation for valour and enterprise, as he before enjoyed for knowledge and abilities, and few private individuals of the time stood in a more conspicuous light. Besides possessing the advantages of ancient descent and a plentiful fortune, "he was," says Lord Clarendon, "a man of a very extraordinary person and presence, which drew the eyes of all men upon him, which were more fixed by a wonderful graceful behaviour, a flowing courtesy and civility, and such a volubility of lauguage as surprised and delighted; and though in another man it might have appeared to have somewhat of affectatiou, it was marvellously graceful in him, and seemed natural to his size, and mould of his person, to the gravity of his motion, and the tune of his voice and delivery." Upon a visit to France, Sir Kenelm, warmly assailed by ecclesiastics, and led into the maze of controversy, was reclaimed to the religion of his fathers, and in 1636 reconciled himself to the church of Rome. He displayed the zeal of a convert by publicly defending

the faith he had adopted in two works, viz. "A Conference with a Lady about Choice of Religion;" and "Letters between Lord George Digby and Sir Kenelm Digby, Knight, concerning Religion." On the commencement of the troubles with Scotland, the queen instigated Sir Kenelm Digby and Mr. Walter Montague to write to the gentlemen of the Catholic persuasion in England, in order to obtain from them a voluntary contribution in support of the expedition against the Scots. For their compliance, the House of Commons afterwards addressed the king for their removal from his presence; and upon the breaking out of the civil war, Sir Kenelm was by the parliament committed prisoner to Winchester-house. During his confinement he wrote observations on the celebrated Religio Medici of Sir Thomas Browne, addressed in form of a letter to the earl of Dorset; and he also indulged his taste for allegorical interpretation by an elaborate commentary on a stanza in the ninth canto of the second book of the Fairy Queen. He was at length liberated at the particular request of the queen-regent of France; and, going abroad, was favourably received at the French court, and by the literati of that kingdom. It is supposed to have been about this time that he paid a visit to the philosopher Descartes in his retreat, who is said to have recognised him from his conversation. At Paris he printed in 1644 his own philosophical system, contained in two works or parts, entitled "A Treatise of the Nature of Bodies," and "A Treatise declaring the Operations and Nature of Man's Soul, out of which the Immortality of reasonable Souls is evinced." Besides these, he printed in 1651, "Institutionum Peripateticarum Libri V. cum Appendice theologica de origine Mundi." These pieces are all written in the spirit of the corpuscularian philosophy, which they support with considerable learning and ingenuity, though the author cannot be esteemed a sound and solid reasoner. After the ruin of the royal cause, Sir Kenelm came over to England in order to make a composition for his estate, but the parliament would not suffer him to stay long, and denounced the penalty of death upon him should he return again without permission. The cause of this rigour was probably the concern which his eldest son Kenelm had in the insurrection for the king under Lord Holland in 1648, in which he lost his life. Sir Kenelm returning to France, was employed by the queen-dowager, and sent to Italy, several of the courts of which he visited, and was generally received as an extraordinary person. It was said of him, that had he dropped out of the clouds into any part of the world, he would have made himself respected; but the Jesuits, his enemies, while they acknowledged this, added, "that, however, he must not stay in the place above six weeks." When Cromwell had seized the reins of government, he returned to England, and continued in it the greater part of the year 1655. Besides the management of his private affairs, it appears certain that he was engaged in a design of conciliating the Catholic party to the protector's administration, upon the condition of a free toleration of their religion, a measure to which Cromwell, who had adopted the principles of general toleration, was not averse. Digby was severely censured by the royalists on this occasion, and it cannot be denied that he preferred the interests of his sect to that of any particular party in the state. He resided in the south of France in 1656 and 1657, frequenting the society of the learned and ingenious, before whom he was fond of making displays of his philosophy. "A Discourse on the Cure of Wounds by Sympathy," which he pronounced in a solemn assembly at Montpellier, was published in French, and afterwards translated into English by Richard White. He was in Germany during the two next years, where he is said to have passed under the title of Earl or Count Digby. In 1660 he returned to Paris, from which place Oldenburgh, afterwards secretary to the Royal Society, writes some circumstances concerning him to the Hon. Robert Boyle, which may enable us to estimate that kind of pursuit of experimental knowledge for which Sir Kenelm has been applauded. To finish the account of his philosophical exertions: he pronounced in Gresham-college an oration, afterwards published under the title of "A Discourse concerning the Vegetation of Plants," 1661, in which he attributes the increase of a plant from its seed to fermentation, and derives the cause of fecundity from the nitre which he supposes to exist in dew. After the Restoration he returned to England, and met with that polite reception at court which was granted to many others, who, like him, had rendered their loyalty questionable by compliances with the usurper's government. He was not, however, brought forward into public life, but spent the remainder of his days in a learned retreat, frequenting the meetings of the newly-created Royal Society, of which he was a member, and receiving the visits of men of science at his own house in Covent-garden. He suffered much from the stone, of the consequences of which he died in 1665, at the age of sixty-two. Sir Kenelm married Venetia Anastasia, daughter of Sir Edward Stanley of Shropshire, whom Lord Clarendon calls "a lady of an extraordinary beauty, and of as extraordinary a fame." In order to preserve her charms, her husband is said to have tried many whimsical experiments, among which was that of dieting her upon capons fed with the flesh of vipers; and to have invented a number of cosmetics for her use. She died at an early age. Several busts, pictures, and miniatures of her are extant. One only son survived Sir Kenelm, in whom the males of that branch of the Digby family ceased.

DIGGES (Leonard), an English arithmetician of considerable repute in the sixteenth century, was a descendant of an ancient and respectable family, and born at Digges's Court, in the parish of Berham, in Kent; but in what year is uncertain. We meet with few particulars respecting his life, excepting that he was educated for some time in University-college, Oxford, where he laid a good foundation of learning; of which he so availed himself, in his subsequent studies, that he became an excellent mathematician, a skilful architect, and a most expert surveyor of land. He was also noted in his time for his ability in the construction of fortifications. He died about the year 1574. The works of which he was author were: "Tectonicum," briefly showing the exact measuring, and speedy reckoning of all manner of lands; "A geometrical practical Treatise, named Pantometria, in three books," "A Discourse geometrical of the five regular and platonic Bodies, containing sundry theoretical and practical propositions, &c." 1591, folio; and "Prognostication everlasting of right good Effect, or choice Rules to judge the Weather by the Sun,

Moon, and Stars, &c." 1555, 4to., corrected and augmeuted by his son, with divers general tables, and many compendious rules, in 1592.

DIGGES (Thomas), son of the preceding, became one of the greatcst mathematicians of his time, and acquired the respect and esteem of the most learned men among his contemporaries. Upou Queen Elizabeth's sending some of her forces to assist the inhabitants of the Netherlands in shaking off the Spanish yoke, he was appointed to the office of muster-master-general, in which situation he had the opportunity of applying his mathematical knowledge to practice, and of becoming skilled in military tactics. He died in the year 1595, but at what age is unknown. Besides editing and correcting several of his father's pieces, he wrote and published "Alæ sive Scalæ Mathematicæ," *i. e.* "Mathematical Wings or Ladders," and other similar works.

DIGGES (Sir Dudley), eldest son of the preceding, was born in 1583. He received the honour of knighthood from King James, and then undertook a foreign tour for his improvement. In 1618 he was sent ambassador to the czar of Muscovy; and in 1620 was joined in a commission to Holland for obtaiuing restitution of some property seized from the English in the East Indies. He was a member of the parliament which met iu 1621, and showed himself so little compliant with the court, that, after its dissolution, he was sent with others, by way of punishment, upon a frivolous commission to Ireland. He was a member of the first parliament of Charles I. in 1626, when he engaged with so much zeal in the impeachment of Villiers, duke of Buckingham, that, in consequence of a speech spoken by hiu at a conference with the house of lords, he was committed to the Tower. This exertiou of power was, however, so ill taken by the commons, that it was thought proper to discharge him. In the parliament of 1628, Sir Dudley sat as knight of the shire for Kent; and though his opposition to the court seemed less violent than before, he continued to act with the patriotic party. His influence and abilities rendered it an object to bring him over, and he was tempted by a reversionary grant of the office of master of the rolls, which he received in 1630. From that time we hear nothing of his public conduct; and he was snatched away by death from the succeediug troubles, after enjoying the office only three years. He died in 1639. Sir Dudley Digges published, in 1615, "A Defence of Trade, in a letter to Sir Thomas Smith, governor of the East India Company."—Dudley, third son of Sir Dudley, was a zealous loyalist, and wrote a work iu 1643, to prove the unlawfulness of the taking up of arms by subjects against their sovereign iu all cases whatsoever, which was several times reprinted.

DIGNUM (Charles), a musician and public singer, was born in London, where his father was a master tailor. He became a pupil of Lindley, and in 1784 made his first appearance on the stage, in the character of Young Meadows, in Love in a Village. Though destitute of abilities as an actor, his talents as a singer rendered hiu a great favourite; and for a long series of years he was in high reputation at the theatres, Vauxhall, and other public places. He died March 29, 1827, after having for many years retired from the stage. He was the composer of many pleasing ballads and he published, by subscription, a collectiou of popular vocal music.

DILLENIUS (John James), an eminent botanist, was born at Darmstadt iu Germany, iu 1687 He was destined to the medical profession, and had his principal education at the university of Giessen in Upper Hesse. He early distiuguished himself as a naturalist; and being made a member of the Academia Naturæ Curiosorum, he communicated several papers which were printed in their Miscellanea Curiosa. In 1719 he established his character as one of the most accurate botanists of the age, by his "Catalogue of the Plants growing in the Viciuity of Giessen," 8vo. He acquired a celebrity by this work, which attracted the notice of all the friends of botanical science, among whom was Mr. (afterwards Dr.) William Sherrard, lately returned from Smyrna, where he had acted as British consul. He entered into a correspondence with Dillenius, which ended in the invitation of him to England, where he arrived in 1721. A new and much improved edition of "Ray's Synopsis Stirpium Britannicarum," was the first fruit of his residence here: it appeared iu 1724, and besides his own improvements, contained additions from Dr. Richardson, Mr. James Sherrard, and other English botanists. He himself designed all the figures, and engraved some of them. His time was much spent at the house of Mr. James Sherrard, at Eltham in Kent, and he soou began to make preparations for his great work, the "Hortus Elthamensis." He also made some botauical excursions, and in 1726 examined the mountains of Wales, and paid a visit to the Isle of Man. In the mean time great efforts were made for his establishment at Oxford, the success of which was at first dubious; but on the death, in 1728, of Consul Sherrard, who left by will a large benefactiou for a salary to a professor of botany in that uuiversity, upon condition that Dillenius should first occupy the chair, his election took place without opposition. In 1732 he brought to the press his elaborate work entitled "Hortus Elthamensis, seu Plantarum rariorum quas in horto suo Elthami in Cantio coluit vir ornatissimus & præstantissimus Jacobus Sherrard, M.D. &c. &c. auctore Jacobo Dillenio M.D." folio. Of the merit of this work, it may suffice to adduce the compendious testimony of Linnæus, "Est opus botanicum quo absolutius mundum non vidit;"—a more perfect botanical work has not seen the world. The Swedish naturalist, theu a young man, paid a visit to Dillenius, at Oxford, in 1736; and though he could not make the professor a couvert to his sexual system of arrangement, he returned highly impressed with his merit. Dillenius was the only person in England (he said) who understood or regarded generical distinctions. They became correspondents after this time; and Linnæus dedicated to Dillenius his Critica Botanica. In 1741 the work appeared which has principally served to place his name among those of the great improvers of botanical science. This is his "Historia Muscorum, in qua circiter sexcentæ Species veteres & uovæ, ad sua genera relatæ, describuntur, & Iconibus genuinis illustrantur; cum Appendice, & Iudice Synonymorum," 4to. This work comprehends all the plants under the name of musci and algæ, in the class cryptogamia, except the fucuses, some of the ulvæ, confervæ, and a few others. It is an extraordinary monument of patient industry and minute

investigation; and notwithstanding later additions and discoveries, is likely long to remain the basis of knowledge in this curious department of nature. Dillenius died in 1747.

DILLON (Wentworth, earl of Roscommon), a nobleman who ranks among the British poets, was the son of James Dillon, earl of Roscommon, by a sister of the great earl of Strafford. He was born in Ireland about the year 1633, and received his first education at Lord Strafford's seat in Yorkshire. Thence he was removed to the Protestant university of Caen in Normandy, where his studies were directed by the learned Bochart. He afterwards travelled into Italy, the language of which country he made familiar to him, as he before had that of France. He returned to England soon after the Restoration, and was made captain of the band of pensioners. In this situation he fell into the dissoluteness of manners usually attendant on a court, and became immoderately addicted to gaming, by which he both injured his estate and involved himself in quarrels. He at length resigned his post, and returned to Ireland for the care of his property. The duke of Ormond created him captain of the guards; and he followed in Dublin the same course of dissipation and turbulence which had distinguished him in London. The attractions of the English court again drew him to the latter metropolis. He was made master of the horse to the duchess of York, and engaged in matrimony with the daughter of the earl of Burlington; so that it is probable he had now adopted a more regular plan of life. He cultivated letters, and by means of the advantages of rank, was readily admitted to a distinguished place among the wits and poets of the time. A design which he formed for the institution of a kind of academy for improving the English language, and fixing its standard, is justly mentioned to his honour, though it was not brought to effect. He does not appear to have taken any leading part in politics; but it may be discovered from his works that he inclined to high monarchical principles. At the accession of James II. it is said, that a foresight of the disturbances likely to arise on account of religion inspired him with an intention of taking up his residence in Rome; but an attack of the gout, which, from the treatment of a French empiric, was thrown upon his bowels, put an end to his life in 1684. At the moment of expiring he repeated with great energy two lines out of his "Dies Iræ,"

My God, my father, and my friend,
Do not forsake me at my end!

The productions by which he obtained celebrity in his age, and which still form a part of the body of English poets, are few in number, and of no extraordinary excellence. The principal of them is "An Essay on Translated Verse," which is a didactic piece, laying down, with good sense, and tolerably elegant versification, the rules proper to be followed in poetical translations. His other pieces are: translations of Horace's Art of Poetry, and two of his Odes; of Virgil's sixth Eclogue; of the Dies Iræ, or Last Judgment; of a scene in Pastor Fido; of a Psalm, &c.; with a few occasional copies of verses. None of these would probably have obtained much notice from a plebeian pen. The best encomium given him by Dr. Johnson is, "that he is perhaps the only correct writer in English verse before Addison;" but this correctness is nearly allied to tameness, and if he has fewer faults than some of his contemporaries, he is inferior to them in beauties.

DILLON (John Talbot), an Irish traveller who visited various parts of the continent, and at length settling at Vienna was made a count of the Roman empire. He published "Travels through Spain," 1780, 4to., of which there is a German translation; "Letters from an English Traveller in Spain," 1778, 8vo.; "History of the Reign of Peter the Cruel, King of Castile and Leon," 1788, 2 vols. 8vo.; and "Historical and Critical Memoirs of the General Revolution in France in 1789," 4to., besides other works.

DIMSDALE (Thomas, Baron), celebrated for the practice of inoculation, was the son of a surgeon and apothecary at Thoydon Garnon in Essex, where he was born in 1712. He settled at Hertford in 1734, and pursued the practice of his profession with increasing reputation. The loss of his first wife, who was the only daughter of an eminent banker, induced him, in order to divert his affliction by the change of scene, and to serve a cause to which from principle he was attached, to offer himself, in 1745, as a voluntary assistant, at his own expense, to the medical department in the army of the duke of Cumberland. The offer was graciously accepted, and he continued with the army till after the surrender of Carlisle, when he resumed his situation at Hertford. He married again in 1746; and being now in opulent circumstances, he withdrew some years from practice. His family, however, becoming numerous, he thought it advisable to return to the duties of active life; and he took his degree as a physician in 1761. As the inoculation for the small-pox had long formed a branch of his practice, his attention was peculiarly excited to the reports of the extraordinary success accompanying that operation, as performed by the family of Suttons in Essex and Suffolk. He discovered the circumstances which he thought essentially conducive to this success, and adopted them in his own practice. After full experience of their efficacy, he published, in 1766, a treatise, entitled "The present Method of Inoculating for the Small-pox;" in which, with great clearness and precision, he laid before the public the whole of his method, together with many judicious observations on points connected with the subject. Dr. Dimsdale now became one of the first inoculators in the kingdom, and his receiving-house at Hertford was never without a number of patients from families of rank and opulence. In the year 1768, the empress of Russia, desirous of introducing the practice of inoculation into her dominions, resolved to set the example to her subjects, by submitting herself and her son the grand-duke to the hazards of the experiment. She naturally looked to England for a person worthy to be intrusted with this important business; and her minister in London was directed to Dr. Dimsdale, as one, from his professional skill and the respectability of his character, proper to receive the first application. He was prevailed upon to undertake the office; and, accompanied by one of his sons, then a student in physic, he arrived at Petersburgh in the month of July, 1768. The inoculation of the empress and the grand-duke took place in October and November, and in both had every desirable success. It is unnecessary to give any particulars of cases, which, independently of the rank of the patients, had nothing extraordinary in them; but it appears by

the narration, that Dr. Dimsdale, through the whole of the preliminary and attending occurrences, conducted himself with exemplary prudence and judgment. No physician in modern times, perhaps, has been so munificently rewarded. Besides an allowance of £2,000 for his journey, he received a gratuity of £10,000 and a pension for life of £500 per annum, with the title of body-physician and actual counsellor of state, and the rank of a baron of the Russian empire, perpetuated in his eldest descendants. On his son was conferred the same rank, with a present from the grand-duke of a gold snuff-box set with diamonds. They had also permission to add to their arms a black wing of the Russian spread eagle in a gold shield. After the recovery of his illustrious patients, a number of persons of distinction at Petersburgh engaged him to inoculate their families; and at the request of the empress he undertook a journey to Moscow for a similar purpose. Baron Dimsdale, in 1780, entered into a new scene of public life, as representative in parliament for the borough of Hertford. On this occasion he resigned the practice of his profession, except in the way of gratuitous advice and assistance. In 1781 he published "Tracts on Inoculation;" and soon after he again visited Russia, in compliance with a summons from the empress to inoculate the two sons of the grand-duke. He perfectly succeeded in the object of his second journey, and was again munificently recompensed. In 1784 he was again elected to represent the borough of Hertford in parliament. About this time he had the misfortune of losing the sight of both eyes from cataracts. He submitted to the operation of extraction, performed by Baron Wenzell, which proved completely successful. He retired from his parliamentary station in 1790, and thenceforth lived in the bosom of his family and friends till his death, on December 30, 1800, at which time he was a member of the Royal Society, and vice-president of the Bath Agricultural Society. His remains were deposited in the Quakers' burial-ground at Bishop-Stortford.

DINO, a famous Italian jurist, was a native of Mugello, in the Florentine territory, and was the son of James de Rossoni. He studied law at Bologna, and in 1279 was invited to take the chair in that faculty at Pistoia. After a continuance there of five years, he was made professor at Bologna, and was the first to whom a public stipend was granted. In 1257 he removed to Rome, where Pope Boniface VIII. employed him in compiling the sixth book of decretals, published in 1298. He died in 1303. Dino wrote several professional works, which were in high esteem. His commentary on the rules of law, according to Alciatus, deserves to be got by heart. He also wrote treatises on the Pandects, and "De Actionibus." A proof of the authority he acquired appears in an order made by the Veronese while he was living, which directed that, in judicial determinations, regard should first be had to the municipal laws and statutes; where they were silent, to the Roman laws, or glosses of Accorso; and where these appeared contradictory, that the opinion of Dino should decide the point.

DINOCRATES, or DINOCHARES, a celebrated Grecian architect, was a Macedonian, and contemporary with Alexander the Great. It is related of him, that finding his recommendations to the court of that king little attended to, he resolved to be his own introducer. For this purpose he equipped himself in the *costume* of Hercules, with his poplar garland, lion's skin, and club, and presenting himself before Alexander, who was sitting on the throne of justice, attracted his notice. Being asked who he was? he replied that he was the Macedonian architect Dinocrates, who had brought him designs worthy of his greatness. One of these was the gigantic plan of cutting Mount Athos into a statue, holding a city in his left hand, and a reservoir of all its streams in his right. Alexander prudently rejected this design; but carried the artist with him into Egypt, where he employed him in planning the city of Alexandria. To this, according to Pliny, he gave the figure of a Macedonian cloak, with a wavy border, running out to the right and left in an angular projection. He is also said to have finished the rebuilding of the famous temple of Ephesus, after it had been consumed by fire. The same author relates, that this architect was employed by Ptolemy Philadelphus in building a temple to the memory of his wife Arsinoe; and that he had intended to construct the dome of magnet in order to suspend an iron statue of the queen in the air;—an idle tale, like so many others which discredit the history of ancient art recorded by that collector.

DINOSTRATES, an eminent mathematician, who, according to Proclus, flourished in the time of Plato, or about 360 years B.C. He was the inventor of the quadratrix, or curve called by his name, by which the quadrature of the circle is effected, though not geometrically, but only mechanically.

DINOUART, (Anthony-Joseph-Toussaint), a French ecclesiastic and periodical writer of some note in the eighteenth century, was born at Amiens in the year 1715. After having been admitted into orders, he officiated for some time as a priest in his native city, and then removed to Paris, when he obtained a canonry of the chapter of St. Benedict at Paris. He was also a member of the Arcadian Academy at Rome. The first periodical work in which he engaged was the "Journal Chrêtien," but he is more generally known by the one which he commenced on his own account in the year 1760, under the title of "Journal Ecclesiastique, ou Bibliothêque des Sciences Ecclesiastiques," and which was continued until his death, at Paris, in 1786. He was also the author of "Embryologia Sacra," 12mo.; "The Manual for Pastors," in 3 vols., 12mo.; and "The Rhetoric of a Preacher, or a Treatise on the Eloquence of the Body," 12mo.

DIO, a celebrated philosopher and orator of antiquity, and surnamed Chrysostom, or *Golden Mouth*, on account of his extraordinary eloquence, was born at Prusa in Bythinia, and flourished in the latter end of the first and the beginning of the second century of the Christian æra. Under the reign of Domitian he drew on himself the resentment of that tyrant, by the liberty with which he animadverted on his flagitious proceedings; and found it necessary for the preservation of his life to retire privately from Rome. The place which he chose was on the extremity of the Roman empire, in the vicinity of the Scythian tribes, where he was reduced to great poverty, and obliged to support himself by manual labour. At the time when intelligence was received in that part of the empire of the death of Domitian, he appears to have been in the neighbourhood of a considerable Roman camp, where the soldiers had discovered strong symptoms of a disposition to in-

surrection and tumult. This circumstance determined him to throw off his disguise, and to make use of his manly and persuasive eloquence in bringing them back to a sense of their duty. He was so fortunate as to prove successful in his effort; and by that means so far recommended himself at Rome, that he was enabled to return to that city with safety and honour early in the reign of the Emperor Nerva. By that prince, and by his successor Trajan, he was honoured with esteem and confidence, and had bestowed upon him public marks of favour. According to some writers, he affected an extreme severity of manners, and singularity of dress, appearing often in public clothed in a lion's skin. He lived to old age, as he himself informs us; but the time of his death is uncertain. The best edition of his works is that entitled "Dionis Chrysostomi Orationes, Gr. et Lat. ex Recentione et cum Notis Frederici Morelli, nec non Isaaci Casauboni Diatriba," Lut. Paris, 1604, folio. During the year 1800, English literature was enriched by a faithful and elegant version of some select pieces on political, moral, and critical subjects, from the pen of the late learned Gilbert Wakefield.

DIOCLES, an ancient mathematician, concerning whose time nothing further is now known than that he lived before the commencement of the fifth century. His name will descend to posterity on account of his having been the inventor of the cissoid, a curve line of the second order, commonly called the cissoid of Diocles, which is reckoned by Newton among the defective hyperbolas, and is made use of for finding two continued mean proportionals between two other given lines.

DIOCLETIAN (C. Valerius Aurelius Diocletianus), Roman emperor, was originally named *Diocles*, from Dioclea, a town in Illyria, whence his mother derived her birth. His father was a slave in the family of Annulinus, a Roman senator, but probably obtained his freedom. The young Diocles was brought up to arms; and so much distinguished himself, that he was successively promoted to the government of Mœsia, to the consulate, and to the command of the imperial guard. At the death of Numerian, brother and partner of Carinus, in 284, Diocletian, then in his thirty-ninth year, was chosen to the succession, in a military council held at Chalcedon. His first act was solemnly to swear that he had no concern in the death of his predecessor; after which, causing Aper, the prætorian prefect, to be brought in chains before him, he declared him guilty of the murder, and immediately stabbed him with his own hands. This deed of violence, unsuitable to the general character of Diocletian, is ascribed to a superstitious purpose of fulfilling a prophecy, which had declared that he should become emperor after he had killed a wild boar *(aper)*. A civil war was the immediate consequence of his election. Carinus aspired at the sole dominion, and marched to meet his rival, who advanced into Mœsia. After several indecisive combats, a general action was fought at Margus, near the Danube, in which the victory inclined to Carinus, when he was assassinated in the field by one of his own officers. This event, which took place in 285, gave the empire to Diocletian without further contest. He used his success with singular clemency and moderation, pardoning all who had borne arms against him, and continuing in their offices most of the ministers and servants of Carinus. The dangers which at that time assailed the empire rendered more than one head and hand necessary for its preservation; and Diocletian almost immediately associated to himself, first as Cæsar, and then as Augustus, the valiant soldier Maximian. They assumed the respective titles of Jovius and Herculius; the first appropriated to Diocletian, denoting that superiority of rank and direction which he always preserved; the second awarding to Maximian the praise of warlike enterprise. While the arms of the latter were employed in the west, Diocletian watched the eastern frontier, and by his display of strength obliged the Persian king to make peace, and retire from Mesopotamia. The two emperors had an interview at Milan in 290, where they presented to the admiring world the agreeable spectacle of a perfect union, the honour of which was chiefly due to the wisdom and calm authority of Diocletian. This harmony continued even after the exigencies of the empire had made it advisable, in 292, to associate two subordinate princes, under the name of Cæsars. These were Galerius and Constantius, each of whom was obliged to repudiate his wife, and to become the sons-in-law, the first of Diocletian, the second of Maximian. In this subdivision of power, Diocletian reserved for his own peculiar jurisdiction Thrace, Egypt, and the Asiatic provinces. Although present advantages were derived from the multiplication of sovereigns, all men of civil or military talents, yet it opened a copious source of future dissensions, and aggravated the burdens of the state by the multiplicity of courts and establishments. Diocletian seems to have been little engaged in active enterprise, till, in 296, the Revolt of Achilleus in Egypt called him to that country. After a siege of eight months he became master of Alexandria, in which the usurper had taken refuge; and he quelled the rebellion by the death not only of Achilleus and his principal accomplices, but of a great number of the inhabitants. He severely chastised the rest of the province, and utterly destroyed the towns of Busiris and Coptos. He improved the condition of Egypt, however, by many useful regulations, for its government; and he rendered its defence less burdensome to the empire by resigning to the Nobalæ, or Nubians, an extensive tract, but of little value, bordering the Nile above Syene, with the stipulation that they should defend the frontier from the neighbouring barbarians. The recovery of Great Britain to the empire by Constantius also distinguished the year 296. At the time Diocletian visited Egypt, he sent Galerius to repress an irruption into Syria by Narses, king of Persia. He himself afterwards took his station at Antioch, whence he superintended the operations of the war. Galerius, in consequence of his rashness, met with a total defeat; and Diocletian, in his reception of him, took care to let him feel sensibly that he had highly displeased *a master*. This lesson incited him to exertions which produced a complete victory to the Romans in the next campaign; and Narses was obliged to submit to a peace, which left to the Roman empire five provinces beyond the Tigris, and granted them other conditions equally honourable and advantageous. A state of tranquillity succeeded, which Diocletian employed in cares to secure all parts of the frontier, and promote the internal prosperity of the empire. A taste for magnificence in building seems to have been carried by him to a hurtful excess. Besides the baths bearing his name at Rome,

the immense circuit of which has astonished all who have examined the antiquities of that capital, he bestowed vast expenses in the decoration and enlargement of Nicomedia, the place of his usual residence, which he was ambitious of raising to a rivalry with Rome itself. He assumed the Persian diadem, and adopted all the stately ceremonial of an oriental court in what regarded his person and palace. In the twentieth year of his reign, A.D. 303, the empire now being in a prosperous and tranquil state, Diocletian met his colleague Maximian at Rome, and they jointly triumphed over the foes vanquished by themselves and the Cæsars. The spectacle was less splendid than some others had been, but it was memorable as being the last of the kind to which the ancient metropolis of the Roman world was witness. The games which accompanied it disappointed the expectations of the people, who showed their discontent by murmurs and sarcasms. Diocletian, who never loved Rome, was induced by this conduct to abridge his intended stay, and, after two months' residence, he left it, never to return. The same year was remarkable for the commencement of that persecution of the Christians which has rendered the reign of Diocletian an era of calamity in the annals of the church. Maximian and Galerius had for some time displayed a rancorous aversion to the new sect, and the latter had dismissed a number of Christian officers from his army. After the conclusion of the Persian war, he spent the winter at Nicomedia, in the palace of Diocletian, and there made use of every argument of policy and bigotry which might bring over the emperor to his own sentiments. For a considerable time he would agree to nothing further than the exclusion of the Christians from employments in the household and the army; but at length Galerius persuaded him to summon a council on the subject, which held a solemn deliberation in his presence. The result was a determination to employ force in order to effect the total destruction of Christianity. The first operation was the demolition of the great Christian church of Nicomedia. It was followed by an edict enjoining the like treatment of all the churches throughout the empire, and denouncing the penalty of death against all who should hold secret assemblies for worship. The bishops and presbyters were commanded to deliver all their sacred books to the magistrate, who was to burn them; and all the property of the church was confiscated. The refractory Christians were subjected to a variety of disabilities, and put out of the protection of the law. This, and subsequent edicts still more cruel, were enforced in the different parts of the empire with greater or less rigour, according to the temper of those who held the local supremacy. But the more particular account of this famous persecution belongs to ecclesiastical history. It is sufficient here to mention, that it ceased to be general after the abdication of Diocletian, though it continued violent for some years longer in the dominions of some of the imperial partners. In the winter of 303-4 the emperor, from the fatigues of a journey, contracted an illness which brought on a long confinement, and durably injured his constitution. This circumstance, with a prospect of impending dissensions, and, as is said, the arts of Galerius, determined him to a resignation of his authority. Maximian was induced, though unwillingly, to take the same step; and on the same day, May 1, 305, they divested themselves of the imperial dignity, the one at Milan, the other at Nicomedia. In a spacious plain near the latter city, Diocletian ascended a throne, whence he declared his purpose to the assembled soldiery and people in a grave and dignified speech. He then, in the place of Galerius and Constantius, who succeeded to the title Augustus, nominated Severus and Maximin for the new Cæsars. This done, he took the purple robe from his shoulders, and returning to the city, passed through it without stopping to the place of his retreat. This was Salona in Dalmatia, near which, in a pleasant and salubrious spot, he constructed a superb palace, the relics of which are still visible at the modern town of Spalato. Here he passed his remaining years in philosophical content, never appearing to regret his abdication, and refusing to listen to the solicitations of Maximian and others, who urged him to resume his power. "If," said he in his reply, "you could see the vegetables which I have planted with my own hands at Salona, you would never advise me to return to a throne." His tranquillity, however, was disturbed by the contentions and violences which he lived to behold, and to which his daughter, after the death of Galerius, was a victim. He himself underwent affronts, and even menaces, from Licinius and Constantine, and (if the partial narrative of his Christian enemies, eager to discover judgments in the fate of all their persecutors, can be credited) his last illness was attended with violent agitation, which, as some assert, impelled him to suicide. He died in 313, at the age of sixty-eight, and funeral honours of every kind were paid to his memory.

DIODATI (John) was born at Lucca about the year 1589, and, having in early life embraced the Protestant faith, he removed to Geneva, where, at the age of nineteen, he was deemed qualified for the professorship of Hebrew in that university. Some time afterwards he was appointed to the office of professor of theology, and acquired much reputation by his conduct in that department, as well as by his pulpit services. In 1619 he was deputed, together with his colleague, Theodore Tronchin, to represent the Genevan clergy in the famous synod of Dort, and he was one of the six ministers appointed to draw up the Belgic confession of faith. He died at Geneva in 1652. His greatest reputation as an author, arose from a translation of the whole "Bible" into the Italian language, which first appeared at Geneva in 1607, 4to. with notes; and was afterwards reprinted by him in 1641, folio, in an improved state. Diodati also published at Geneva, in 1644, folio, a translation of the "Bible" into the French language, and the first French translation of "Father Paul's History of the Council of Trent."

DIODORUS, named *Siculus*, an ancient historian, was a native of Agyrium in Sicily, and flourished in the times of Julius and Augustus Cæsar. Devoting himself to the composition of history, he spent thirty years in his studies and inquiries, travelling to various parts of Europe and Asia, to the very spots where great events had been transacted, and making a long residence in Rome. The fruit of his labours was a work which he entitled "The Historic Library," treating, in forty books, on universal history, and divided into the periods, before the Trojan war, from that to the death of Alexander, and thence to the commence-

ment of Cæsar's wars in Gaul. Of this only fifteen books and a few extracts remain. The best editions are those of Stephanus, Paris, 1559; of Rhodomannus, Hanover, 1604; and of Wesseling, 2 vols. folio, Amsterdam, 1746.

DIODORUS, bishop of Tarsus in Cilicia, in the fourth century, was most probably a native of Antioch, in which city he long resided, and acquired considerable reputation in discharging the functions of a presbyter, and of an instructor of youth in the knowledge of the Scriptures and the principles of religion. He died about the year 394. Of his various writings, which were numerous, and, besides apologies for the Christian religion and controversial treatises, consisted of commentaries on almost all the books of the Old Testament and several of the New, a few fragments only remain, to be found in the Catena Patrum Græcorum.

DIOGENES, surnamed the *Babylonian*, from the vicinity of Seleucia, his native place, to Babylon, was a stoic philosopher, who flourished in the second century B.C. He was a disciple of Chrysippus, and the successor of his immediate follower, Zeno of Tarsus, in the chair of the Porch; where he taught the principles of his sect with unwearied diligence, and eminent reputation. He composed several works, among which were treatises on divination, on nobility, on the laws, and on Minerva, to which there are references in Cicero and Athenæus. He lived to the great age of eighty-eight years, and philosophised to the last. Seneca relates that when he was one day discoursing against indulging in anger, an insolent young fellow, with the hope of exposing him to ridicule by exasperating him, spat upon him: upon which Diogenes coolly and meekly said, "I am not angry, but I am doubtful whether I ought not to be so."

DIOGENES, a celebrated cynic philosopher, and the most distinguished of that sect, was born at Sinope, a city of Pontus, in the third year of the ninety-first olympiad, or 414 years B.C. His father, who was a banker, having been guilty of coining false money, was either exiled or obliged to fly his native place, and was accompanied by his son, who was involved in his disgrace if not in his criminality. Arriving at Athens, Diogenes determined to devote himself to the study of philosophy, and wished to place himself under the tuition of Antisthenes, the founder of the cynic sect. When he first applied to that philosopher to be received into the number of his disciples, he was repulsed with harshness and ill humour, and was even threatened to be driven away from his school by blows. "Beat me," said he, "as you please, I will submit to the strokes of the hardest cudgel if I may be allowed to benefit by your instructions." By his persevering importunity Antisthenes was prevailed upon to admit him among his pupils, and afterwards entered into the strictest intimacy and friendship with him. Diogenes practised the manners of his master with a still greater degree of rigour and austerity, but the fact of his residence in a tub has been doubted by some writers who class it among the tales which have been invented to expose the sect of the cynics to ridicule. Diogenes discovered a bold and independent spirit, an intimate knowledge of mankind, an ardent zeal for the true interests of virtue, and a degree of learning, ingenuity, and wit, that commanded the admiration even of those who were the subjects of his censure; yet ruggedness of manners, and avowed contempt of other philosophers, have exposed him to the charge of indulging an unworthy spirit of philosophical pride, which greatly detracts from the wisdom and merit of his character. When Diogenes was far advanced in life, he had occasion to visit the island of Ægina. On his passage thither he was captured by pirates, who carried him into Crete, and exposed him to sale in the public market. He was purchased by a wealthy Corinthian citizen, called Xeniades, who was struck with the singularity of the reply which he made to the public crier when he asked him what he could do: "I can govern men," said he; "therefore sell me to one who wants a master." By Xeniades he was taken to Corinth, where he soon acquired his esteem and confidence, and was intrusted by him with the education of his sons, and the management of his domestic concerns In these employments he discharged his duty with so great judgment and fidelity, that Xeniades was used to say, that the gods had sent a good genius to his house. During this period of his life our philosopher frequently attended at the Craneum, a place of exercise at Corinth, and at other assemblies of the people, where he appeared in the character of a public censor, and acquired similar celebrity with what he enjoyed at Athens, by his bold and spirited reproof of vice and folly, and the lessons of moderation and virtue which he inculcated. It was most probably at the Craneum that the celebrated interview between him and Alexander the Great took place. The pride of Diogenes would not permit him to join the crowd of all ranks who waited on that prince to congratulate him on his appointment, after the death of his father, to command the general army of the Greeks, which was intended to be sent against the Persians. Alexander, however, who was curious to see a philosopher with whose character he could not be unacquainted, went to the Craneum, where he found him at his usual station, basking in the sun. Surrounded by attendants, the prince approached him and said, "I am Alexander the king." "And I," replied the surly uncourteous philosopher, "am Diogenes the Cynic." Alexander, desirous to convince him of the respect which he entertained for his character, asked him if there was any service which he could render him. "Yes," said Diogenes," "not to stand between me and the sun." While the attendants of the king were ridiculing the Cynic for the rudeness of his answer, Alexander was pleased with the independence of mind which it breathed, and remarked to them, "If I were not Alexander, I would be Diogenes." Of the time and manner of the death of Diogenes, the accounts transmitted to us are very various and uncertain. Most probaby he died at Corinth, of a decay of nature, when advanced to at least the ninety-second year of his age. To his remains the honours of a public funeral were decreed, at the expense of the people of Athens, by whom a column was raised over his tomb, on which was placed a dog of marble. Several of his friends also, and the inhabitants of Sinope, erected brazen statues out of respect to his memory. From among the numerous anecdotes which are related concerning Diogenes, and the apophthegms which are attributed to him, we shall select the following. In the presence of some of Plato's friends Diogenes trod on his robe, saying, "I trample under foot the pride of Plato." "Yes," said Plato, "with

greater pride of your own." Plato having defined man to be a two-legged animal without feathers, Diogenes plucked a cock entirely bare, and, turning him into the academy, said, "Behold Plato's man!" Being asked in what part of Greece he had seen good men, he answered, "No-where; at Sparta I have seen good boys." Observing a young man blush—"Take courage," said he, "that is the colour of virtue." "How happy," said some one, "is Calisthenes, in living with Alexander!" "No," said Diogenes, "he is not happy; for he must dine and sup when Alexander pleases." To one who reviled him he said, "No one will believe you when you speak ill of me, any more than they would me, if I were to speak well of you." Seeing the son of a common prostitute throwing stones amongst a crowd—"Take care," said he, "that you do not hurt your father." To one who asked him how he might take the greatest revenge upon his enemy, he answered, "By being good and virtuous yourself, that he may have nothing to say against you."

DIOGENES (Apolloniates), a native of the island of Crete, and a philosopher of the ionic sect, flourished about the seventieth Olympiad, or about 500 years B.C. He was the disciple of Anaximenes, and the successor of Anaxagoras at Athens, where he taught philosophy and eloquence for some time with great reputation. But becoming an object of jealousy and aversion in that city, either on account of the success which attended him, or the unpopularity of his opinions, he was obliged, according to the testimony of Demetrius Phalereus, to fly for his life; from which event nothing certain is known concerning him.

DIOGENES (Laertius), a Greek biographer, supposed to have been a native of Laerta or Laertes in Cilicia, flourished probably in the time of the Antonines, or somewhat later. The work by which he is known is on "The Lives, Opinions, and Apophthegms, of celebrated Philosophers," in ten books, said to have been addressed to a female. Diogenes is supposed to have been addicted to the Epicurean philosophy. Nothing is known of his history. He composed a book of epigrams, to which he often refers. The best edition of his lives is that of Meibomius, Amsterdam, 1692, 2 vols. 4to. with the observations of Menage. There is also a good one by Longolius, 2 vols. 8vo. Coire, 1739.

DIOGNETUS, a philosopher, who flourished in the reign of the Emperor Marcus Aurelius, and was one of the preceptors of that prince.

DIOMEDES, son of Tydeus, king of Ætolia, married Ægiale, daughter of Adrastus, by means of which alliance he succeeded to the kingdom of Argos. He is represented by Homer as leading to Troy the people of all the towns in the Argive territory, who manned eighty ships. He was therefore one of the principal commanders at the Trojan war, in point of number of followers; and the poet has made him one of the most distinguished heroes of the Iliad in warlike achievements, and only inferior among the Greeks to Achilles and Ajax. This may be supposed to have been in fact his traditional character, though his particular exploits may be the invention of the poet. After the destruction of Troy he returned to Argos, where he is said to have found his wife connected with an adulterer, and plotting with him against his life. He therefore embarked again, and, after many wanderings, settled at length with his Dorian followers in Daunia on the Adriatic coast of Italy, where he married the daughter of the king, and founded the city of Argyrippa, afterwards called Arpi. This is the whole of his history which is not manifestly fabulous. It is certain that a strong tradition prevailed in Italy of his final settlement there, which Virgil has adopted, and employed in his Æneid.

DION, an illustrious Syracusan, was the son of Hipparinus, one of the principal persons of that city, from whom he inherited an ample property. In his youth he was a disciple of Plato, and the philosopher has attested that he never had an auditor who appeared so much impressed with his discourses, or so zealous in embracing his principles, as Dion. Though of a character very different from Dionysius, to whom one of his sisters was married, he was much esteemed by him, and employed in some important embassies. The younger Dionysius, on his accession B. C. 366, was persuaded by him to invite Plato again to the Syracusan court, but in order to balance his authority, the courtiers procured the recall of Philistus, a man of learning, and an eminent historian, but servilely attached to arbitrary principles. This faction never ceased their efforts to undermine the credit of Dion and his philosopher, and at length a real or supposititious intercepted letter of the former gave them occasion to ruin him in the king's favour. It was addressed to the Carthaginians, with whom a negotiation for peace was then carrying on, and advised them not to conclude the treaty with the king unless he were present, as he would take care to procure them the terms they wished. Dionysius, greatly enraged at this treason, as he understood it, drew Dion in private conference to the sea-side, showed him the letter, and without hearing his defence, forced him on board a vessel, and directed that he should be landed in Italy. Dion proceeded thence to Greece; and Dionysius, finding it advisable to keep some terms with him, allowed his friends to load two ships with his effects, and send them to him. He, however, detained his family in Syracuse as hostages. Dion was received with great honour in the cities of Greece. He resided some time at Athens, and attended the Academy; and the Lacedemonians presented him with the freedom of their state. Dionysius becoming jealous of his popularity, stopt his remittances, confiscated his estates, and compelled his wife to marry another person. Provoked by this usage, and also lamenting the enslaved condition to which his country was reduced, Dion resolved upon an attempt to expel Dionysius. Having raised some troops, which were increased on his arrival in Sicily, he marched to Syracuse, obtained possession of the city, and dethroned Dionysius. A faction, however, procuring the banishment of Dion, the tyrant returned, and being received into the citadel, sallied out against the unprepared inhabitants, broke into the city, and made a dreadful slaughter. In their distress, a cry arose among the people, "Let us recall Dion." The motion was instantly approved, and a deputation was sent to him at Leontium, imploring his aid. He immediately assembled a council of war, and when he attempted to make a reply to the moving speech of the Syracusan deputies, he burst into tears, and for some time could not utter a word. At length he declared, that his own determination was to proceed to the assistance of his country, and if he could not save it, to perish with it; but to his soldiers, he left the choice

whether they would march with him, and generously forget the ill treatment they had received, or leave Syracuse to its fate. They unanimously declared their readiness to follow him, and he began his march the same night. Before he arrived, the contentions of the opposite factions, and the renewed assault of the enemy, had reduced the city to the utmost extremity. Fire and sword were raging through every part. Dion and his men proceeded across the burning ruins, and at length drove back the assailants to the citadel with great slaughter. Heraclides, and his uncle Theodotus, next day yielded themselves into the hands of Dion, and he generously pardoned all their machinations against him. The citadel soon after surrendered, and Dion entered it at the head of his troops, in presence of the whole applauding citizens. He then dismissed his guards and returned to the condition of a private citizen; but with the public tranquillity, factions began to revive. Dion wished to restrain the licentiousness of the populace, by instituting an aristocratical or mixed government. Heraclides, the naval commander, still turbulent and ambitious, supported democracy. At length Dion was persuaded to the violent and illegal measure of procuring the assassination of Heraclides. This fatal step seems to have destroyed all his peace of mind. His imagination was haunted with avenging furies, and he probably imputed to them the domestic misfortune of losing his only son, who, upon some displeasure he had received, threw himself from the top of the house, and was killed on the spot. One Calipus, an Athenian, who had long been upon terms of intimate friendship with Dion, and had enjoyed his hospitality, now formed a conspiracy against his life. He conducted it with the blackest perfidy, and at length, with a band of Zacynthian assassins, burst into his house, and seized his person. Dion struggled, and the murderers, being unprovided with weapons, could not dispatch him, till a dagger was handed in at a window. The death of Dion happened about B.C. 354, in the fifty-fifth year of his age. His sister and wife, and a posthumous infant of which the latter was delivered, were afterwards put to death. The Syracusans, forgetting all their suspicions and complaints of this eminent citizen, cherished his memory as their deliverer, and honoured him with a public monument.

DION CASSIUS, also named *Cocceius*, or *Cocceianus*, a writer of Roman history, was a native of Nicæa in Bithynia. His father was prefect of Bithynia at the accession of Adrian. He himself enjoyed the senatorian rank under Commodus and the succeeding emperors, and arrived at the consulate, probably under Severus. He was intrusted with the government of several provinces, and was a second time created consul in 229, as colleague to the Emperor Alexander Severus. The rigorous discipline he had enforced in this command of the Pannonian legions, was then likely to prove fatal to him; for the soldiery in Rome, making a common cause with them, demanded his head. To avoid the danger, the emperor advised him to retire from Rome, and he passed the greater part of his consulship in Campania. He afterwards returned to his native country, where he finished his days in tranquillity. He employed many years in the composition of a history in the Greek language, and at length completed it in eighty books, from the origin of the Roman state to his own times. He himself tells a tale of being impelled to the work by a vision, which he saw the night after he had received the Emperor Severus's thanks for a treatise which he had composed on the presages which had announced the elevation of that prince. From this circumstance it may be inferred that he was both superstitious and adulatory; and, in fact, his history contains gross partiality to Cæsar and his party, and abuse of Cicero, Brutus, Seneca, and other men of free and patriotic spirit. It is written, however, in an easy and clear style, and is interspersed with judicious reflections. Of the eighty books, the first thirty-four and part of the thirty-fifth are lost. The twenty-five subsequent ones are extant, but the latter six in an abridged state; the last twenty are also lost, except a few fragments. But we have a good abridgment of the whole from the thirty-fifth to the end, by Xiphilinus. The best editions of Dion Cassius are those of "Leunclavius," Hanau, folio, 1606, and of "Reimarus," Hamburg, two volumes, folio, 1750.

DIONIS (Peter), an eminent surgeon, was a native of Paris. He was surgeon in ordinary to Maria-Theresa of Austria, queen of France, and to two dauphinesses and the royal children. He was also the first anatomical and chirurgical demonstrator at the Royal Garden, appointed by Louis XIV. He wrote works both in anatomy and surgery. Of the first, his "Anatomie de l'Homme, suivant la Circulation du Sang," appeared in 1690, 8vo. and was several times reprinted, and translated into various languages. A Jesuit even translated it into the Tartarian dialect, for the use of the emperor of China. His "Dissertation historique et physique sur la Generation de l'Homme," 1698, supports the ovarian hypothesis. In surgery he published "Cours d'Operations de Chirurgie," 1707, 8vo., several times reprinted, and latterly with the notes of La Faye, in two volumes. It was long a standard book, and contains much useful observation, related with plainness and sincerity. His other works are; "Sur la Mort subite, et sur la Catalepsie," 1709; and "Traité générale des Accouchements," 1718, et seq. This last is not much more than a compendium of Mauriceau's work though he finds great fault with it. Dionis died at Paris in 1718.

DIONYSIUS I., king, or tyrant of Syracuse, was a simple citizen of that state, and son-in-law of Hermocrates, who, having been banished by an adverse party, attempted to return by force of arms and was killed in the action. Dionysius was dangerously wounded at the time; but he recovered, and afterwards, through the intercession of his friends, obtained his recall. He distinguished himself in a battle fought against the Carthaginians near Agrigentum; and when, after the ruin of that city, many of its inhabitants took refuge in Syracuse, and made complaints against the magistrates for deserting them, Dionysius took their part, and endeavoured to inflame the discontents of the people against the aristocracy. He procured himself to be nominated one of the generals; and afterwards, under pretext of raising a force sufficient to resist the Carthaginians, obtained a decree for recalling all the exiles. By ingratiating himself with the soldiery and populace, he next acquired the important post of commander-in-chief of the forces. He then doubled the soldier's pay; and, pretending that his life was in danger from his enemies, he was allowed a body-guard, which he took care to compose of such

as were most devoted to his service. The next step was to possess himself of the citadel of Syracuse, after which nothing prevented him from usurping the supreme power. In the twenty-fifth year of his age, B.C. 404, he openly assumed the title of king of Syracuse; a title which, when gained by violence, was accounted by the Greeks synonymous with that of tyrant. Soon after, while he was upon an expedition against the Carthaginians, the Syracusan cavalry deserted him, and riding with all speed to the city, got possession of the citadel, rifled his treasures, and cruelly abused his wife. He followed with great celerity, and, by the help of his mercenaries, recovered the place, and took a severe revenge upon his enemies. A peace with the Carthaginians ensued; and Dionysius employed his leisure in strongly fortifying the part of the city called the Island; after which he made an expedition against some of the free states of Sicily. His absence again produced a revolt in Syracuse. He returned, and was closely besieged in the Island, and reduced to the greatest extremities. He contrived, however, by a pretended treaty, to throw his enemies off their guard, and in the mean time hired a body of Campanians from the Carthaginian garrisons, who came to his relief. These were joined by a party of the Syracusans themselves, by whose aid he recovered the sovereign power. He secured himself by disarming the whole people, and then resumed his plan of extending his dominion throughout Sicily by conquest. He subdued several independent cities, and at length thought himself strong enough to attempt the expulsion of the Carthaginians from all their remaining possessions in Sicily. For this purpose he made vast preparations, inviting artificers from Greece and Italy, whom he treated with a liberality truly royal. He fitted out a great fleet; and perceiving the occasion he should have for all the aid his subjects could give, he divested himself of the manners of a tyrant, and affected popularity. War was declared against the Carthaginians, and carried on for some years with various success. That people sent a vast force into Sicily under the command of Hamilcar, which for some time obtained the superiority, so that Syracuse itself was besieged. It was defended by the aid of a Lacedemonian fleet; and its commander also prevented the execution of a new attempt to depose Dionysius. On this occasion, Polyxenus, who had married his sister Thesta, declared against him; and when he had afterwards retired to a place of refuge, Dionysius sent for his sister, and insisted upon her discovering whither he had fled. "Do you think me," said Thesta, "so bad a wife as not to have accompanied my husband had I known of his departure? If I had been acquainted with his design, I should never have informed you of it, but should have shared all hazards with him, and have thought myself more honoured in being called the wife of Polyxenus the exile, than the sister of Dionysius the tyrant." Though greatly provoked with this freedom, the king had the generosity to forgive her conjugal fidelity; and the Syracusans so much respected her for it, that, after the abolition of the tyranny, they continued, during her life, to treat her with all the honours of her rank, and bestowed a public funeral upon her at her death. The Carthaginian troops were at length so much reduced by defeats and sickness, that they were happy to obtain permission to quit the Island;—a glorious event for Sicily, and for the reign of Dionysius. He afterwards carried his arms into Italy, and, after a long and bloody siege, took Rhegium, and sold the surviving inhabitants for slaves. He dishonoured himself by his cruelty towards Phyto the commander, whom, after throwing his son into the sea, he treated with every kind of indignity, and then put to death. Dionysius was one of those characters who have allied a taste for letters with the disposition of a tyrant. He was not less ambitious of gaining the laurel in poetry, than of possessing the supremacy in power; and Philoxenus the poet, having the courage to express his opinion freely of some verses which were read to him by the royal composer, was committed to the quarries, or common prison. The prince, however, liberated him the next day, and, inviting him to a splendid entertainment, again read to him some lines, which, in his own estimation, could not fail of obtaining applause. The poet, with more humour than discretion, turned to the guards, and desired that they would again carry him to the quarry; and the king had the sense to smile at the sally, and pardon his want of complaisance. He was much more cruelly mortified out of the limits of his power; for, having sent his brother to the olympic games in order to contend in his name for the prizes of poetry and the chariot race, his verses, though delivered with all the graces of elocution, were received by the free assembly with the utmost ridicule; and the famous orator, Lysias, pronounced an harangue proving that it was dishonourable for Greece to suffer an impious tyrant to share in the solemnities of a sacred entertainment. Dionysius was so humble as to make a second attempt at the same games; and meeting with no better success, he fell into a phrenetical melancholy. He vented his rage first upon his friends, and then attempted to divert his chagrin by undertaking the complete expulsion of the Carthaginians from Sicily. To raise money for this purpose he plundered the temples; and some stories are told from which it appears that he joined humour with his sacrilege. He stript the image of Jupiter of a golden robe, remarking, that it was a garment too heavy for summer, and too cold for winter; and he deprived Æsculapius of his golden beard, on the pretext that it was a shame that the son should have that venerable decoration to his face, while the father, Apollo, was made beardless. His new war was not successful. After gaining a victory over the Carthaginians, he was defeated by another general, and at last concluded a peace upon unfavourable terms. Dionysius, after the death of his first wife, had married two others at once, Doris a Locrian, and Aristomache the sister of Dion. He treated them with great impartiality, and had children by both. His relationship to Dion gave that virtuous man free access to him, and he bore his liberty of speech with composure. Dion, in order to mollify his temper by philosophy, persuaded him to invite Plato to his court; but the discourses of that eminent moralist proved so displeasing to the king, that he sent him back in disgrace. He even directed the owner of the vessel to sell Plato for a slave; observing, that, according to his doctrine, no injury could be done him, since a virtuous man was happy in every state. He was one of the most suspicious tyrants upon record. He mistrusted his nearest friends and relations, never visited his wives without a previous search of their apartments for concealed weapons,

and slept in a bed-chamber surrounded by a deep ditch with a drawbridge. It was he, who in order to give an admiring courtier (Damocles) an idea of the *happiness* of a despot, ordered him to be feasted with royal luxury, while a naked sword was suspended by a single hair over his head. The cause of his death was singular. The venal Athenians had caused a tragedy of his writing to be acted at the feast of Bacchus, and awarded it the prize. Dionysius was so elated with this applause, that he offered a solemn sacrifice, feasted all Syracuse, and drank to such excess (contrary to his usual habit), that he threw himself into a violent disorder. To alleviate his pains, the physicians gave him a soporific dose, from the effects of which he never awakened. He died B.C. 366, in the sixty-third year of his life, and thirty-eighth of his reign.

DIONYSIUS II., or the *Younger*, son of the preceding, succeeded peaceably to his authority, B.C. 366, and by the gentleness of his disposition, gave hopes of a happy reign. His easy temper, however, soon plunged him into the debaucheries which the courtiers of a young prince are usually so successful in inspiring; and it required all the influence of his kinsman Dion, aided by the lessons of Plato, to recall him to sobriety. Young Dionysius was so much impressed with the spirit of philosophy, that once at a solemn sacrifice, when the herald, according to custom, pronounced a prayer for the duration of his reign, he exclaimed, "How long will you continue to curse me?" In the life of Dion we have already mentioned by what arts the courtiers succeeded in banishing that irksome monitor. Plato soon after obtained permission to follow him; but the king's remaining fondness for philosophy engaged him, by means of Archytas and the Pythagoreans resident in Syracuse, to solicit his return. Plato consented, and Dionysius received him in the most honourable manner, and urged many presents upon him, which the philosopher refused to accept. Their friendship, however, did not long continue; for Plato could not forbear to press the recall of Dion, at which the king was so much displeased, that he removed him to the castle under a kind of custody. He was at length prevailed upon to suffer Plato to depart; and immediately afterwards, as if to show contempt of his admonitions, he abandoned himself to every species of excess and tyranny. Dion, as already related, landing in Sicily while Dionysius was absent in Italy, took possession of Syracuse; and though Dionysius, entering the citadel, made considerable efforts for its recovery, he was at length obliged to return to Italy, leaving his son Apollocrates, who held the citadel some time longer. After the assassination of Dion, Sicily became a prey to different factions and tyrants, whose dissensions at length gave Dionysius an opportunity of recovering Syracuse. ten years after his expulsion, B.C. 350. His experience of misfortune did not produce any amendment of his conduct; on the contrary, the evils he had suffered in his own person and those of his relatives from the violence of party, only exasperated his temper, and rendered him more a tyrant. The principal inhabitants took refuge with Icetas, prince or tyrant of Leontium; but upon an invasion by the Carthaginians, they made application for aid to Corinth, the political mother of Syracuse, and the strenuous assertor of Grecian liberty. The Corinthians sent over the celebrated Timoleon, who, on his arrival, found Icetas master of the city, the Carthaginians of the port, and Dionysius of the citadel. The latter admitted the Corinthian troops into his fortress, delivered to them all his warlike stores and treasures, and himself repaired as a suppliant to the camp of Timoleon. By him he was sent to Corinth, where he thenceforth resided in a private condition. His conduct was not such as entitled him to respect under his misfortunes. He kept low company, frequented the shops of butchers, perfumers, and other ministers of luxury, and indulged in gross debauchery. He took upon him to direct female musicians in their performances, and displayed his skill in the arts by disputing with them about theatrical airs. Some writers have asserted that he was obliged for a maintenance to open a school in Corinth; but this circumstance is not mentioned either by Diodorus or Plutarch, the latter of whom would have been fond of moralizing upon such a topic. Several repartees are recorded, by which he repelled the sarcasms of those who insulted him. One of these would seem to indicate a consciousness of better manners than those above imputed to him. Being asked what he had gained by the wisdom of Plato? he replied, "The ability to bear as I do this change of fortune." The time of his death is not known. His race perished with him.

DIONYSIUS *of Halicarnassus*, an historian and critic, son of Alexander, was a native of Halicarnassus in Caria. He came to Rome about the time when Augustus had put a period to the civil wars, B.C. 30, and passed twenty-two years in that capital. He employed himself in learning the Latin language, and in conversing with the men of letters, and studying the ancient Roman historians. From their works he compiled his "Roman Antiquities," in twenty books, in which he brought down the history of that city to the first Punic war. He appears to have survived its publication some years, but nothing further is known of his history. Of his work only the eleven first books have reached us, which include the period to the abolition of the military tribuneship, A.U. 312. The best editions of his works are those of Sylburgius at Frankfort, 1586, folio; of Hudson, Gr.-Lat. Oxford, 1704, 2 vols. folio; and of Reiske, Gr.-Lat. Leipsic, 1774, 6 vols. 8vo.

DIONYSIUS, named *Periegetes*, an ancient geographer, was a native of Carax, called also Alexandria, a city of Susiana, near the Persian Gulf. He wrote a work, still extant, entitled "Periegesis," or "A Description of the World," in Greek verse. It is valued as a relic of antiquity, and various editions have been published of it.

DIONYSIUS, called *the Areopagite*, from his being a member of the court of Areopagus at Athens, was most probably a native of that city, who as we learn from Acts xvii. 34, was converted to Christianity by the preaching of St. Paul. According to tradition, and the testimony of some early Christian writers, he was the first bishop of Athens, and set apart to that office by the hands of the great Apostle of the Gentiles. From the same authorities we are informed, that he suffered martyrdom for his adherence to the Christian cause, most probably under the reign of Domitian. During the dark ages, various writings were circulated with the name of Dionysius the Areopagite, which were collected together, and first printed at Cologne, in the year

1536. Since that time they have undergone different impressions, at different places, and been illustrated by a profusion of commentaries, notes, and dissertations. The most complete editions were printed at Antwerp in 1634, and at Paris in 1644, both in two volumes folio.

DIONYSIUS, bishop of Corinth, flourished under the reign of the Emperor Marcus Antoninus, and in the beginning of that of Commodus. By some writers he has been comprehended in the number of Christian martyrs, but without any foundation in antiquity. The fragments of some of his epistles to Christian churches remain, which are given as quotations by Eusebius.

DIONYSIUS, bishop of Alexandria about the middle of the third century, is generally believed to have been a native of that city. Becoming a convert to Christianity, he was placed under the tuition of the celebrated Origen, and proved one of his most distinguished scholars. He received the appointment of catechist to the church of Alexandria about the year 232; and on the death of Heracles, the bishop, in the year 248, was elected his successor in that office. During the year 250 the Decian persecution raged in Egypt, when he was seized by the order of the prefect, but escaping from his soldiers, fled for concealment into the deserts of Lybia. On the death of Decius, in the following year, he returned to his flock, with whom he appears to have continued, in general unmolested, until the year 257, when the persecution under the Emperor Valerian commenced. Being summoned before the prefect, and refusing to renounce his religion, he was banished to a place called Cephro in Lybia, and was not permitted to revisit his bishopric till about the year 261. He took an active part in the controversies of the time, and was the author of numerous epistles and treatises, practical, controversial, and on points of ecclesiastical discipline; of which there remains one entire epistle, and considerable fragments of others in Eusebius.

DIONYSIUS, pope, or bishop of Rome, in the third century. We have not any account of the circumstances of his life before he was appointed a presbyter of Rome, the duties of which office he discharged while Stephen and Sixtus II. presided over the church in that city. After the martyrdom of Sixtus, in the year 258, he was elected his successor, in the middle of the following year, and filled the see of Rome until his death, in the year 269. The only fragment of his writings which remains is preserved in the works of Athanasius, and is chiefly of importance, as it shows the concurrence of Dionysius with the other Christians of his time in acknowledging the Scriptures to be the rule of faith by which all doctrines were to be tried.

DIONYSIUS, surnamed *Exiguus*, or the Little, from the shortness of his stature, was born in Scythia, but afterwards became a monk and an abbot at Rome, where he flourished about the middle of the fifth century. At the request of Stephen, bishop of Salonæ, he drew up, besides other translations from the Greek, a body of canons, entitled, "Collectio sive Codex Canonum Ecclesiasticorum, &c." To this Dionysius some writers ascribe the invention of the chronological period, by others attributed to Victorius, or Victorinus.

DIOPHANTUS, a celebrated Greek mathematician, and the author of the oldest treatise on algebra which has come down to us, on which account he has been reputed to have been the inventor of that science. It is not certain at what period he lived; some authors placing him before Christ, and others about the middle of the fourth century. If he was the same Diophantus who wrote the *Canon Astronomicus*, on which Suidas informs us the learned female philosopher Hypatia commented, he most probably lived before the fifth century. From the few circumstances of his life which are recorded we learn, that his reputation was so high among the ancients, that they ranked him with Pythagoras and Euclid in mathematical learning, and that he lived to the great age of eighty-four years. He wrote thirteen books of arithmetic, or algebra, which Regiomontanus, in his preface to Alfraganus, written in the fifteenth century, tells us were at that time preserved in manuscript in the Vatican library. Of these thirteen books no more than six, and part of a seventh, have been published; and Bombelli, in the preface to his algebra written in 1572, says, that there were but six of the books then in the library. Those six books, with the imperfect seventh, were first published at Basil, by Xylander, in 1575, but in a Latin version only, accompanied with the Greek scholia of Maximus Planudes upon the first two books, and observations of his own. Afterwards a new edition of them was published at Paris, in Greek and Latin, in 1621, by the learned and ingenious M. Bachet de Meziriac, who made use of the notes of Xylander, but treated those of Planudes with the utmost contempt. In 1670 another edition of them was published at Toulouse, with the additional notes of the profound mathematician M. de Fermat.

DIOSCORIDES (Pedacius), an eminent physician and botanist of antiquity, was a native of Anazarba in Cilicia. He is supposed to have lived in the reign of Nero, but some of the learned have placed him under Adrian, and made him posterior to Pliny. He followed arms in the earlier part of life, but afterwards attached himself to the study of medicinal simples, and travelled for that purpose in Europe and Asia. He composed in Greek a work on the materia medica, which for many ages was of the highest authority, and has been copied by the ancient Greek physicians, the Arabians, and the moderns down to the revival of science. His whole works, Greek and Latin, were edited by Saracenus at Lyons, in 1598, folio; which edition is preferred to all others. There are other editions of the whole, or parts, and numerous translations and commentaries. The version of Ruellius is accounted the best.

DIPPEL (John Conrad), a German physician, who in his writings styled himself *Christianus Democritus*, was born at Frankenstein, near Darmstadt, in 1672. He studied theology at Giessen, and afterwards gave physico-chiromantic lectures at Strasburgh; but was obliged to leave that city on account of his dissipated life and the debts he had contracted. After this he returned to his own country, and published a work, called "Orthodoxia Orthodoxorum," in which he showed that he had become a follower of the pictists; but as he ridiculed the whole Protestant church in another, entitled "Papismus vapulans Protestantium," he was again obliged to change his residence. Repairing to Berlin, he employed himself in researches to discover the philosopher's stone, which was the cause of his being thrown into prison in 1707. Having recovered

his liberty by the intercession of some man of rank, he escaped just when on the point of being again arrested, and fled to Frankfort-on-the-Mayn, where he assumed the title of a Danish counsellor of state. Soon after he proceeded to Amsterdam, where he practised as a physician, and indulged in his favourite study, alchemy. In 1711 he obtained at Leyden the degree of doctor of medicine; but on account of his improper conversation, and in particular of his work entitled "Alea Belli Musselmannici," &c., he was obliged to fly to Altona, where he again assumed the title of a Danish counsellor of state. Being obliged to leave this place also, in consequence of his bad conduct, he sought shelter at Hamburgh; but was delivered up by the senate of that city, and being tried before a Danish tribunal, was not only deprived of his dignity as a counsellor of state, but was subjected to the mortification of seeing his writings publicly burnt by the hands of the hangman. He was then carried bound to Copenhagen, and thence to the island of Bornholm, where he was condemned to perpetual imprisonment; a punishment which he had brought upon himself by the free manner in which he had censured some of the chief members of the Danish administration; but after seven years' imprisonment he was liberated in 1726, at the request of the queen. He then repaired to Sconen, with a view of returning to Germany, and resided some time in the house of a merchant at Christianstadt, where he received an invitation to proceed to Sweden to attend the king, who had been attacked by some malady. Though the Swedish clergy did every thing in their power, by applying to the diet then assembled, to prevent a man who had ridiculed religion in so public a manner from entering the kingdom, he arrived at Stockholm in the beginning of the year 1727; but the influence of the clergy at length prevailed; and in the month of December, the same year, he found himself under the necessity of quitting that capital. He now returned to Germany, and resided sometimes at Biebenburg in the district of Hildesheim, and sometimes at Berleburg, and other places. About this period, frequent reports having being spread of his death, he publicly announced, in a sort of advertisement, in 1733, that he would not die till the year 1808; but notwithstanding this prognostication, he was unexpectedly found dead in his bed, at the castle of Witgenstein, in the morning of the 24th of April, 1734. A collection of his works was published in his lifetime, with the title of "A Way opened for Peace with God and all his Creatures," and a collection under the same title appeared after his death at Berleburg, in 1747, in three volumes, quarto. Dippel acquired some celebrity as a chemist by the invention of Prussian blue, and an animal oil still known by his name. This oil is said to have been made of stag's blood, and to have possessed great medical virtues.

DIROIS (Francis), a French ecclesiastic, and doctor of the Sorbonne, in the seventeenth century, who died canon of Avranches, where he was held in high esteem by all classes of people, and where he was living in the year 1691. He wrote some controversial pieces on the subject of the formulary, and the immaculate conception; was the author of a work highly spoken of by Catholic writers, entitled "Preuves et Prejuges pour la Religion Chrétienne et Catholique, contre les fausses Religions et l'Atheism," in quarto; and of a treatise on ecclesiastical history, which forms not the least ornamental part of Mezeray's Abridgment of the History of France.

DISNEY (John), a learned and pious English divine, and excellent magistrate, was born at Lincoln in the year 1677. Being designed for the study of the law, he was for some time a member of the Middle Temple. He did not prosecute that study, however, as a lucrative profession; but, satisfied with an easy paternal inheritance, availed himself of the progress which he made in legal knowledge to render himself useful and instructive in the characters of a justice of the peace and of an author. After having been an active magistrate for above twenty years, he took orders in 1719, and in the same year he was presented to the vicarage of Croft, and to the rectory of Kirkby-super-Baine, both in Lincolnshire. In the year 1722 he was instituted to the vicarage of St. Mary in Nottingham, to which town he removed, and lived there until the time of his death, in the year 1729-30. He left a great collection of MSS., the principal of which were drawn up as materials for an intended extensive and favourite work, under the title of "Corpus Legum de Moribus Reformandis." The pieces which he published were "Primitiæ Sacræ, or the Reflections of a devout Solitude;" "Flora," prefixed to a translation of Rapin's poem on Gardens; "Two Essays upon the Execution of the Laws against Immorality and Profaneness;" "Remarks upon a Sermon preached by Dr. Sacheverell;" "The Genealogy of the House of Brunswick;" "A View of the ancient Laws against Immorality and Profaneness;" "Sermons on particular Occasions."

DISNEY (John), a descendant of the above, was born at Lincoln in 1746, and became vicar of Swinderly in his native county, which preferment he resigned in 1783, in consequence of having imbibed the doctrines of Unitarianism. He was first the assistant, and afterwards the successor, of Mr. Lindsey, at the chapel in Essex-street. Mr. Michael Dodson left him half his fortune, and Mr. Brand Hollis his sole executor, in pure esteem for his character, being no way related to them. Dr. Disney published memoirs of both his benefactors, but particularly of Mr. Hollis, in a very splendid manner, in 2 vols. 4to. He was also author of several printed tracts and sermons, and of biographical sketches of Bishop Law, Dr. Sykes, Dr. Jortin, and other divines. Dr. Disney died in 1816.

DITHMAR, or DIETHUMAR, a German prelate and historian, born in 976, was the son of Sigefrid, count of Saxe. He embraced the monastic life, and in 1018 was made bishop of Mersburg by the Emperor Henry II. He wrote a Latin chronicle, in seven books, containing the history of the Emperors Henry I., Otho I. II. III., and Henry II. It is accounted a very faithful narrative, and has been several times printed. The best edition is that of Godefroy. Dithmar died, in great reputation for sanctity, in 1028.

DITHMAR (Justus-Christopher), an eminent German jurist and antiquary, was born in 1677 at Rottenburg in Hesse. Whilst studying at Leyden, he was invited to become preceptor to one of the sons of the President Van Danckelmann, with whom he travelled in Germany and Holland. Through the interest of that family he was settled at Frankfort-on-the-Oder, first as professor of history, then of the law of nature, and finally was ap-

pointed to give students the lessons proper to fit them for the management of the domains and public finances. He was made a member of the Royal Society of Berlin, and a counsellor of the order of St. John. He refused two invitations to settle at Leyden, and constantly remained at Frankfort, where he died in 1737. He was the author of a number of learned works, of which some of the most important are, "Gregorii VII. Pontif. Vita," 8vo.; "Historia Belli inter Imperium et Sacerdotium," 8vo.; "Delineatio Historiæ Brandenburgensis," 4to.; Chytræi Marchia Brandenb. ad nostra Tempora continuata," 8vo.; "C. Corn. Taciti Germania, cum perpetuo et pragmatico Commentario;" "Dissert. de Abdicatione Regnorum, aliorumque Dignitatum illustrium," 4to.; "A Collection of Dissertations on various Subjects of public and natural Law and History," 8vo.; "An Introduction to Political Economy, with a Catalogue of the best Books on the Subject," 8vo. This work, the first of its kind, has gone through many editions, and been used in several of the German universities.

DITTERS (Carl von), a German musician and composer, born in 1730. In 1770 the emperor ennobled him by the title of Baron Dittersdorf, and nominated him to the rangership of certain forests; shortly after which, the bishop of Breslau appointed him to the superintendence of his chapel. Few of his works have been published; but all those which have appeared, have attained the highest celebrity, especially fifteen symphonies, composed, it is said, from the impression made upon his feelings by Ovid's Metamorpheses. The oratorio of "Der Doctor und der Apotheker," performed at Vienna in 1786, is considered his *chef d'œuvre*.

DITTON (Humphrey), a writer of considerable talents on mathematics and theology, was born in 1675. He was a native of Salisbury, and was educated as a dissenting minister, in which station he officiated for some years at Tunbridge, in Kent. Ill health induced him to relinquish the pulpit: and being chosen mathematical master of Christ's Hospital, through the recommendation of Sir Isaac Newton, he resided there till his death, at the age of forty, in 1715. His mathematical works are valuable, including a treatise on "Fluxions;" "General Laws of Nature and Motion;" and a "Treatise on Perspective;" besides papers in the Philosophical Transactions. He projected, in conjunction with Whiston, a method of discovering the longitude, which is said to have obtained the approbation of Sir Isaac Newton. It was however rejected by the commissioners of the board of longitude; which circumstance, together with the public ridicule to which the projectors were exposed, in consequence of a ludicrously indecent poem, written by Dean Swift, is asserted to have so affected the health and spirits of Ditton, as to occasion his death. He was the author of a theological production, entitled "A Discourse on the Resurrection of Jesus Christ," 8vo.

DIVINI (Eustachio), an ingenious Italian optician, who lived at Rome about the middle of the seventeenth century. He and Campani at Bologna were the first who distinguished themselves in the art of grinding telescopic-glasses. M. Huygens, however, soon outstripped him in the mode of constructing telescopes, by introducing such improvements as enabled him to discover the ring of Saturn. When the discovery was made public, Divini contested its truth, because he could not perceive the ring through his own telescopes; and wrote a treatise on the subject in opposition to Huygens, entitled "Brevis Annotatio in Systema Saturninum," 8vo. 1660. Huygens immediately replied to him, and Divini wrote a rejoinder, in the year 1661. We learn nothing further concerning him, excepting that in the year 1663 he announced the invention of a new combination of glasses, to which he ascribed very considerable advantages.

DLUGLOSS (John Longinus), a Polish historian, was born in 1415 at Brzeznick, of which town his father was governor. After studying at Cracow and other places, he entered into the service of Zbigneo, bishop of Cracow, who committed all his affairs to his management, ordained him to the priesthood, and conferred several benefices upon him. When his patron had been nominated to the cardinalate, and some difficulties had arisen upon the subject, Dlugloss took a journey to Rome in 1449, and brought the affair to a conclusion. He afterwards visited the Holy Land, and upon his return to Poland was appointed preceptor to the children of King Cassimir IV., but declaring in favour of the new bishop of Cracow appointed by the pope, he incurred the displeasure of the king, and was exiled for three years. The dispute being finally settled, he was recalled, and recovered the king's favour so as to be employed in various negotiations, which obliged him to travel to different parts of Europe. He had been nominated to the archbishopric of Leopold, when he died before consecration in 1480. His principal work is "J. Dluglossi seu Longini Historia Polonica;" of this the first volume appeared in 1615, containing the first six books, which bring down the history to the year 1240. The six subsequent books, which terminate in 1444, were not printed till 1711, *Frankf.*, folio. A thirteenth book, finishing with 1480, with various historical additions, and the life of the author, was published in 1712, *Leips.*, folio.

DMOCHOWZI (Francis), a Polish writer, who belonged to the congregation of the pious schools, which he quitted some years before his death in 1808, at the age of forty-six. He translated into Polish the Iliad, "Horace's Art of Poetry," "Milton's Paradise Lost," and the "Last Judgment of Young;" and he began a version of the Æneid, which was finished by M. Jakubowski.

DOBREE (Peter Paul) was born at Guernsey in 1782, and educated at Trinity-college, Cambridge, where he highly distinguished himself for sagacity of criticism, laborious research, and exquisite taste in the beauties of the Greek and Latin languages. He was intimately acquainted with Porson, whose professorship he ultimately attained. In 1820 Trinity-college published his notes to "Porson's Aristophanica;" and at the request of the same learned society in 1822 he corrected and edited the lexicon of Photius. He was also the author of some valuable articles in the "Classical Journal;" and had collected materials for a new edition of Demosthenes. His death, on the 24th of September, 1825, at the early age of forty-three, excited great regret in the university to which he belonged, and in the learned world in general.

DOBSON (William), one of the few English painters of merit before the present reign, was born in London in 1610. He was placed with one Peake, a painter of little talent, but he had the advantage of some instruction from Fr. Cleyn, a foreign artist

of distinction. He derived, however, more advantage from copying some pictures of Titian and Vandyke, the manner of whom, especially of the latter, he caught and always retained. This seems to have been all the education he received; but such was his assiduity and natural taste, that he soon distinguished himself among the artists of his time. A picture of his placed in a shop-window attracted the notice of Vandyke, who made inquiries after the painter, and found him at work in a garret. He generously fitted him to appear in a situatiou more worthy of his merit, and recommended him to Charles I. That patron and judge of the arts, on the death of Vandyke, gave Dobson the posts of serjeant-painter, aud groom of his chamber. Dobson attended him to Oxford, where he painted several of the court, and rose into great reputation. The decline of the royal cause was prejudicial to him, and his own negligence and love of pleasure further contributed to the derangement of his affairs. He fell into debt, and was thrown into prison; but the kindness of Mr. Vaughan of the Exchequer liberated him. He died shortly after at his house in St. Martin's-lane, at the early age of thirty-six. In a short life he has perpetuated his name, by a degree of professional excelleuce which enables him to hold a place in the list of superior artists.

DOBSON (Matthew, M.D.), an ingenious English physician and natural philosopher, who died at Bath iu 1784. He published, in 1779, "A Medical Comuentary on Fixed Air," 8vo., a work displayiug luminous and original views of science, and was a fellow of the Royal Society, to whose Transactions he furnished several important contributions. —His wife published "The Literary History of the Troubadours," collected and abridged from the French of M. de St. Palaye, 1779, 8vo; and other works.

DOD (John), usually called the Decalogist, was a puritan, and was born at Shotledge in Cheshire in 1547. He was chosen fellow of Jesus'-college, Cambridge, and after being twice suspended for his noncouformity in some points, was presented to the living of Fawesley in Northamptonshire, where he continued for the remainder of his life, dying iu 1645. His works are "A plain and familiar Exposition of the Ten Commandments," and "A plain and familiar Exposition of certain Chapters of the Book of Proverbs."

DODART (Dennis), a physician and botanist, was born at Paris in 1634. He became physician to the princess-dowager of Conti, and to the princes her children, and was a doctor regent of the faculty of Paris, and a member of the Academy of Sciences. He had a principal share in the "Mémoirs pour servir à l'Histoire des Plantes," Paris, 1676, folio; a sumptuous work, published by the Academy, which was intended to comprise a complete history of plants, but which the wars caused to be left imperfect. Dodart wrote the learned preface. In the botanical part he was assisted by Claude Perrault and Merchant; in the chemical, by Du Clos and Borel. Dodart also communicated several papers to the Memoirs of the Academy on medical, physiological, and botanical subjects. He pursued the sanctorian inquiries into the insensible transpiration, &c., for thirty-three years. His first experiments on this subject appeared in the Memoirs of the Academy in 1699; and were afterwards published in a collection entitled "Medicina Statica Gallica." He wrote several of the epitaphs printed in the Necrology of the Port Royal, and died in 1707, at the age of seventy-three.—His son John Baptist Claude, physician to the king, left "Notes on Pomey's History of Drugs."

DODD (William), an English diviue, who, for many years, was a celebrated and popular preacher in the metropolis, aud in his disgraceful death afforded a striking lesson of the fatal effects of extravagance and dissipation. He was born in the year 1729, at Bourne in Lincolushire, of which place his father was vicar. After receiving a classical education at a private school, he was entered, in 1745, a sizer at Clare-hall, Cambridge; where he appears to have prosecuted his studies with diligence, and in the year 1750 took his degree of B.A. with much reputation. During the followiug year he entered into the matrimonial connexion, before he possessed the means of supporting a wife, and with a lady who was neither distinguished by the gifts of fortune nor by those prudent and economical qualities so peculiarly necessary in his situation. In the year 1753 he was admitted into orders, when he fixed upon London for his scene of action, where his impressive pulpit talents soon rendered him one of the most admired and popular preachers of his day. He successively obtained several lectureships, and increased his popularity by the publication of sermons and devotional pieces, which met with a very favourable reception. By these means he came into the possession of a handsome income, but not proportioned to the style and manner of living in which he indiscreetly embarked. His popularity made him vain; and his vanity led him into expenses to which an opulent fortune would have been unequal. To augment his income he entered more largely into the line of an author, or editor, and during the course of several years published, or superintended the publication of, various original pieces, new editions of esteemed works, translations, and compilations, by which he acquired considerable sums of money. The principal of these are enumerated at the end of this article. In the year 1757 he took his degree of M.A., at Cambridge. About this time he sustained an active part in the institution of the Magdalen-hospital, which owed much of the support which it received to the zeal and ability with which he recommended it, particularly in his sermons as preacher to the charity, which were attended by very numerous and respectable audiences. For his services in this situatiou he was presented with a genteel annual stipend. In the year 1763, Dr. Squire, bishop of St. David's, who had before made him his chaplain, procured for him a collation to a prebend of Brecon; and in the same year the late earl of Chesterfield, at the recommendation of Bishop Squire, gave him the appointment of tutor to his godson, Philip Stauhope, Esq., the late earl. In the following year he was made one of his majesty's chaplains; and in 1766, took his degree of LL.D., at Cambridge. In the year 1772 he set on foot a subscription, and gave rise to the truly benevolent society for the relief of prisoners confined for small debts; and in the same year was presented to the rectory of Hockliffe in Buckinghamshire. His increase of honours, however, and of lucrative situations, unhappily ministered fresh food to his vanity, and tempted him to indulge in a ruinous extravagance, by which he was involved in debts which he could not discharge.

To extricate himself from this situation he had recourse, in the year 1774, to a scandalous expedient, by which he hoped to procure the rich rectory of St. George's, Hanover-square, which had fallen to the disposal of the crown. With this view he caused an anonymous letter to be sent to the lord chancellor's lady, making her an offer of £3000 if, by her means, he might be presented to the living. That letter was immediately communicated to the chancellor, aud, after being traced to the person who sent it, laid before the king, who ordered Dr. Dodd's name to be ignominiously struck out of the list of his chaplains. The public disgrace and shame which followed this event had for a short time such an effect upon Dr. Dodd, that he withdrew from the kingdom, and went to Geneva, where his pupil then was. By him he was received with more kindness than under the circumstances in which he was placed he had reason to expect, and, as a means of relief, was presented with the living of Winge in Buckinghamshire, which a dispensation enabled him to hold in connexion with that of Hockliffe. But the shame and distress in which he had involved himself did not cure him of his follies, or check his habits of profusion. The consequence was, that his embarrassments by degrees became greater than ever, and tempted him at length, in the year 1777, to the commission of a criminal act, by which he forfeited his life. That was, the forgery of Lord Chesterfield's name to a bond, on the credit of which he obtained a large sum of money, vainly flattering himself that the transaction would remain unknown till he should be in circumstances to redeem and destroy the fatal pledge. Detection, however, almost immediately followed the crime; and the wretched divine was committed to prison, tried, convicted, and executed at Tyburn. It is said that Lord Chesterfield gave him an opportunity of destroying the fatal documcut by placing it within his reach, but that from some infatuated hope of escape by other means, he omitted to take advantage of the present. He died with all the marks of the deepest remorse for the follies aud vices of which he had been guilty, and with expressions of the most bitter regret for the scandal which, by his conduct, he had brought on his profession, and on the religion of which he was a minister. Besides several single sermons, occasional essays in periodical works and anonymous pieces of which he was the reputed author, he published "Synopsis compendaria H. Grotii de Jure Belli et Pacis, &c.;" "Beauties of Shakspeare selected;" "The Hymns of Callimachus, translated from the Greek into English Verse," 4to., 1754; "The Visitor," 2 vols., 12mo., in the same year; "A New Edition of Mr. Locke's Common-place Book to the Bible," 4to., 1766; a volume of "Poems," 8vo., 1767; "Sermons on the Duties of the Great," translated from the French of Massillon, 8vo. 1769; "A Commentary on the Bible," 3 vols., folio, published in numbers, and completed in 1770; "Sermons to Young Men," 3 vols., 12mo., 1771; "The Frequency of Capital Punishments inconsistent with Justice, sound Policy, and Religion," 8vo., 1772; and "An Oration at the Dedication of Free-masons' Hall," 4to., 1776. He also left behiud him "Thoughts iu Prison, &c." which were published after his death, in 12mo., with memoirs of his life prefixed to them.

DODD (Charles), a Roman-catholic divine, who resided at Harvington in Worcestershire, where he died in 1745. He was author of a "Church History of England," in 3 vols., folio, which met with little atteution when published, but it has since risen in reputation.

DODD (Ralph), a civil-engineer, the original projector of a tunnel under the Thames, was a native of Northumberland, and about 1790 he was in the metropolis engaged as a student of historical and portrait painting at the schools of the Royal Academy. Soon after the period above mentioned, he directed his attention to the improvement of machinery, and other duties of a civil-engineer; and he retired to his native county for the purpose of prosecuting his profession. In 1795 he published an "Account of the principal Canals in the known World, with Reflections on the great Utility of Canals." In 1798 he returned to London, and laid before the public his plan for a tunnel under the Thames, which was approved by government; but the scheme was abandoned soon after its commencement, from the operation of circumstances over which the eugineer had no control. At the same period Mr. Dodd procured an act of parliament for making a canal between Gravesend and Chatham, to unite the river Thames and Medway, by a nearer navigation than previously existed. In 1799 he printed his "Letters on the Improvement of the Port of London, without making Wet Docks." Among the other plans and projects in which he was engaged, and which were carried into execution, were the South Lambeth Water-works, the Grand Surrey Canal, the East-London Water-works, and Vauxhall Bridge. He had also a share in the improvement of steam-vessels; and the first impetus to the scheme for navigating by steam in England, was given by a patent which he obtained for a steam-boat on the Thames from London to Gravesend, which, however, was not carried into effect. He became at length the victim of his professional pursuits; for being on a journey to attend a meeting of iron-masters in Gloucestershire, in the beginning of 1822, he went on board a steam-packet, and was severely wounded by an explosion of the boiler. From the effects of this accident he never recovered; but after lingering a few months, died at Cheltenham in April 1822.

DODD (George), son of the preceding, was the original designer of Waterloo bridge. He was appointed resident eugineer, with a salary of £1000 per annum, but not paying proper attention he was dismissed, and the services of Mr. Rennie were employed instead. Mr. Dodd afterwards engaged in the building of steam-boats, and other undertakings, the failure of which affected his intellects. He was placed in the Giltspur-street compter in consequence of being found in the streets in a state of intoxication; and being taken before the lord-mayor, the most humane attentions were bestowed on him, and at his own request he was suffered to stay in prison where he died, after remaining there about a week, September 25, 1827.

DODDRIDGE (Philip), an eminent English nonconformist divine and tutor, was the twentieth son of an oilman in London, where he was born in the year 1702. The early part of his education he received at different private schools in the metropolis, Kingston-upon-Thames, and St. Alban's. In the town last mentioned he was so happy as to obtain the acquaintance of Mr. afterwards Dr. Samuel Clark, the dissenting minister of the place, from whose advice and generous friendship he received

the most seasonable and essential benefits. It was Mr. Doddridge's misfortune to be left an orphan when he was only thirteen years of age, and soon afterwards to lose the whole of the property that was left to him, by the mismanagement of the person to whom the care of it was intrusted. In these circumstances, Mr. Clark liberally furnished him with the means of continuing his classical studies; and, finding him strongly inclined to the work of the Christian ministry, took him afterwards for some time into his own house, under his personal instruction. It is said that he had made up his mind to study the law, though it had always been his wish to become a dissenting minister; when he received a letter one morning from Mr. Clark, offering to advance him to a pastoral office. He had been previously offered the patronage and support of the duchess of Bedford, if he would enter the established church, but his conscientiousness would not allow him to do so. In 1719 he was placed under the tuition of the Reverend John Jennings, who kept an Academy for the education of Protestant dissenting ministers at Kibworth, in Leicestershire. In the year 1722, he commenced an occasional preacher; but still continued his academic studies under Mr. Jennings, who removed this year from Kibworth to Hinckley. In 1723 he accepted of an invitation to Kibworth, and in 1725 fixed his residence at Market Harborough, but without relinquishing his connexion with the people at the former place, who continued to be edified by his services alternately with the people at Harborough. During this period the fame of Mr. Doddridge's abilities and character had become widely diffused, and he was strongly pressed to accept of the pastoral charge in large societies at London and other places, where the salaries were considerable, and numerous circumstances combined to render them desirable situations. In 1729, by the solicitation of Dr. Watts and others, he formed an establishment for the education of young men, who were designed for the ministry. He had not entered upon the office of a tutor many months, when a vacancy took place in a considerable congregation at Northampton, who had long admired him as a preacher, and who were now urgent with him to accept of the pastoral charge of their society. For some time he resisted their application; but at length the persuasions of his friends, and the concurrence of several circumstances which it is not necessary to relate, prevailed with him to alter his mind, and he removed with his academy to Northampton, towards the close of the year last mentioned. In the following year he entered into the matrimonial connexion with a lady who, by her piety, prudence, and affection, contributed to lighten the toil of the arduous life in which he had embarked. When Mr. Doddridge removed to Northampton, his pupils were but few in number; but his academy soon grew into great reputation, and the accession of students increased every year. The excellent effects of the system which he pursued, was manifested in the many learned and respectable men who proceeded from his seminary. The exercise of his abilities, however, was not confined to his labours as a minister and as a tutor. In the year 1730, Mr. Doddridge published, without his name, a treatise entitled. "Free Thoughts on the most probable Means of reviving the Dissenting Interest, occasioned by the late Enquiry into the Causes of its Decay," in which his politeness and candour as a disputant are pleasingly exhibited. In the year 1732 he published a volume of "Sermons on the Education of Children," principally intended for the use of his own congregation; and in the year 1735, a volume of "Sermons to Young Men;" both of which were favourably received by the world, and have gone through several editions. In the year 1736 he published "Ten Sermons on the Power and Grace of Christ," and "The Evidences of his Glorious Gospel." The three last, on the Evidences of the Gospel, were afterwards printed separately, by the particular desire of one of the first dignitaries of the church of England, and afford a judicious and pleasing summary of several of the principal arguments in defence of the truth of Christianity, and particularly of those adduced to prove the genuineness and credibility of the evangelical history. During the same year the university of Aberdeen conferred upon our author the degree of doctor in divinity; an honour to which his abilities, character, and station, gave him the justest claim. In the year 1739 Dr. Doddridge gave to the public the first volume of his great and valuable work entitled, "The Family Expositor; or, a Paraphrase and Version of the New Testament, with critical Notes, and a Practical Improvement of each Section." The merits of this work are so generally known and acknowledged, even by those who cannot concur in the theological principles which pervade it, that any further notice of its character is entirely unnecessary. The second volume made its appearance in the year 1740. In the following year Dr. Doddridge published a volume of "Practical Discourses upon Regeneration;" and, in 1742, and 1743, "Three Letters to the Author of a Treatise, entitled, 'Christianity not founded on Argument.'" In the year 1743 our author also published "The Principles of the Christian Religion expressed in plain and easy Verse, and divided into short Lessons for the Use of Children and Youth," which are written with ease and elegance, and are, in general, well adapted to the purpose for which they were designed. In 1745 appeared his "Rise and Progress of Religion in the Soul," written by him at the importunate request of Dr. Watts. It was warmly applauded by persons eminent for rank, learning, and piety, in the established church, as well as by the dissenters, and soon went through many editions, not only in this country, but in America, and on the continent of Europe, where it was translated into the Dutch, German, Danish, and French languages. In the year 1747 he published "Some remarkable Passages in the Life of the Hon. Colonel James Gardiner," in the composition of which "many thought, and perhaps justly," says Mr. Orton, "that he too much indulged the emotions of private friendship and affection." In the year 1748 appeared the third volume of "The Family Expositor," and also "The Expository Works," and other remains of Archbishop Leighton, which were revised by Dr. Doddridge, and, together with his translation of the archbishop's "Latin Prelections," published at Edinburgh, in 2 vols. The last of Dr. Doddridge's works, published during his life-time, which we have to record, was entitled, "A plain and serious Address to the Master of a Family, on the important Subject of family Religion," accompanied with two Prayers; which, both from the weighty nature of the subject, and the admirable manner in which it is treated, is well de-

serving of attention. We shall subjoin iu this place our enumeration of his posthumous productious, and afterwards revert to the circumstances which remain to be detailed of the life and character of this excellent man. Of his grand work, the Family Expositor, three volumes were left unpublished at the time of his death. He had, however, finished the copy of the whole, in short hand, a few slight notes excepted, and had transcribed the larger part for the press; what remained was carefully transcribed by Mr. Orton, or by some of the doctor's pupils, aud the trauscript was several times compared with the short-hand copy. In the year 1754 the fourth volume was published by Mr. Orton, and the fifth and sixth in the year 1756. In the year 1755 Mr. Orton likewise published a collection of Dr. Doddridge's "Hymns founded on various Texts in the Holy Scriptures," which met with very general acceptance, and are well calculated to answer the purposes of Christian devotion. The last work of Dr. Doddridge which was given to the public, was his "Course of Lectures on the principal Subjects of Pneumatology, Ethics, and Divinity; with References to the most considerable Authors on each Subject." It appeared in 1763, in 1 vol. 4to., under the care of the Reverend Samuel Clark of Birmingham, the son of the doctor's earliest benefactor, and at the time of his death his assistant in the academy. In 1794, a new aud improved edition of it, in 2 vols. 8vo., was published by Dr. Kippis, enriched with additional notes, amendments of former references, and new references to above a thousand different publications which have appeared since Dr. Doddridge's decease. From the particulars which have been already enumerated, some idea may be formed of the incessant application in which Dr. Doddridge must have spent his valuable life. His constitution was originally very delicate; on which account his friends would frequently express their apprehensions for the consequences of his unremitting labours, and entreat that he would allow himself some relaxation from his studies. But their entreaties were in vain, until his fine frame became imperceptibly impaired, and incapable of resisting the attacks of disease. In these circumstances he took a jouruey to St. Alban's, in the winter of the year 1750, for the purpose of preaching the fuueral sermon of his venerable friend and father, Dr. Clark. During that journey he unhappily contracted a cold, which brought on him a pulmonary complaint, too obstinate to yield to any remedies. Whilst, however, he conceived that there was no immediate danger in his case, he could not be prevailed upon to decline, or to lessen the various employments in which he delighted. But, notwithstanding occasional flattering symptons, his health declined daily, until, in July 1751, he was obliged to retire from his public services to the house of his friend Mr. Orton, at Shrewsbury. The relief which he felt from that recess from business and company, was but of very short duration; and in the autumn of the same year his physicians judged it proper that he should make a trial of the Bristol waters. Little hope of his deriving benefit from them was given by the physicians of that place; and he received their report of the great hazard of his case, with a fortitude, resignation, and cheerfulness, which never forsook him. As the last resort in so threatening a disorder, he was advised to remove to a warmer climate for the winter; and accordingly took a voyage to Lisbon, where he died on the 26th of October, 1751. Dr. Doddridge possessed a quick conception, a lively fancy, and a remarkable strength of memory, to which were united an invincible resolutiou and perseverance in the prosecution of his studies. His acquaintance with books, ancient and modern, was very extensive; and if with regard to the learned languages he could not be called a profound linguist, he was sufficiently conversant in them to read the most valuable pieces of autiquity with taste and pleasure, and to be able to illustrate the force and beauty of the sacred writings in the true spirit of criticism. To history, ecclesiastical as well as civil, he had paid no small degree of attentiou; and while from his disposition he was led to cultivate a taste for polite literature in general, more than for the abstruser parts of science, he was far from being a stranger to mathematical and philosophical studies. But the favourite object of his pursuit, and that in which his chief excellence lay, was divinity, taking that word in its largest sense. As a preacher Dr. Doddridge was much esteemed, and very popular. Like those of all other preachers, his discourses possessed different merits, and produced different impressions, according to the circumstances in which he was placed when he prepared, or when he delivered them. When he was enabled to bestow on them proper pains, he was perspicuous in his method, natural and orderly in the arrangement of his sentiments, and correct and elegant, but simple, in his language. Of Dr. Doddridge's moral and religious character it is not easy to speak in too high terms. His piety was ardent, unaffected, and cheerful, and particularly displayed in the resignatiou and serenity with which he bore his afflictions. His moral conduct was not only irreproachable, but in every respect exemplary. To his piety he joiued the warmest benevolence towards his fellow-creature, which was manifested in the most active exertions for their welfare within the compass of his abilities or influence. His private manners were polite, affable, and engaging; which rendered him the delight of those who had the happiness of his acquaintance. No man exercised more candour and moderation towards those who differed from him in religious opiuions. Of these qualities there are abundant proofs in the extensive correspondence which he maintained, not only with his dissenting brethren, but with some of the brightest ornaments, both among the clergy and laity, of the established church. On a view of his whole life, we have no hesitation in subscribing to the opinion of Dr. Kippis, that, "Dr. Doddridge was not only a great man, but one of the most excellent and useful Christians, and Christian ministers, that ever existed."

DODERLEIN (John Alexander), a learned and meritorious German schoolmaster, was born in 1675, at Biswang, in Pappenheim. In 1697 he was offered, by the town council of Weissenburg, the rectorship in expectancy, of their school, though only twenty-one years of age; and ou the death of the rector, in 1703, he was appointed his successor. He died in October 1745, author of a great many works, on a variety of subjects, but chiefly on history and antiquities, by which he acquired great celebrity.

DODERLEIN (John Christopher), an eminent German divine, was born at Windsheim, in Franconia, in January 1746. In 1772, he obtained

a vacant theological chair at Altdorf, and in 1782 he was invited to be second professor of theology at Jena, where he died in December 1792. To diffuse liberal principles in theology, agreeable to the progress of modern culture, formed the chief part of Doderlein's literary character, and his "Theological Library," of which he published several volumes, contributed in a great measure to that object. He was the author of numerous other works, among which are, "Materials for Pulpit Exposition," &c.

DODINGTON (George Bubb, Lord Melcombe) was born in 1691. In 1715 he came into public life as representative of Winchester; and soon after was appointed envoy-extraordinary at the Spanish court, in which quality he signed the treaty of Madrid. By the death of an uncle in 1720 he came into possession of a large estate in Dorsetshire, and took the name of Dodington. He built a magnificent mansion on his estate, in which he hospitably entertained several eminent literary characters. Ostentation, however, appears to have been his principle in social life, more than refined taste; and at his table were found subaltern jesters and flatterers as well as wits of the higher class. His career was through place, opposition, and place again, and finally a peerage; never acting a high or independent part, and too versatile to be of much importance even in a party. He was successively a coadjutor and humble servant to Walpole, Newcastle, and Bute, from the latter of whom, in 1761, he obtained the title of Lord Melcombe, which he enjoyed only to the following year, dying in July 1762. This person would not have been worthy of biographical commemoration, had it not been for an extraordinary work which appeared long after his death. Henry Penruddock Wyndham, Esq. had been made legatee of all Lord Melcombe's political papers, letters, and poems, with the request not to print any of them but such as were proper to be made public, and might in some degree do honour to his memory. This gentleman published in 1784 "The Diary of the late George Bubb Dodington, Baron of Melcombe Regis," 8vo., commencing in March 1748-49, and concluding in February 1761. If an open avowal of being actuated by no other principle in public life than the grossest selfishness can do honour to any man's memory, this publication did not violate the request of the testator. "However," says Lord Orford, "with all its faults and curtailments, the book is valuable. They who have seen much of courts, and are faithful, as Lord Melcombe was, in relating fact, still leave much undisguised which it did not answer their purpose to conceal. Many traces of truth remain in his Diary, and the characters of the actors may be discerned, not much to their advantage, though the book was mangled, in compliment, before it was imparted to the public."

DODOENS (Rembert Lat. *Dodonæus*), a physician and eminent botanist, was born in 1518 at Staveren in Frieseland. He studied medicine at Louvain, and afterwards visited the principal universities of France and Italy. He became physician to the Emperors Maximilian II. and Rodolph II., and finally was a professor at Leyden, where he died in 1585. His botanical works are: "Historia Frugum," Antwerp, 1552, 8vo.: "Herbarium Belgicum," 1553, 1557; this work was translated into French by L'Ecluse, and into English by Lyte: "De Stirpium Historia Comment. imagines," 8vo. 2 vols.; some of the figures of the first volume, and 133 of the second, are by Dodoens, and are superior to those of Fuchs: "Frumentorum, Leguminum, Palustrium, et Aquatilium Herbarum Historia," 1566, 1569, 8vo.; of these the figures are for the most part new, with new explanations: "Coronariarum Odoratarumque nonull. Herb. Hist." 1568, 8vo.; the figures of these are superior to all that had hitherto appeared, except those of Gesner: "Purgantium, aliarumque eo facientium, &c. Hist.:" "Historia Vitis, Vinique, &c.;" and "Historiæ Stirpium pemptades vi. seu Libr." xxx. Antwerp, 1583, folio. Dodoens also wrote a "Praxis Medica," and a book of "Medical Observations."

DODSLEY (Robert), an author and bookseller, was born in 1703, at Mansfield, of parents in humble life. Without the advantage of a liberal education he acquired a taste for literature, which brought him into notice, when in the station of footman to a lady of fashion. He at that time published by subscription a collection of poems, under the title of "The Muse in Livery." His next performance was a dramatic piece called "The Toy-shop," intended as a civil satire upon the prevailing follies of the time. This was shown in manuscript to Pope, who took the author under his protection; and by his influence it was brought upon the stage in 1735, where it met with great success. The profits which occurred from this and the former were by Dodsley prudently applied to settling himself in business. He opened a bookseller's shop in Pall-Mall, which, through his own good conduct, and the encouragement of his patrons, soon rose to distinction; and in a course of years, Dodsley became one of the most considerable persons of his trade in the metropolis. Proceeding at the same time in his career as an author, he wrote the farce of "The King and the Miller of Mansfield," founded on the old ballad-story of that name, which was also very favourably received; whence he was induced to add a sequel to it, entitled, "Sir John Cockle at Court." These productions are less distinguished by humour, than by a vein of moral and sentimental satire. Other slight dramatic pieces followed, among which was a loyal mask, written on occasion of the treaty of Aix-la-Chapelle in 1748, and called "The Triumph of Peace." His next work was in prose, and obtained great temporary celebrity, for which it was much indebted to a mistaken opinion of its being written by the earl of Chesterfield. This was "The Economy of Human Life," a short moral piece treating on all the social duties, in a style intended to resemble that of the Scriptures and other oriental writings. One book of a poem, in blank verse, on the subject of "Public Virtue," and an ode entitled "Melpomene," next exercised his poetical pen. In 1758 he ventured to rise to tragedy, and composed "Cleone," the fable of which is said to have been suggested by a French work, the Legend of St. Genevieve. Though Garrick expressed a mean opinion of the play, and it was in consequence taken to Covent-Garden, it long drew full audiences, which was in part attributed to Mrs. Bellamy's acting of the heroine. An attempt to revive it by Mrs. Siddons did not succeed, owing, it is said, to the excess of pathos which it acquired from her unequalled performance in scenes of maternal distress. In 1760 Dodsley published his "Select Fables of Esop and other Fabulists," in three

books, of which the last contains original fables. He prefixed a sensible and ingenious "Essay on Fable." The character of this work, like that of the rest, is neat simplicity of language, and pure morality, little animated by liveliness of manner, or warmth of invention. As an editor, he made himself known by several popular and successful plans. The design of that valuable book for youth, "The Preceptor," was framed by him. He published in 1764 "A Collection of Plays by old Authors," in twelve volumes, 12mo., of which a much improved edition was given by Mr. Reid in 1780. the "Collection of Poems by different eminent Hands," six volumes 12mo., which bears his name, has rescued from oblivion several pieces of merit, and may be reckoned one of the most valuable publications of the kind. Many of the best, indeed, have since appeared in a separate form under their author's names. To those of Shenstone, when so published, Dodsley prefixed a short account of that poet's life and writings. Dodsley acquired a handsome fortune by his trade, which enabled him to retire from the active pursuit of business. He bore an excellent private character, modest in his prosperity, grateful to his early friends and patrons, and disposed to bestow on others the same kind assistance which he himself had experienced. He died of the gout upon a visit to Mr. Spence at Durham, in 1774. His works have been collected in two volumes 8vo.

DODSON (Michael), a learned English barrister, and biblical scholar, was born at Marlborough in 1732, and educated under the direction of his maternal uncle, Sir Michael Foster, one of the justices of the court of King's-bench, for the profession of the law. He was accordingly admitted of the Middle Temple, London, August 31, 1754, and practised many years with considerable reputation as a special pleader. He was appointed one of the commissioners of bankrupts in 1770, and was called to the bar in 1783. He died on the 13th of November, 1799. Besides a new edition of Justice Foster's Reports and a life of his uncle, Mr. Dodson published the entire book of Isaiah in one octavo volume, entitled "A New Translation of Isaiah, with Notes Supplementary to those of Dr. Lowth, late Bishop of London, and containing Remarks on many parts of his Translation and Notes. By a Layman." It was answered by the nephew of the bishop in some "Short Remarks," to which Mr. Dodson replied in "A Letter to the Rev. Dr. Sturges."

DODWELL (Henry) was born at Dublin in the year 1641. His father having lost his estate during the rebellion, came over to York, where the subject of our memoir was educated. His parents, returning to Ireland, died there of the plague, and Dodwell's situation was very destitute, till he was assisted by his paternal uncle, Mr. Henry Dodwell, who discharged his nephew's debts, and enabled him to complete his education at Trinity-college, Dublin, of which he was chosen successively scholar and fellow. In 1666 he quitted his fellowship in consequence of his declining to take orders; and after having resided some time at Oxford, returned to his native country, and commenced his course of authorship in the year 1672, by a preface, entitled, "Prolegomena apologetica, de Usu Dogmatum Philosophicorum, &c." to a posthumous treatise of his late tutor, Dr. Stearn. His next publication was, Two Letters of Advice; 1. for the Susception of Holy Orders; 2. for Studies theological, especially such as are rational." In 1674 he came over again to England, and settled in London, where he published some treatises in controversy with Roman-catholic writers, and in 1679 he attacked the dissenters in a work entitled, "Separation of Churches from Episcopal Government," &c. which gave rise to a controversy between our author and the celebrated Richard Baxter. In 1688 he was elected Camden professor of history by the university of Oxford, and was also incorporated master of arts there, but lost this situation at the Revolution in consequence of his nonjuring principles. Not long after he retired to Cookham, a village near Maidenhead in Berkshire; whence he removed to Shottesbrooke, and at that place he chiefly spent the remainder of his days. In the year 1694 he entered into the marriage-state, and lived to be the father of ten children, two of whom will call for a slight notice at the end of this article. In the year 1696 Mr. Dodwell drew up the annals of Thucydides and Xenophon, to accompany the editions of those authors by Dr. Hudson and Mr. Wells, and he subsequently published the Annals of Velleius Paterculus and of Quinctilian. In 1701 he published, in quarto, his account of the Greek and Roman cycles, entitled, "De veteribus Græcorum Romanorumque Cyclis, &c.," the most elaborate of all our author's productions. A variety of other controversial pieces came from our author's pen, among which we shall only mention his "Epistolary Discourse, proving from the Scriptures and the first Fathers, that the Soul is a Principle naturally mortal, but immortalized actually by the Pleasure of God, to Punishment or to Reward, by its Union with the divine baptismal Spirit." The philosophy of this work met with powerful opponents, and was condemned by several eminent orthodox divines, against whose strictures Mr. Dodwell endeavoured to vindicate himself, in three separate treatises, published in the years 1707 and 1708. Mr. Dodwell died at Shotteshrooke in 1711, in the seventieth year of his age. Mr. Chishull has not improperly assigned him his rank "in that lower class of learned men who are indeed fitted for the collecting of materials, but are unqualified to judge rightly of and to reason upon what they shall collect." Mr. Dodwell left two sons, Henry and William, the former of whom wrote a work against Revelation. William was a divine of the church of England, and wrote "A Dissertation on Jephtha's Vow."

DOERFEL (Samuel George), a German divine and astronomer, was first deacon at Plauen, and then pastor and superintendant at Weida. He distinguished himself by his observations on the remarkable comet which appeared in the years 1680 and 1681; and died in the month of August 1688. "This astronomer," says Montucla, "too little known, and unjustly passed over in silence by the greater part of the writers on astronomy, was one of the first who remarked the new comet. He carefully observed it from the 22nd of November to the end of January, and proved that it was the same, which after approaching the sun and losing itself in his rays, had again appeared in moving from him; and, aided by the light of Hevelius, he showed that its course was a parabola having the sun in its focus." These and other points he explained in a treatise entitled, "Astronomical Considerations on

the great Comet which appeared in the years 1680 and 1681. Observations made of it at Plauen, together with some Questions and new and remarkable Particulars which tend to improve the Hevelian theory of Comets." *Plauen*, 1681, 4to. He published also in the Acta Eruditorum, for 1685, a new method of determiuing with great ease the distauce of celestial phenomena from the earth, without changing the station or place of observation, and without taking their altitude or azimuth.

DOGGET (Thomas), a celebrated comic actor, was born at Dublin, at the latter end of the seventeenth century. He became joint patentee with Wilks and Cibber, of Drury-lane Theatre, where he took the lead in a forcible line of broad comedy for many years. He retired early from the stage with a handsome fortune, and died at Eltham in Kent in 1721. Dogget left a sum to provide a coat and badge to be rowed for by six young watermen, ou every first of August, to commemorate the accession of George I. He was the author of a comedy, called "The Country Wake," reduced to a farce, and often performed some years ago under the title of "Hob in the Well."

DOGIEL (Matthew), a learned ecclesiastic of Lithuania, taught rhetoric, poetry, history, and philosophy, in different schools, with great applause, and afterwards became rector at Wilda, where he established a printing-office, which, in regard to works in the Latin language, excelled, according to the testimony of Janozki, all the printing-houses in Poland. He was afterwards confessor to Count Scipio de Campo, marshal of the court in Lithuania, and superintendaut of the education of his son, whom, after his father's death, he accompanied to Leipsic, Strasburgh, and Paris, and with whom he afterwards resided as chaplain. The period of his death is not known. His works are, "Codex Diplomaticus Regni Poloniæ, et Magni Ducatus Lithuaniæ, &c. &c."

DOHM (Christian William Von) was born at Lemgo in 1751, and died at Putsleben, May 29, 1820. He was employed in various concerns under the Prussian government, but is chiefly knowu as the author of a work entitled, "Denkwürdigkeiten meiner Zeit," &c. 5 vols. 1814-19.

DOLABELLA (P. Corn.), a Roman, who married the daughter of Cicero. During the civil wars he warmly espoused the interest of Julius Cæsar, whom he accommpanied at the famous battles at Pharsalia, Africa, and Munda. He was made consul by his patron, though Mark Antony his colleague opposed it. After the death of Julius Cæsar, he received the government of Syria, as his province. Cassius opposed his views, and Dolabella, for violence, and for the assassination of Trebonius, one of Cæsar's murderers, was declared an enemy to the republic of Rome. He was besieged by Cassius in Laodicea, and when he saw that all was lost, he killed himself, in the twenty-seventh year of his age. He was of a small stature, which gave occasion to his father-in-law to ask him once when he entered his house, who had tied him so cleverly to his sword.

DOLBEN (John) was born at Stonwick in Northamptonshire, of which place his father was rector, in 1625. When the civil wars commenced, his attachment to the royal cause induced him to take up arms in the king's service, in which he received two severe wounds. In 1616 he returned to his college, Christ-church, Oxford, where he took the degree of M.A, and continued until he was ejected by the parliamentary visitors in 1648. After due preparation, he entered into orders in 1656, and iu the following year married a niece of Dr. afterwards Archbishop Sheldon. In 1660, when the Restoration took place, he was requited with a canonry of Christ-church, Oxford; upon which promotion he took his degree of doctor in divinity. In the same year he was presented to the rectory of Newington-cum-Britwell in Oxfordshire. Dr. Dolben from this time advanced rapidly in honours and preferments. In 1661 he was made a prebendary of St. Paul's; and in the following year was appointed archdeacon of London, and presented to the vicarage of St. Giles's, Cripplegate. The latter, however, together with his other parochial preferment, he soon afterwards resigned, upon his being installed dean of Westminster. In 1664 he was chosen prolocutor of the Lower House of Convocation; and in a little time after was honoured with the appointment of clerk of the closet to the king. In 1666 he was nominated to the bishopric of Rochester, with which he was permitted to hold the deanery of Westminster *in commendam*. In 1675 he was made lord-high-almoner; the duties of which office he discharged, to the no small benefit of the poor, with great justice and integrity. His last promotion was to the archiepiscopal see of York, whither he was translated in the year 1683. In the respective preferments which he held, he appears to have conducted himself with very commendable diligence and prudence. and to have afforded, by his personal couduct, an example both to the flock aud to the pastors under him. His death was occasioned by his catching the infection of the small-pox, which carried him off in 1686, in the sixty-second year of his age.

DOLCE (Ludovico), a very copious Italian writer, was born at Venice in 1508, and passed his life in that city as a man of letters, indebted to his pen for a scanty maintenance. He was an historian, orator, poet, grammarian, philosopher, editor, translator, compiler, and commentator. His works have been reckoned up to the number of seventy-three; but, from the rapidity with which they were composed, none are highly excellent in their kinds, though some of them gained him literary reputation. He was a great translator from the ancients, and published versions of Horaces's Satires and Epistles, Ovid's Metamorphoses, parts of Catullus, the tragedies of Seneca, some of those of Euripides, several pieces of Cicero, Pliny's Letters, &c. He likewise composed some tragedies, of which his "Marianna," was acted with great applause before a noble audience, in the palace of Sebastian Erizzo, and some heroic poems, in *ottava rima*, entitled, "L'Achille e l'Enea." Of his biographical works the principal is "A Life of the Emperor Charles V." 1561, 4to. Dolce died of a dropsy about 1568.

DOLCE (Carlo, or Carlino), an admired painter, was born at Florence in 1616, and studied under Vignali. He distinguished himself by his execution as early as his eleventh year. The style of painting which he cultivated was the soft, tender, and highly finished, in which last quality he equalled the masters of the Dutch and Flemish school. His touch was extremely neat, his colouring transparent, his management of the chiaro-scuro very masterly, so that his figures have a wonderful delicacy and

relief. He is charged with the uncommon fault of bestowing too much labour on his pictures, and his carnations are said to have the appearance of ivory more than of flesh. He chiefly painted divine subjects, to which he sometimes gave a most celestial air and beauty. His pieces are few, and are found in particular collections. It is said that he was so chagrined on comparing his own slow manner of working with the rapidity of Luca Giordano, that it caused his death, which, however, did not take place till his seventieth year, in 1686.

DOLET (Stephen) was born at Orleans, about the year 1509, and by some writers is said to have been a natural son of Francis I. After having studied at various Italian universities, he divided his attention between the belles-lettres and jurisprudence, at Toulouse, where he was chosen secretary of a newly established literary society. A discourse which he published for this society, in which the French were complimented at the expense of the inhabitants of Toulouse, offended the parliament, and caused the author's banishment from Toulouse. Upon this event Dolet retired to Lyons, where he revenged himself upon the Toulousians by publishing his discourses, accompanied with some bitter verses against the persons whom he considered to be principally concerned in his disgrace, and some other pieces. From Lyons he went to Paris in the year 1534, where he published several new works, and afterwards returned to Lyons in 1536. Here Dolet's reputation raised him many enemies, some of whom were furious in their expressions of resentment and hatred. Against the attack of one of these, most probably, he had to defend his life, towards the close of the year last mentioned; when having killed his antagonist, he was obliged to abscond, to avoid being seized and committed to prison. In this emergency he fled to Paris, and threw himself on the clemency of Francis I., the zealous patron of letters and learned men, from whom he received his pardon. Being thus enabled to return in security to Lyons, he commenced printer and bookseller in that city, where he appears to have spent an active and studious life for some years. By his labours the interests of literature were much benefited; the study of the Latin language in particular, in Ciceronian purity, was considerably promoted, and his native tongue improved and polished. But his enemies were unrelenting in their animosity towards him, which, by his own indiscretion, he furnished them with various opportunities of indulging. Having openly avowed lax, if not infidel, notions respecting religion, he was twice imprisoned, but escaped, and continued at large till the year 1545, when he was arrested, and sent to Paris. His friends at this time seem to have been deterred from appearing in his defence, so that he was abandoned to the fury of the inquisitors. In their unjust and merciless court he was convicted of atheism, and condemned to be burnt; which sentence was carried into execution in 1546, when he was only thirty-seven years of age. Among his works are, "On the best Method of translating one Language into another, on the Punctuation of the French Language, and on its Accents;" "Epistles and Gospels for Fifty-two Sundays, commencing with the first Sunday in Advent, with short and useful Expositions of the same," 8vo. 1541; "The Manual of a Christian Soldier," &c. &c.

DOLLOND (John, F.R.S.), an ingenious optician, was born in Spitalfields, in June 1706. The first years of his life were employed at the loom; but being of a very studious and philosophic turn of mind, his leisure hours were devoted to mathematical pursuits. An early marriage and an increasing family afforded him little opportunity of prosecuting his favourite studies; yet by abridging his hours of rest he found time to extend his mathematical knowledge, and made considerable proficiency in optics and astronomy, to which he now devoted his chief attention, having prepared himself for the higher parts of those subjects by a perfect knowledge of algebra and geometry. Soon after, he began to study anatomy, and also to read works of divinity; and finding that a knowledge of Latin and Greek would be highly useful in these pursuits, he applied to them with great assiduity, and was soon able to translate the Greek Testament into Latin. Mr. Dollond designed his eldest son for his own business, and for several years they carried on their manufacture together in Spitalfields, but the employment of the loom suited neither the expectations nor disposition of the son, who having received much instruction in mathematical and philosophical subjects from his father, and seeing the great value set upon his father's knowledge in the theory of optics by professional men, determined to apply that knowledge to the benefit of himself and family. Under the directions of his father he accordingly commenced optician, and success having attended his efforts, John Dollond, in the year 1752, joined his son, and soon became a proficient in the practical parts of optics. His first attention was directed to improve the combination of the eye-glasses of refracting telescopes; and as he succeeded in his system of four eye-glasses, he proceeded a step further, and produced telescopes furnished with five eye-glasses, which considerably surpassed the former, and of which he gave a particular account in a paper presented to the Royal Society, and printed in the forty-eighth volume of the Philosophical Transactions. Soon after, he made a very useful improvement in Mr. Savery's micrometer; for instead of employing two entire object-glasses, as Savery and Bouguer had done, he used only one glass cut into two equal parts, one of them sliding laterally or moving by the other. An account of this improvement was given to the Royal Society, and printed in the Philosophical Transactions. Mr. Dollond's celebrity in optics became now generally known, and being now placed in circumstances favourable to the investigation of philosophical truths, he engaged in the discussion of a subject, interesting not only to his own country, but to all Europe. Sir Isaac Newton had declared, in his Treatise on Optics, that "all refracting substances diverged the prismatic colours in a constant proportion to their mean refraction," and drew this conclusion, "that refraction could not be produced without colour;" consequently that no improvement could be made in the refracting telescope. No one doubted the accuracy with which Sir Isaac Newton had made the experiment; and Dollond himself defended the conclusion of Newton in a correspondence with Euler, which may be seen in the forty-eighth volume of the Philosophical Transactions. Determining, however, to examine for himself, he in the year 1757 began, according to his own words, with "a resolute perseverance," continued during that year and a great part of the next, till at length, in the

month of June 1758, he found, after a complete course of experiments, that the result was very different from what he expected, and from what Newton had related. He discovered "the difference in the dispersion of the colours of light, when the mean rays are equally refracted by different mediums." He thence deduced this practical conclusion, that "the object-glasses of refracting telescopes were capable of being made without being affected by the different refrangibility of the rays of light." His account of this experiment, and of others connected with it, was given to the Royal Society, and printed in the Philosophical Transactions, volume fifty. In the same year he was presented by that learned body with Sir Godfrey Copley's medal as a reward for his merit, and a memorial of the discovery, though at that time not a member of the society. This new principle being established, Mr. Dollond was soon able to construct object-glasses in which the different refrangibility of the rays of light was corrected, and the name of achromatic was given to them by Dr. Bevis, on account of their being free from prismatic colours. In the beginning of the year 1761 Mr. Dollond was elected a Fellow of the Royal Society, and appointed optician to his majesty; but he did not live long to enjoy these honours, dying of apoplexy on the 30th of November in the same year.

DOLOMIEU (Deodate-Guy-Silvain-Tancred-Gratet de), an able mineralogist, was born in the province of Dauphiné, in 1750. At the age of eighteen he went on board a Maltese ship, being a commander of the order of Malta, when he fought a duel with one of his companions, from whom he had received an insult, and killed him. For this action, on returning to the island, he was sentenced to death by the chapter, but received a pardon from the grand master. On his liberation from prison he accompanied the regiment of carabineers, in which he was an officer, to Metz, where he took his first lessons in chemistry and natural history. His progress in these studies was so rapid, that the Academy of Sciences nominated him a corresponding member; and at length, quitting the service, he devoted himself to natural history. His travels through Sicily and the neighbouring islands produced his "Voyage aux Isles de Lipari," 1783, 8vo., in which he gave a very interesting account of those celebrated volcanic isles, forming valuable materials for a general history of volcanoes. The same year, by its disasters, gave rise to "Mémoire sur les Tremblemens de Terre de la Calabre," in which he examined with much sagacity the different causes assigned for earthquakes, and stated his own opinion of that which occasioned the late catastrophes. The work was translated into Italian in the following year. In 1788 he further contributed to the history of volcanic productions, by his "Memoire sur les Isles Ponces, et Catalogue raisonné de l'Etna," 8vo. He was a favourer of the principles of the Revolution, which soon after broke out, but refused any public employment, and continued to pursue his studies. In 1790 he published a dissertation on the origin of Basaltes; and he drew up the mineralogical articles of the new Encyclopedia. When the reign of terror began, he suffered the shock of seeing his estimable friend, the Duke de la Rochefoucault, murdered before his eyes; and his own name was inserted in the list of the proscribed. He escaped by wandering from place to place, till more settled times succeeded, when he was appointed inspector of the mines, and was of the number of the *savants* whom Buonaparte took with him on his Egyptian expedition. After the battle of Aboukir, he was obliged to land in Calabria, where he was seized by order of the king of Naples, and thrown into a dungeon at Messina. There he was detained, notwithstanding the earnest application of the French government, the king of Spain, Sir Joseph Banks, and other eminent characters, for his release, which did not take place till the peace of 1800. Here his privations were such, that in composing a work which he had planned on Mineralogical Philosophy, he was obliged to use the soot of his lamp diluted with water for ink, and a fragment of bone shaped with great labour on the floor of his prison, for a pen. Animated with the true spirit of overcoming difficulties, he said, that perhaps he should never have undertaken the work, had it not been for these impediments. On his return to France he was made a member of the Conservative Senate, and of the Institute. Resuming his wonted researches, he visited the mountains of Switzerland, and was about to publish the result of his observations, when he died, at Drée, near Maçon, in November 1801. After his death, his "Essai sur la Philosophie Mineralogique" was brought to the press. His Journey to the Alps has also been published.

DOMAT (John), an eminent French lawyer, was born at Clermont in Auvergne, in 1625. He was educated at the college of Clermont in Paris, and afterwards entered at the bar, where he pleaded with great reputation. About his thirtieth year he obtained the office of king's advocate in the presidial court of Clermont, which place he occupied for near thirty years. He distinguished himself by the firmness, and even the rigour, with which he exercised his office, equally proof against pecuniary offers, and against the menaces which were employed by some of the noblesse whose abuse of authority he had opposed. His work entitled, "Les Lois Civiles dans leur Ordre naturel," which appeared in 1694, in 3 vols. 4to. followed, after his death, by three more volumes on public law, &c. is highly esteemed for the justness of its principles, and the clearness of its method, and has perhaps never been excelled as a scientific work. Domat died at Paris in 1696, in circumstances much inferior to his deserts. An improved edition of his book, with a supplement by M. de Jouy, appeared in 1777, in folio.

DOMBAY (Francis de), an eminent orientalist, born at Vienna, in 1758, was the author of a "History of the Kings of Mauritania," 2 vols., 8vo.; "History of the Scherifs," 8vo; and other works relating to the history, literature, and the languages of the Arabians, &c.

DOMBEY (Joseph), a French naturalist, born at Meaux, in 1742, died in 1793. He was the author of a herbal, including sixty new species of plants of Chili and Peru; and his contributions to the Museum of Natural History at Paris were very considerable.

DOMENICHINO is the name, among artists, of *Domenico Zampieri*, a painter of great eminence, born at Bologna in 1581. His father designed him for trade, but the extraordinary turn he manifested towards drawing caused him to be sent to the school first of Calvart, and afterwards of the Carracci

Though extremely young, he carried off all the academical prizes. He worked apart from the other pupils, and studied while they amused themselves. He was very slow in his performances, and long meditated before he set to work; whence his comrades named him *the ox of painting*. "This ox," said Annibal Carracci, "tills a fruitful field, which will one day nourish the art." Domenichino contracted an intimate friendship with Albano, which was attended with emulation without jealousy. Unable to remain long apart from his friend, after passing some time at Parma, he joined Albano at Rome, who lodged him in his house, and for two years defrayed his expenses. Domenichino painted several pieces for his protector Cardinal Agucchi. He frequently visited Annibal Carracci, then employed in the Farnese gallery. Annibal was glad to bring him forwards as a rival to Guido, of whose rising reputation he was jealous. He procured for Domenichino the execution of one of the two great pictures for the church of St. Gregory, which had been promised to Guido. The subject was the martyrdom of St. Andrew; and while he was painting it, Annibal surprised him putting on a strong expression of rage, as he was sketching the figure of the soldier who threatens the saint. Annibal embraced him, and cried "You have given me a valuable lesson." He probably meant, that of an artist's assuming for a time the passion he was meditating to express—a practice usual to Domenichino, who, while working by himself, was heard to laugh, to weep, to talk loud, so that a stranger would have taken him for a lunatic. The effect, however, was, that no one surpassed him in lively and natural expression. He painted for Cardinal Aldobrandini at Frescati, the history of Apollo in ten frescoes, which were much admired. His communion of St. Jerom in the church della Carita, has been reckoned by great judges the next piece in merit to the Transfiguration of Raphael. He received for it, however, no more than fifty scudi. Though he was a modest and inoffensive man, his superior merit perpetually raised him enemies who rendered his life uneasy. He left Rome, and went to Fano, and thence to his native city of Bologna, where he employed two years on his famous picture of the Rosary. He married there an amiable woman, who served him for a model in all his subsequent works. He was afterwards recalled to Rome by Gregory XV., who created him his first painter, and architect of the Vatican. There he met with many rivals and enemies, who, after the pope's death, deprived him of his post at the Vatican. Through chagrin he was induced to accept an invitation to Naples in 1629, to paint the chapel of St. Januarius. At that city he found more rancorous jealousy than elsewhere. Unable to endure the treatment he experienced, he fled secretly from Naples with one of his pupils, leaving his wife and daughter, who were not suffered to follow him. He went to Rome and remained there, till his peace was made with the Neapolitans, after which he returned thither to finish his works. He was occupied three years about the cupola of the chapel, but so many ill offices were done to him, that his mind became affected. He was in continual dread of poison, and at length would not trust even his wife to prepare his food, but dressed it with his own hand, and changed the articles every day. He died in 1641 at the age of sixty, and was interred at the cathedral of Naples. Domenichino was a great student of nature. Whenever he observed any thing particular in action or demeanour he hastened home to copy it. He was extremely assiduous in making designs, sketches, and models of his works, so that when finished, his recompense was very disproportioned to the time employed. He undertook all the parts of his art, but produced nothing excellent without study and labour. He always walked wrapt in a mantle, with the air of a philosopher; and meditated much on the subjects he undertook. Being once reproached by the fathers della Valle, that he had done nothing for six months to a piece on which they had employed him, he replied, "I have been working for you all this time, though you did not see me; I have been painting more with my mind than with my pencil." Hence no painter gave his pieces more of the properties belonging to the subject. His designs are correct, and he succeeded equally in the grand and the tender. His slowness gave somewhat of heaviness to his touch; and his oil-paintings have a degree of dryness from which his frescoes are exempt. The principal of his works are found in the churches of Rome; and his easel paintings are in various collections. Near fifty of his pieces have been engraved. One of his most celebrated works is his "Sibyl," now in the gallery of the capital of Rome.

DOMINIC (DE GUZMAN), a saint in the Roman calendar, founder of the order of preaching friars, and notorious for being one of the first and most active members of the horrible tribunal of the inquisition, was born at Calarvega, a small town in the diocese of Osma in Old Castile, in the year 1170. His collegiate studies he prosecuted at the university of Palentia; after which he was ordained priest, and received the appointments of canon, archdeacon, and sub-prior of the church of Osma. The zeal which he early discovered for suppressing heresy, and for maintaining the doctrines and discipline of the Papal church, pointed him out as a fit person to be employed on various missions in Galicia, Arragon, and Castile. He afterwards went to Rome, and offered his services to the pope, who appointed him to a mission among the Albigenses, in the south of France, who had withdrawn from the dominion of the Papal see, and renounced both its communion and its doctrines. With indefatigable zeal he laboured by preaching to convince them of the errors of their creed, and, when his arguments were found unsuccessful, called to his aid the secular power, and made use of the terrors of military execution, and every species of persecuting cruelty, to bring back the wandering sheep into the fold of the church. By these means he is reported to have made a multitude of converts to the Roman faith, and obtained such credit with the pope, that he was appointed inquisitor of Languedoc; and in the most faithful historians of the times the reader will find accounts of such actions perpetrated or countenanced by his authority, as must transmit the name of Dominic to posterity coupled with infamy and execration. It was while he continued in Languedoc that Dominic laid the foundation of the order of preaching friars, which was established by a bull of Pope Honorius III., in the year 1217, and of which Dominic was appointed the first general. This office occasioning his residence at Rome, he persuaded the pope to create a new employment for him under the title of *reader of the holy palace*, which after his time

became a place of considerable distinction, under the title of *master of the holy palace.* He commenced his services in it by publicly expounding the epistles of St. Paul: but they were not of long continuance, since he died at Bologna, in the year 1221. Fourteen years after his death he was canonized by Pope Gregory IX.

DOMINIS (Mark Anthony de), a learned Italian prelate in the sixteenth and the beginning of the seventeenth century, who rendered himself remarkable by the vacillation of his religious opinions, was a descendant of a family of rank at Arba, a town in what was formerly Venetian Dalmatia. When young he entered into the society of Jesuits, but after he had continued with them about twenty years, he grew weary of the confinement and subordination which their regulations required. That he might quit their connexion with honour, however, he obtained, through the interest of his friends with the Emperor Rodolph, a nomination to the bishopric of Segni in Dalmatia. He subsequently procured his appointment to the vacant archbishopric of Spalato, the capital of Dalmatia, but soon after, determining to become a Protestant, he in 1616 proceeded to England, where he was received with great respect by all ranks, and preached and wrote against the church of Rome with all the zeal of a new convert. He soon after published the grand work which he had for some time been preparing, intended to strike a fatal blow at the foundations of the Papal power and dominion, entitled "M. Ant. de Dominis de Republica Ecclesiastica, Libri X." in 3 vols. folio, which made their appearance in the years 1617 and 1620. In reward of his learning, and as some compensation for the sacrifices which he had made, he was preferred by King James to the mastership of the Savoy, and the deanery of Windsor; but he is reported to have been disappointed in the expectations which he had formed of higher preferments among the Protestants. It is not improbable that this disappointment had some effects upon his subsequent conduct; for upon receiving an invitation from Count Gondemar, the Spanish ambassador, in the name of Pope Gregory XV., who had been formerly his friend and fellow student, to return to Rome and abjure his heresy, under solemn promise of safety and the kindest reception; he fell into the snare, and left England for ever. But he had no sooner abjured his heretical errors, than he was treated with neglect and suspicion, and under the pontificate of Urban VIII., he was committed prisoner to the castle of St. Angelo, where he died, of poison say some Catholic writers, in 1625. Some time after his death his body was dug up out of his grave, and burnt, together with his writings, by a decree of the Inquisition. Besides the work already noticed, he was the author of "De Radiis Visus et Lucis in Vitris perspectivis et Iride Tractatus." Sir Isaac Newton in his Optics has complimented the author of this treatise, as being the first person who explained the phenomenon of the colours of the rainbow upon just principles.

DOMITIAN (Titus Flavius Domitianus), a Roman emperor, second son of Vespasian, was born in Rome A.D. 51. He was with his uncle Sabinus when Vitellius was declared emperor; and retiring with him to the capitol, he narrowly escaped with his life when that fortress was stormed and burnt down by the troops of Vitellius. Upon the death of that emperor he was saluted Cæsar, and soon after was created prætor with consular authority. His first appearance in the senate was modest and suitable to his youth; but he soon acquired a taste for that licence of conduct which his near relationship to the throne permitted. He gave himself up to infamous pleasures, debauched married women, and from Ælius Lamia, a man of rank, took away his wife Domitia Longina, daughter of Corbulo, and made her first his mistress, and afterwards his wife. He was so lavish in his appointments, that he gave away in one day twenty posts, so that his father humorously thanked him for not making a new emperor. A jealousy of the glory his brother Titus had acquired in the Jewish war, induced Domitian to desire the command against Civilis in Gaul. Mucianus, to whom the chief authority at Rome was intrusted, endeavoured to divert the young prince from this intention; but finding this impracticable, he resolved to accompany him. They proceeded into Gaul; when, news arriving of the successes obtained against the enemy by Cerealis, Mucianus persuaded Domitian to remain at Lyons. It is asserted, that the prince privately attempted to corrupt the fidelity of Cerealis, and induce him to resign the army to him; but as this could only be a rash scheme of juvenile ambition, the commander eluded his request. Perceiving the path of greatness thus closed against him, Domitian affected a relish for private life and retirement. He renounced even the distinctions belonging to his rank, cultivated letters, and composed verses, which obtained great applause from the adulation of the times. On the arrival of Vespasian from the East, he met with an unfavourable reception from his father, who distrusted his character; and he seems to have been of little consequence during that reign. At the death of Vespasian, Domitian is supposed to have had a design of supplanting his brother Titus in the succession, or at least of forcing him to declare him partner in the empire, but it proved abortive. He did not cease, however, secretly to solicit the armies to a revolt. Titus was no stranger to his practices, but tried to mollify him by fraternal treatment. He made him his colleague in the consulship; and, being himself without heirs, gave him the assurance of succeeding to the throne in his turn. Some writers have related, that Domitian was suspected of having hastened this period by giving his brother poison; but the circumstances of Titus's death render the suspicion impossible. He was proclaimed emperor immediately upon his brother's decease, A.D. 81, at the age of thirty. The beginning of his reign betrayed no other vice than that of vanity, shown in a puerile accumulation of honours and the parade of state. He even performed some acts of humanity and generosity which were worthy of the best of princes. He made wholesome laws, and displayed a rigorous attention to the reformation of manners. His passion for raising sumptuous buildings soon deviated into excess, and he multiplied statues of himself through the empire to a prodigious number. In the second year of his reign he made an unprovoked expedition against the German nation of Catti, laid waste their borders, took a few captives; and then, receiving intelligence that they were collecting their forces, made a hasty retreat. On his return to Rome he claimed all the honours of a conqueror, and had a triumph decreed him by the senate, in which hired slaves personated

German prisoners. Soon after, the king of Cherusci, being expelled by the Catti, applied to Domitian for aid, but he was so much in awe of that warlike people, that he declined granting it. Excessive vanity, joined to timidity, and a cold unfeeling cruelty, soon marked his character, and rendered him one of the most detestable of the tyrants who ruled the Roman world. He imitated the madness of Caligula in declaring himself a god, and causing temples to be erected to his honour, and divine worship to be paid him In the works of the poets of the time we have too many traces of this utmost degree of impious flattery; and the licentious Martial offends the reader with frequent addresses to his "dominus deusque," lord and god. His suspicions, which were augmented by a superstitious regard to astrology, caused him to put to death numbers of senators and persons of the first distinction. Merit and popularity were sure to excite his jealousy; and those whom he forbore to put to death, he withdrew from posts of command, as was the case with Agricola. Of the public events of this reign, one of the most considerable was the war with the Dacians, which, after several vicissitudes of fortune, was terminated by a peace with their king, Decebalus. This treaty, though dishonourable to the empire, furnished Domitian with an occasion for a new triumph, and the surname of Dacicus. No one, in reality, could be less warlike than this prince. In his military expeditions he seldom mounted on horseback, but was usually carried in a litter with all the accompaniments of effeminate luxury; and by the exactions and pillages to which the people in the line of his march were subjected, they dreaded his presence no less than that of the enemy. From his jealousies of the commanders, and the example he himself gave, discipline was enervated, and licentiousness encouraged in the armies. At Rome, his chief occupation was the celebration of games and solemn festivals. He was the institutor of the games called capitoline, which were exhibited quadrennially; and by anticipating the proper period, he assumed the honour of celebrating the secular games. In his amphitheatrical shows he was equally profuse and cruel. He dug a vast lake near the Tiber, in which he caused a sea-fight to be performed by a number of ships amounting to two real fleets; and a violent shower happening during the representation, he would not suffer any of the spectators to stir, so that many caught diseases of which they died. He exhibited gladiatorian combats of whole armies of horse and foot; and women were suffered to enter the lists in some of these battles. An important occurrence of the eleventh year of his reign was the revolt of Antonius Primus, commander of the legions on the Upper Rhine. It excited a great alarm, and Domitian himself, taking with him all the senate, set out for Germany to oppose him. On his march he received advice of the defeat and death of Antonius; but though the rebellion was thus speedily suppressed, it made an impression upon the emperor's mind which exasperated his suspicious ferocity. He made the most rigorous inquiries respecting all who were the most remotely implicated in the design, and inflicted the severest punishments. His jealousy, now fully awakened, raged without limits. Birth, rank, wealth, talents, and especially freedom and elevation of sentiment, pointed out victims to his tyranny; and some of the most virtuous and dignified characters Rome ever saw were the sacrifices of this unhappy period. The names of Helvidius Priscus, Herennius Senecio, and Arulenus Rusticus, are commemorated among the most illustrious of the sufferers, as those of Bebius Massa and Metius Carus are among the most dangerous and detestable of informers—and never did that class of men render themselves more infamously important than under Domitian. As those eminent victims were pupils of the stoical school of philosophy, their condemnation brought on a persecution of all the philosophers by profession who then flourished in Italy. A decree was issued for their expulsion, by which the neighbouring countries, and even remote deserts, were filled with such men as Dio Chrysostom and Epictetus. With wisdom, were likewise banished the fine arts; and eloquence, having no topic left worthy of its powers, was rendered mute. The Christian religion partook of Domitian's enmity to every thing excellent, though it does not appear that it was distinguished from Judaism. The church dates its second general persecution in this reign, and a cousin of Domitian, Flavius Clemens, who had been his partner in the consulship, is reckoned among the martys. The senate was reduced to a state of the most abject slavery. It was made, as it were, an accomplice with the tyrant in his cruelties. He himself watched every word and look, and it was guilt even to lament in silence over the public miseries. "Under Domitian (says Tacitus, *Vit. Agricol.)*, it was the principal part of our wretchedness to behold and to be beheld: when our sighs were registered; and that stern countenance, with its settled redness, his defence against shame, was employed in noting the paleness of so many bystanders." His tyranny at length began to be exercised upon his own household, and his life was no longer secure. A conspiracy was formed against him by his officers and freedmen, headed by the Empress Domitia, for whom he had at different times displayed equal attachment and aversion. He seems to have had a suspicion that some stroke was meditating against him, and redoubled his cautions on that account. As he was going to bathe before dinner, his chamberlain, Parthenius, introduced to him one Stephanus, steward to Domitilla, under pretence of his having something of great importance to communicate. Stephanus had for some days worn his left arm in a sling, as if it had been hurt, which had afforded him the opportunity of concealing a dagger. While the emperor, as they stood together apart in his chamber, was reading a paper which he gave him, Stephanus plunged the dagger in his belly. Domitian had strength enough to seize him and throw him upon the ground, at the same time calling to a boy to reach him his sword, which lay under his pillow. The sword had been taken away, and the scabbard only was left; and while they were still struggling, the other conspirators entered, and, with many wounds, dispatched the tyrant. Domitian was killed A.D. 96, at the age of nearly forty-five, after a reign of fifteen years. His body was privately buried by his nurse, and all the monuments to his honour were destroyed and effaced by order of the senate. In him terminated the Flavian line of emperors.

DOMNUS, or DONUS, pope, the first of that name, was a Roman by birth, and chosen to the Papal chair in the year 676, on the death of Pope Deusdedit. His short pontificate, which terminated

in less than eighteen months, was not distinguished by any event sufficiently memorable to be particularized by us, excepting the final subjugation of the church of Ravenna to that of Rome, after a long struggle in maintenance of its independence.

DOMNUS, or DONUS, Pope, the second of the name, was also a native of Rome, and chosen bishop on the death of Pope Benedict VI. in the year 974. He died, most probably, in the same year; and has this testimony recorded concerning his character, that though there was nothing done by him worthy of high praise, yet he was never charged with any injustice or dishonourable action.

DONALD I., of Scotland, was the first king of that country who embraced the Christian religion. He became a convert in 187, and died, after a virtuous reign, in 216. There were seven other kings of Scotland of the same name, but the events of their reign present nothing worthy of record.

DONATELLO, or DONATO, one of the principal revivers of sculpture in Italy, was born of poor parents at Florence in 1383. He was patronized by a citizen named Martelli, who sent him to learn design under Lorenzo de Bicci. At an early age he distinguished himself among the happy geniuses of his native place, and attracted the notice of Cosmo de Medici, who employed him on a tomb for Pope John XXIII., and in other works, public and private. Cosmo confided so much in his taste, that he took his direction in the purchases he liberally made of the treasures of antiquity; and, indeed, it was principally through the instigation of Donatello that he was induced to make those collections which so much contributed to render Florence the mother of modern art. Some of his most esteemed works in that city, which still remain, were his group of Judith and Holofernes in bronze, his Annunciation, his St. George, and St. Mark, and his Zuccone. His St. Mark has the traditional honour of having been addressed by Michael-Angelo with, "Marco, perche non mi parli?"—"Mark, why do you not speak to me?" His reputation spread to other parts of Italy, and the senate of Venice employed him in the execution of an equestrian statue of bronze, at Padua, to the honour of their general, Gattamelata. This is reckoned an admirable piece, worthy of being compared to the best antiques. He also executed for the Paduans the history of St. Antony in bassorelievo, a department of the art in which Donatello peculiarly excelled. He was so highly applauded at Padua, that he resolved to leave it, for a reason which could operate only upon a great mind. "Here," said he, "I shall soon forget all I know; at Florence, on the contrary, I shall enjoy the advantage of being criticized." He was not insensible of his own value; and, it is said, that upon being beat down by a Genoese merchant in the price of a head which the latter had bespoke, and finding him calculating its value by the worth of so many days' labour, he exclaimed, "This man understands better to bargain for beans than for statues—he shall not have my head;" and then threw it down from a balcony on which it was placed, and broke it in pieces. He was employed by Cosmo, on his return to Florence, in the reparation of his antiques. That great man, at his death, recommended Donatello to his son Piero, who gave him an estate in the country. The artist had possessed it only a year, when he begged his patron to take it again, alleging that the anxiety attending the care of it was more than he could bear. Piero resumed his gift, and instead of it, assigned Donatello a weekly pension of the same value. So little did this artist regard money, and so averse was he from hoarding, that it is said he used to put what he received for his performances in a basket hung from the ceiling, accessible to his friends and work-people, who might help themselves at pleasure. He died in 1466, at the age of eighty-three, and was buried, by his own directions, in the church of St. Lorenzo, adjoining to the sepulchre of Cosmo, that "as his soul had always been with him when living, their bodies might be near each other when dead." He had a brother, named Simon, who adopted his manner, and obtained reputation.

DONATO (Girolamo), a patrician of Venice, who united the man of letters with the statesman was born about 1454. He was a person eminent for probity and talents, and was employed by his country in various important and difficult negotiations. He commanded in Brescia and Ferrara and in 1510 reconciled the republic to Pope Julius II. He was at the same time one of the most learned men of the age, particularly in the Greek tongue. He translated into Latin the commentary of Alexander Aphrodiseus upon Aristotle on the soul, and a homily of St. John Chrysostom; also some pieces attributed to Dionysius the Areopagite, and to John Damascenus. He wrote an apology for the pope's supremacy, against the Greek church, and a letter to Cardinal Caraffa upon the same subject. Five of his epistles are extant with those of Angelo Poliziano, and Pico of Mirandula. He died in 1511.

DONATO (Bernardino), a learned Italian of the sixteenth century, was born at Zano in the Veronese. He was Greek professor at Padua, and afterwards kept a school at Capo d'Istria. He also taught at Parma, Ferrara, and Carpi; and died about the middle of the century in his own country. He was one of the most eminent translators of the age; and is particularly known for his Latin version of the Demonstratio Evangelica of Eusebius, which has several times been reprinted. He likewise translated some works of Galen, Xenophon, and Aristotle, and edited some of the early ecclesiastical writers.

DONATUS (Ælius), an ancient grammarian, flourished in the time of Constantine, and was one of the preceptors of St. Jerom. He wrote commentaries upon Virgil and Terence; but those now extant under his name are commonly thought to be another's. He composed some works on grammar, still remaining, at least in part, and printed in the collection of ancient grammarians. The author of a life of Virgil is supposed to have been Tiberius Claudius Donatus, a later writer.

DONATUS, bishop of Casæ Nigræ in Numidia, in the fourth century, was one of the first leaders of the sect of the Donatists in Africa. Upon the death of Mensurius, bishop of Carthage, in the year 311, Cæcilianus was appointed by one party to succeed him, but a faction was soon raised against him which kindled the flames of ecclesiastical war through all the provinces of Africa. Donatus was the most active of the Numidian bishops who joined in condemning Cæcilianus, and was one of the deputies sent to maintain their cause, when the interference of the Emperor Constantine was employed to put an end to the controversy. He had the mor-

tification, however, in different councils that were held at Rome and at Arles, in the years 313 and 314, to which the emperor referred the decision of the business, to find the cause of Cæcilianus triumphant. Donatus returned to Africa, and was soon after excommunicated.

DONATUS, bishop of Carthage, was elected to that office by the Donatist party after the death of Majorinus, in the year 316. He was a person of considerable learning and abilities, whence he obtained among his sect the surname of *Great*. When Constans with a view of reconciling the Donatists to the Catholic church, sent proposals to them, Donatus thought them so unreasonable that he resolutely refused to comply with them. Africa was in consequence the seat of insurrection and civil war, until the imperial arms prevailed against the opposition, and during the struggles which took place, the greatest severities were practised against the Donatists. Some of the persecuted sect submitted, many saved themselves by flight into other countries, and numbers were sent into banishment. Among the latter Donatus was excluded, who appears to have died in his state of exile, most probably about the year 355.

DONDI (James de), a physician and mathematician, flourished in Padua in the fourteenth century. He was known by the name of the *Aggregator*, on account of a work which he composed, entitled, "Promptuarium Medicinæ, in quo facultates medicamentorum simplicium et compositorum declarantur, &c." first printed at Venice, 1481, folio. He also wrote a work, "De modo conficiendi salis ex aquis calidis Apouensibus," from which it appears, that he extracted a salt from the waters of Albano, in the proportion of one pound from one thousand. This treatise, together with one "De fluxu et refluxu maris," was printed at Venice in 1571. He likewise made himself celebrated for the construction of a clock, which was one of the earliest erected in Italy: this was placed, in 1344, on the top of a tower in the palace of Ubertino Carrara, lord of Pavia. It was a striking-clock, of twenty-four hours. A more famous machine, kept at Padua, representing the motions of all the heavenly bodies, as well as pointing out the progress of the day and the year, has been usually attributed to James de Dondi. But Tiraboschi renders it probable that it was the work of his son John, a famous physician and astronomer, a philosopher and poet, and an intimate friend of Petrarch. From this curious piece of machinery the family of Dondi acquired the surname of *de Horologio*.

DONI (Giambatista), a learned Italian writer, was descended from a noble family in Florence, where he was born in 1594. He was educated for the law, and he took his degree at Pisa, but declined engaging in the practice of it, and devoted himself entirely to literary pursuits. He studied the oriental languages; and making a second visit to France with the nuncio Corsino, in 1621, he began to make a very copious collection of inscriptions, which, after remaining a century in manuscript, was published in 1731 by the learned Gori. He afterwards made a third journey to France, and also to Spain, in which he extended his researches to every thing curious, and on his return was appointed secretary to the sacred college, and he resided in Rome till 1640, when his private affairs recalled him to Florence. He there married, was made professor of eloquence to the university, and was aggregated to the Florentine academy, and to that of La Crusca. He continued to pursue his studies with his usual ardour, and to publish learned works, till his death in 1647. It is chiefly as a writer upon music that Doni has perpetuated his name, and his labours were principally directed to the investigation of the music of the ancients, to which he was attached in preference to that of the moderns. His works on this subject were numerous, and some letters, orations, Latin poems, and dissertations of his appeared during his life; but these bore a small proportion to the works he had planned, and of which he left in MS. unfinished sketches.

DONNE (John D.D.), a poet and divine, once of great eminence, was the son of a merchant of London, where he was born in 1573. He was sent to study at Oxford so early as his eleventh year, at which time we are told that he was a kind of prodigy of abilities. After a stay there of three years, he passed as many at Cambridge, and was then entered at Lincoln's-inn for the study of the law. This, however, he laid aside for that of controversial divinity; for his relations, being papists, had infused into his young mind the principles of their faith, and he now thought it time to fix his religious profession by inquiring for himself. The result of his examination into the controverted points was, a firm decision in favour of Protestantism. What his professional views now were, does not appear; but, in some capacity, he attended the earl of Essex in 1596-97, on his expeditions againt Cadiz and the Azores, and he afterwards passed some years in Italy and Spain. On his return he became secretary to Lord Chancellor Egerton, and continued in that employment five years, when a clandestine marriage he contracted with a niece of the chancellor, who lived with him, and was daughter of Sir George More, caused his dismission. The young couple struggled with difficulties, for Donne's private fortune was nearly expended, and his father-in-law was too much incensed to grant them any provision. A friend and kinsman, Sir Francis Wooley, however, afforded them a home for several years at his house at Pirford in Surrey, where Donne assiduously applied himself to the study of the civil and canon law. He was at this period solicited by Dr. Morton, afterwards bishop of Durham, to enter into orders, on promise of a benefice; but some scruples which he entertained concerning the motive, caused him for the present to decline this proposal. His father-in-law was at length induced to pay a portion for his daughter, with which, after the death of Sir Francis Wooley, he took a house at Mitcham, where he lived in straitened circumstances. He afterwards removed his family to London, where Sir Robert Drury gave them apartments at his house in Drury-lane; and in 1612 he accompanied that friend on his embassy to Paris. On his return, many of his acquaintance among the nobility urged the king, James I., to confer upon him some civil employment; but his majesty, who had secretly resolved to make a divine of him, rejected their solicitations. It was not, however, till after he had by mature study prepared himself for the clerical office, that Donne complied with the king's wish. He was then ordained priest by the bishop of London, and soon after was appointed one of the king's chaplains, and on the royal re-

commendation was presented with the degree of D.D. by the university of Cambridge. So generally was he beloved and esteemed, that within the first year of entering into orders he received offers of fourteen different benefices from persons of rank. He preferred, however, settling in London, and was made preacher of Lincoln's-Inn. His domestic happiness at this time was severely injured by the death of his beloved wife, who left him with a young family of seven children. In 1619 he accompanied Hay, earl of Doncaster, on an embassy to the German princes. After his return, the king conferred upon him the deanery of St. Paul's, with which he enjoyed the living of St. Dunstan's in the West, and another benefice. He was chosen prolocutor of the convocation in 1623-24; and was about the same time appointed to preach some occasional sermons at Paul's-cross and other places. By these he incurred a charge of having fallen in with the spirit, then prevalent, of insinuating an attachment to popery in the king, but he vindicated himself to his majesty's satisfaction. A dangerous illness with which he was affected gave occasion to his book of "Devotions upon emergent Occasions," in which the fervour of his soul is strongly expressed. He recovered, and lived in good health, till he was seized with a fever in 1630, after which he began to decline. Foreseeing his end, he prepared for it with resignation and tranquillity, though not without some of the fancifulness which made a part of his character. We are told by his biographer, that "having caused himself to be wrapt up in a winding-sheet, like a dead body, and standing with his eyes shut, and with just so much of the sheet put aside as might discover his thin, pale, and death-like face, he caused a skilful painter to take his picture; which was afterwards placed near his bed-side, and there remained as his constant remembrancer to the hour of his death." He preached in his turn at court in Lent, 1631, and his discourse, on this occasion, was termed by the household, "the doctor's own funeral sermon." He died on March 31 of that year, and was buried in St. Paul's cathedral. Dr. Donne was a writer both in prose and verse, but he is chiefly remembered as a poet; and in that capacity it is rather his name than his works which may be said to survive. He is, however, worthy of notice, as standing almost at the head of that class who, neglecting nature, as well in their descriptions, as in the expression of emotions, made every topic an occasion of learned allusion or metaphysical refinement. Cowley was his imitator, but was in every respect superior to his model. Dr. Donne was among those English poets who wrote Latin verse with elegance. A collection was published in 1633, entitled, "Fasciculus Poëmatum et Epigrammatum miscellaneorum," which contains a book of epigrams by him. Of his prose works, one of the most remarkable is that entitled, "Biathanatos; or a Declaration of that Paradox or Thesis, that Self-homicide is not so naturally a Sin, that it may not be otherwise." Dr. Donne also wrote "Essays on Divinity;" "Sermons," 3 vols. folio; "Letters;" and other pieces, which are consigned to oblivion."

DONNE (Benjamin), a mathematician, was born at Bideford in Devonshire in 1729, and died in 1798 at Bristol. His works are —"The British Mariner's Assistant," 8vo.; "An Epitome of Natural Philosophy," 12mo.; "The Accountant and Geometrician," 8vo.; "Mathematical Essays," 8vo., 1759; "A Map of Devonshire, from an actual Survey by Himself," "Essays on Trigonometry;" and "A Treatise on Mechanical Geometry."

DOPPELMAIER (John Gabriel), a celebrated mathematician and professor at Nuremburgh, was born in 1667, in that city, where his father was a merchant. After having passed some years in study, and travel, visiting among other places Oxford and London, he returned to his native city; and, in 1704, was made professor of mathematics in the Egidian college at Nuremburgh, which place he filled for forty years. In 1715 he was admitted into the Imperial Academy of the Searchers into Nature, under the name of Conon; and a similar honour was conferred upon him by the Academy of Sciences at Berlin. Soon after, he was elected a fellow of the Royal Society of London; and the Imperial Academy of Petersburgh sent him a diploma of associate in 1741. Towards the latter part of his life he attracted great notice in the philosophical world by his electrical experiments, and died on the 1st of December, 1750. Among his works are: "A Short Explanation of the System of Copernicus," written in German, "Introduction to Geography, for Homan's Atlas," ibid. 1714, 1716, folio, in German; the same work in Latin, 1731; "A Continuation of Bion on Mathematical Instruments," ibid. 1714, 4to.; "An Historical Account of the Mathematicians and Artists of Nuremburgh," ibid. 1730, folio, in German; "The Phenomena of Electricity lately discovered, &c."

DORAT, or DAURAT (John), (Latin *Auratus*), a man of letters and a poet, was born of an ancient family in the Limosin, about the beginning of the sixteenth century. He finished his studies at Paris, where he acquired such a reputation for learning, that he was made royal professor in the Greek language. He had the merit of greatly promoting the study of Grecian literature. He poured forth a vast number of verses, Greek, Latin, and French; and it is affirmed, that scarcely was there a book published, or a person of distinction buried, without some tribute of applause or sorrow from the muse of Dorat. He also ranked high as a critic, and was accounted to excel in explaining the sense of obscure ancient authors. He married a second time, in his old age, a handsome young woman; and when censured for the inequality of the connexion, he replied, "that he chose rather to die by a bright sword than a rusty one." He survived his eightieth year, and died in 1588.—His daughter Magdalen, the wife of his successor, Nicholas Goulu, was well acquainted with the ancient and modern languages.

DORAT (Claude Joseph), a French poet, born at Paris, in 1734, and died in 1780, was the author of tragedies, comedies, fables, odes, epistles, romances, and other works, which procured him great reputation among his contemporaries, and which formed altogether twenty volumes octavo. A selection of his works, by Santereau de Marsy, appeared in 1786, 3 vols. 12mo.

DORIA (Andrew), one of the great men of his age, was born in 1466, or 1468, at Oneglia, of which his father, Doria de la Ceva, a noble Genoese, was feudatory lord. He early displayed an inclination for a military life, which was opposed by his family. After the death of his parents he went to Rome, and entered into the service of Pope Innocent VIII. as a man at arms. After the death of that pontiff,

he engaged in the service of the kings of Naples, who gave him the command of fifty lances; but upon the expulsion of Alphonso II., by the arms of Charles VIII. of France, he joined John della Rovere, duke of Gora, for whom he successfully defended Rocca Guglielma against the great Captain Gonsalvo. After the death of John, Doria undertook the guardianship of his son, Francis-Maria, whom he secured in Venice against the attempts of Cæsar Borgia; and then repaired to his own country, Genoa. He was twice sent against the revolted Corsicans, whom he obliged to return to their allegiance. His reputation at length caused him to be created captain-general of the Genoese galleys, about the year 1513; so that, like other eminent naval commanders of former times, he did not engage in the sea-service till he had matured his experience in wars by land. The African pirates who infested the Mediterranean gave the first employ to his new command. He fought against them with equal valour and success, enriched himself by prizes, and at length became master of four galleys in his own pay. In the mean time Genoa was a prey to opposite factions; and the city had, by one of them, been put into the hands of Louis XII., of France, from whom it afterwards revolted. Finding himself unable to compose the distractions of the republic, Doria entered into the service of Francis I. of France. He had a considerable share in raising the siege of Marseilles, on which occasion he took prisoner, Philibert, prince of Orange. After the battle of Pavia, the ministers of France neglected Doria, on which account he accepted the offers of Pope Clement VII., to become admiral of his galleys. But that pontiff's affairs being ruined by the capture of Rome under the Constable Bourbon, Doria was persuaded to return to the service of Francis, who received him with open arms, and constituted him his admiral in the seas of the Levant. Doria had at that time eight galleys of his own property. It was principally through his means that Lautrec, in 1527, made himself master of Genoa, expelling the Adorni faction, who ruled under the protection of the Emperor Charles V., and re-establishing the Fregosi and the dominion of France. In 1528, while Lautrec blockaded Naples by land, the galleys of Doria, under his nephew Philippino, guarded the mouth of the harbour. A superior number of imperial galleys, under the command of the Viceroy Moncada and the Marquis del Guasto, attacked Philippino, but received a total defeat, in which the viceroy was killed, Guasto and many officers of distinction were taken prisoners, and most of the fleet was destroyed. Just at this critical period, Doria deserted the cause of the French king, and went over to the emperor. This important transaction in his life has, of course, been differently represented by writers attached to different parties. Probably it is nowhere more fairly stated than in Dr. Robertson's History of Charles V.; and as his relation comprises several circumstances which elucidate the character of Doria, we shall transcribe the greatest part of it. "That gallant officer, the citizen of a republic, and trained up in the sea-service, retained the spirit of independence natural to the former, with the plain liberal manners peculiar to the latter. A stranger to the arts of submission or flattery necessary in courts, but conscious at the same time of his own merit and importance, he always offered his advice with freedom, and often preferred his complaints and remonstrances with boldness. The French ministers, unaccustomed to such liberties, determined to ruin a man who treated them with so little deference; and though Francis himself had a just sense of Doria's services, as well as a high esteem for his character, the courtiers, by continually representing him as a man haughty, intractable, and more solicitous to aggrandise himself, than promote the interest of France, gradually undermined the foundations of his credit, and filled the king's mind with suspicion and distrust. From thence proceeded many affronts and indignities put upon Doria. His appointments were not regularly paid: his advice, even in naval affairs, was often slighted; an attempt was made to seize the prisoners taken by his nephew in the sea-fight off Naples: all which he bore with abundance of ill humour. But an injury offered to his country, transported him beyond all bounds of patience. The French began to fortify Savona, to clear its harbour, and, removing thither some branches of trade carried on at Genoa, plainly showed that they intended to render that town, which had been long the object of jealousy and hatred to the Genoese, their rival in wealth and commerce. Doria, animated with a patriotic zeal for the honour and interest of his country, remonstrated against this in the highest tone, not without threats. This bold action, aggravated by the malice of the courtiers, irritated Francis to such a degree, that he commanded Barbesieux, whom he appointed admiral of the Levant, to sail directly to Genoa with the French fleet, to arrest Doria, and to seize his galleys. This rash order was concealed with so little care, that Doria got timely intelligence of it, and retired with all his galleys to a place of safety. Guasto, his prisoner, who had long observed and fomented his growing discontent, laid hold on this favourable opportunity. While his indignation and resentment were at their height, he prevailed on him to dispatch one of his officers to the imperial court, with his overtures and demands. The negotiation was not long; Charles, fully sensible of the importance of such an acquisition, granted him whatever terms he required. Doria sent back his commission, together with the collar of St. Michael, to Francis; and hoisting the imperial colours, sailed with all his galleys towards Naples, not to block up the harbour of that unfortunate city, but to bring it protection and deliverance." The ruin of the French army before Naples was the immediate consequence of this change; but a more important one, and more grateful to the mind of Doria, was the liberation of Genoa from foreign sovereigns, and the restoration of its free and independent government. A pestilence which raged in that city had caused it to be deserted by great part of its inhabitants, and had reduced the French garrison to an inconsiderable number. Doria seized the opportunity; and having prepared the minds of the people by his emissaries, sailed with thirteen galleys to the Genoese coast, landed a body of 500 men, and took possession of Genoa without spilling a drop of blood. The French garrison retired to the citadel, where famine soon compelled them to capitulate; and, upon their departure, the people rushed to the fortress, and levelled it with the ground, as a monument and instrument of their servitude. The noblest incident of Doria's life immediately followed. Instead of employing his interest with the emperor to make himself master of his country, he assembled the body of

the citizens, and restored into their hands the right of establishing such a form of government as they should think best. He was listened to with tears of admiration and joy. Twelve persons were appointed to new-model the constitution, which was settled nearly in the form in which it has since subsisted. Doria was greeted with the noble titles of the deliverer and father of his country. The honour was decreed him of being, during life, the first of the five censors, and to sit in the senate next to the dean. He was exempted from all public burthens, ordinary and extraordinary; and a palace was assigned him for his habitation, purchased at the charge of the state. Soon after this revolution, an attempt was made by the French commander to seize Doria in his palace, which narrowly missed of success. He had his first interview with his new master, Charles V. at Barcelona, who treated him with great distinction, and gave a public proof of confidence in him, by going on board of his galley unattended, and causing it to put to sea. In the Turkish war, which afterwards broke out, Doria had the command of the imperial fleet, while Hayradin Barbarossa commanded that of the Turks. In 1531 Doria took Coron and Patras in the Morea, and in the ensuing year defeated the Turkish fleet sent to recover them. For these successes the emperor created him prince of Melfi, and knight of the order of the Golden Fleece. He attended Charles in his expedition to Tunis in 1535, and greatly contributed to the capture of fort Goletta, and the success of the enterprise. In 1536 he had the happiness of saving Genoa from an attempt to surprise it by Fregoso and the French. The city was nearly taken, when a succour which he dispatched arrived just in time to drive the enemy from the walls. In some of his subsequent naval actions, when opposed to Barbarossa, it was thought that he gave way rather too much to prudential considerations, and that either his ardour was impaired by age, or that he was not unwilling to prolong a war which placed him in so distinguished a situation. Particularly, by manœuvring so as to decline an engagement with an inferior Turkish fleet off Preveza in 1539, he exposed himself to censure. Probably, however, his conduct was conformable to the cautious and crafty politics of the emperor, who seems never to have withdrawn his confidence from him. In 1541 Doria commanded the fleet which accompanied Charles in his unfortunate expedition against Algiers; and on that occasion he lost eleven of his own galleys by a storm. Doria's long maritime experience had led him to dissuade the voyage at the season of the year in which it was undertaken, and the emperor had occasion fully to repent of disregarding his counsel. Although this eminent person never himself assumed any state or authority in his country beyond those of a citizen, yet he suffered that spirit of *nepotism*, which readily takes possession of an old man, to blind him with respect to the misconduct of a kinsman. This was Giannetino Doria, a distant relation, of mean origin, whom he had adopted as the heir of his great wealth and his employments. The young man was ignorant, vulgar, vain, and insolent; yet he had so ingratiated himself with Andrew, that he lavished upon him every distinction in his power to grant, and accustomed him to look forwards to a superiority incompatible with republican principles. The particulars of that conspiracy in 1547, which was headed by Fiesco, and which is one of the most interesting events in the Genoese history, will be given in another. It is sufficient here to mention, that after it had so far succeeded as to occasion the death of Giannetino, and the expulsion of Andrew, who escaped from his palace at the first alarm, the accidental drowning of Fiesco defeated the whole scheme, and gave time and courage to the senate to quell the remains of the insurrection. A deputation was sent to Doria to invite him back to the city. His return was hailed by the people with general acclamations, and they were fully disposed to second him in those projects of vengeance which he was too ready to adopt. He persuaded the senate to revoke the pardon they had granted to those of the conspirators who had submitted, and he pursued the whole family of Fieschi, and their adherents, with a rancour of severity unworthy of a great mind. It was, however, to his credit that he firmly opposed the insidious proposal of the imperial ministers to build a fortress in Genoa, in order to prevent the renewal of similar attempts. In 1552 Doria again put to sea to drive away Dragut the noted corsair, who was insulting the coast of Naples; but on this occasion he was surprised by the enemy, and obliged to retreat with the loss of some ships. On occasion of a descent of the French in Corsica, the aged chief was appointed, by the republic of Genoa, their commander by sea and land, and recovered San Fiorenzo and Bastia in 1554. This was the last of his exploits. He resigned his command to Gian-Andrea, his grand nephew, and retired to that repose which a long series of active labours had well merited. He died at his palace in the suburbs of Genoa, in November 1560, at the very advanced age of ninety-two or ninety-four years; leaving a name ever honoured in the records of his country.

DORIGNY (Lewis), a French painter of eminence, born at Paris in 1654, was the son of Michael Dorigny, a painter and engraver of merit. He began at an early age to practise design under his father; and after his death entered in the school of Le Brun. At the age of seventeen he contended for the prizes at the Academy; and obtaining only the second when he thought he deserved the first, he quitted the Academy through pique, and thereby missed a nomination to the school at Rome. In company with a friend, however, he afterwards spent four years there, which he employed in assiduous study of the best models. He then went to Venice, where he married a goldsmith's daughter, and resided ten years, engaged in works which gave him great reputation. He at length settled at Verona, occasionally visiting the other towns of Italy as professional occupations called him. He took a journey to Paris in 1704, where he painted some portraits, and made two sketches for the ceiling of a staircase in the house of a person whose father had been a farrier. He took for his subject Phaethon, and represented the horses of his chariot overthrown in such a manner as to show all their shoes. This allusion did not please his employer, who desired from him another design, which, however, was censured by the artists, and was not executed. Neither did Dorigny succeed in attempting to gain admission into the Academy. His failure was imputed to the petty revenge of Mausard, superintendant of the royal buildings, whose uncle had been ridiculed by Michael Dorigny in a satirical print. He returned to Verona, and resumed his

place among its most esteemed painters. In 1711 Prince Eugene sent for him to Vienna, and employed him above a year on his grand staircase. He also painted at Prague the hall of the Bohemian chancery, and other pieces. Dorigny possessed great facility of composition, and the art of well managing large subjects. His pencil was animated, his colouring lively, his manner firm and correct, his style heroical and sublime, but he was somewhat deficient in grace and dignity. He was a master in fresco, of which he gave several specimens. The most considerable of these is in the dome of the great church at Trent. Dorigny died at Verona in 1742, aged eighty-eight, leaving a large family. His numerous works are found in Venice, Verona, and other towns of Italy. He practised engraving, and left some small pieces from his own designs.—Nicholas Dorigny, younger brother of the preceding, attained great eminence as an engraver. He resided twenty-eight years in Italy, where he published prints from the principal painters. He came to England, and engraved the famous cartoons at Hampton-court, for which he was knighted by George I. He was a member of the French Academy of Painting, and died at Paris in 1746, in his ninetieth year.

DORINK, or DORING (Matthias), a learned German monk of the Franciscan order, was born at Kiritz, about the year 1415. He was profoundly skilled in an acquaintance with the sacred Scriptures, in philosophy, and in scholastic theology. In the year 1445 he was chosen to fill the divinity chair in the university of Magdeburg, and discharged the duties of his province with eminent reputation. Paul de Burgos having published a variety of strictures and objections against the Postilles, or short Commentaries on the Scriptures, of Nicholas de Lyra, Dorink undertook their defence and further illustration. The different pieces which he wrote on these subjects were collected together, and inserted in an edition comprehending the works of both these authors, which was published at Paris, in the year 1590, by Francis Feuardent, a Franciscan monk, in 6 vols. folio. They were so favourably received by the public, that since that time they have undergone various impressions. Dorink is also generally supposed to have been the author of the abridgment of the "Mirror Historical" of Vincent de Beauvais, commonly known by the name of "The Chronicle of Nuremburgh," continued to the year 1493, which was published anonymously. Some writers, indeed, have attributed that work to Haltmann Scheder. Whoever was the author, he is not undeserving of the honour of being considered, in some respects, as the forerunner of Luther; for he has written with freedom and spirit against the vices of the cardinals, the bishops, the popes, and also against jubilees and indulgences.

DORION, an ancient Greek poet and musician, celebrated as well for his wit as for his compositions, and his skill in performing on the flute. He is commemorated as the contemporary and rival of Antigenides, by both Plutarch and Athenæus, the latter of whom speaks of him in terms of unqualified panegyric.

DORNKRELL D'EBERHERTZ (James), a German Lutheran divine, was born at Lunenburg, in the year 1643. After pursuing his studies in the universities of Helmstadt and Thiel, he was for some time settled in the pastoral charge at Holdenstadt. Quitting that situation, he afterwards engaged in the line of a printer at his native town. In the year 1690 we find him possessed of the office of provost of Gotskow, in Upper Pomerania; but he relinquished that honour soon after he was invested with it, and retired to Hamburg, where he died in the year 1704. The titles of his principal works are: "Specimen Bibliorum Harmonicorum," "Biblia historico-harmonica, sive opus divinæ Consonantiæ integrum," "Tractatus contra parum Utilitatis habentes conciones ecclesiasticas," and "Epistolæ Curiosæ," published under the name of Polymusus.

DORP (Martin), a Dutch writer and elegant scholar, was born at the village of Nauldwyck, about the beginning of the sixteenth century. He taught rhetoric and philosophy at Louvain for several years, and was the first person who openly attacked Erasmus, though his most intimate friend, which he did by writing against his Praise of Folly. He died in the bloom of life, in the month of May 1725, and Hadrian Baarland, in his Chronicle of Brabaut, says, that in him the school of Louvain lost more than could be expressed. His works are: "Dialogus Veneris et Cupidinis," &c. &c., and he wrote also various letters, and edited the Fables of Barlaudus, William Hermann, Abstemius, and others.

DORSANE (Anthony), a French divine, who lived in the seventeenth and the beginning of the eighteenth century, was the author of a work which will be found useful to ecclesiastical historians. It was published under the name of "A Journal," and presents us with the history, and the most interesting circumstances which took place at Rome and in France, during the celebrated negotiation respecting the constitution, or bull, Unigenitus, in 2 vols. 4to. or in 6 vols. 12mo., comprehending a supplement. The best edition of the Journal is the second, which was published in 1756.

DORSCH (Christopher), son of a celebrated gem-engraver, was born at Nuremburgh on the 10th of July, 1676, and became famous in his father's art. He followed the antique style so closely, that the public were frequently deceived by his works; some of them which he had sold were shown to him as antiques in Italy. Among those who testified their high esteem for him by letters was Peter the Great, who, by large offers, endeavoured to induce him to come to Petersburgh, and to enter into his service. When the manner in which he wished to be paid for his labour was left to his own choice, he often gave it to be understood, that nothing could gratify him so much as books which explained the Greek, Egyptian, or other antiquities. Hence it happened that he collected a very considerable library. He had also a cabinet of curiosities, particularly bronze statues, embossed works, and other rarities of the like kind. Dorsch, who was fond of his bottle, and daily frequented the taverns, died on the 17th of October, 1732.

DOSMA DELGADO (Roderic), a learned Spanish divine, who flourished in the sixteenth century, was born at Badajoz, in the year 1533. He was the author of several works, of which the most important are written in the Latin language, and consist of illustrations of the Evangelists, the Psalms, the Song of Songs, &c. and of a treatise entitled "De Auctoritate Sanctæ Scripturæ," folio, 1534. He died in the year 1607.

DOUCIN (Lewis), a French Jesuit, and a native of Vernon in Normandy, died at Orleans in the year

1726. He took an active part in the memorable contests between his order and the Jansenists, and was employed at Rome, while the business of the constitution Unigenitus was in agitation. He was the author of "A History of Nestorianism," "A short Memoir illustrative of the State and Progress of Jansenism in Holland," and a multitude of pamphlets in the controversy above mentioned, and on other subjects of a temporary nature.

DOUGAL (John) was born in 1760, at Kirkaldy, in Fifeshire, and died in 1822. Among his productions, are "Military Memoirs," 8vo., "The Modern Preceptor," 8vo., 1810, "The Cabinet of Arts," 8vo., and a translation of a Spanish work, entitled "Espana Maritima, or Spanish Coasting Pilot," 4to., 1813.

DOUGLAS (Gawin), a Scotch prelate distinguished for poetical talents, was the third son of Archibald, earl of Angus, and was born in 1474-75. He received a liberal education, first in his own country, and afterwards at the university of Paris. On his return from his travels he entered into the church, and obtained some preferments, among which was the opulent abbacy of Aberbrothic. The queen-regent nominated him to the archbishopric of St. Andrew's; but a strong opposition rendered this nomination ineffectual, and he obtained in its stead the bishopric of Dunkeld. Such was the violence of the times, that he was long prevented from taking peaceable possession of the see, and was even kept in prison above a year, as having acted illegally in procuring a bull from the pope. He was at length consecrated, and repaired to the diocese, where he attended with diligence to the duties of his office. He was likewise a promoter of useful public works, and finished a stone bridge over the Tay, which had been begun by his predecessors. The subsequent disorders in Scotland, and the odium under which the whole family of Douglas lay, induced him to retire into England; and as at that juncture war broke out between the two kingdoms, his enemies took advantage of his retreat to a hostile country, to represent him as a disaffected person. A prosecution was commenced against him on this account, which ended in a sentence of proscription, and sequestration of his episcopal revenues. He was respectfully received in England, and King Henry VIII. granted him a liberal pension as a man of learning, and probably as a sufferer for attachment to the English interest. He died of the plague at London in 1521 or 1522, and was buried in the Savoy church. Bishop Douglas has the merit of being a considerable improver of the language and versification of his country, and Scottish poetry is indebted to him for a degree of elegance which, allowing for difference of dialect, places it on a level with the English of the time. His greatest work is a translation of Virgil's Eneid, with the additional book of Mapheus Vegius, into Scottish heroic verse, a new edition of which was printed, with a glossary, at Edinburgh in 1710, small folio. The bishop likewise composed an original poem, entitled, "The Palice of Honour," which is a moral vision in the manner of the Table of Cebes; and an allegorical poem called, "King Hart," first published in Mr. Pinkerton's Ancient Scottish Poems.

DOUGLAS (James, M.D.), an able anatomist, was born in Scotland in 1675. He settled in London as a practitioner in midwifery, and a teacher of anatomy, and made himself known by various writings. Besides several papers in the Philosophical Transactions, he wrote "Myographiæ Comparatæ Specimen, or a Comparative Description of all the Muscles in a Man and a Quadruped," London 1707, 12mo., Edinburgh 1750, 8vo., which is the best myography extant down to his time, and is particularly accurate in the insertions of the muscles into the bones. His other works are, "Bibliographiæ Anatomicæ Specimen," "A description of the Peritoneum, &c.," and "A History of the Lateral Operation for the Stone." Dr. Douglas died in 1742.—His brother John was surgeon to the Westminster-hospital, and wrote a work on the high operation for the stone, which he practised, and another on the efficacy of the bark in mortifications.

DOUGLAS (Sir Charles), an eminent naval officer, who after attaining to the rank of rear-admiral, died in 1789, deserves notice on account of his important improvement in the mode of firing guns on board ships, by means of locks instead of matches.

DOUGLAS (John), a prelate of the English church, distinguished for literary attainments, born in 1721, was the son of Archibald Douglas, a shoekeeper of Pittenweem, Fifeshire. After taking his degree of M.A. at Oxford, he was appointed chaplain to the third regiment of foot-guards, and joined that corps in Flanders. He returned in 1745; and his connexion with the army ceasing, he entered into priest's orders, and was officiating as a curate, when, being recommended to Lord Bath, he was engaged by that nobleman as travelling tutor to his son, Lord Pulteney. Upon his return, in 1749, he was presented to the living of Eaton-Constantine, in Shropshire, by Lord Bath. In 1750 he commenced his literary career, by a defence of Milton from a charge of plagiarism brought by the noted Lauder. He convicted this man of gross forgery for the purpose of calumny, to the general satisfaction of the public, and, in particular, that of Dr. Johnson, who had at first given some willing credit to Lauder. In 1752 he married, but within three months became a widower. A work which Mr. Douglas published in 1754 gave him considerable reputation as a divine. It was entitled, "The Criterion, or Miracles examined," &c. 8vo., and its object was, by a comparison between the miracles recorded in the New Testament, and those pretended to have been wrought by pagan and popish writers, to show an essential difference in the evidence in favour of the former, and thereby to refute the objection raised by Hume and others from the asserted equality of proof in both cases. This publication is still regarded as one of the standard works in defence of Christianity. In 1755 he proved his attachment to rational sentiments in religion, by engaging in controversy with that mystical sect the Hutchinsonians. He attacked, in 1756, another impostor, as he has been generally reckoned, Archibald Bower, author of the History of the Popes, concluding his pamphlets on this topic with "The complete and final Detection of Bower," 1758, in which year he took the degree of doctor. He wrote about this time several political pamphlets, in which he was supposed to speak the sentiments of his patron, Lord Bath, through whose interest he was nominated a king's chaplain, and in 1762 obtained a canonry of Windsor. In 1763 he superintended the publication of Henry, earl of Clarendon's Diary and Letters, to which he wrote the preface; and in

the same year he accompanied the earl of Bath to Spa. Lord Bath, at his death in 1764, bequeathed his library to him, in lieu of which he received £1000 from General Pulteney; and the same compensation took place when it was again left to him by the general. He exchanged his Shropshire livings, in 1764, for a rectory in London, and in the following year married a second time. In 1778 he was elected a Fellow of the Royal and Antiquarian Societies, of the latter of which he was afterwards a vice-president. He was engaged in 1781 by Lord Sandwich to prepare for publication the journal of Captain Cook's last voyage, to which he supplied the introduction and notes. In 1787 he was raised to the episcopal bench, as bishop of Carlisle, to which was added the deanery of Windsor; and in 1791 he was translated to the see of Salisbury. He died in 1807, at the age of eighty-six, having preserved his faculties to the last.

DOUSA (Janus, properly *John Vanderdoes)*, a poet and man of letters, lord of Noortwyk in Holland, was born at that place in 1545. In 1574, being intrusted by the prince of Orange with the government of Leyden, he defended that city during its famous siege by the Spaniards, and obtained great reputation for his valour and conduct. Upon the foundation of the university there, he was nominated its first curator; and he distinguished himself as much by his learning as the head of a literary institution, as he had done in his former post by his civil and military qualities. He died of the plague in 1604, author of a number of Latin poems, consisting of epodes, epigrams, satires, elegies, &c., and six books of the Annals of Holland in elegiac verse. He left four sons, all of them proficients in letters. Of these the most celebrated was Janus Dousa *the Younger*, born in 1572. He wrote commentaries upon Plautus in his sixteenth year; and upon several other authors, as well as other learned works, at the age of nineteen. Grotius asserts, that his poetical genius was superior to that of his father, and that he had a share in the Annals of Holland above mentioned. He afterwards acquired the knowledge of jurisprudence and history, and had been appointed preceptor of Henry-Frederick, prince of Orange, and first librarian to the university of Leyden, when he was cut off in his twenty-sixth year.

DOUW (Gerard), a very eminent painter of the Dutch school, was born in 1613 at Leyden, where his father was a master glazier. His early inclination for painting caused him to be placed first with Dolendo, an engraver, and then with Peter Kouwhoorn, a painter on glass. The skill he acquired in this last branch rendered him very useful to his father; but the hazards he ran in climbing up to the highest church-windows caused his father at length to devote him solely to painting, and for further improvement he was sent to study under Rembrandt. From that great master he imbibed the true principles of colouring, and a perfect knowledge of the chiaro-scuro; but in other respects he formed to himself a manner totally different. Douw excelled all the artists, even of his own country, in exquisite delicacy of finish. He copied after nature, and was not contented without rendering every object, however inconsiderable, with an exactness of imitation that would bear the closest inspection. As he worked in small size, the patience and labour required for such minute accuracy may be conceived. He was excessively nice in excluding the least portion of dust from his colours; always keeping his work-room closely locked, and not beginning to work till he had sat still for a time to suffer the floating atoms to settle. As an instance of his laborious delicacy, Sandrart relates, that having once visited him, and admired the neat finishing of a broom in one of his pieces, Douw informed him that he should spend three days more upon it before he should reckon it completed. The tediousness of his working soon threw him out of employ in portrait; for very few persons would have the patience to sit five days for a single hand, as the wife of his patron, Mr. Spiering, did. He therefore confined himself to fancy works, which were usually little domestic stories, persons in different occupations, and the like, in which the chief merit of invention was the variety of lights which he contrived to introduce with perfect nature in one piece. He died at Leyden in 1674.

DOW (Alexander), an English military officer, historian and dramatist, who died in Hindostan, in 1799, was a native of Scotland, and rose from the situation of a common sailor, to be a lieutenant-colonel in the East India Company's service at Bencoolen. Among his works are, "A History of Hindostan," 1772, 3 vols. 4to., a translation of the Bahar Danush, published under the title of "Tales of Inatullah of Dehly," London, 1768, 2 vols. 12mo., and two tragedies, "Zingis," and "Sethona."

DOWLAND (John), an eminent musician, of whom Anthony Wood speaks as "the rarest musician that the age did behold," was born in the year 1562, and took his bachelor's degree in music, at Oxford, in 1588, after having visited most of the German and Italian courts. In 1595 appeared "The first Booke of Songes, or Ayres of four Parts, with Tablature for the Lute," an instrument on which he principally excelled; styling himself, in an additional volume of the work above mentioned, which he published in 1600, "Lutenist to the king of Denmark." He published several other musical works, and died in 1615, in Denmark.

DOWNMAN (Hugh), an ingenious man of letters, and physician, was born at Newton-house, near Exeter, in 1740. After an education at the grammar-school of that city, he was entered of Baliol-college, Oxford; and went in 1765 to Edinburgh for the study of physic, where he also indulged his propensity for poetical composition, and printed a volume of poems. After finishing his medical education at London, he settled in the practice of his new profession at Exeter, and married the daughter of a physician in that city. He published in 1774 the first part of his poem entitled "Infancy," and in the next year, the second part, a work relative to the management and diseases of children, written in blank verse, and enlivened by the usual digressions in poetry of the same class. He subsequently wrote three tragedies, "Lucius Junius Brutus," "Belisarius," and "Editha;" and undertook a metrical translation of Voltaire's poetical compositions, of which a volume was printed containing his version of four of that writer's tragedies. He also contributed largely to the "Original miscellaneous Poetry of Devonshire and Cornwall," published by Mr. Polwhele. He was the founder and principal promoter of the Literary Society of Exeter, which published a volume of Essays, containing several papers by Dr. Downman, on classical subjects. He died in 1809.

DRABICIUS (Nicholas), a celebrated enthusiast in the seventeenth century, was born about the year 1587, at Stransnitz in Moravia. He was admitted a minister among the Protestants in the year 1616, and continued to exercise the duties of his function at Drahotutz, until the year 1629, when the emperor's severe edicts against the communion to which he belonged obliged him to become a fugitive from his native country. He took refuge at Lednitz, a town in Hungary, where he engaged for a subsistence in the trade of a woollen-draper, and taking to drinking, was suspended from the ministry. In 1638 he began to fancy that he was favoured with peculiar communications from heaven, and that he was chosen by God to the prophetic office, to denounce the divine vengeance against the house of Austria, and to assure his brother refugees of a speedy restoration to their own country by means of armies which should come from the north and from the east, the latter of which was to be commanded by Ragotski, prince of Transylvania. In direct contradiction, however, to one of his prophecies, Lednitz was taken by the imperial troops in 1644; an event which was followed in 1647 by the death of Ragotski; by which Drabicius was deprived of the person whom, in his prophecies, he had pointed out as the prime agent in effectuating the grand purposes of heaven. It is hardly worth while to follow him through his various prophecies with reference to the destruction of the house of Austria; suffice to say, that they all proved fallacious, though Drabicius grew into sufficient credit in Transylvania to be restored to the exercise of the ministry. His visions were published by his friend and disciple Comenius, under the title of "Lux è Tenebris novis radiis Aucta, &c." What the fate of Drabicius was in his latter days is very uncertain. The court of Vienna, from the enmity which he had displayed towards the house of Austria, and the use made of his writings in opposing their interests, were desirous of making him feel the effects of their severe resentment; and it is said that they succeeded in their wish. According to some writers he was burnt as an impostor and false prophet; according to others he was obliged to fly from Transylvania into Turkey, where he died.

DRACO, first legislator of the Athenians, was archon of Athens in the thirty-ninth Olympiad, about B.C. 624. The accounts of him which have come down to modern times are superficial and trifling; it is only certain that his laws were extremely severe, so that they are said to have been "written in blood." Death was the penalty for every kind of offence; for which he is said to have given as a reason, that "small faults seemed to him worthy of death, and he could find no higher punishment for the greatest crimes." We are told, however, that he so much abhorred the crime of taking away life, as to direct that even inanimate things which had been the instruments of such an action should be prosecuted; so that a statue, which by falling had killed a man, was to be sentenced to banishment. He was advanced in years when he gave laws, and had acquired much authority from his virtue and patriotism. The Athenians, however, became so displeased with his rigour, that he thought proper to withdraw to the island of Ægina. There, according to a story which appears ridiculous, he was received at the public theatre with an applause which proved fatal to him; for its expression consisted in heaping upon him the cloaks and hats of the audience, by which he was suffocated. All the laws of Draco were abolished by Solon, except such as related to murder.

DRACONITES (John), a learned German Lutheran divine and bishop, was born at Carlstadt in Franconia, in the year 1494, and died in 1566. He was employed in several ecclesiastical negotiations of considerable importance to his communion, and was successively appointed to the bishoprics of Marpurg and Rostoch, and Samelande in the Prussian dominions. He was the author of "Commentaries on some of the Prophets;" and "Commentaries on the Gospels for Sundays," written in Latin, in folio; and other works, in which his erudition and critical skill were advantageously displayed.

DRAGUT, a famous corsair, was born of obscure parents at a village of Natolia, opposite the isle of Rhodes. At twelve years of age he entered under an officer of artillery in the grand signior's galleys, and served some years as a cannonier, in which department he was very expert. Having amassed some prize-money, he was enabled to purchase a small galley of his own, with which he made several successful cruises. His daring courage, and intimate acquaintance with the navigation of the Levant seas, recommended him to Aruch Barbarossa, then admiral of the Turkish fleet, who engaged him in his service, and raised him through various promotions to the command of a squadron of twelve galleys. With this force he ravaged the sea-coasts of Italy and the islands, and made himself so formidable, that Giannetino Doria was sent with a fleet, in 1548, to clear the seas of him. The young admiral found Dragut in a creek in the island of Corsica, where attacking him at a disadvantage, he obliged him to surrender with all his vessels. Dragut was treated harshly, and kept four years in prison, notwithstanding all offers for his ransom. At length he was delivered to Hyradin Barbarossa, who reinstated him in his former command. Inflamed with resentment for his captivity, Dragut renewed his ravages with augmented fury, and he had the fortune, in 1552, to take several ships from the great Andrew Doria, who was sent against him. On the death of Barbarossa, Dragut succeeded him as commander of the Barbary corsairs. He took possession of a harbour in the isle of Gerbes on the African coast, in 1560, where he was blocked up by the Genoese admiral. Here he saved his vessels by an able stratagem. Making an appearance of defending himself in his station, he, in the mean time, cut a canal on the opposite side of the peninsula where he lay; and secretly hoisting out his galleys, and moving them over land upon rollers, he launched them in this new passage, and thus made his escape. He was afterwards unable, by his utmost efforts, to defend the strong fortress of Mehodia which he had seized, and made use of as the repository of his treasures and stores, all which fell into the hands of the Christians. In 1565 he joined Sultan Solyman at the siege of Malta, where, in reconnoitring a breach, he received a wound on the head from the splinter of a stone, which caused his death.

DRAKE (Sir Francis), a very eminent English navigator and naval commander, was born of obscure parentage near Tavistock in Devonshire, probably in 1545. He was the eldest son of twelve brothers, and was brought up to a maritime life under the care of Sir John Hawkins, who was his kinsman.

After some subordinate commands, he rose to be captain of a vessel at the age of twenty-two, and in that capacity he served under Hawkins in the gulf of Mexico, and acquired great reputation for his gallantry. He returned, however, bankrupt in fortune; and by naval casuistry he conceived that he had a right to retrieve his losses by making reprisals, as they were called, upon the subjects of the king of Spain. It is not to be concealed that the private expeditions of several of our naval adventures against the Spanish trade and settlements, however deserving of admiration on account of the boldness and ability with which they were conducted, partook very much of the character of piracies, and were always regarded as such by the court of Spain. Without, therefore, examining the point of right, we shall proceed to relate historically the principal exploits of our national hero. Drake's design of cruising against the Spaniards soon raised him a number of volunteers sufficient to man two small vessels, with which he made a voyage to the West Indies in 1570. In the next year he repeated his voyage with one ship alone. Of the particular transactions of these years we have no account; but his purpose seems to have been chiefly exploratory and commercial, and he avoided alarming the Spaniards by open hostilities. He sailed again in 1572 with two vessels, one of seventy, the other of twenty-five tons burden, and manned by seventy-three persons. Yet with this small force he ventured to storm the town of Nombre de Dios on the isthmus of Darien, in which action he received a wound. He afterwards took Venta Cruz on the same isthmus; and he had the fortune to make a large addition to the booty acquired at these places, by falling in with a string of fifty mules laden with silver, of which his men carried off as much as they could, and buried the rest. In this expedition he had the assistance of an Indian nation, hostile to the Spaniards, whom he made his friends by liberal treatment. Satisfied with his success, he re-embarked with his wealth, and arrived safe at Plymouth in August 1573. Drake, upon his return, honourably settled with his owners, and employed the money which remained to him in a manner, which, if it is to be imputed to disinterested patriotism, will appear very extraordinary. He fitted out three stout frigates at his own expense, and sailed with them to Ireland, where he served as a volunteer under Walter Devereux, earl of Essex, then engaged against the rebels. But it appears that the Irish expeditions in those days were much carried on by individuals, who were paid in grants of land or other emoluments. The spirit he displayed on this occasion seems to have recommended him at court, where he was introduced by his patron, Sir Christopher Hatton. It was the wish of his heart to make a voyage to the South Sea. He had obtained a sight of this ocean from the isthmus of Darien, and it had so kindled his enthusiasm, that he put up a fervent prayer that he might be the first Englishman who should sail upon it. The queen's permission for undertaking this design was at length obtained, and his own reputation soon furnished him with the means. He assembled a little fleet of five vessels, the largest of 100 tons burden, the smallest of only 15 tons; and manned by no more than 164 able men. He kept his destination secret, though it was generally suspected that he was bound to some port of America. He took his final departure from Falmouth on December 13, 1577, and arrived in the succeeding June at port St. Julian, not far from the straits of Magellan. He had been furnished, by commission from the queen, with power of life and death over his crews, though his ships did not belong to the royal navy. This power he now thought proper to exercise upon the person of Mr. John Doughty, the second in command on board of his own ship, whom he tried by a court-martial for the crimes of plotting to murder him, and to defeat the expedition. By the verdict of a jury of twelve men, according to Camden; by the sentence of the whole council of forty persons, according to others; Doughty was found guilty, and sentenced to death. It is added, that he made a full confession. Drake gave him the choice either to be executed where they were, to be set on shore upon the continent, or to be brought back to abide the justice of his country. Doughty chose the first; and he was accordingly, with all due solemnity, and after receiving the sacrament along with Drake, beheaded by the provost-marshal of the fleet. Such was the fact relative to this singular transaction. It was scarcely to be expected that such an exertion of power should go uncensured; and some attributed it to the commander's jealousy of Doughty, who appears to have been a brave and able seaman; others to secret directions from the earl of Leicester, who had a quarrel against the man. Yet he was never legally questioned concerning the fact after his return; and he appears to have proceeded in it with coolness and deliberation, and all the forms of justice. After refitting at St. Julian, he passed the straits of Magellan; and with his own ship solely proceeded along the coasts of Chili and Peru, making captures of the Spanish vessels he met with, and plundering on shore, till the avarice of his crew was satiated. He then coasted California and North America as far as the forty-eighth degree, in hopes of finding a passage to the Atlantic; but being disappointed in this expectation, he landed and took possession, in the queen's name, of the country, which he named New Albion. Having careened his ship, he boldly set sail across the Pacific ocean. Within less than six weeks he reached the Molucca islands, and touched at Ternate. Thence, by Java and the Cape of Good Hope, he proceeded homewards, and arrived at Plymouth on November 3, 1580, having completed the circumnavigation of the globe in two years ten months and twenty days. He was the first commander-in-chief who had performed this exploit; for Magellan died in his voyage, and his ship was brought round by Cano. Drake brought home a large quantity of treasure, and his adventure became an interesting topic of discussion. The Spanish ambassador made complaints of him as a pirate, and reclaimed the plunder he had taken; and there were not wanting those who supported the same opinion, and thought the nation would suffer more from the interruption of commerce with Spain, than it would benefit from prizes. On the other hand, many were elated with the reputation for valour and maritime skill which redounded to Englishmen from this enterprise, and thought that the injuries offered by the Spaniards to the traders in the West Indies justified reprisals. The court long wavered; at length, in the spring of 1581, the queen gave a sanction to Drake's conduct, by dining on board of his ship at Deptford, and conferring

upon him the honour of knighthood. Elizabeth having come to an open breach with the king of Spain, Drake was sent in 1585 with a fleet of twenty sail, having a body of land-forces on board, to attack the Spanish settlements in the West Indies. Several officers of distinguished merit served under him, and his success was answerable to the national expectations. He took St. Jago in Cuba, St. Domingo, Carthagena, and St. Augustin, and made a large booty, though the mischiefs he did to the enemy were greater than the profits which accrued to the adventures. His expedition fully demonstrated the weakness of the Spaniards in those parts, and placed in a striking point of view that superiority in naval skill and valour of the English which has conduced so much to the glory and prosperity of the nation. In 1587 Drake sailed with a fleet of thirty vessels under his command, partly fitted out by the queen, partly by the London merchants. Its first object was to destroy some of the shipping assembled on the coast of Spain to make part of the great armada. This service he gallantly performed by entering the harbour of Cadiz, and burning upwards of 10,000 tons of shipping. After this, gaining intelligence of a rich carrack from the East Indies expected at Terceira, he sailed thither, and took it, and thus satisfied his merchant owners in point of profit, as well as he had done the state by his other successes. On this occasion he boasted, in seaman-like language, of "burning the king of Spain's beard." He liberally employed some of the wealth he had acquired, in bringing water from a distant spring to the town of Plymouth, which place he represented in parliament in the thirty-first year of Elizabeth, as he did Bossiney in Cornwall in the twenty-seventh of that reign. In the memorable year 1588, Sir Francis Drake was intrusted with the defence of his country as vice-admiral under Lord Howard of Effingham. In the conflict against the armada, he captured a large galleon commanded by Don Pedro de Valdez, who surrendered without resistance through the terror of his name. His squadron had the principal share in the discomfiture of the Spanish fleet as it fled before the storms and the foe. An English fleet was sent the next year under Drake with a body of land-forces, commanded by Sir John Norris, for the purpose of restoring Don Antonio to the throne of Portugal. That disagreement which has so often taken place between land and sea-officers proved fatal to this enterprise. Norris insisted upon landing at Corunna, whereas Drake proposed sailing directly for Lisbon. The first measure was put in practice, and Drake promised to proceed with the fleet up the Tagus and meet the army. He unaccountably broke his promise, and to this, Norris imputed the miscarriage of the enterprise. Drake justified himself before the council; yet upon the whole it appears, that he lost some credit by this affair. He had, however, the good fortune to capture a large fleet laden with naval stores. Some time after, a proposal was made to the queen by Drake and Hawkins for an important expedition against the enemy, where he was most vulnerable, and whence he drew his chief pecuniary resources—in the West Indies. The design was approved; and a squadron of men-of-war was given to Sir John Hawkins, while so many private ships were furnished by Drake and his friends, as to make the whole force a fleet of twenty-seven vessels, on board of which were embarked 2500 troops. After a considerable delay, the joint commanders set sail from Plymouth in August 1595, their grand design being to burn Nombre de Dios, and to march thence across the isthmus to Panama, in order to seize the treasure from Peru lying at that place. Before their departure they received advice that the plate-fleet was safely arrived in Spain, except one galleon which had put into Porto Rico. The commanders differed about the expediency of attempting to take this vessel, as the queen advised. An attempt was first made upon the Canaries, which failed. Time was then lost in refitting at Dominica, and the Spaniards had the opportunity of conveying away their galleons from Porto Rico. Vexation threw Hawkins into a disease, of which he died in November. On the day after his decease, Drake made a desperate attack upon the port and shipping of Porto Rico, which, though very destructive to the enemy, proved finally unsuccessful. The fleet afterwards took and burnt Rio de la Hacha and Nombre de Dios. From the last place an expedition was sent over land against Panama, but it was found impracticable to effect anything. These disappointments preyed upon the mind of Drake, and his depression, joined with the effects of an unhealthy climate, threw him into a fever and flux, of which he died on January 28, 1596, in the fifty-first year of his age, according to the date of his birth given in the Biog. Britan., but in the fifty-fifth, according to other accounts. He was a man upon the whole of an estimable private character; though somewhat rough and boastful, yet careful of those under his command, courteous and humane towards those whom the fortune of war threw into his power, just and generous in his dealings, sober and religious. He possessed a natural eloquence, and though without the advantages of education, acquitted himself with credit on public occasions. He was eminently skilled in all the branches of his profession; and with so much courage and ability did he conduct his enterprises, that scarcely any name among naval adventurers stood so high, not only in his own country but throughout Europe, as that of Sir Francis Drake.

DRAKE (Francis), a native of York, of which he published a history, entitled "Eboracum," was a member of the Royal and Antiquarian Societies, and much distinguished among antiquarians. His profession was that of a surgeon. He died in 1770.

DRAKENBORCH (Arnold), doctor of laws, professor of rhetoric and history in the university of Utrecht, one of the most celebrated critics of modern times. was born in that city on the 1st of January, 1684. He studied the belles-lettres under Grævius and Burmann, and law under Cornelius Van Eck, after which he went to Leyden, and in 1706 took his degree of doctor at Utrecht. In 1716 he succeeded Burmann as professor in that university, and died there on the 16th of January, 1748. His chief works are: "Disputatio Philolog. Hist. de præfectis urbis," "Disputatio de officio præfectorum prætorio," "C. Silii Italici Punicorum, Libri 17," and "T. Livii Patavini historiarum ab urbe condita libri, &c.;" in a preface to which Drakenborch gives a life of Livy, with an account of all his commentators and editors, as well as of his own edition.

DRAN (Henry Francis Le), a very eminent French surgeon, born in 1685, was the son of

Henry le Dran, a surgeon at Paris, distinguished for the treatment of cancers. Henry Francis was a man of ability and great experience, who contributed much to the improvement of his art, although he was not a profound anatomist, nor much versed in books. Among other works, he published a valuable one for young practitioners, entitled "Consultations sur la plupart des Maladies qui sont du Ressort de la Chirurgie." Almost all his productions have been translated into various languages. He died at Paris in 1770.

DRAPER (Sir William) was born in 1721, and entering into the army, served in the East Indies, where he distinguished himself at the taking of Fort St. George, now Madras, from the French in 1758. He was promoted to a colonelcy in 1760; and in 1761 he was employed in the expedition against Bellisle, in which he acted as brigadier. His next service was in the east, where in 1763 he was concerned with Admiral Cornish in the capture of Manilla from the Spaniards. He was afterwards made a knight of the bath, and had given him the 16th regiment of foot, which he resigned to Colonel Gisborne, for his half-pay of 200*l.* Irish. This affair, coupled with his parliamentary conduct, subjected him to some unpleasant suspicions; and in a controversy with the writer of Junius's Letters, whom he attacked in defence of the marquis of Granby, his character suffered not a little from the sarcasms of his masked antagonist. In 1779 he was appointed lieutenant-governor of Minorca; and after the surrender of that island, he preferred charges against General Murray, the governor; when, on his failure to substantiate them before a court-martial, he was ordered to make an apology to that officer. He died at Bath, January 8th, 1787.

DRAYTON (Michael), an English poet, was born in 1563, at Harshull, or Hartshill, a village in Warwickshire. He seems early to have entered among the votaries of the muses; and he became known by various poetical publications during the reign of Queen Elizabeth. At the accession of James I. an attempt he made to celebrate that event succeeded so ill, that all the hopes he had formed of bettering his fortune on that occasion were frustrated. From his various dedications, however, it would appear that he enjoyed the favour of some noble families; and we are told that he was domesticated in the house of that friend of literature, Sackville, earl of Dorset, lord chamberlain. He is styled, before a copy of his own verses, written in 1626, "Michael Drayton, Esq. and poet laureat;" but his name is not found in the list of those who have possessed the court-office to which the title of laureat has in moderu times been appropriated. From all we learn of his private character, it appears to have been decent and respectable. He died in 1631, and was honoured with a tomb among the poets in Westminster-abbey. Drayton is one of the most fertile of the English poets, and the most original and truly national in his subjects. His greatest performance, entitled "Polyolbion," is a kind of system of the geography and antiquities of England and Wales. The learned Selden thought it worth while to write annotations on this poem; which is a circumstance to its honour as a curious piece of narrative, though it will not conclude much in favour of its poetry. The other poems of Drayton are pastorals, odes, elegies, satires, and various anomalous compositions.

DREBBEL (Cornelius), a celebrated Dutch mathematician, was born at Alcmaar, in 1572. It is said that the Emperor Ferdinand II. made him preceptor to his son, and nominated him a member of his council. This situation he retained till the year 1620, when he was taken prisoner by the Palatine troops, during the troubles in Bohemia, and deprived of all his property. He was, however, released, and afterwards went to England, where he spent the remainder of his life, and died at London in 1634. He seems to have been a great mechanical genius, and many wonderful things, some of which are no doubt false, and others greatly exaggerated, are told of his inventions. His mechanical talents, however, enabled him, if what is related be true, to construct a machine superior in some respects even to the diving-bell. He contrived not only a vessel to be rowed under water, but also a liquor, to be used iu the vessel, which supplied the place of fresh air. The vessel, which was made foi King James I., carried twelve rowers, besides the passengers. It was tried in the river Thames between Westminster and Greenwich, and one of the persons who performed that submarine navigation, gave an account of it to one who afterwards communicated it to Mr. Boyle. Drebbel discovered also by accident that a solution of tin in aquafortis communicates a beautiful scarlet colour to tincture of cochineal. He wrote a work, "De Elementis," which was published in Latin by J. E. Burgrave, in 1628; but afterwards printed at Rotterdam in 1702, in Dutch, and in 1723 at Leipsic in German.

DRELINCOURT (Charles), an eminent French Protestant divine, was born at Sedan, where his father occupied the post of register to the supreme council of that city in the year 1595, and died in 1669. In 1618 he was admitted to the office of the miuistry, which he executed for some time in the neighbourhood of Langres, but subsequently settled as pastor with the church at Charenton, where he served the interests of religion not only by the zeal of his pastoral labours, but by his works, which were partly practical and devotional, and partly coutroversial. For their particular titles, we refer our readers to a list in one of Bayle's notes under the article Drelincourt.—Laurence, his eldest son, published several excellent "Sermons," and also a collection of "Christian Sonnets," said to be "politely turned, and very much esteemed by those who have a taste for piety as well as wit."—His third son, Charles, was bred to the medical profession, and rose by his merits to distinguished eminence and reputation. He took his degree of M.D. at Montpellier in 1654, soon after which he was appointed first physician to the king of France's armies in Flanders under the command of Marshal Turenne. The character which he acquired by his practice in that situation, and afterwards at Paris, recommended him to the curators of the university of Leydeu, who offered him the professorship of physic in the year 1668. That office he accepted, and discharged the duties of it with extraordinary success and credit. In such repute was his medical skill held, that the prince and princess of Orange, before their advancement to the throne of England, placed their chief confidence in his advice; as did likewise all the persons of distinction at the court of the Hague. Bayle has bestowed the highest praises upon him, not only in the character of physician and medical writer, but as a classical and polite scholar,

as intimately conversant in scriptural knowledge, as a truly pious Christian, and as a strictly honourable, benevolent, friendly, and amiable man. "If," says he, "all the encomiums of different authors upon him were collected together, they would swell into a volume." He died at Leyden in 1697, in the sixty-fourth year of his age.

DRESSERUS (Matthew), an eminent German classical and philosophical professor, of the Lutheran persuasion, was born at Erfurt, the capital of Thuringia, in the year 1536. After having taught classical learning, and particularly the Greek tongue, with distinguished reputation, for sixteen years at Erfurt, he removed to Jena, to become the successor of Lipsius, who had been the professor of history and eloquence in that university. In the following year, he accepted of the situation of head of the college of Meissen, and in 1581 he was appointed to the professorship of polite learning in the university of Leipsic, where he died in the year 1607. Dresserus was the author of several publications, of which the principal are, "Rhetoricæ Inventionis, Dispositionis, et Elocutionis, &c.;" "Tres Libri Progymnasmatum Literaturæ Græcæ, &c." 8vo.; "Isagoge Historica per Millenarios distributa, et ad Annum usque ad nonagesimum primum supra mille quingentos deducta."

DREW. See Appendix.

DRIEDO, or DRIDOENS (John), a learned Flemish divine in the sixteenth century, was a native of Turnhout in Brabant. He held the theological chair in the university of Louvain, at the same time that he was rector of St. James's and canon of St. Peter's, in that city. In the controversy between the Lutherans and Catholics he took an active and vigorous part; and, according to the testimony of Erasmus in one of his letters, disputed both coolly and learnedly. He died at Louvain in 1535, having written a variety of treatises on theological subjects.

DRIESCHES. See Drusius.

DROLLIMGER (Charles Frederick), an excellent German poet, was born at Durlach, in 1688. He studied at Basle; disputed there in 1710 "de Præscriptionibus inter gentes," and soon after became registrar in the private record-office at his native place. Two years after he was made secretary, and in 1726 keeper; in which situation he defended the privileges of his court in various publications. He died at Basle, in the month of June 1742, with the reputation, notwithstanding his coarse, high German dialect, of being one of the first and most agreeable of the real German poets. His poems, some of which appeared in his life-time, were published by J. J. Spreng, at Frankfort-on-the-Mayne, in 1745, 8vo., with an eulogy of the author.

DROUET (John Baptist), born in 1763. He was post-master at St. Menehould, in June 1791, when Louis XVI. and his family passed through that place with a intention to flee from France. Drouet refused the offer of 30,000 francs from the national assembly for detaining them, and in 1792 he was nominated a deputy to the convention. He was afterwards a member of the council of five hundred; and under the consulship sub-prefect of St. Menehould. In 1815 he was chosen deputy from the department of Marne to the chamber of representatives; and being excepted out of the amnesty published January 6, 1816, and condemned to exile, he returned to Macon, where he died in April 1824.

DROUIN (Rene), a learned French dominican monk, was professor of theology at Chamberry, and afterwards at Vercell, and died in the year 1742, at Ivrea in Piedmont, in the sixtieth year of his age. He was the author of a profound and learned work, in considerable estimation among the Catholics, and entitled "A Dogmatical and Moral Treatise on the Sacraments;" which was published at Venice in 1737, in two volumes folio, and has since been reprinted at Paris, in 1775, in nine volumes 12mo.

DRUMMOND (William), an elegant Scottish poet, the son of Sir John Drummond of Hawthornden, was born in 1585. He was educated at the high-school, and afterwards at the university of Edinburgh. When he had finished his academical studies, he spent four years in foreign travel; during part of which he resided at Bourges, for the study of the civil law. On his return to Scotland, instead of following the profession for which he had qualified himself, he chose to retire to his romantic seat of Hawthornden, of which his father's death had now made him master, and devote his time to mental improvement, and the cultivation of polite literature. A dangerous illness with which he was attacked probably fostered a serious and devout disposition; for the first products of his pen were, a work in prose, entitled "The Cypress Grove," containing reflections upon death; and "Flowers of Sion, or Spiritual Poems." The circumstance of being deprived by a fever of a beautiful young lady to whom he was going to be married, threw him into a melancholy, which rendered his home insupportable, and drove him for relief to foreign travel. He remained abroad eight years, visiting the principal cities and universities of Germany, France, and Italy, cultivating an acquaintance with men of letters, and forming a collection of valuable books in various languages. Upon his return he employed himself in composing his "History of the Five Jameses, kings of Scotland," which work did not appear till after his death. When he attained his forty-fifth year, he entered into the matrimonial state with a lady of the family of Logan, by whom he had several children. As his principles were highly monarchical and episcopalian, he was much afflicted when his country broke out into civil war against Charles I., and he wrote many pieces in support of the regal and ecclesiastical claims. He was particularly chagrined at being obliged by the tenure of his estate to send men to the army raised against the king; and his known character of a *malignant*, as the royalists were called by the opposite party, exposed him to frequent vexations and inconveniences. It obtained for him, however, in 1645, when the marquis of Montrose was triumphant, a protection for his lands and goods. The fatal event of the contest is thought to have shortened his days. He died in December 1649, in his sixty-fourth year. It is almost solely as a poet that Drummond is now remembered; and in that class he may claim as high a rank as almost any of his contemporaries, without requiring any allowance for provinciality of language. In fact, his distinction is English of the most cultivated kind then in use, and must have been derived to him from the study of the best models. The sweetness and melody of his verse in many instances are scarcely to be exceeded; and though in the thoughts there is a tinge of the conceit of the Italian school, yet much real beauty of imagery and truth of feeling are to be found As a

writer in prose he is memorable only for his "History of the Jameses." This work has by some been thought to place its author among the best modern historians. Mr. Pinkerton, on the other hand, considers it as unworthy the name of history, and charges it with being "full of false orations, false sense, and false facts."

DRUMMOND (Sir William), a learned antiquary and classical writer, was a native of Scotland, and died at Rome, March 29, 1828. He passed much of his time abroad, and was for some time minister-plenipotentiary from Great Britain, to the king of the two Sicilies. He was invested with the Turkish order of the crescent, whilst on an embassy at Constantinople, his title to which was confirmed by licence in the London Gazette, September 8, 1803. He was for some time in parliament, but spoke little, and is chiefly known as the author of several classical and antiquarian works, of which the chief are his "Translations of the Satires of Persius," and "Herculanensia, &c."

DRURY (Robert), an English mariner, was a native of Leicestershire, who merits notice as the author of a very singular account of Madagascar, first published in 1729, reprinted in 1743, and more recently in 1808. Drury, when a boy, was shipwrecked in the Degrave, East Indiaman, on the south side of the Island of Madagascar, in 1702, and lived there in captivity for fifteen years. Drury became porter at the India-house, and inherited some little property from his father; but when he died is not recorded.

DRUSIUS, or in Flemish DRIESCHES (John), a very learned professor and Scripture critic, of the Protestant persuasion, was born at Oudenard in Flanders about the year 1550. In the year 1567 his father, who had embraced the Protestant religion, was one of the victims of the tribunal established by the duke of Alva in the Netherlands, which stripped him of his estate, and obliged him to fly for personal safety, as an outlaw, to some foreign country. In this exigency he took refuge in England, where, in the same year, his son found means to join him at London, after escaping his mother's vigilance, who, being a zealous Catholic, endeavoured to detain him in Flanders. He completed his education at the university of Cambridge, but took his degree of B.A. at Merton-college, Oxford, where he had an invitation to read lectures on the eastern languages. In 1576 he went to Louvain, and studied the civil law, but the state of the country obliged him to return to England. In consequence of the pacification at Ghent, his father and himself were shortly after enabled to revisit their native country; and in 1577 Drusius became oriental professor at the university of Leyden. In 1585 he removed to Franeker, where he held the professorship of Hebrew till his death in 1616. His very numerous literary productions relate principally to Hebrew criticism and archæology. His notes and commentaries on the Bible, amounting to nearly thirty separate works, published during his life, or from his MSS. after his decease, have been incorporated in the "Critici Sacri in Vet. et Nov. Test." of which voluminous compilation a useful abstract was made by Matthew Pool, in 4 vols. folio.—John, son of the preceding, deserves notice for his early proficiency in Hebrew literature. He died in England in 1609, aged twenty-one, leaving behind him notes on the Proverbs of Solomon, in Hebrew; a translation into Latin of part of the Itinerary of Benjamin of Tudela; and other monuments of his talents and acquirements.

DRUSUS (Marcus Livius), a party-leader of some distinction at Rome, was made tribune of the people B.C. 19, at a time when great dissensions prevailed between the different orders of the state, and the Italian allies were much dissatisfied with the Romans. Drusus proposed to reconcile the two orders of senators and knights, by restoring to the former the cognisance of civil causes, which had been conferred on the knights by one of the laws of C. Gracchus, and by admitting three hundred of the knights into the senate. His plan was equally opposed by both parties, but he persisted in it warmly for some time; and once, when the Consul Marcius Philippus was haranguing against it from the rostra, he caused him to be forcibly pulled down by one of his officers, and carried to prison. This violence certainly throws some suspicion upon the intentions of Drusus; which is enforced by his subsequent attempt to gain the people, by proposing a gratuitous distribution of corn amongst them. This measure, though opposed, was carried; and Drusus followed it by the much more dangerous motion of giving the privileges of the Roman citizens to the Latins. A great conflux of people from the Italian towns resorted to Rome on this occasion; and some of the most violent formed a conspiracy to assassinate the consuls, who were determined enemies to their claims: but Drusus, being informed of their design, gave notice to the magistrates, who prevented its execution. The odium, however, which he had brought upon himself by patronizing the Latins was soon after fatal to him. Returning one day from the forum, where he had been haranguing in favour of the allies, he was attended to his house by a great crowd, in the midst of which an assassin plunged a knife into his body, and, leaving it there, made his escape. Drusus fell, and expired some hours after, with the exclamation, "When will the republic again have a citizen like myself?"

DRUSUS (Nero Claudius), second son of Tiberius Nero, by Livia, afterwards the wife of Augustus, was brought forward by that emperor into public employments, and distinguished himself for courage and conduct on various occasions. In the year 15 B.C. he was sent against the Rhetians, a barbarous and fierce tribe inhabiting the country of the modern Grisons, over whom he obtained a complete victory. About two years afterwards, Augustus committed to him the care of stopping the incursions of the Germans into Gaul. Drusus first, by his prudent and conciliatory behaviour, prevented a meditated insurrection of the Gallic chiefs, and then marched against the Germans. He foiled their attempt to cross the Rhine; and following them into their own country, obtained many successes over the tribes inhabiting the neighbourhood of the German Ocean, and reduced the Frisians and Chauci. In the next spring he returned to his army, which he had left in the modern East Friesland, and pushed his conquests as far as the banks of the Weser. Upon his return he was unexpectedly attacked by the united forces of the Cheruski, Tencteri, Sicambri, and other tribes, who at first destroyed many of his soldiers; but in the end he gave them an entire defeat, with great slaughter. His army saluted him Imperator on the field. In order to secure his conquests, he built two fortresses,

and drew a foss or canal in the country of Guelderland, from the Rhine to the Issel. On his return to Rome, he obtained the triumphal ornaments, and in the next year, B.C. 9, was elevated to the consulate. He again repaired to Germany, crossed the Rhine and the Weser, and made some ineffectual attempts to pass the Elbe. He erected in its neighbourhood some trophies, to attest his conquest, and then began his retrograde march to the Rhine; during which a fall from his horse brought on a fever, of which he died in the thirtieth year of his age. By his wife Antonia, daughter of Mark Antony the triumvir and Octavia, he left three children, the celebrated Germanicus, Claudius afterwards emperor, and Livilla.

DRUSUS (Cæsar), son of the Emperor Tiberius by Vipsania Agrippina, was born B.C. 13. He was made quæstor by Augustus, though under the requisite age, and was designated consul at the time of that emperor's death. His father, in the first year of his reign, A.D. 14, sent him to appease a sedition which had broken out against the legions in Pannonia. After incurring some danger from their fury, he succeeded in bringing them back to their duty. Drusus was consul in the year 15; and in the gladiatorian games which he exhibited he was thought to betray a cruel disposition, which the people observed with apprehension in one intended for a future master. He was likewise much addicted to wine, and in general gave tokens of a haughty and violent character. In 17 he was sent to command in Illyricum, in order to keep that province free from the war then raging in Germany. By artifice he fomented the quarrels among the German chiefs, and procured the dethronement of the powerful Maroboduus. On his return he had the honour of an ovation. He was a second time consul with his father in 21; and, during the emperor's absence in Campania, fulfilled alone the functions of the office to the satisfaction of the public. In the next year the tribunitial authority was conferred upon him; and it was considered as a mark of arrogance that he returned thanks to the senate for the honour by letter, instead of coming to Rome in person, and taking possession of the dignity with the usual ceremonies. The overgrown influence of Sejanus now began to give umbrage to the prince; and, upon some occasion of difference, his high spirit had led him to shake his fist at the aspiring minister, and even to give him a blow on the face. Sejanus, irritated at the indignity, and urged by his ambition to remove a formidable rival, determined upon the destruction of Drusus. For this purpose he seduced the prince's wife Livilla, daughter of Drusus mentioned in the preceding article, and sister to Germanicus; who, though the mother of a family, not only complied with his criminal desires, but concurred in a scheme of poisoning her husband. The dose was administered by one of Drusus's freed men, and after an illness of some days, he died of its effects, A.D. 23.

DRUTHMARUS (Christian), a learned French monk in the ninth century, was a native of Aquitaine, whence he removed to Picardy, and embraced the monastic life at the abbey of Corbie, in the diocese of Amiens, where he was ordained priest. His proficiency occasioned his appointment to the office of tutor to the young monks, successively at Corbie, and at Stavelo and Malmedy, two monasteries in the bishopric of Liege; in each of which places he made it his particular object to engage them in the study, and to explain the literal meaning, of the sacred writings. We learn no certain particulars respecting the time and place of his death. He left behind him a commentary on the gospel of St. Matthew, and commentaries on the gospels of St. Luke and St. John, of which some fragments will be found in the Bibliotheca Patrum

DRYANDER (John), a Hessian physician, was professor of anatomy at Marpurg in 1535. De Thou speaks very highly of him as a mathematician, who found out many things in astronomy, invented new instruments, or improved those already in use. His death took place in 1560.

DRYANDER (Jonas), an ingenious Swedish naturalist, who, coming to England with Dr. Solander, was patronized by Sir Joseph Banks, through whose influence he was appointed librarian to the Royal Society. On the foundation of the Linnean Society, he became one of the first fellows, and was also a vice-president. The transactions of that association afford many proofs of his botanical knowledge; but his principal literary production is a catalogue of the private library of Sir Joseph Banks, 5 vols. 8vo., forming a classified arrangement and analysis of works on natural history, with biographical notes. He died in London, October 1810, aged sixty-two.

DRYDEN (John), one of the most eminent among the poets of England, was born, probably in 1631, in the parish of Aldwinkle-All-Saints in Northamptonshire. His father, Erasmus Driden (so the name was spelt), was the third son of Sir Erasmus Driden, Bart. of Canons-Ashby in the same county. He possessed a small estate, acted as a justice of peace during the usurpation, and appears to have been a Presbyterian. John, after some early education in the country, was sent to Westminster-school, of which Busby was then master, and was thence elected to a scholarship in Trinity-college, Cambridge, in 1650. Neither at school nor at the university does it appear that he distinguished himself for brilliancy of parts. In the latter he took his degrees of bachelor and master of arts; but though he had written two short copies of verses about the time of his admission, his name is not found among the academical poets of the period. His father died in 1654, and John, as his eldest son, succeeded to the estate, with such deductions as the support of the widow and younger children required. He removed to the metropolis, and made his entrance into public life under the auspices of his kinsman, Sir Gilbert Pickering, a man of influence at that time, one of Cromwell's council and house of lords, and staunch in his religious and political principles to the party then predominant. Dryden is said to have been his clerk or secretary; and there is no reason to suppose that he did not voluntarily concur in the opinions and practices adopted by his family. In the history of the changes of the human mind, few facts will appear more extraordinary than that Milton should have been descended from a Catholic and loyalist family, and Dryden from a sectarian and republican one. On the death of Oliver Cromwell, Dryden joined the band of poets who celebrated his memory; and wrote on the occasion some "Heroic Stanzas," which are among the earliest of his printed verses, and are strongly marked with the loftiness of expression and variety of imagery which characterized

his maturest efforts. At the restoration, he greeted the king's return with a poem entitled, "Astræa Redux;" and followed it by "A Panegyric on the Coronation," both written in strains of fervent loyalty. In 1662 he paid another homage to new power in some lines addressed to Lord Chancellor Clarendon, and it was probably on account of some elegant verses in praise of modern improvements in philosophy, which he prefixed to Dr. Charleton's treatise on Stonehenge, that he was elected a member of the newly-formed Royal Society. About this time he first appears as a writer for the stage; and his comedy of "The Wild Gallant," was acted in February, 1663. It was unfavourably received by the public, notwithstanding the patronage of Barbara Villiers, afterwards duchess of Cleaveland, who, however, procured for it a kind reception at court. He then raised his dramatic strain, and wrote the tragi-comedy of "The Rival Ladies," and the tragedy of "The Indian Emperor;" and assisted Sir Robert Howard in his "Indian Queen." By these attempts, if he did not prove himself a prime favourite of the theatric muse, he displayed a facility of harmonious versification, and a splendour of poetic diction. The suspension of dramatic entertainments in consequence of the plague and the fire of London, gave him leisure, in a rural retirement, to compose an "Essay on Dramatic Poesy," which exhibited him as an elegant writer in prose, and an ingenious critic. His marriage with Lady Elizabeth Howard, daughter of the earl of Berkshire, is supposed to have taken place during this interval, in 1665. Some circumstances attended this connexion which rendered it less propitious to his advancement in life than might have been expected from a noble alliance. In 1667 Dryden published one of his most singular poems, the "Annus Mirabilis," the subjects of which were the naval war with the Dutch, and the fire of London. At this period of his life he became *professionally* a writer for the stage; for it appears that he entered into a contract with the patentees of the King's Theatre to furnish them with three plays in a year, upon the condition of being allowed the profit of one share and a quarter out of twelve shares and three quarters into which the theatrical stock was divided. He did not, however, keep to his engagement as to number; and it is computed, that during the greatest vigour of his exertions he produced fewer than two dramatic pieces within the year. On the death of Sir W. Davenant in 1668, Dryden obtained the post of poet-laureat; he also obtained the sinecure place of historiographer; and the joint salaries amounted to £200, which, however, in that needy reign do not seem to have been paid with exactness. The tragedies written by Dryden in his earlier periods were composed in rhyme, as were also those of several contemporary poets. This circumstance probably contributed to that poetical rant by which they were too much characterized, and which tended to vitiate the dramatic taste both of writers and auditors. For the purpose of correcting this fault, Villiers, duke of Buckingham, in conjunction with other wits, wrote in 1671 the celebrated burlesque drama entitled "The Rehearsal," of which Dryden, under the name of Bayes, was made the hero. In 1679 our poet, in conjunction with Lord Mulgrave, published an "Essay upon Satire" in verse. Some very severe lines in this piece against Lord Rochester, provoked from that ignoble peer the retaliation of a cudgelling inflicted upon Dryden by means of hired ruffians, as he was returning home one evening from the coffee-house. The duchess of Portsmouth is said to have joined in this outrage, in revenge of some satire bestowed in the piece upon "the royal mistresses." In 1681, at the king's express desire, as is asserted, he wrote his famous political poem, "Absalom and Achitophel," an adaptation of the incidents in the life of King David to those of the reign of Charles II., relative to the duke of Monmouth and the earl of Shaftesbury. Its poetry and severity caused it to be read with great eagerness; and as it raised the author to high favour with the court party, so it involved him in irreconcileable enmity with its opponents. This was still embittered by his "Medal, a Satire on Sedition," written the same year on occasion of a medal struck by the whig party, when a grand jury returned *ignoramus* to an indictment preferred against Lord Shaftesbury for high-treason. The rancour of this piece is not easily to be paralleled among party poems, and it is said to have been rewarded by the king with the gift of a hundred broad-pieces. As he had shown his formidable powers in political satire, so in 1682 he gave an admirable specimen of literary satire in his "Mac-Flecknoe," a short piece ridiculing his very unequal rival Shadwell. One of his most serious poems, the "Religio Laici," appeared in the same year. Soon after this time he ceased to write for the stage. Probably his dramatic vein was exhausted; for we find that the patentees had already made complaints of his dilatoriness, and demurs had arisen about the payment of his salary. His circumstances were distressed; and it is to this period that Mr. Malone refers a letter written by him to Hyde, earl of Rochester, in which, with modest dignity, he pleads merit enough not to deserve to starve, and requests some small employment in the customs or excise, or, at least, the payment of half a year's pension for his present necessities. He never obtained any of the requested places, and was doomed to find the booksellers his best patrons. Some translations from the classics, and the publication of two volumes of "Miscellany Poems," were his other literary occupations, till the king's death, in February, 1685. On that occasion he composed "Threnodia Augustalis; a funeral Pindaric Poem," which is not one of his happiest effusions. A short time after the accession of James II. Dryden conformed to the religion of the new sovereign. This step has been the source of much obloquy against him on the one side, while, on the other, he has not wanted advocates in favour of the sincerity of his conversion. An additional pension of £100 per annum was the reward he obtained for his compliance; and to this seems to have been annexed an expectation that he should employ his pen in the service of popery. He wrote a defence of a paper left at her decease by Anne Hyde, duchess of York, stating the motives of her conversion; and he appears, at the king's recommendation, to have undertaken a translation of the History of Revolutions in matter of Religion, by Varillas, though the blasted credit of that author prevented it from being given to the public. But the capital task which he executed in the same intention was his elaborate controversial poem of "The Hind and Panther," the longest single piece he ever composed. This work, written upon a very unpromising subject, and on a plan of

signal absurdity, affords a striking proof of the power of Dryden's verse. It was published in 1687, was read with avidity, criticized, ridiculed, and bore every mark of occupying the public attention. At present, the admirers of Dryden's muse will probably concur in regretting that he should have employed the vigour of his mature faculties on such a design. The birth of a prince in June, 1688, called forth a congratulatory poem entitled, "Britannia Rediviva," from the courtly bard, who ventured on the occasion to use the poet's privilege of prophecy, and foretold a commencing era of prosperity to the nation and the church from this auspicious event. But, equally to the confusion of the poet and his patrons, the Revolution took place within a few months, and the hopes of the party were blasted for ever. Poor Dryden was an early and severe sufferer from the change. His posts and pensions were taken away, and to increase the mortification, the poetical laurel was conferred upon his insignificant rival Shadwell. Dryden was now, in advanced life, to depend upon his own exertions for a security from absolute indigence: for his other resources appear to have been inadequate to a decent support. His faculties were equal to the exigence; and it will surprise some theorists to be told, that the ten concluding years of his life, in which he actually wrote for bread, and composed at a certain rate per line, were those of the composition of some of the pieces which have most contributed to immortalize his name. Probably as one of the most lucrative species of writing, he resumed that for the stage. In 1690 he brought out "Don Sebastian," one of the best of his tragedies, which was received with great applause. "Cleomenes," written the next year, underwent some political obstacles in its way to the stage, but was at length acted. A tragi-comedy concluded his theatric labours in 1693, and its unfavourable reception must have convinced him that he had lingered on the stage too long. In 1692 the production of an elegy on Eleonora, countess of Abingdon, a lady whom he never saw, written at the request of a nobleman, with whom he had no personal acquaintance, attested that facility of mercenary praise, which less honoured his genius than it degraded his moral character. He showed in the same year that he had been better employed, by the publication of a translation of the satires of Juvenal and Persius, of which three satires of the first, and the whole of the last, were executed by himself. He prefixed to the volume a large discourse on satire, dedicated to Lord Dorset. We shall pass over some other works, and proceed to that great undertaking, the entire translation of Virgil. It seems to have been intended by his admirers that this should be a work of emolument to him as well as of reputation, and accordingly a subscription, at that time an unusual thing, was entered into for its encouragement. He began it in 1691, and it was sent to press in 1697, a period which must be reckoned short for such a labour. He himself has asserted that "it would require seven years to translate Virgil exactly," and it cannot be denied that his work in various respects bears the marks of haste. It nevertheless maintains an exalted rank amid the performances of this kind with which the English language is enriched, and has greatly contributed towards the author's poetical fame. Soon after the appearance of his Virgil, he was solicited by the stewards of the musical celebration of St. Cecilia's Day, to write a *second* ode for the purpose: he had written the first in 1687. This request produced his celebrated "Alexander's Feast," the most popular of all his compositions, and perhaps at the head of all the lyric poems in the English language. It appears that about this time he meditated a translation of Homer, of which he actually wrote the first Iliad; but this design gave way to that of modernizing some of Chaucer's tales, which he undertook in 1698. He soon proceeded so far in the task as to venture upon a contract with his bookseller in 1699 to furnish him with 10,000 lines for the sum of £300—a species of bargain which may be deemed as *unpoetical* as can well be conceived. Yet so rich and ductile was the versifying faculty of Dryden, that it produced the collection called his "Fables," which contains some of the most entertaining and perhaps the most truly poetical pieces he ever composed. These are not taken from Chaucer alone, but comprise stories from Boccace, Ovid, &c. This was the last of his great works, for death cut short the time for writing more; otherwise, there was still enough of the poet left to have made important additions to the list. His constitution seems gradually to have declined, but the immediate cause of his dissolution was an inflammation in one of his toes terminating in a mortification, which spreading rapidly put an end to his life on the 1st of May, 1700. Of a romantic account of his funeral published by Mrs. Thomas, the following facts appear to have been the only foundation. The corpse was conveying in a private manner for interment, at the expense of Mr. Montague, afterwards earl of Halifax; when Lords Dorset and Jeffries, with some others, thinking the funeral unworthy of so great a poet, prevailed upon the attendants to suffer the body to be taken for embalment to an undertaker's; and in the mean time applied to the College of Physicians for leave to suffer it to be deposited in their hall till it should be conveyed to Westminster-abbey. It accordingly lay there in state for ten days; after which period, a Latin oration having been pronounced over the remains by Dr. Garth, and the ode of Horace beginning, "Exegi monumentum ære perennius," having been sung, a procession very honourably attended set out for the abbey, in which, with due solemnity, the body of Dryden was interred next to that of Chaucer. The place was undistinguished by a monument, till a plain one, with his bust, was erected at the expense of Sheffield, duke of Buckingham. The inscription, with good taste, contains the name of the poet, without addition or eulogy. With respect to private character, Dryden seems to have been of a cold and reserved temper, and, as he himself denominated it, of a saturnine cast. Yet, from Congreve's testimony, he was friendly and humane, easy of access, and prompt to reconciliation after a quarrel. He was backward in personal advances to the great, and rather heavy in conversation. Though his pen was extremely licentious, his manners appear to have been decently regular. He was domestic in his habits, and affectionate towards his family.—With a due sense of his own superior merit, he was sensible of his defects, and patient under criticism. That he was capable of the utmost bitterness of party rancour, and shameless in the distribution of venal praise, his writings too abundantly testify. His real sentiments of men and things appear to have been free, and it would

be easy to deduce from his works strong expressions of scorn and indignation relative to every species of tyranny exercised over mankind; but these are singularly contrasted by the doctrines of passive submission, civil and religious, which it was his task to support. Few writers have so much delighted in approaching the verge of profaneness; whence it may be fairly inferred, that though religion was an interesting topic of discussion with him, he had very little of its spirit in his heart. Yet he was not proof against superstition: he was a believer in judicial astrology, and formed predictions from nativities cast by himself. The complete examination of literary character belongs rather to critical history than to biography. It has been excellently performed with respect to Dryden by Dr. Johnson in his Lives of the Poets: it will here suffice to sketch an outline. Dryden was a man of various and extensive, rather than of deep and accurate, learning. He had a propensity to display all that he possessed, whence he abounds in allusions derived from every branch of science and scholastic knowledge then cultivated. But his copiousness of ideas surpassed his judgment and sense of propriety in the use of them; and his erudition is often ridiculous from the mouth which is made to utter it. In translation he is frequently unfaithful to the sense of his author; and, what is perhaps worse, he sometimes deviates widely from his character, and what may be called his *costume*. As a dramatic writer, he has wit, force, and majesty; but not much of nature or propriety. He long supported the practice of writing tragedies in rhyme, and forming them into what he called *Heroic Plays*, the model of which was undoubtedly false and extravagant. Of comedy, he seems to have had no just idea, as may be judged by his depreciating every comic writer in comparison of Jonson. It has already been mentioned that few of his plays survive; perhaps the Spanish Friar, Don Sebastian, and All for Love, are the only ones. The last of these is regarded as his master-piece, and he is said that it was the only one which he wrote *for himself*; but it has less true character than Shakspeare's upon the same story. As a general poet, he stands perhaps unrivalled in point of versification; for though more correctness in the formation of rhyme couplet has since been attained, yet it is generally acknowledged that for fulness and variety of harmony, for the free flow and resistless current of numbers, he has never had an equal. The sense often overflows to a third line with fine effect; and triplets and alexandrines contribute to vary the measure, though these perhaps occur with too much frequency. The poetical character of the diction is not less striking than the harmony of the verse; and more *happiness* of expression is found in Dryden than perhaps in any other poet. With great splendour, there is also a spirit and familiarity of language, sometimes sinking to coarseness, but often conducing to wonderful strength. There is scarcely any species of poetry in which he has not excelled. Perhaps he was least fitted for the pathetic. He delights in the grand and swelling, which sometimes deviates into bombast, or loses itself in rhapsody. His style in prose is easy, elegant, and animated, full of variety and energy, and so far idiomatic as to afford perhaps the best specimen of genuine English. Of recent editions of his works, we may refer to the prose works, by Malone, 1800, 4 vols. 8vo.; his poetical works, edited by Todd, with notes by Warton, 1812, 4 vols. 8vo.; and the whole of his works, by Sir Walter Scott, 1818, 18 vols. 8vo. Dryden left behind him three sons, of whom CHARLES, the eldest, was the author of some Latin poems and translations. He was drowned in attempting to swim across the Thames at Datchet, in 1704.—JOHN, the second, was secretly brought up a Catholic, and obtained a situation in the pope's household, under his brother. He wrote a comedy while at Rome, where he died in 1701.—ERASMUS HENRY DRYDEN, third son, was born in 1669, and like his brother, went to Rome, and became a captain in the pope's guards. By the death of his kinsman, Sir John Dryden, he finally succeeded to the baronetcy of the family, and died in 1710.

DUAREN (FRANCIS), an eminent French lawyer, was born at St. Brieu in Britany, and, after having studied the civil law at Bourges, practised at the bar of the parliament of Paris. At length he became professor of law at Bourges, where he acquired great fame as a teacher and writer, and died about the age of fifty in 1559. His works are much esteemed, and were printed together at Lyons, 2 vols. folio, 1578, and at Geneva, folio, 1603.

DUBOIS (WILLIAM), an extraordinary example of corrupt elevation, was the son of a petty physician or apothecary, at Brive-la-Gaillarde in Limosin, where he was born in 1656. He early distinguished himself for quickness of parts and vivacity of temper, attended with a great propensity to falsehood. He came young to Paris, and entered into the college of St. Michael; but such was his indigence, that he was obliged for his support to serve the principal as his valet. After having acquired some knowledge of philosophy and the languages, he successively occupied the posts of preceptor in different families, till at length he was recommended to M. de Saint Laurent, sub-governor to the young duke de Chartres, afterwards the regent duke of Orleans. St. Laurent employed him to teach the young prince the elements of the Latin language; and upon the death of St. Laurent, Dubois was made preceptor and reader, with a considerable salary. He gave satisfaction at court by the attention he paid towards bringing forward his pupil in his studies, and at the same time he secured an ascendancy over his mind by corrupting his principles. He accompanied the duke de Chartres in his campaigns in Flanders, and was the person chiefly employed by the court in order to induce him to marry the king's natural daughter, Madame de Blois; and his success in this negotiation was rewarded by the abbacy of St. Just. He was sent to England after the peace of Ryswick, and was employed on other occasions, which procured him additional benefices. His false and intriguing character, however, was so well known, that, when the duke of Orleans became regent in 1715, his mother's first request to him was that he should promise never to employ that knave Dubois. His old pupil, however, was unable to resist his solicitations, and made him counsellor of state; adding, when he informed him of the nomination, "A little honesty, I beg, Mr. l'Abbé." In 1717 he was sent as ambassador-plenipotentiary into England, where he signed the triple alliance. On his return he was made minister and secretary of state for foreign affairs, and he acquired the entire management of that department. The archbishopric of Cambray,

one of the richest in the kingdom, becoming vacant, Dubois wished to obtain it. He had then only the simple clerical tonsure, and no man in France was less clerical in his manners. Knowing, however, that his easy master had as little regard to decency as himself, he ventured to open his request to him, first distantly, and then more directly. The regent, after expressing some astonishment at his impudence, cried, "But who can you find to consecrate you?" "If that is all the difficulty," replied the abbé, "the affair will be soon finished. Your first almoner, the bishop of Nantes, will be happy in the preference." It is said that King George I., at that time closely connected in politics with France, was induced to join Dubois in his request; and in conclusion, he was consecrated archbishop in a pompous ceremony, at which the regent himself and all his court assisted. The cardinal of Noailles only among the prelates refused to concur in this shameful transaction, which was calculated to destroy all veneration for the church in the minds of the laity. The scandal was aggravated by his elevation to the cardinalate in the next year, 1721, not without a long resistance on the part of the pope, Innocent XIII., whose forced compliance was thought to have shortened his days. The cardinal was admitted into the council of regency in 1722, and soon after was declared first minister of state. He also thought it suitable to his dignity to be admitted among the members of the French Academy, and his vanity led him to make a point of being received by the title of monseigneur, which had been given to no academician before him. The French clergy chose him in 1723 their first president, "in order (says Duclos) that there might not be a body in the state which had not prostituted itself to him." Thus arrived at the summit of power and place, rolling in opulence, and having seen every thing great by rank and title crouch beneath his meanness, he was attacked with a fatal disease, the consequence of his early debaucheries, which, after a painful chirurgical operation, put a speedy end to his life. His natural violence displayed itself through the whole of the last scene. He stormed at his medical attendants, heard with fury the proposal of receiving the last sacraments, and expired exhausted with ravings and execrations, in August 1723, at the age of 67. A most magnificent mausoleum (the master-piece of the sculptor Coustou) was erected for him in the church of St. Honoré. Dubois was a man of parts, but not of abilities equal to the great posts he occupied. No man had ever a more corrupt heart; and such was his contempt of virtue, that he scorned to practise hypocrisy, yet he had little enjoyment of his wonderful elevation, and was used to say to Fontenelle, with whom he loved to converse, "I wish I lived in a fifty story at Paris, with an old nurse, and 500 crowns a-year!"

DUBOIS DE CRANCE (Edmund Louis Alexis), minister at war under the French directory, was born at Charleville, in 1747. In the convention he voted for the death of the king, and the republican army owed to him its first organization. He made a motion purporting that each member of the convention should be obliged to answer this question—"What have you done to deserve hanging, if a counter-revolution should take place?" The directory appointed him inspector-general and war-minister; but, opposing Buonaparte, he was deprived of his posts, when he retired into Champagne. A report of his death was circulated in 1800, and again in 1805; but that event did not take place till June 1814.

DUBOS (Charles Francis) was born in the year 1661, in the diocese of St. Flour in Auvergne. He was sent for education to Paris, and, after taking his degrees in the college of the Sorbonne, closed with the proposals of M. Barillon, bishop of Luçon, who made him principal archdeacon of his church, and confidential grand-vicar. After the death of the bishop, several other prelates wished to attach him to their interests, but he chose to continue his connexion with the see of Luçon; and on a vacancy taking place in the deanery, was unanimously elected to that dignity by the chapter, under peculiarly honourable circumstances. In that situation he remained until his death in 1724, in the 64th year of his age. He resumed the publication of the celebrated "Luçon Conferences," and added seventeen volumes to that collection, which were published in 12mo. at different periods, and left materials in the hands of his executors for at least fifteen volumes more.

DUBOS (John Baptist), born in 1670, at Beauvais, was sent young to Paris for the study of theology; but a preference of other studies, caused him to turn his attention to civil law, history, and politics. He made himself known in 1695 by his "History of the four Gordians proved and illustrated by Medals," 12mo., in which he attempts to prove the existence of a fourth of this imperial family in addition to the three usually reckoned. He soon after attracted the notice of M. de Torci, minister for foreign affairs, who took him into his office, and employed him in various negotiations abroad. He was sent on a secret mission to England, in order to dispose the nation to make peace with France, and for that purpose wrote a work entitled "The Interests of England ill understood in the present War," Amsterdam 1704, which is remarkable for a prediction of the future separation of the North American colonies, in case England should become master of all that continent. In the midst of his political engagements he found leisure to publish, in 1709, a "History of the League of Cambray against the Venetian Republic," of which an improved edition appeared in 1728, 2 vols. 12mo. Dubos had a considerable share in the negotiations at Utrecht, Baden, and Rastadt, and his labours were rewarded by various ecclesiastical benefices. He was afterwards employed by the regent duke of Orleans and Cardinal Dubois, and gave them equal satisfaction. After having finished his political career, he distinguished himself as a connoisseur in polite literature and the fine arts, by his "Critical Reflections on Poetry and Painting," 1719, 2 vols. 12mo. (several times reprinted), which gained him high reputation as an elegant writer and a man of taste. It procured him an entrance into the French Academy in 1720, and that body elected him their perpetual secretary in 1722, in the place of Andrew Dacier. He next employed himself in elaborate inquiries relative to early French history, which produced his "Critical History of the Establishment of the French Monarchy in Gaul," 3 vols. 4to. 1721; reprinted in 1743, with additions and corrections, in 2 vols. 4to. and 4 vols. 12mo. He wrote some other pieces; among the rest, a translation of the three first scenes of Addison's Cato. He died in March 1742.

DUBOSC (Jean), seignor of Esmandreville, and president of the *cour des aides* at Rouen, was beheaded in 1562, for having excited to a revolt the Protestants in that city.

DUBOURG (Anne or Annas), born at Auvergne in 1521, was ordained a priest, and heiug very learned in law, was appointed counsellor clerk to the parliament of Paris. In this high station, having imbibed the doctrines of the Protestants, he did all in his power to soften or prevent the punishments inflicted upon them, which drew upon him the indignation of authority. He was tried aud declared a heretic by the archbishop of Paris, who sentenced him to be first degraded and then hurnt; which sentence was carried into execution on the 20th December, 1559.

DUBRAW, or DUBRAVIUS SCALA (John), a German prelate, statesman, and historian, in the sixteenth century, was born at Pilsen in Bohemia, and died bishop of Olmutz in 1553. At different periods he was nominated ambassador to Silesia and to Bohemia, and he was made president of the chamber appointed by the imperial court to conduct processes against such persons as had joined in the Protestant league at Smalcalde. He was the author of various works; and among others, of a "History of Bohemia, in thirty-three books," published in 1552, and afterwards in 1574, aud 1688.

DUBREUIL (Peter), a French Protestant minister, who preached about the year 1540 at Strasburg and Tournay, at which latter place he was hurnt alive February 19, 1543.—A Jesuit of the same name, who died at Dijon in 1670, published a work entitled "La Perspective Pratique," 3 vols. 4to., which is still held in estimation.

DUC (Fronton du, in Latin *Fronto Ducæus*), a learned French Jesuit, was born at Bourdeaux in the year 1558. He taught theology in several seminaries of his order, but chiefly at Pont-à-Mousson; where, in 1594, he was appointed, in connexion with four other able scholars, to review the Commentaries of Maldonat on the four Gospels. His first production of importance was a Latin translation of "The Works of St. Chrysostom," in 6 vols. folio, with notes; which Father Simon highly commends. In the year 1604, the Jesuits being permitted to re-enter on their house at Paris, Father Fronton was appointed their librarian; and when Isaac Casauhon had persuaded the king, Henry IV., to patronize the printing of select MSS. from the collection in the royal library, the known learning of Father Fronton occasioned his being the first person appointed by his superiors to that business. In this he spent the rest of his life, without any interruption from other avocations, excepting the duty of filling the chair of positive theology for some years, after the re-establishment of the Jesuits' college at Paris. His growiug infirmities, however, obliged him to relinquish his professorship in the year 1613, but they could not induce him to relinquish his studies, which only terminated with his life in the year 1624. He was one of the most learned men and ablest critics of the day; and besides works already mentioned, published "Bibliotheca Veterum Patrum, &c." in 1624, in 2 vols. folio; "L'Histoire tragique de la Pucelle de Dom-Remy, outreuient d'Orleans, departie par Actes, &c." 1581, 4to.; and a vast nnmher of new editions of ancient authors, particularly the Greek and Latin fathers.

DUC (Nicholas de), a French priest, was for fifteen years vicar of St. Paul's, at Paris; hut in the year 1731, being accused of Jansenism, and interdicted by the archbishop from engaging in his clerical functions, he devoted himself entirely to a studious life. To his lahours were the public indebted for a considerahle part of the translation of "President de Thou's History," in sixteen vols. 4to.

DUCAREL (Andrew Coltee), a distinguished antiquary, was born in 1713, in Normandy. He came to England with his father at an early age, and was cduecated at Etou-school, whence he removed to St. John's-college, Oxford. He took the degree of LL.B., iu that university, and after leaving it in 1742, became a memher of the college of Doctor's-Commons in 1743. He made a tour in his native country in 1752, of which he published an account in 1754, afterwards reprinted in an enlarged form under the title of "Anglo Norman Antiquities," folio, 1767. In 1756 he was elected commissary or official of the peculiar jurisdiction of the collegiate chnrch or free chapel of St. Catharine, near the Tower of Loudon; was made librarian of the palace of Lambeth in 1757; and in the next year was appointed commissary and official of the city and diocese of Canterbury. He had heen admitted into the Socicty of Antiquaries in 1737, and was one of the first fellows nominated upon its incorporation in 1755. To this body he addressed "A Series of above two hundred Anglo-Gallic or Norman and Aquitaine Coins of the ancient Kings of England, exhibited in sixteen Copper-plates, and illustrated in twelve Letters," 4to., 1757. Having been elected into the Royal Society in 1762, he contrihuted to its memoirs a letter to prove that the chestnut is indigenous to Englaud, and an account of the early cultivation of botany in this country, and particularly of John Tradescant's garden at Lamheth. In 1763 he was appointed hy the commissioners of the treasury, in conjunction with Sir Joseph Ayloffe and Mr. Astle, to methodize the records in the state paper-office in Whitehall, and in the augmentation office. He contributed to several antiquarian works in the ensuing years; and in 1779 he had a large share in the "Account of Alien Priories," 2 vols. 8vo., printed by Mr. Nichols. In 1782 he published "The History of the Royal-hospital and collegiate Church of St. Catharine." He puhlished in 1783 "Some Account of the Town, Church, and Archiepiscopal palace of Croydon," 4to.: and in the "Bibliotheca Topographica Britannica" he gave "The History and Antiquities of the Archiepiscopal Palace of Lamheth from its Foundation to the present Time," 1785. He also contributed largely to the "History of the Parish of Lamheth," pnblished in 1786. He continued his application to his favourite studies till his death, which happened at his house in South Lambeth, in May 1785.

DUCASSE (Francis), a celebrated French canonist, who died archdeacon, and official of Condom, iu the year 1706, was the author of two treatises, much esteemed by canon-lawyers; the first entitled "De la Jurisdiction Ecclesiastique contentieuse," 8vo. 1695; and the other "De la Jurisdiction Voluntaire," 8vo., 1697.

DUCHAL (James), an eminent Irish non-conformist divine, was born in the year 1697. He haa his first settlement with a small congregation at Cambridge, where he pnblished, in 1728, three valuable sermons, entitled "The Practice of Religion

recommended," in 8vo. In 1730 he accepted of an invitation to Antrim to succeed Mr. Abernethy, who had removed to a congregation in Dublin. At Antrim Mr. Duchal had continued somewhat more than ten years, when, upon the death of Mr. Abernethy in 1740, he was again persuaded to become that gentleman's successor, and settled with the Protestant dissenting congregation in Wood-street, Dublin. Here he was constantly employed in writing sermons, and he in 1752, published a very excellent collection entitled "Presumptive Arguments for the Truth and Divine Authority of the Christian Religion." Soon after the author had the degree of doctor in divinity conferred upon him by the university in which he had been educated. He died in the year 1761, deeply regretted by numerous friends.

DUCHAT (Jacob le) was born at Metz in 1658, and died in 1735. He studied law at Strasburg, and pursued it professionally till the revocation of the edict of Nantes, when he retired to Berlin where he was made counsellor of the upper court of French judicature, and member of the Royal Academy of Sciences. Duchat was well acquainted with the old French authors who wrote previously to the reign of Henry IV., and gave editions of several of them. After his death were published "Ducatiana," 2 vols., 8vo., a compilation of his remarks, &c.

DUCHE DE VANCY (Joseph Francis), a French poet, born at Paris in 1668, was the son of a gentleman in ordinary to the king's bed-chamber. He was brought up to letters, and wrote some poems, which so much pleased Mad. de Maintenon, that she made choice of him to compose sacred poems for the young ladies of St. Cyr. He was admitted into the Academy of Inscriptions and Belles-lettres, and died in 1704, at the age of thirty-seven. He composed, in imitation of Racine, some tragedies from scripture subjects; of which his "Absalom" contained some pathetic scenes, which gave it a permanent place on the stage. He also wrote some hymns and divine songs for St. Cyr, and a collection of "Edifying Histories." Of the pieces he wrote at an earlier period, the best is his "Iphigenia in Tauris," an opera in the grand style, which, according to Voltaire, affords a lively idea of the best parts in the Greek tragedies.

DUCIS (John Francis), a distinguished French tragic poet, was born at Versailles, in 1733, and studied at the college of Orleans. He was thirty-three when his first drama, "Amelise," was represented; it was less successful than his "Hamlet," "Romeo et Juliette;" "Le Roi Lear;" "Macbeth;" and "Othello," all of which are admirably imitated from Shakspeare, of whose spirit Ducis has preserved more than any other French theatrical writer. His "Œdipe chez Admete," which appeared in 1778, is considered as his chef d'œuvre. He was soon after chosen to succeed Voltaire in the French Academy. Devoted wholly to the drama, he took no part in the events of the revolutionary era; and he rejected the favours which were proffered him by Buonaparte. He survived the restoration of Louis XVIII., and enjoyed the use of his physical and moral faculties till his death, which happened in the beginning of 1817. His works were published in 3 vols., 8vo., and in 6 vols, 32mo.; and M. Champenon published "Les Œuvres Posthumes de Ducis," with his life, 1825, 8vo.

DUCK (Arthur), a civilian who became chancellor of the diocese of London, where he died in 1649, author of a life of the founder of All Souls'-college, Archbishop Chichele, and a treatise, "De Usu et Auctoritate Juris Civilis Romanorum in Dominiis principum Christianorum," a curious and interesting work.

DUCK (Stephen), born at Charlton, near Marlborough, in Wiltshire, was employed as a thresher, when his talent for versification procured him the patronage of Queen Caroline, the wife of George II., who first gave him an annuity, and procured him the place of a yeoman of the guard. She afterwards had him ordained, and bestowed on him the living of Byfleet, in Surrey. He filled his new station decently for some years; but at length became deranged, and drowned himself in the year 1756. Specimens of his poems may be found in Dodsley's "Collection."

DUCKWORTH (Sir John Thomas), a distinguished naval officer, was the son of a clergyman, and born at Leatherhead, Surrey, on the 28th of February, 1748. After several previous services we find him in 1793 appointed to the Orion seventy-four, and in the following year he obtained a gold chain and medal for his conduct, in the action with the Brest fleet. Becoming a rear-admiral in 1799, he proceeded to the West Indies, and on the 20th of March 1801, took in conjunction with Lieutenant-general Trigge, the island of St. Bartholomew and St. Martin; for which service he was made a knight of the Bath, and received a pension of £1000 per annum. In 1804 he became a vice-admiral of the blue, and on the 6th of February, 1806, he defeated the French fleet dispatched for the relief of St. Domingo. He was handsomely rewarded for this service, and was shortly afterwards raised to the rank of vice-admiral of the white, and appointed to the Royal George, in which he forced the narrow straits of the Dardanelles. In 1813 he was appointed to the chief command of Plymouth, and died on the 14th of August, 1817.

DUCLOS (Charles Pineau), an eminent French writer, born in 1705, was the son of a hatter at Dinant in Britany. He received a liberal education at Paris, with a view to the profession of the law, but preferring literature, he made himself known as a writer, and was admitted into the Academy of Inscriptions in 1739, and into the French Academy in 1747. Of the latter he was made perpetual secretary at the death of Mirabaud. His native place nominated him its first magistrate in 1741; and when the king, in recompense for the patriotic zeal displayed by the province of Britany, proposed to confer honours on some of its members who should be recommended, Duclos was unanimously nominated by the third estate, and was in consequence ennobled by letters patent. He was also pensioned, and obtained the post of historiographer of France. He was an author in various departments. He wrote several novels, the best of which is reckoned to be the "Confessions du Comte de....." His "History of Louis XI.," 3 vols., 12mo., 1745, and "Supplement," 1 vol., 1746, is a work of curious research, written in a concise and elegant style, but too much in the sententious manner of Tacitus. His moral work, entitled "Considérations sur les Mœurs de ce Siècle," is much esteemed for the truth and correctness of its maxims, and the ingenuity of its discussions; but the style is somewhat infected with neologism. His "Remarks on the Grammar

of the Port-royal," and several dissertations in the memoirs of the Academy of Belles-lettres, do honour to his judgment and erudition. He had a large share in the Dictionary of the French Academy, and had begun a history of this society. From motives of prudence he refrained from publishing any thing in his quality of historiographer; but he used to say, that if he could not speak of his contemporaries, he would teach the sons what their fathers were. In fact, since his death, there have appeared "Secret Memoirs of the Reigns of Louis XIV., and Louis XV.," in 2 vols., 8vo., 1791, which are accounted authentic, and contain many free and curious particulars of the periods treated of, especially that of the regency of the duke of Orleans. Duclos died in 1772.

DUDITH (Andrew), a learned Hungarian prelate, and afterwards a convert to the Protestant faith, was born at Buda, in the year 1533. After having studied with signal distinction at various universities in Italy and France, and been employed as papal legate to England, he in 1560 repaired to the court of Vienna, where his merits occasioned his being appointed one of the privy-councillors to the Emperor Ferdinand II., and were, in a short time, further honoured by his nomination to the bishopric of Tina in Dalmatia. In the year 1562 he was deputed by the clergy of Hungary to be one of their representatives in the council of Trent, but the freedom with which he endeavoured to expose the corruptions of the papal see offended the legates, and determined the pope to spare no intrigues to procure his recall; and he succeeded in his application for that purpose to the emperor. But when Ferdinand had from Dudith himself a report of what had passed in the council, he rewarded him with the bishopric of Chonat in Hungary, sent him his ambassador in Poland, to the court of Sigismund Augustus; and on his return translated him to the bishopric of five churches. After the death of Ferdinand, his son and successor, Maximilian II., who entertained the same opinion of his character and abilities with his father, sent him also ambassador into Poland. By this time Dudith had undergone a revolution in his religious opinions, and was determined to withdraw from the communion of the church of Rome. After he had formed this determination, he privately married a lady of a respectable family, who was maid of honour to the queen of Poland, and resigned his ecclesiastical preferments. This event drew on his head the thunders of the Vatican; but he treated them with contempt, and retaining still the esteem and confidence of the emperor, was appointed his resident in Poland, where he publicly professed the Protestant religion. After the death of the Emperor Maximilian, in 1578, Dudith retired into Moravia, whence he afterwards removed to Breslau, where he continued in studious privacy until the death of Stephen Batori, in 1579, gave rise to another contest for the crown of Poland. On that occasion he was employed by the Emperor Rodolphus II. in negotiations for securing the majority of voices in favour of his brother Maximilian; but failing a third time to overcome the opposition made to the Austrian interest, he returned to Breslau, where he died in 1589, in the sixtieth year of his age. Dudith was unquestionably one of the most learned and eminent men of the sixteenth century. Besides divinity, philosophy, and history, he was intimately acquainted with civil law, the mathematics, and physic, and had successfully cultivated a taste for poetry. He is said to have been such an enthusiastical admirer of Cicero, that he copied three times, with his own hand, the whole of the works of that immortal author. His life was regular and virtuous, his manners polite and conciliating, and his benevolence warm and unconfined. He was the author of numerous treatises in controversy, physics, and poetry.

DUDLEY (John, duke of Northumberland), one of the most potent subjects England ever knew, was the son of Edmund Dudley, who lost his life in the reign of Henry VIII. on account of the illegal and tyrannical acts he had been guilty of as an instrument of the preceding monarch. John was born in 1502, and was about eight years old at his father's execution; soon after which event, on the application of his guardian, Edmund Guildford, he was restored in blood by act of parliament. When grown up, he attended Charles Brandon, duke of Suffolk, in his expedition to France, and by his gallantry obtained the honour of knighthood. He pushed his fortune at court, and attached himself first to Cardinal Wolsey, and afterwards to Lord Cromwell, by both of whom he was favoured. In 1542 he was raised to the dignity of Viscount Lisle, the title his mother bore in her own right, and was soon after created a knight of the garter. The important post of lord high-admiral of England for life was conferred upon him, which seems to imply some previous military services, of which we are not informed. In that capacity he sailed the next year, with a fleet of two hundred sail, to the frith of Forth, where he landed troops, and took possession of Edinburgh. Thence he led his men in a destructive progress to the borders, while the fleet performed its work of mischief on the coasts; and the expedition had all that kind of success which was expected from it. He next proceeded to assist the king in his siege of Boulogne, and contributed greatly to the capture of that place, of which he was appointed governor. He foiled the attempts of the French to retake it, and obtained some important advantages over them. In 1546 he was constituted lieutenant-general and commander by sea; and, with much inferior force, he frustrated a meditated invasion by the French, and afterwards carried an alarm to their coasts. He was one of the commissioners who received the oath of Francis on the peace of that year, and who made a settlement of the army accounts. For these services he was amply rewarded by grants of church-lands, which relieved his private fortune from the embarrassments into which his profusion had thrown it. By his last will Henry VIII. nominated him one of the sixteen executors to whom, as privy-councillors, the government of the country was committed during the minority. Soon after the accession of Edward VI., in 1547, he was created earl of Warwick, with the grant of Warwick-castle and manor. In the ensuing expedition against Scotland he accompanied the duke of Somerset (now declared lord-protector) as his lieutenant-general, and had a principal share in the victory at Musselborough. As he advanced in power and reputation, his views became more and more aspiring; and there is reason to suppose that the ruin of the duke of Somerset was long an object of his ambitious schemes. In the formidable insurrections which

broke out against the protector's administration, the earl of Warwick was sent to reduce the Norfolk rebels, which he effected with conduct, and as much lenity as could reasonably be expected. When Somerset was first removed from his authority, Dudley was again made lord high-admiral, with extensive powers. Upon Somerset's restoration to some degree of influence, the young king, desirous of cementing a friendship between these two potent nobles, proposed a match between Warwick's eldest son and Somerset's daughter, which took place. Warwick continued to rise, and was successively created lord-steward of the household, earl-marshal of England, lord-warden of the northern marches, and, finally, in October, 1551, obtained the high title of duke of Northumberland. He could ascend no higher without the fall of Somerset, which soon followed. This nobleman, it is said, urged by his fears and jealousies, entered the house of Northumberland one morning, with an intent to kill him; but was received with so much apparent kindness, that he relented. The design, however, becoming known, he was committed to the Tower on a charge of treason and felony, and was brought to his trial, the duke of Northumberland himself sitting among the judges. Somerset was found guilty of the felony, consisting in compassing the death of a privy-councillor, and was executed in January, 1552. Northumberland had now no rival in his ascendancy over the king, and all the nobility crouched beneath his sway. Edward's declining health, however, could not but alarm him with apprehensions of a change; and he endeavoured to strengthen himself by procuring a marriage, in 1553, between his fourth son, Guildford Dudley, and Lady Jane Grey, eldest daughter of the earl of Suffolk, a branch of the royal family. The young king, in the weakness of an approaching dissolution, was induced to set aside from the succession his sisters, Mary and Elizabeth, and to bequeath the crown to Jane Grey. The chief argument made use of by Northumberland for this purpose was, the danger in which the succession of Mary would involve the Protestant religion, for which he affected zeal equal to that of Edward. He was obliged, however, to use the most arbitrary menaces to the judges, in order to obtain from them an instrument for effecting this illegal purpose according to the forms of law. Edward died in July, 1553, and Northumberland immediately proclaimed his daughter-in-law. He was at this time greater than almost any English subject had ever been, having, with shameless rapacity, drawn to himself and his family such an accumulation of honours and possessions, as it would be tiresome to enumerate. But this prosperity was short-lived. An insurrection in favour of Mary took place in Suffolk, which appeared so formidable, that he himself marched to suppress it. As he proceeded through the suburbs of London with his forces, he remarked to Lord Grey, "The people press to see us, but not one says, God speed us!" His former courage and vigour seemed to have deserted him. Hesitating, and full of apprehensions, he advanced to St. Edmund's Bury, and thence fell back to Cambridge. There, finding his army gradually mouldering away, and hearing that Queen Mary had been proclaimed in London, he caused the same ceremony to be performed, and, with a heavy heart, threw up his cap, and cried, "God save Queen Mary!" This forced return to his duty did not avail him. He was arrested by the earl of Arundel (who not long before had protested that he was ready to spend his blood at his feet), brought to London, and committed to the Tower. He seems from the first to have resigned all hope of pardon; yet his sudden conforming to the Roman-catholic religion has by many been supposed to have been a consequence of the expectation of mercy. If not a real conversion, it was, however, more probably a step to procure the queen's favour to his family. When brought to the scaffold, he made the fullest acknowledgment of having deserved his fate, declared his firm adherence to his new faith, and submitted to the stroke with perfect composure. He suffered on August 22, 1553, in the fifty-first or fifty-second year of his age. He left several children, of whom Lord Guildford Dudley alone (with his ill-fated partner) paid the penalty of his guilty ambition.

DUDLEY (Robert, earl of Leicester), a powerful favourite of Queen Elizabeth, fifth son of the subject of the preceding article, was born about 1532. He was knighted when young, and introduced to the court of King Edward, to whom he was made gentleman of the bed-chamber. At the accession of Mary he was involved in the sentence passed against his father, but was pardoned and restored in blood. He even rose to favour in that reign, and was made master of the ordnance. When Elizabeth arrived at the throne, Dudley soon obtained that place in her good graces which the elegance of his person and manners, and his courtly arts, were singularly adapted to acquire from one who was apt to consult her eye rather than her understanding in choosing her favourites. She showered upon him honours and benefits with a lavish hand; created him master of the horse, knight of the garter, and privy-councillor; and enabled him to maintain the splendour of his station by the princely grants of the manors and castles of Kenilworth, Denbigh, and Chirk. He was chosen high-steward of the university of Cambridge; and his known favour at court obtained for him a vast number of stewardships and other offices from corporation and public bodies throughout the kingdom; so that his interest became the first in the nation. The common people expressed their sense of his power and greatness by styling him "the heart of the court." Scope had been given to the most elevated schemes of ambition which, as a subject, he could entertain, by his becoming a widower in 1560; and such was the public opinion of his character, that the death of his wife, said to have been occasioned by a fall, was popularly believed to have been the consequence of foul practices. A circumstantial narration of the murder is even given by Aubrey (*Antiq. of Berkshire*); but, from that writer's known credulity, it cannot be regarded as more than a vulgar report. What hopes he was led to foster of marriage with the queen, his mistress, cannot be ascertained; but he was an opposer of her projected match with the archduke. Elizabeth herself proposed him as a suitor to Mary, queen of Scots, who rejected the offer as an indignity. In 1564 he was created baron of Denbigh and earl of Leicester; and in that year was elected chancellor of the university of Oxford. Charles IX. of France added to his honours his own order of St. Michael, doubtless regarding him as one of the leading men in the English court. He is supposed insidiously to have

urged the duke of Norfolk to that courtship of the Scottish queen which ended in his ruin, Leicester himself being one of the peers who pronounced his condemnation in 1572. About that period he formed a connexion with the Baroness-dowager Sheffield, Lady Douglas Howard, which is generally supposed to have been a real marriage, though he never acknowledged it; and afterwards by his persecutions, compelled the lady to marry another person. With all these stains upon his character, he affected extraordinary piety, and put himself at the head of the puritan party. He erected a hospital at Warwick, with a liberal endowment, and gave the mastership of it to the eminent puritan divine Thomas Cartwright. In 1575 he had the honour of entertaining the queen for ten days at his noble mansion of Kenilworth; and the sumptuous festivities on this occasion are distinguished among the splendours of that magnificent reign. He married a second wife in 1578, the widow of Walter Devereux, earl of Essex, with whom he was suspected of being too intimate before her husband's death. That the earl was taken off by poison, through the contrivance of Leicester, was probably a calumnious imputation, which however, proves the unfavourable idea entertained of his character. He was the principal instrument, in 1584, in promoting an association of the nobility and gentry to pursue to death whosoever should make any attempt against Queen Elizabeth;—a resolution aimed at the queen of Scots, to whom he now seems to have been a declared enemy. This measure was approved in parliament, and a bill brought in for its execution, which gave great alarm to many of the popish nobility. The revolted states of the Low-countries being at this time reduced to great difficulties, they made an offer to Queen Elizabeth of placing themselves under her protection and government; and as she declined this, they requested a succour from her, on condition of putting some of their towns into her hands by way of pledge. An agreement was entered into for this purpose, and an aid of 5000 foot and 1000 horse was sent over, commanded by a person of rank and confidence, who should have admission into the council of the States. The earl of Leicester was chosen by the queen for this high trust; and, in December, 1585, he sailed to Flushing, with a splendid company of nobility and gentry, and all the attendance suitable to his dignity. He was received with great rejoicings and profound respect; and the states, in addition to the powers granted him by his commission, raised him to the supreme executive authority, as well civil as military, throughout their dominions. This enlargement of his power gave great apparent offence to the queen, who had not been consulted in the business; and she reproved very sharply both the states for granting, and the earl for accepting, it. By due submissions, however, she was pacified, and probably was not displeased at such an instance of respect shown to one who appeared as her representative. The earl proceeded to action, and several encounters took place, in which the English troops distinguished themselves, though little advantage upon the whole was obtained. Leicester, indeed, as a general, was very unequally matched against the prince of Parma, the ablest commander of the age. His attempt to take Zutphen failed of success, though much valour was displayed in several actions before it; in one of which he had to lament the loss of his nephew, the excellent Sir Philip Sidney. On his return to the Hague, he found the states indisposed against him, and mutual accusations soon arose between them. Leicester, by his affected zeal for Protestantism, and his pretended piety, had gained the confidence of the people, and especially of the clergy, who from their pulpits inveighed against the magistrates, and extolled the earl as the champion of true religion. He embarked for England in November, having first publicly resigned the care of the provinces to the council of state, while he privately reserved his authority over all the governors of towns and districts. He was favourably received by the queen, who was at that time in great perplexity how to act respecting the queen of Scots. When the matter was debated in council, and it was proposed to bring her to a public trial, Leicester advised the infamous measure of taking her off by private assassination; by which he certainly has given strength to those suspicions of his own criminal practices against his enemies, which have ever adhered to his memory. In June 1587, he returned to his command in the Low-countries; and making an attempt to raise the siege of Sluys, which proved unsuccessful, the misunderstanding between himself and the States rose higher than ever. They abridged his authority; while he, by his emissaries, excited popular discontents against them. Mutual complaints were transmitted to the court of Elizabeth, who wisely recalled him towards the close of the year. She, however, supported him against an accusation of misconduct brought by Lord Buckhurst and others; and he does not appear to have lost ground in her favour. When an army was assembled at Tilbury to resist the threatened Spanish invasion, Leicester was made lieutenant-general of it, and received a high testimony of approbation from the queen in a speech at the camp. He died in the same year, 1588, at his seat of Cornbury in Oxfordshire, at the age of fifty-six, leaving no issue but a natural son by Lady Sheffield. He was interred in a chapel of the collegiate church of Warwick, where a noble monument was erected to his memory. It is generally agreed, that his fortune was superior to his abilities, and both to his virtue. He was a dark designing character, ambitious and arbitrary by nature, but assuming popular and courtly manners when it suited his interest. His piety was so gravely acted, that some, not disposed to think too favourably of him, have considered it as real; which it might be, as far as devotion can be allied with bad morals.

DUDLEY (Sir Robert), the natural son of Robert, earl of Leicester, mentioned in the preceding article, was born at Sheen in 1573. He was educated at Christchurch-college, Oxford, and acquired the character of one of the most learned and accomplished among the young men of quality in England. His father, who died when he was about fifteen years old, bequeathed him, after the decease of his uncle, the lordships of Denbigh and Chirk, the castle of Kenilworth, and the bulk of his estate. His enterprising disposition, and his connexion with the eminent navigator, Thomas Cavendish, whose sister he married for his first wife, prompted him to undertake a voyage of adventure and discovery; and he planned an expedition at his own expense to the South-seas, which, however, the government would not suffer to take place. But he was allowed to sail with a small squadron under his

own command, in 1594, to the river Oronoque; in which expedition he took and destroyed several Spanish ships. An account of it, written by himself, was published in Hackluyt's collection. He was present at the taking of Cadiz in 1596, and distinguished his courage in that glorious action, so as to obtain the honour of knighthood. Having become a widower, he married Alice, daughter of Sir Thomas Leigh, upon whom he settled great part of his estate. He then made an attempt to establish the legitimacy of his birth; but he was therein opposed by the countess-dowager of Leicester, who found means to put a stop to his proceedings. In consequence of his disappointment, he resolved to take up his residence for a time abroad, and obtained a licence for the purpose; but he disgraced himself by carrying with him a young lady, the daughter of Sir Robert Southwell, leaving behind him his wife and four daughters. He chose for his abode the court of Florence, where he assumed the title of earl of Warwick; and having disobeyed the letters of recall which were issued to him on this account, a pretext was taken by the crown for seizing his estate. Some time afterwards, Henry, prince of Wales, being desirous of possessing the fine seat of Kenilworth, proposals were made to Dudley for resigning his claims, with which he complied; but he received very little of the money awarded to him. In order to ingratiate himself with the court, and facilitate his return to his country, he drew up an extraordinary scheme for enabling the king to raise money without applying to parliament. This unprincipled project, which he sent to King James, but which was too daring to be adopted by that monarch, fell into the hands of some persons of distinction, and was made public. The patriotic party made advantage of it, and some persons were involved in trouble about it, till it was traced to the real author. Dudley remained at Florence, and was made chamberlain to the wife of the Grand Duke Cosmo II., who was sister to the Emperor Ferdinand. Through her interest he was created a duke of the holy Roman empire, and thereupon assumed his grandfather's title of Northumberland, and was afterwards enrolled among the Roman nobility. He is said to have been of great use to the duchy of Tuscany by means of various projects for improving navigation and commerce; and, in particular, the draining of the morass between Pisa and the sea, and the improvement of the port of Livorno, or Leghorn, and raising it to a free port, is imputed to him by the English writers. He published a large work, entitled "Del Arcano del Mare, &c." in 2 vols. folio, Florence 1630 and 1646, full of charts, plans, and schemes, and suggesting a great variety of projects relative to maritime affairs, which are said to display great extent of knowledge and fertility of invention. He was an amateur of science in general, and gave his name to a medical nostrum, which he either purchased or invented, and which was long in practice under the title of Pulvis Comitis Warwicensis. Dudley lived in a style of magnificence much beyond what the pension he received from the grand-duke would enable him to support. He married, by the pope's dispensation, the lady he took abroad with him, though his second wife, Lady Alice, was still living; a circumstance which appears extraordinary. He died at his seat near Florence in 1649, leaving a numerous foreign posterity. Among the various talents and inventions of this singular character, he is said to have been the first who broke setting-dogs.

DUDLEY (Sir Henry Bate, Bart.) was born at Fenny Compton, August 25, 1745. He established the Morning Post newspaper, and a few years afterwards, in 1780, he originated the "Morning Herald;" commencing also about the same time the "Courier de l'Europe," a journal printed in the French language, and the "English Chronicle," "Rolliad," and other works of a similar class. In 1781 the advowson of the valuable rectory of Bradwell-juxta-Mare was purchased in trust for him, subject to the life of the Rev. George Pawson; who dying in 1797, Mr. Dudley presented himself to the vacant benefice; but doubts having arisen in the mind of the bishop of London, as to the legality of the transaction, he refused institution, and the delay caused a lapse of the living to the crown. The case was thought a hard one, and a petition was presented to ministers, to which a favourable answer was returned, and in 1801 he was presented to the living of Kilscoren, barony of Forth, Ireland, to which was soon added the chancellorship of the diocese of Ferns. In 1807 the duke of Bedford, then lord-lieutenant of Ireland, gave him the rectory of Kilglass, in the county of Longford, which he retained till 1812, when he resigned all his Irish preferment for the living of Willingham, in Cambridgeshire. Shortly after Mr. Dudley obtained a baronetcy; and in 1816 the dignity of a prebend in Ely-cathedral, which he retained till the day of his death, February 1, 1824. Sir Henry's literary abilities were manifested in the composition of a variety of dramatic pieces, some of which still maintain their footing on the stage.

DUFRESNY (Charles Riviere), a man of various talents, but chiefly known as a comic writer, was born at Paris in 1648. He passed for a grandson of Henry IV., and is said to have resembled him. He displayed a general taste for the arts, without having studied any. He wrote and set songs, made curious landscapes by cutting out and adapting the parts of different prints, but especially excelled in laying out gardens; which last talent procured him from Louis XIV. (to whom he was a servant of the bed-chamber) the office of comptroller of the royal gardens. He had also the patent for the manufacture of looking-glasses. Such, however, was his extravagance, that he was reduced to sell all his places and privileges. The king once said, "There are two persons whom I shall never be able to enrich, Dufresny and Bontemps." Dufresny, after quitting the court, went to Paris, and began to write for the stage in company with Regnard; and though he did not attain to the excellence of this writer, he composed many pieces which agreeably entertained the public. His careless life was exposed to several vicissitudes. In 1710 he obtained the privilege of printing the "Mercure Galant," and for a time enlivened that work by his sallies; but he soon sold his right in it. He was greatly reduced about the time of Law's projects under the regency; when, by a humorous petition to the regent, he obtained the lavish gift of 200,000 livres. With this money he built a handsome mansion, which he called the house of Pliny. He was twice married; but as his dispositions were far from domestic, his views in this connexion were to obtain a temporary resource. He died poor, in 1724. His works were collected in 1731, in 6 vols. 12mo

DUGDALE (Sir William), an eminent English antiquary, was the son of a Warwickshire gentleman of Shustoke, near Coleshill, where he was born in 1605. He was educated at the free-school in Coventry, and received instructions in law and history under his father, after whose death he purchased Blythe-hall, in Shustoke, and fixed his residence there. His acquaintance with some gentlemen attached to antiquarian pursuits, engaged him in similar studies, and he began to make collections for a history of his native county. In 1638 he visited London, and was introduced to Sir Henry Spelman, and other learned antiquaries, through whose recommendation he obtained a pursuivant's place in the herald's office, where he came to reside in 1640. When the civil war broke out he was summoned to attend the king officially, and was with him at the battle of Edge-hill, and at Oxford, where he was created a master of arts. He succeeded to the place of Chester-herald in 1644. By the king's command he continued at Oxford till its surrender in 1646, where he employed himself in searching the Bodleian and other libraries, and laying up materials for the "Monasticon Anglicanum," the first volume of which was published in 1655, folio. This, and the second volume, published in 1661, were entirely written by Dodsworth, but Dugdale took great pains in methodizing and digesting them. The third volume did not appear till 1673. We are told that the publication of the Monasticon produced the effect of causing many lawsuits, in consequence of the old writings it brought to light; and that it gave great alarm and offence to the puritans, as tending to bring back popery. Two volumes of additions were printed by John Stephens in 1722 and 1723, and the Monasticon has been recently edited with improvements, by the Rev. Bulkeley Bandinel. In 1656 Dugdale published his "Antiquities of Warwickshire illustrated," folio, a work of twenty years' labour, and characterized by Mr. Gough as "standing at the head of all our county histories." A second edition of it by William Thomas, D.D. appeared in 1730, 2 vols. He employed his residence in London, during the printing of this work, in collecting materials for a "History of St. Paul's Cathedral in London," published in 1658, folio. Upon the restoration he was advanced to the office of Norroy king-of-arms; and in 1662 he published "The History of Embanking and Draining of divers Fens and Marshes, both in Foreign Parts and in this Kingdom, and of the Improvement thereby." He edited, in 1664, the second volume of "Sir Henry Spelman's Councils," and the second part of his "Glossary." In 1666 appeared his "Origines Judiciales," which is recommended by Bishop Nicolson as a useful introduction to the legal history of England. Another great performance in which he appeared as a genealogist and historian was "The Baronage of England," or an account of all the families of nobility, in 3 vols. folio, 1675-6. In 1677 he was advanced to the highest heraldic post, that of garter principal king-of-arms; to which was joined the honour of knighthood. He proceeded in publishing the fruits of his various inquiries; of which were "A short View of the late Troubles in England," 1681, "The ancient Usage in bearing Arms, with a Catalogue of the Nobility, and of Knights of the Garter and Baronets." "A perfect Copy of all Summons of the Nobility to the great Councils and Parliaments, from 49th of Henry III. to the present times," 1685, folio. He compiled a number of other volumes, which he left in MS. to the university of Oxford, and the Herald's college. This very industrious writer, who appears to have had a considerable share of worldly trouble, died at his house of Blythe-hall in his 81st year, in February, 1686. He left a son, John, who also belonged to the heraldic profession, and was knighted. He had a daughter, married to the well-known Elias Ashmole.

DUGOMMIER, a French republican general, was a native of Martinique in the West Indies, where he possessed a large estate previously to the revolution. Going to France in 1793, he was employed as general of brigade; and next as commander-in-chief of the army in Italy, where he gained many advantages over the Austro-Sardinian army, and almost always with inferior forces. He was killed November 17, 1794, in an engagement at St. Sebastian; and the convention in reward of his exploits decreed that his name should be inscribed on a column of the Pantheon.

DUGUET (James Joseph) was born at Montbrison, near Lyons, in the year 1649. After having studied in the Congregation of the Oratory at Paris, and at the college of Saumur, he was appointed professor of philosophy at Troyes. In 1677 he was ordained priest; and during the two following years discharged the duties of professor, first of scholastic, and afterwards of positive theology, in the seminary of St. Magloire at Paris. It was while he retained this professorship that he established his celebrated ecclesiastical conferences, which were attended with crowded audiences, and procured him a high reputation for extensive knowledge, judgment, and piety. In 1680 he removed, in consequence of ill health, to Strasburg, and subsequently to Paris, where he resided for many years in the house of the President de Menars. His opposition to the constitution Unigenitus, and the part which he took in the controversy between the Jesuits and the Jansenists, involved him in the inconveniences and prosecutions to which the latter party were subjected, and frequently obliged him to change his place of residence. He died at Paris in 1733. Among the various productions of his fertile pen are, "Commentaries on the Works of Six Days, and on the Book of Genesis," in 6 vols. 12mo. composed at the request of the celebrated Rollin, "Rules for the Understanding of the Sacred Scriptures," in 12mo., "Of the Education of a Prince," in 4to. and in 4 vols. 12mo., "Ecclesiastical Conferences," in 2 vols. 4to., "A Treatise on the Principles of the Christian Faith," in 3 vols. 12mo., "A Collection of Letters on Piety and Morality," in 9 vols. 12mo., together with a vast number of religious and devotional tracts, controversial pieces, resolutions of cases of conscience, &c.

DUHAMEL. See Hamel.

DUILLIUS (C.), surnamed *Nepos*, the first Roman who obtained a considerable naval victory, was consul B.C. 260. After his colleague Cn. Corn. Scipio had been taken at sea by the Carthaginians in the first Punic war, he proceeded with a new-built Roman fleet to Sicily in quest of the enemy. Conscious of the superiority of the Carthaginians in naval skill, he employed a machine invented by an engineer, called the *corvus*, or *crow*, by means of which he could grapple with the enemy's vessels as

they approached, and thus convert the combat into a sort of land-fight. Through the aid of this contrivance he entirely defeated the Punic fleet, taking eighty ships and destroying thirteen, with a great number of men. This victory was thought so important, that Duillius was received at Rome with the greatest applause, and enjoyed a triumph. A naval column was erected in the forum to perpetuate the event, which was standing in Pliny's time, and was found again, with its inscription, in 1560.

DUISBURG (Peter de), an ancient chronicler, flourished towards the beginning of the fourteenth century, and was a priest of the Teutonic order in Prussia. He wrote in Latin a Chronicle of Prussia from 1226 to 1325, which has been continued by an anonymous writer to 1426. It was translated into German verse by two brothers of the order. The learned Hartknock gave an edition of the original in 1679, Frankfort 4to., illustrated by nineteen dissertations, which throw great light upon the history of Prussia.

DULCINUS, a bold leader of a religious sect who opposed the authority of the church of Rome in the fourteenth century, was a native of Novara, in the duchy of Milan. The original founder of this sect, who are sometimes called by the name of the sect of the apostles, and sometimes by that of Dulcinists, was Gerard Sagarelli, who was burnt alive for his heresy at Parma, in the year 1300. After his death, Dulcinus became the head of his followers, and not only publicly professed his opinions, but took up arms to defend himself and fellow-believers against their persecutors. The consequence was, a dreadful struggle for more than two years, between the Dulcinists and the supporters of the Papal interests, which terminated in the overthrow of the former, and the capture of their leader, who was put to death at Vercelli, in the most barbarous manner, in the year 1307.

DULLAERT (Hayman), a Dutch painter of merit, was born in 1636 at Rotterdam, where his father was a picture-merchant. He studied under Rembrandt, and caught the manner and style of his master so happily, that their works are scarcely distinguishable. He died in 1684.

DUMAS (Hilary), a French ecclesiastic and doctor of the Sorbonne, in the seventeenth and beginning of the eighteenth century, is entitled to this brief notice on account of his being the author of a well-written "History of the five propositions of Jansenius," published in 1702, in 3 vols., 12mo.

DUMESNIL (Marie Françoise), a celebrated actress, born at Paris in 1713, first appeared on the stage in 1737, and rose to the highest eminence as a tragic performer. In 1775 she retired to private life, and died in 1803, at Boulogne, where she had long resided.

DUMONT (John), baron of Carlescroon, an historical and political writer, after serving some time in France, became a refugee in Holland, and was made historiographer to his imperial majesty. He died about 1726. His principal works are: "Mémoires Politiques pour servir à l'Intelligence de la Paix de Ryswick," 4 vols., 12mo., 1699: "Voyages en France, en Italie, en Allemagne, en Malte, et en Turquie," 4 vols., 12mo., 1699: "Corps universel diplomatique du Droit des Gens," 8 vols., folio, 1726; "Lettres Historiques, depuis Jauvier, 1652, jusqu'en 1710."

DUMONT (Stephen Etienne) was born at Geneva in 1759, and ordained a minister of the Protestant church in 1781. He was for some time pastor of the French reformed church at Petersburg, whence he was invited to England to become tutor to the son of Lord Lansdowne, in whose house he became intimate with some of the most eminent British characters. Going to Paris in 1789, he assisted Mirabeau in editing a journal called the "Courier of the Provinces," for the purpose of propagating the new doctrines, but as soon as scenes of violence and cruelty began to sully the cause of liberty, Dumont returned to England. Renewing his intimacy with Jeremy Bentham, he took upon himself the task of giving to the world, the ideas of that eminent man in several successive publications, which have powerfully excited thought and reflection all over Europe. Dumont returned to Geneva in 1811, and died at Milan in September 1829.

DUMOURIEZ (Charles François Duperier), a French general of great military talent, was born January 25, 1739. He made his first campaign against the same duke of Brunswick whom, subsequently in 1792, he drove out of the French territories. On this occasion he so much distinguished himself by his bravery, that when at length wounded in nineteen places, and taken prisoner, the duke sent him back with a flattering letter addressed to his general, Marshal de Broglie. In his twenty-second year he obtained a captaincy, and the cross of St. Louis, and during the peace of 1763 he travelled through Italy and Portugal, on the subject of which latter country he published an "Essay." On his return to Paris in 1767, he was named aide-maréchal-general of the army destined for the invasion of Corsica, and having served with reputation in the campaigns of 1768 and 1769, obtained a regiment. In 1770 he was appointed by the Duke de Choiseul, minister to the confederates of Poland, and two years afterwards was employed by the marquis of Monteynard, minister of war, to revise the military code. In the latter end of 1772, being intrusted by the minister with the management of a secret negotiation with Sweden, but unknown to the Duc d'Aiguillon, he was arrested at Hamburg by the order of that minister, and placed in the Bastile, the king not daring to interfere and save him. On the succession of Louis XVI. to the throne, Dumouriez obtained a revision of his trial, and continued employed in the various duties of his profession, till the breaking out of the Revolution, when he obtained in 1791 the command of the district from Nantes to Bourdeaux. In 1792 he was raised to the rank of lieutenant-general, and appointed minister of foreign affairs, but resigned his situation in three days, perceiving the vacillation and insincerity of the court. On the entrance of the foreign troops into France, Dumouriez having succeeded Lafayette in the command of the army of the north, dispersed with a very inferior force the Prussian army, 100,000 strong, through the superiority of his tactics; and the battle of Jemappe shortly after consolidated his triumph by revolutionizing Belgium, and placing it under the influence of France. At his return to Paris, he found the trial of the king, whose life he vainly endeavoured to save, already in progress; and becoming suspected in consequence, by the more violent of the terrorists, retired from the capital and placed himself once more at the head of his army. A feeling

of mutual distrust now took place between the French directory and Dumouriez, and the latter hastened to conclude a treaty with the prince of Saxe Cobourg for the evacuation of Belgium, while he himself determined to lead his troops to Paris, and re-establish the constitution of 1791; in order to effect which, Cobourg promised, if necessary, to furnish a contingent. The design was frustrated by some of the subordinate generals, who conveyed intelligence to the convention of what was in agitation. The latter, alarmed, immediately summoned Dumouriez to their bar, and sent accredited commissioners to arrest him; when finding his intentions betrayed, he took the decisive step of instantly arresting the commissioners, and handing them over to the custody of the German leader, as hostages for the safety of the royal family. A degree of insubordination now showed itself among the troops under his command, and the general finding all lost, quitted them and repaired for refuge to the head-quarters of his quondam enemy, who offered him a command, but he declined it, and retired to Switzerland, where he published a volume of his own memoirs. The sum of 300,000 francs being offered for his head, he again retreated to Hamburgh, where he subsisted on a pension of 400 louis, granted him by the landgrave of Hesse Cassel. On the threatened invasion of this country by Napoleon, Dumouriez removed to England, where he published two memoirs addressed to the Greeks, and at length died in his eighty-fifth year, at Turville-park, near Henley-upon-Thames, March 14, 1823.

DUNBAR (William), an early Scottish poet of considerable merit, was born, about 1465, at Saltoun in East Lothian. He seems to have travelled in his youth in the quality of a preaching friar of the Franciscan order. He returned to Scotland about 1490, and distinguished himself as a poet; but whether or not he obtained any benefice, or in what manner he passed his life, we do not learn. He died about 1530. His principal poems are the "Thistle and Rose," the "Golden Terge," the "Daunce," and many more, printed in the collection of ancient Scottish poems by Sir David Dalrymple, 1770. Dunbar seems to have derived his poetic taste from the works of Chaucer, Gower, and Lydgate, but he has improved upon the manner of these masters.

DUNCAN (Martin), a native of Kempen in the diocese of Cologne, was born in 1505, and after entering into orders he obtained a benefice in Holland, where he spent his life in zealous labours to promote the interests of the Catholic religion. He died at Amersfort, in 1590, author of different works, entitled "De vera Christi Ecclesia;" "De Sacrificio Missæ;" "De piarum et impiarum Imaginum Differentia et Cultu, &c."

DUNCAN (Mark), a celebrated professor of philosophy in the seventeenth century, was a Scotchman by birth, and bred to the medical profession. He appears to have early left his native country for the sake of improving himself by foreign travel, when coming to Saumur in Anjou, he was induced to settle there as physician. The proofs which he exhibited of his abilities in other respects, occasioned his being appointed to the professorship of philosophy in the college of Saumur, of which he was made principal, some years before his death, which occurred in 1640. He was the author of "An Abridgement of Logic," and some other works.

DUNCAN (Daniel), an eminent physician, was born at Montauban in 1649, and after taking his degree of M.D., at Montpellier, visited London. He resided at various places on the continent, and in 1714 he came to London, with the intention of making it his final abode, and died there in 1735. His works are "La Chymie Naturelle," 8vo; "Avis contre l'abus des Liqueurs chaudes, Caffé, Chocolat, et Thé;" "Histoire de l'Animal;" a treatise entitled "Explication nouvelle et mechanique des Actions animals," 4to.—His grandson, John Duncan, D.D., born in 1720, was rector of South Warmborough, Hants, and the author of "An Address to the rational Advocates of the Church of England," and other works.

DUNCAN (William), a Scotch professor of philosophy, was born at Aberdeen in 1717, and received his education at the Marischal-college of Aberdeen, where he was appointed professor of philosophy. He wrote "The Elements of Logic," which is esteemed one of the best introductions to the study of philosophy, and was the author of a faithful and elegant version of "Cæsar's Commentaries," rendered still more valuable by a learned discourse on the Roman art of war prefixed to it.

DUNCAN (Adam, Viscount), a celebrated British admiral, was born in Scotland, July 1, 1731. He commenced his naval career under Captain Haldane of the Shoreham frigate, and, in 1749, served as a midshipman, in the Centurion, under Commander Keppel on the Mediterranean station. Having attained the rank of post-captain in 1761, he served under Keppel in the expedition against Havannah, where he took upon himself, privately, to burn several Spanish ships, which the governor seemed desirous of saving. "This act," it is said, "was much approved by the besiegers, in both departments of the service, as the most expeditious mode of settling a troublesome dispute; for obvious reasons, however, the affair was kept extremely quiet." Duncan bore a conspicuous part in the battle between the British and Spanish fleets, on the 16th of January, 1780, at which time he commanded the Monarch, a seventy-four gun ship. In 1782 he was appointed to the Blenheim of ninety guns, in which he proceeded with Lord Howe to the relief of Gibraltar. Rising gradually, he became vice-admiral of the white in 1794, and in the February of the following year, received the command of a squadron stationed in the North Sea, to act against the Dutch fleet then lying in the Texel. He was employed in this service when the mutiny which had broken out in the channel-fleet spread to the vessel under his command, the Venerable. He immediately ordered the crew on deck, and told them that he would, with his own hand, put to death the first man who should presume to display the slightest symptoms of rebellion. One of them doing so, Duncan was only prevented from cutting him down by the interference of the chaplain. He then exclaimed—"Let those who will stand by me and my officers, pass over immediately to the larboard side of the ship." The whole crew obeyed with the exception of six, who were immediately seized and put in irons, but restored to liberty, after a brief confinement, on expressing contrition for their conduct. The Dutch admiral, De Winter, having left the Texel, Duncan came up with him off Camperdown on the 11th of October, 1787, and succeeded in capturing two frigates from the enemy, and nine line of battle ships, for which brilliant victory he was created a

viscount, voted the thanks of parliament, and granted a pension of £3000 per annum; with reversion to his two immediate successors in the title. He was made admiral of the white on the 14th of February, 1799, and about a year afterwards, he returned from service. He died on the 4th of August, 1804, leaving several children by his wife, a daughter of Lord President Dundas. Duncan, who combined with a lofty daring, the purest spirit of piety, was a steady friend, an affectionate relative, and a kind commander.

DUNCOMBE (William), an ingenious writer, was the son of a Hertfordshire gentleman, and was born in London in 1690, and died in 1769. After a school education, he was entered at sixteen as a clerk in the navy-office. He had, however, acquired a taste for literature, and made his first appearance in a translation of an Ode of Horace, printed in the Wit's Horace. He next published separately a version of the "Carmen Seculare," which was soon followed by one of "Racine's Athaliah." In 1725 he quitted the navy-office, and thenceforth devoted himself to a life of literary leisure and domestic friendship. One of his principal performances was the tragedy of "Lucius Junius Brutus," chiefly taken from Voltaire, but with material alterations. In 1757 and 1759 he published, with the assistance of his son, an entire version of Horace, with notes, in 2 vols.; of this an improved edition appeared in 4 vols. 12mo., 1764.

DUNCOMBE (John), only son of the preceding, was born in 1729, and died in 1785. He was entered of Bene't or Corpus Christi-college, Cambridge, of which he became fellow, and obtained a rectory in the city of Canterbury. He married in 1761, and was soon after put into the commission for the peace for the county of Kent, the duties of which office he discharged with great ability. In 1766 he obtained a preachership in the cathedral of Canterbury, and in 1770 was appointed master of St. John's-hospital in that city, and that of St. Nicholas, Harbledow. He afterwards was presented to the vicarage of Herne near Canterbury. He wrote a very considerable number of poems, which have appeared in various collections, as those of Dodsley, Pearch, and Nichols; and several in a separate form. Of these, one of the best known is "The Feminead," a commemoration of female excellence. He also edited various works; of which were "The Correspondence of John Hughes, Esq.," "The Earl of Corke's Letters from Italy," and "Archbishop Herring's Letters."

DUNDAS (Sir David), a British officer, who rose to the rank of general in 1802, and in 1809 was made commander-in-chief, on the resignation of the duke of York, which situation he held till 1811. He was employed in active service during his long military career, and published a work entitled "Principles of Military Movements, on which the general regulations of 1792 were founded." He died in 1820.

DUNDAS (Henry, Viscount Melville), the son of Robert Dundas of Arniston, lord-advocate, and afterwards president of the court of session in Scotland, was born in 1710. Having studied at the university of Edinburgh, he adopted the law as a profession, and in 1763 was admitted a member of the Faculty of Advocates. He obtained the post of solicitor-general in 1773; that of lord advocate in 1775; and he was made joint-keeper of the signet for Scotland in 1777. He more immediately commenced his career as a statesman in 1782, when he was appointed treasurer of the navy, and sworn a member of the privy-council; but he continued only a short time in office, the coalition between Lord North and Mr. Fox having displaced the party which he had joined. The triumph of his opponents was but temporary; and on their forced retreat from power, he resumed his office under the ministry of Mr. Pitt, whose firm partisan he approved himself during their joint lives. On the passing of the act of parliament for regulating the affairs of the East India Company, Mr. Dundas was appointed president of the board of control; in 1791 he was made secretary of state for the home department; and in 1794 he became secretary at war. On the resignation of Mr. Pitt, previously to the peace of Amiens, he also retired from public life; and when the former resumed the helm of state, he was appointed first lord of the admiralty. In 1805 he was impeached before the house of lords, of high crimes and misdemeanours in his former office of treasurer of the navy. As the evidence adduced against him did not directly implicate him in the malversation proved against his deputy, Mr. Alexander Trotter, he was acquitted. He did not, however, hold any situation afterwards, except that of privy-councillor. His death took place in May 1811. He was created Viscount Melville in 1801, and was succeeded in that title by his son.

DUNNING (John, Lord Ashburton), an eminent lawyer, was the second son of Mr. John Dunning, an attorney-at-law of Ashburton in Devonshire, where he was born October 18, 1731. The first thing which brought him into notice was his employment in 1759 by Mr. Sullivan, then chairman of the East India Company, to draw up a defence of the company against the claims of the Dutch. He afterwards became counsel for Wilkes in all the causes produced by the question of the general warrants, and distinguished himself in such a manner on this popular occasion, as to obtain the character of a sound constitutional lawyer, and his practice soon after became the most lucrative at the bar. In 1766 he was chosen recorder of Bristol, and in 1767 solicitor-general, which office he resigned in 1770, in consequence of a similar step on the part of his patron, Lord Shelburne, by whose interest he had been chosen member for Calne in Wiltshire. From the time of his resignation he remained a firm opponent to the ministry who conducted the American war; and on the return of Lord Shelburne to power in 1782, he was made chancellor of the duchy of Lancaster, and advanced to the peerage by the title of Lord Ashburton. He did not long survive these honours, dying on the 18th of August, 1783. Lord Ashburton was a good and great man, possessing talents of the highest order both as a statesman and lawyer, and not more remarkable for his abilities, than for his stern and inflexible integrity, and his lofty and heroic sense of honour. Though exceedingly ugly and mean in his person, so powerful, it is said, was reason, when flowing from his lips, that every murmur became hushed, and every ear attentive. He was survived by his widow and one son.

DUNOIS (John d'Orleans, count of), one of the heroes of France, born in 1403, was natural son to Louis, duke of Orleans, second son of Charles V., who was assassinated by the duke of Burgundy.

He early displayed the vigour of his character; and the duchess of Orleans declared that he alone of the sons of the duke was capable of avenging his death. When France was almost reduced to the state of a conquest by England, he began to change its fortune by a victory in 1427, of which the consequence was raising the siege of Montargis. He afterwards threw himself into Orleans, which city he defended with great resolution, till it was so closely pressed by the duke of Bedford, that he thought of setting it on fire and making way through the enemy. At this juncture appeared Joan of Arc, by whose means the siege was raised. Dunois directed with prudence the enthusiasm she felt and inspired, and after her unhappy fate he rendered the most honourable testimony to her memory. He gained various advantages over the English, and contributed to the reduction of Paris. He had borne the name of the Bastard of Orleans till 1439, when the duke his brother gave him the county of Dunois. He was one of the commissioners sent by the king (Charles VII.) to terminate the schism of the popedom occasioned by the election of Felix, in opposition to Nicholas V. On his return he took Mans from the English; and being made lieutenant-general, recovered from them in 1449 and 1450 all the principal towns of Normandy. In the ensuing year he had the like success in Guienne. Charles testified his sense of the high obligations under which he had laid the crown of France, by giving him the glorious title of Restorer of his Country, legitimating him, and bestowing upon him the county of Longueville and other lands, and the office of great-chamberlain. In the succeeding reign of Louis XI. Dunois joined that insurrection called the league for the public good, and was afterwards placed at the head of thirty-six notables appointed to reform the state. He died in 1468, and was buried in the church of Notre Dame de Cleri.

DUNS (John, commonly called *Duns Scotus*) was most probably born at Dunstance, near Alnwick, in Northumberland. When he was very young, he was admitted into an institution belonging to the Franciscan friars at Newcastle; whence he was sent by them to Merton-college, Oxford, of which he was afterwards made a fellow. About the year 1301 he was appointed to the divinity chair in the university of Oxford; and, by the fame of his great learning and talents, attracted prodigious crowds of scholars from all parts to attend his lectures. About the year 1301 he was sent by his superiors to Paris, where he was admitted to the highest honours in the university of that city, and appointed professor and regent in the theological school. In that situation he distinguished himself so much by his great acuteness in disputation, that he acquired the title of the most subtle doctor. In 1308 he was sent by the head of his order to teach theology at Cologne; at which city he was received with the most solemn pomp and high-raised expectations. He did not, however, live to gratify these expectations, being cut off, most probably by a stroke of apoplexy, according to some writers in the forty-third, but according to others in the thirty-fourth, year of his age. Paul Jovius and some other writers relate a shocking tale concerning him: that he was buried while in a swoon, and died miserably, after having recovered strength sufficient to turn himself in his grave. He left behind him numerous works; the most complete collection of which, together with the life of the author, was published by Lucas Waddingus, at Lyons, in 1639, in 12 vols. folio.

DUNSTABLE (John), an English musician of the fifteenth century, erroneously believed to be the inventor of counterpoint, was author of the treatise, "De Mensurabili Musica," and of a geographical tract; and is said to have been an eminent astrologer and mathematician, as well as musician.

DUNSTAN, a saint in the Romish calendar, and archbishop of Canterbury in the tenth century, was born at Glastonbury in Somersetshire, in the year 925. He was the nephew of Athelm, archbishop of Canterbury, who took care to have him educated in the best literature and accomplishments of his time; and, when he had finished his studies, recommended him to the patronage of King Athelstan, by whom he was sent for to court. By his address, and the influence of his uncle, he obtained such favour with the king, that he presented him with some lands near Glastonbury, where he spent some years in retirement; and, in the reign of Edmund, the successor of Athelstan, was made abbot of a monastery which that prince founded in that place. In the reign of Edred, the successor of Edmund, Dunstan's interest at court considerably increased, until he became prime-minister, favourite, and father-confessor to the king, who, to gratify him, undertook the rebuilding of Glastonbury church and monastery in a very sumptuous and magnificent style. In the mean while Dunstan, who was a true monk in spirit as well as intrigue, left no measures untried to promote the interests of his fraternity; and, by his credit with the king, procured the appointment of several of that order to ecclesiastical benefices, to the prejudice of the secular clergy. This conduct exposed him to the resentment of that body, in which they were joined by many of the courtiers, who were provoked by the haughty and overbearing demeanour which he assumed. The king's countenance, however, supported his favourite against the effects of their enmity; and the idle tales of the monks obtained for him, among the credulous populace, the reputation of a great saint, who was frequently favoured with divine revelations. In these circumstances, when the ecclesiastical patronage in the kingdom was wholly in his power, the king unexpectedly died, and Dunstan's ambition met with a severe disappointment. On the accession of Edwy, his council determined to reverse what had been done in favour of the monks, who filled the kingdom with the bitterest invectives, and excited in the populace an apprehension that religion was in danger. Whether Dunstan was prime mover of these complaints is not now apparent; but they were made the subject of a charge against him, and he was banished the kingdom. He retired to a monastery in Flanders; where he availed himself of the influence of the monks over the minds of the English populace, and the general opinion of his great sanctity, to excite insurrections against the government of Edwy. Instigated by their intrigues, and the representations which they propagated against the moral and religious character of the king, great numbers of malcontents collected together, of whom Edgar, the king's brother, who maintained a close connexion with Dunstan, was declared the head and protector. By their means Edgar was soon enabled to conquer the greatest part of England north of the Thames,

and on the death of Edwy, which took place in a short time afterwards, to become master of the whole of his dominions. No sooner was Edgar in possession of kingly power, than he recalled Dunstan to England, and promoted him to the see of Worcester. Some time afterwards he invested him with the management of the bishopric of London; and upon a vacancy taking place in the archiepiscopal see of Canterbury, about the year 959, procured his election to that dignity. As, however, there were circumstances attending his election which rendered it not perfectly canonical, Dunstan was sent to Rome, to receive the sanction of the pope to his appointment, and to be invested there with the pall. The pope, who was fully apprised of his influence at the court of Edgar, and satisfied with the proofs which he had given of his devotion to the interests of the church of Rome, and his zeal in the cause of the monks, readily confirmed his election, and constituted him at the same time his legate in England, with a very extensive authority. Armed with this power, he returned to his native country, where the king committed to him and his chosen friends the management of all the ecclesiastical affairs of England, and thus enabled him to give to the Romish see an authority, and jurisdiction of which the English clergy had been before in a considerable degree independent. The measures to which he had recourse for this purpose were, his former practice of placing monks in the vacant ecclesiastical benefices, in the room of the secular clergy, and the ejection of many of the latter from their livings, in order that he might bestow them on his tried adherents. In these measures he was active and persevering, and, supported by the authority of the crown, in a great measure conquered the struggles which had long been maintained in this country against papal domination, and gave to monkery a power and influence of which the baneful effects were felt in England until the era of the Reformation. Dunstan maintained his interest at court during the whole of the reign of Edgar; and on the death of that prince, in the year 975, by his influence raised his son Edward to the throne, in opposition to the wishes of many of the nobles, who were inclined to choose his son Ethelred. As Edward was in his minority, Dunstan assumed to himself the regency of the kingdom, and domineered with uncontrolled authority in the church and state, until the murder of the king, in the year 979. On that event, Ethelred, who was the only prince of the royal family, was called to the throne, and crowned by the hands of our prelate. Under the reign of this prince, Dunstan appears to have enjoyed little credit or influence; and he is reported to have been so much mortified by the contempt in which his threatenings of divine vengeance were held by the king, in the instance of a dispute respecting the privileges of the church, that he retired to his archbishopric, where he died of grief and vexation in the year 988.

DUPAN (James Mallet) was born at Geneva in 1749, and was appointed, at the age of twenty-two, professor of belles-lettres at Cassel. In 1783 he went to Paris, and during the three years' sitting of the first French assembly, published an impartial analysis of their debates, which was generally read throughout Europe. In 1792 he left Paris on a confidential mission from the king to his brothers; the consequence of which was, the confiscation of his estate in France, together with the whole of his personal property, including a collection of MSS. and a valuable library. He finally settled in London, where he carried on a journal, entitled, "Mercure Britannique," until his death, which took place in May 1800.

DUPATY, a distinguished magistrate, and a man of letters, born at Rochelle, was first advocate-general to the parliament of Bourdeaux, and afterwards president-à-mortier. He acquired great honour by his firmness and eloquence at the revolution in the magistracy which took place in 1771. His "Historical Reflections upon Criminal Laws," displayed a humane and enlightened mind. He spent the latter part of his life at Paris, and made himself known as a man of letters by his "Academical Discourses," and his "Letters on Italy." He died in 1788.

DUPIN (Louis Ellis), a French priest, and celebrated ecclesiastical historian, was born at Paris in the year 1657. Having gone through the courses of classical learning and of philosophy in the college of Harcourt, he was admitted to the degree of M.A. in the year 1672. In 1680 he took his degree of bachelor of the Sorbonne, and in the same year was licensed to officiate as a priest. In 1681 he received the bonnet of doctor of the Sorbonne, and immediately afterwards employed himself on the production of his grand and valuable work entitled, "Bibliothèque universelle des Auteurs Ecclesiastiques, &c." or "History of Ecclesiastical Writers: containing an Account of the Authors of the several Books of the Old and New Testaments; and the Lives and Writings of the Primitive Fathers; Censures determining the genuine and spurious; a Judgment upon their Style and Doctrine, and the various Editions of their Writings; to which is added a compendious History of the Councils, &c." This work has undergone a variety of impressions in France, Holland, and England, in 8vo. 4to. and folio, and will always be consulted with great advantage by the student in ecclesiastical history. His "Account of the Writers of the first Three Centuries" appeared in 1686, and was followed by a succession of volumes, published at different periods from that time to the year 1719. Bossuet collected a number of propositions from his volumes, which his zeal for the Catholic faith pronounced to be of a dangerous tendency, and which he made a subject of complaint against the author to Harlay archbishop of Paris. Dupin submitted to retract the opinions of which he had been accused, in hopes of preventing his work from being entirely suppressed. It did not, however, escape the censure and condemnation of the archiepiscopal court, which was pronounced in the year 1693; but after his retractation the author was permitted to continue it, under a change of title, without any further interruption. Dupin sustained, for some time, the office of commissary in the greater part of the concerns of the faculty of the Sorbonne; discharged the duties of professor of philosophy in the College Royal; furnished for many years important contributions to the *Journal des Savans;* and supplied numerous applicants with memoirs, prefaces, advice on literary and other subjects. Having joined with those doctors of the Sorbonne who subscribed to the celebrated "Case of Conscience," relative to the disputes concerning the opinions of Jansenius, he exposed himself to the resentment of the pope and

of the court of France. The consequence was, that in the year 1703 he was deprived of his professorship, and banished to Chatelleraut; whence he was not permitted to return to Paris before he had retracted the measure which he had taken, and even then was not reinstated in his professorship. Dupin afterwards met with much trouble under the regency, on account of the correspondence which he held with Dr. Wake, archbishop of Canterbury, relative to a project for uniting the churches of England and France. In the beginning of the year 1719 his papers were seized by order of government, and innumerable calumnies were propagated to his prejudice; but as no charge could be established against him, excepting that of great candour and moderation, and a desire to heal the divisions in the Christian world, his enemies were disappointed, and he was permitted to spend his few remaining days in peace. He died at Paris, not many months after the event mentioned in the last sentence, in the sixty-second year of his age, deeply regretted both by his friends and the public in general. Besides his grand work already mentioned, M. Dupin was the author of "Prolegomena to the Bible," in 3 vols. 8vo., and other publications too numerous to mention.

DUPIN (Andre' Marie Jean Jacques), one of the most distinguished French jurists of our time, was born at Varzy in 1783. He commenced the practice of his profession in his twenty-third year, and soon after distinguished himself as a writer by his "Principia Juris." In 1815 he became a member of the chamber of deputies, and strongly opposed all resolutions in favour of Napoleon. After the return of the king he devoted himself entirely to jurisprudence, and, together with Berryer, made a very eloquent defence of Marshal Ney, and in 1816, was the advocate of Sir Robert Wilson, Mr. Bruce, and Mr. Hutchinson, who had assisted in the escape of Lavalette. Besides the work already mentioned, Dupin has published several on the Roman and French law, and a good edition of Burlamaqui's natural law. His "Mémoires, Plaidoyers, et Consultations," are collected in 12 vols., 4to.

DUPIN (Charles), brother of the preceding, and distinguished for his knowledge of geometry, engineering, and hydraulics, was born in 1784, and became a pupil in Napoleon's Polytechnic school in 1801. After having served in the navy, he proceeded to Corfu, where he became secretary to the Ionian Academy, and founded the Olympian prizes for writings in the ancient and modern Greek. Being at Toulon in 1813, he was the means of saving the beautiful decorations for galleys, which Puget had executed for Louis XIV. At Toulon he commenced his account of the naval architecture of the eighteenth and nineteenth centuries, which he continued to 1815. The fruit of a twenty months' residence in this country, was his "Treatise on the Marine, the Bridges, and the Roads of France and England." On his return to France, in 1818, he became a member of the Academy of Sciences, and when the new conservatory of arts was established, he was appointed professor of practical mechanics. His most recent works are his "Voyages dans la grande Bretagne," and "Forces productive et commerciales de la France."

DUPONT. See Nemours.

DUPLEIX (Joseph), a distinguished French commander in the East Indies, was brought up to the mercantile life, and was sent out in 1730 to direct the declining settlement of Chandernagore, which by his activity he restored to a flourishing condition. He extended its commerce through the Mogul's territories as far as Tibet, and established a maritime trade with the Red sea, the Persian gulf, the Maldives, and Manilla. He was recompensed in 1742 with the government of Pondicherry. When La Bourdonnaye took Madras in 1746, Dupleix, through jealousy of him, broke the capitulation, took possession of his ships, and sent to the French court those charges against him which were the cause of his confinement in the Bastille on his return. In 1748 Dupleix successfully defended Pondicherry against a powerful English armament under Boscawen, displaying on the occasion all the talents of a general and an engineer. He was rewarded with the title of marquis and the red ribbon. His success excited in his mind the ambition of giving to his country the possession of all that part of India; and to him may chiefly be ascribed the system of entering into the quarrels of the native powers, and assisting them alternately against each other, so as in the end to render them tributaries and subjects of the European settlers;—a system which, pursued with superior advantage by the English company, has been the source of all those vast acquisitions which have almost annihilated all other power upon that peninsula. Dupleix was at first highly successful in his plans. He procured the subahship of the Decan for Murzafa Jing, and after his death for Sallabat Jing, who governed under the protection of France, independently of the Great Mogul. Two rivals arose in the nabobship of Arcot, one of whom, Chunda Saheb, assisted by the French, became victorious, and conferred upon them the jurisdiction over an extensive territory. Dupleix even procured for himself the nabobship of the Carnatic, and indulged his vanity in assuming the state of a sovereign prince. This tide of fortune, however, was not of long duration. The English under Lawrence and Clive rendered their party triumphant, and the French were expelled from their usurpations. Pondicherry was distressed and alarmed, and complaints of the daring measures of Dupleix were sent to France. He was recalled, and returned, in 1754, desperate on account of the ruin of his mighty projects. He instituted a process against the French company for great sums which he alleged were due to him, and which it was unable to pay. The mortifications and vexations he underwent soon put a period to his life. He died with the character of one who possessed all the talents for enterprising policy, which would have conferred celebrity upon a lawful prince.

DUPLEIX (Scipio), a French historian, was born in 1569 at Condom, of a family originally from Languedoc. He became known to Queen Margaret of Navarre, who brought him to Paris in 1605, and made him her master-of-requests. He afterwards obtained the post of historiographer of France, and laudably employed many years in researches into the ancient records of his country. The fruits of these were, his 'Memoirs of the Gauls," 1619, 4to., a work in considerable esteem for its matter, though ill written. This constituted the first part of his "History of France," of which there are two editions; the first of five volumes folio, the second of six volumes. The narration is brought down to the year 1645 Cardinal Richelieu revised the two

last reigns, which abound in adulation to him. This brought upon the author severe attacks from Matthew de Morgues and the Marshal de Bassompierre, who have convicted him of many mistakes and misrepresentations. He wrote also a "Roman History," in 3 vols., folio; a "Course of Philosophy;" "The Library of the French Tongue," against Vaugelas; and other pieces little esteemed. In very advanced age he composed a work on the liberties of the Gallican church, which he brought in MS. to the chancellor, Seguier, for his permission to print it; but the chancellor unfeelingly threw it into the fire before his face. This so affected him that he died soon after, in 1661, at the age of ninety-two.

DUPPA (Brian), a respectable English prelate in the seventeenth century, was born at Lewisham in Kent, in the year 1588-89. After having entered into orders, and taken his degree, he became dean of Christ-church, Oxford, and vice-chancellor of that university. In 1634 he was constituted chancellor of the church of Sarum, and soon afterwards made chaplain to King Charles I., who, in the year 1638, appointed him tutor to Charles, prince of Wales, and afterwards to his brother the duke of York. In 1638 he was presented to the rectory of Petworth in Sussex, and in the same year nominated to the bishopric of Chichester. In 1640 he was translated to the see of Salisbury; and when the episcopal form of church government was declared by the parliament to be abolished, he joined the king at Oxford, with whom he became a great favourite, and frequently attended him in different places, particularly during his imprisonment in the Isle of Wight. According to some writers he was not only privy to the composition of the "*Eikon Basilike*," but also contributed his aid towards it; which is not in the least improbable. After the death of Charles I., Bishop Duppa retired to Richmond in Surrey, where he spent the greatest part of his time in devotion and solitude, until the restoration, on which event he was made bishop of Winchester. He was also made lord-almoner, and appointed one of the visitors of the university of Oxford, commissioned to remove those masters and fellows who had filled the places of the royalists who were ejected by the parliamentary visitors. About the year 1661 he began to erect a hospital for the maintenance of poor people at Richmond; and projected other works of piety and charity, which he was prevented from completing by his death, which took place in 1662, when he had arrived at the seventy-fourth year of his age. A few hours before he expired, King Charles II. honoured his old tutor with a visit, and kneeling down by his bed-side, begged his blessing, which he bestowed upon him with much zeal and devotion. Bishop Duppa was the author only of a few sermons and devotional pieces, and of a collection of verses in praise of Ben Jonson and his works.

DUPRAT. See Prat.

DUPRE DE ST. MAUR (Nicholas Francis), born at Paris about the close of the seventeenth century, was brought up for the long robe, and obtained a place of master-of-accompts. He was one of the first of the French men of letters who acquired a taste for English literature, and endeavoured to promote it among their countrymen. For this purpose he undertook a translation of Milton's "Paradise Lost," in prose, which gained him admission into the French Academy in 1733. He also wrote an "Essay on the Monies of France," 1746, 4to., containing many curious researches, and much esteemed: "Inquiries into the Value of Monies and the Price of Corn," 1761, 12mo.; a useful performance: and he communicated to the Count de Buffon "Tables of the Duration of Human Life," formed from the registers of twelve country and three Parisian parishes, which are printed in that writer's natural history of man. M. Dupré died in 1775, at a very advanced age.

DUPUIS (Thomas Saunders) was born in England of French parents in 1733, and in 1779 succeeded Dr. Boyce in his situation at the chapel-royal, becoming at the same time composer to the king. Two of his anthems, "The Lord, even the most Mighty God," and "I cried unto the Lord," are to be found in Page's "Harmonia Sacra." He died in 1796.

DUPUIS (Charles Francois), author of various scientific and literary works, was born at Trie-le Château, near Gisors, in 1742. In his twenty-fourth year he was made professor of rhetoric at Lisieux, and afterwards turning his attention to mathematics, invented the telegraph which was subsequently improved by Chappe. In 1788 he became a member of the Academy of Inscriptions and Belles-lettres. He was also a member of the National Convention, of the council of five hundred, and of the National Institute. He died at his estate near Dijon in 1801. His chief works are, "Origine de tous les Cultes," 3 vols., 4to., and "Mémoire Explicatif du Zodiaque Chronologique et Mythologique."

DURAND (William), an eminent jurist, was born in 1237 at Puymoisson in Provence. After taking his doctor's degree he began to teach first at Bologna, and then at Modena. At the age of thirty-four he published his famous work entitled "Speculum Juris," which was so much esteemed that it acquired him the surname of *Speculator*. The learned Baldus was used to say, that without possessing that book a man could not deserve the name of a lawyer. The cardinal of Ostia took Durand as his assessor in deciding causes, and made him so advantageously known at the court of Rome, that he was employed by Pope Clement IV., and four succeeding pontiffs, in important and honourable charges. Gregory X. made him his legate at the council of Lyons in 1274. He sustained various governments in Italy, and was raised to the dignity of count of Romagna. In 1285, Honorius IV. appointed him to the see of Mende, but he was prevented by business from taking possession of his bishopric till 1290. Four years afterwards he was recalled into Italy, and made marquis of the march of Ancona, and again count of Romagna, which provinces he governed during the tumults of the Guelf and Ghibelline factions. He died at Rome in 1296, and a magnificent monument was erected to his memory in the church of St. Maria, Minerva. Besides his "Speculum," he wrote "Rationale Divinorum Officiorum," a work of celebrity in its time; and also a Commentary on the Canons of the Council of Lyons;" and an "Abridgement of the Glosses and Text of the Canon Law."

DURAND (William), a nephew of the preceding, was made by his uncle archdeacon of Mende, and became his successor in that see, in which he remained until his death, in the year 1328. His name is now chiefly recollected on account of his being the author of a work highly esteemed in the

Catholic world, which treats "of the manner of holding a general council," and presents us with a vast number of regulations made by councils, and the fathers, for reforming the abuses and disorders of the popes and court of Rome, of the prelates, the ecclesiastics, and religious orders. It was first printed by Philip Probus, a lawyer of Bourges, in the year 1545, and afterwards appeared in a collection of works on the same subject, by M. Faure, doctor of the Sorbonne, published in 1671.

DURAND DE ST. POURCAIN (William), a learned preacher of the Dominican order in the fourteenth century, was born in the town indicated by his surname, in the diocese of Clermont. In 1313 he was created doctor in divinity by the University of Paris, and some time afterwards obtained the situation of master of the sacred palace at Rome, where his office called him to deliver public lectures on sacred literature. In the year 1318 he was nominated bishop of Puy; and in the year 1326 translated to the bishoprie of Meaux, by Pope John XXII. He obtained the title of *The most resolute doctor*, and was the author of "Commentaria super Libros IV., Sententiarum," and other treatises, many of which are to be met with in a collection of his works published under the care of Dr. Merlin, in 1515.

DURANT, or DURAND (Gilles), sieur de la Bergerie, an eminent advocate to the parliament of Paris. He was a very good poet, and translated or imitated part of the Latin pieces written by his friend, John Bonnéfons the father, under the title of—"Imitations tirées du Latin de Jean Bonnéfons, avec autres Amours et Melanges Poétiques." The verses on the death of his god-mother's ass, are considered a master-piece of irony and liveliness. He was broken on the wheel for a libel against the king in 1618. Some doubt, however, if this were the same.

DURANTI (John Stephen), an honourable martyr to the violences of the league in France, was the son of a counsellor of the parliament of Toulouse. He was brought up to the bar, and distinguished himself by his eloquence. In 1563 he was made capitoul, or first magistrate. He afterwards became advocate-general; and in 1581 was nominated by the king president of the parliament of Toulouse. He was warmly attached to the royal cause; and when the massacre of the duke and cardinal of Guise in 1589 had inflamed the rage of the leaguers, especially at Toulouse, he employed all the force of his eloquence to appease the people. When it was referred to the parliament whether they should continue obedient to the king (Henry III.) or shake off his authority, and the votes were equally divided, Duranti, as president, broke up the assembly. He narrowly escaped being massacred on his return; and after taking refuge for some days at the *hotel de ville*, he was carried to the Jacobin convent, and kept there in a kind of custody. His papers in the mean time were searched, but nothing was found against him. Some letters written by his brother-in-law, Daffis, to the king's commandant at Bourdeaux, desiring assistance, being soon intercepted, the populace were so much exasperated, that they went in a body to the Jacobin convent, burned down the gate, and called upon Duranti to come forth. He fell upon his knees in his apartment, recommended his soul to God, took a tender leave of his wife, and then opened his door. The leader of the mob dragged him out, and cried to the people, "Here he is." "Yes (said Duranti, who appeared in his robes with a tranquil countenance), here I am—but what crime have I committed to excite your hatred?" The rage of the crowd was for a moment checked, and a profound silence ensued. At length a villain fired a musket at him, which brought him down; and while his hands were raised in prayer for his murderers, the mob rushed upon him, and pierced him with a thousand wounds. They then dragged his body through the streets, offered every indignity to it, and at last tied it to the pillory, with the king's picture hung at its back. Such was his unhappy end, at the age of fifty-five, in February, 1589; and thus was he rewarded for the pains he had taken at his own hazard to free Toulouse from the plague; for his constant opposition to heresy; and for numerous benefits which he had conferred upon the religious orders, and upon the poor of the city. He was a great friend to letters, and had collected a fine library, which was dispersed after his death. He is considered as the real author of a learned and excellent work, "De ritibus Ecclesiæ," which has been attributed to Peter Danès, bishop of Lavaur.

DURAS (Duchess de), a literary lady of eminence, distinguished for her virtues as well as her talents. She published two works of fancy, "Ourika" and "Edward," which entitle her to be ranked with Tencin and Lafayette. Her death took place at Nice, towards the end of 1827.

DUREL (John), a learned divine of the church of England, was born at St. Helier's, in the isle of Jersey, in 1626. He was entered a student at Merton-college, Oxford, in 1640, and continued there two years, when the interruptions to his prosecuting his studies arising from that city's being made a garrison during the civil wars, induced him to retire into France, and to become a member of the Sylvanian-college at Caen in Normandy, where he took the degree of M.A. in 1644. He returned to his native country in 1647, but quitted it again in 1651, in consequence of the occupation of Jersey by the parliamentary forces. Repairing to Paris, he there received ordination at the hands of the bishop of Galloway, in the chapel of Sir Richard Browne, then King Charles's resident in France, and, after declining other invitations, accepted of the place of chaplain to the Duke de la Force, father to the princess of Turenne, in which he continued to officiate for more than eight years. Upon the restoration of King Charles II. he came over to England, and was very instrumental in procuring the establishment of the new episcopal French church at the Savoy, London, in which he first preached in the year 1661, and continued to officiate there for some years with great acceptability and applause. He was created D.D. in 1669-70, and received several valuable preferments, the last of which were the deanery of Windsor, and the living of Witney in Oxfordshire. He died in 1683, having published several works, among which may be mentioned, "A French and Latin Translation of the Common-Prayer Book, upon the Review of it at the Restoration;" and "A Vindication of the Church of England against the unjust and imprudent Accusations of the Schismatics," 4to. 1669.

DURELL (David) was born in Jersey in the year 1728, and was probably of the same family with the preceding. He took his degrees of B.A.,

M.A. and D.D. at Oxford, where he became principal of Hertford-college, and in 1767 obtained a prebend in the metropolitan church of Canterbury, and a presentation to the vicarage of Tycehurst in Sussex. He died in 1775, having obtained great celebrity as an oriental scholar and biblical critic by his two works entitled, "The Hebrew Texts of the parallel Prophecies of Jacob and Moses relating to the Twelve Tribes, with a Translation and Notes," &c.; and "Critical Remarks on the Books of Job, Psalms, Ecclesiastes, and Canticles," in 4to.

DURER (Albert), a painter of distinguished genius, born at Nuremburgh in 1471, was the son of a goldsmith of that city. His father wished to bring him up to his own profession, but his decided inclination for painting prevailed, and he was entered as a pupil of Michael Wolgemuth. He also received instruction in engraving; and he was well versed in the collateral studies of geometry, anatomy, and architecture. For improvement he travelled during four years through Germany, Flanders, and the Venetian States; but he had not the advantage of studying the choice remains of ancient art in Rome and Florence, and his style never ceased to indicate this deficiency. He followed no particular model, but formed a manner for himself founded upon nature, though not in its happiest dress. His imagination was fertile, his composition grand, his drawing correct, his execution delicate and finished, but he wanted grace, and retained somewhat of the Gothic hardness. He was also negligent of the costume, and introduced German dresses and figures on all occasions. On his return into his own country he married, but the bad temper and avarice of his partner rendered the connexion a source of much unhappiness. His works acquired him great distinction, and he possessed the favour of the Emperors Maximilian, Charles V., and Ferdinand. He was also well known to the learned; and Erasmus has mentioned him with honour. He was himself a writer, and published valuable works on geometry, perspective, fortification, and the proportions of the human body. The Italians esteemed him and improved by him. Durer was a handsome man, with an air of dignity, and the manners of a gentleman. He was a member of the council of Nuremburgh, where he died in 1528. His principal works are in the different cabinets of Germany, and at his native city. A Bearing of the Cross, in which he had introduced portraits of the senators of Nuremburgh, is much admired; as likewise the first battle of Alexander and Darius, a piece of most finished execution. Albert Durer was also an excellent engraver, and is more known by his prints than his pictures. Several of these were copied by Marc-Antonio of Venice, who counterfeited his name, an injury of which he complained to the Venetian senate.

DURET (Lewis), a learned physician of the sixteenth century, was a native of Burgundy. He studied at Paris, and became physician to the king, and professor-royal; the latter in 1568. He died at Paris in 1586, at the age of fifty-nine. Duret distinguished himself by his zeal for the doctrines of Hippocrates, and his learned explanations of the works of that father of medicine. His principal work did not appear till after his death: its title is "Hippocratis Coacæ Prænotiones interprete et enarrante L. Dureto," Paris 1588, folio. Duret left several sons in respectable situations. John, who assisted him in his "Coacæ Prænot.," was his successor in the professorial chair, and became eminent.

D'URFEY (Thomas) was born at Exeter, and bred to the law, but soon quitted it to follow the bent of his inclinations as a dramatist and poet. His numerous comedies were generally popular during his life, and possess some genuine humour of a farcical cast, but so impregnated with the licentiousness of the age, that within thirty years of his death, the whole, amounting to thirty-one, were struck off the list of acting plays. D'urfey particularly distinguished himself by the composition of ballads of a jovial and party description; which, together with his powers of exciting merriment, and companionable qualities, rendered him a great favourite with the tory party. He died in February 1723. The larger part of his ballads, sonnets, &c., will be found in the publication entitled "Pills to purge Melancholy," 6 vols., 12mo.; and a list of his dramatic pieces may be found in the Biographia Dramatica.

DUROC (Michel), duke of Friuli, was born at Pont-a-Mousson in 1772, and studied in the military-school there. Being made aid-de-camp to General Lespinasse, he engaged in his first revolutionary campaigns, and through the recommendation of Marmont, he was appointed aid-de-camp to Buonaparte in 1796. Under him he served in Italy, and Egypt; and after being wounded by a cannon-ball at the siege of Acre, he returned with his commander to France. Buonaparte, after his accession to power, intrusted Duroc with important missions to Berlin, Stockholm, Vienna, and St. Petersburgh; in which, though sometimes placed in delicate circumstances, he completely succeeded. He was a great favourite with his master, who lavishly bestowed on him honours, titles, and offices. He was killed by a cannon-ball at Wartschen, May 22, 1813.

DURY (John, in Latin *Duræus*), a learned but rather visionary Protestant divine, in the seventeenth century, was a Scotchman by birth, and educated to the ministry in his native country. He spent the greater part of his life in travelling through various countries of Europe, with a view of reuniting the Lutherans and Calvinists, and tells us in his work upon this subject, "that he found no obstacle from the princes, but only from some ministers who opposed this great and desired work." His first project failing, he spent the latter part of his life at a seat provided for him by the wife of the landgrave of Hesse, in forming schemes for the union of Christians of all denominations. The work to which we have alluded is "Johannis Duræi Irenicorum Tractatuum prodromus, in quo prælimnares continentur Tractatus de I. Pacis ecclesiasticæ Remoris è medio tollendis. II. Concordiæ Evangelicæ Fundamentis sufficienter jactis, &c."

DUSSAULX (John), a French writer, was born at Chartres in 1728, and died in 1799. At the beginning of the revolution he became a deputy of the convention, and in 1797 was chosen a member of the council of ancients. His works are, "A Translation of Juvenal," "Mémoire sur les Satiriques Latin," &c. &c.

DUSSEK (John Louis), the son of an organist at Czaslau in Bohemia, was born in 1762, and coming to London in 1796, opened a musical establishment, in conjunction with N. Corri, in the Haymarket; the concern, however, did not succeed. In 1799 he returned to the continent, and died in 1810

in the service of the prince of Benevento. He is the author of an immense number of sonatas, concertos, and other musical pieces.

DUTENS (Lewis), a political and miscellaneous writer, was born in France in 1729, of Protestant parentage. He obtained orders in the church of England, and in 1758 became chaplain and secretary to the Hon. Stuart M'Kenzie, the British minister at Turin; and on the return of that gentleman to England, was himself intrusted with the post of chargé d'affaires. While in this capacity he wrote his "Récherches sur l'Origine des Decouvertes," Paris 1766, 2 vols. 8vo., of which a translation soon afterwards appeared in London. On his return to England he received from the duke of Northumberland a living in the north, worth £800 per annum; and in 1768 accompanied Lord Algernon Percy, the son of that nobleman, in an extensive tour on the continent. In 1776 he again returned to London, where he remained in the enjoyment of the countenance of the Northumberland family, and his early patron, Mr. M'Kenzie, until Lord Mountstuart was appointed envoy-extraordinary to Turin, whom he accompanied as a friend. The remainder of his life was divided between England and the continent, until at length the death of Mr. M'Kenzie, who left him a very handsome bequest, induced him to pass the remainder of his life in literary leisure. He died in London, May 23, 1812. The various experience of Mr. Dutens induced him to compose his own history, under the title of "Mémoires d'un Voyageur qui se repose;" it is an amusing publication, but will probably not produce much respect for the character of the writer, from the generality of the English readers. Besides the works already mentioned, he published "Explications de quelques Medailles Grecques et Phœniciennes," "Journal d'un Voyage aux Villes principales de l'Europe," "Histoire de ce qui se passe pour l'Etablissement d'une Régence en Angleterre," "Récherches sur les Tems reculés de l'usage des Voutes chez les anciens." He also wrote the French text of the second volume of Marlborough Gems, and published an edition of the works of Leibnitz.

DUVAL (Andrew), a native of Pontoise, was admitted a doctor of the Sorbonne in the year 1594, and was the first professor of the new theological school established by Henry IV. in 1596. He died in 1638, at the age of seventy-four years, when he was the senior member of the college, and dean of the faculty of theology at Paris. He was a strong advocate for what were called the ultramontane principles, and proved a bitter persecutor of the celebrated Edmund Richer, against whom he wrote a work entitled "Elenchus Libelli de ecclesiastica et politica potestate."

DUVAL (Peter), geographer-royal in France, was born at Abbeville, and died at Paris in 1683, when he was sixty-five years of age. He was the author of various geographical treatises, charts, and maps, which are now chiefly superseded by later and more accurate works of the same kind.

DUVAL (Valentine Jameray), the son of peasants in poor circumstances, was born at Artonay, a village of Champagne, in the year 1695. Becoming an orphan at an early age, he entered into the service of a farmer, but on account of some boyish frolic, was dismissed from his humble employment, and obliged to leave the place of his birth in the beginning of the severe winter of 1709. Being now destitute, he wandered towards Lorraine, was seized with the small-pox by the way, and must have perished had not a poor shepherd taken him under his protection and conveyed him to his sheepcot, where he had no other bed than a heap of dung, in which he was buried up to the neck during his sickness, and had no other nourishment than coarse black bread and water. After this he remained two years in the service of another shepherd; and in 1713 he went to the hermitage of St. Anne, not far from Luneville, the inhabitants of which, four in number, made him keeper of six cows employed in cultivating a few acres of land belonging to their establishment. A thirst for knowledge now came upon him; he learned writing and arithmetic amidst many obstacles, and often sought out in the neighbouring woods some solitary corner where he spent the greater part of the summer nights in contemplating the heavens. To assist him in this pursuit, he constructed in the top of one of the highest oaks a kind of seat of wild vines and willow twigs interwoven, somewhat in form of a stork's nest. He purchased at Luneville a celestial chart and five common maps of different countries; and, in order to obtain books, he hunted wild cats, foxes, and other animals, and sold their skins, by which he raised money to gratify his thirst for knowledge. While engaged one day in deep meditation, lying under a tree, and surrounded with charts, over which his eyes were wandering, he was suddenly accosted by a man of an agreeable countenance, in which there appeared a mixture of benevolence and astonishment. Soon after he found himself in a circle of the young princes of Lorraine, Leopold, Clement, and Francis, afterwards the Emperor Francis I., who had been out on a hunting excursion with their principal tutors, Count de Vidampiere and Baron von Pfutschner. The count, who had lost his way, and unexpectedly fell in with our young literary peasant, proposed to him to continue his studies in the Jesuits'-college at Pont-à-Mousson. Here he continued two years, and made so great a progress in his studies, that the duke, as a reward for his assiduity, and to give him an opportunity of further improvement, permitted him to accompany him as one of his suite to Paris, at the end of the year 1718. Towards the end of next year he returned to Luneville, and Duke Leopold appointed him his librarian and professor of history in the high school. He continued in this situation till 1738, when, in consequence of the change that took place in regard to Lorraine, he removed to Florence and became keeper of the ducal library, which had been transported thither from Luneville. Numismatics were one of his favourite pursuits, and excited in him a desire to collect ancient coins. While engaged in the execution of this plan, the Emperor Francis I. formed a resolution of establishing a cabinet of ancient and modern coins at Vienna, and of combining with it a collection of all the coins current in every part of the world. For this purpose he invited Duval to that capital, and intrusted him with the inspection and arrangement of his new cabinet. A house was assigned to him in the imperial quarter near the palace, and he generally dined at the emperor's table once a-week By the air of a court, however, his disposition was in no manner corrupted; truth and sincerity still continued to be the distinguishing features of his character; and in the year 1751 he was appointed

sub-preceptor to Joseph II. He died in 1775, equally esteemed for his virtues and abilities. After his death, M. de Koch, secretary of legation at Petersburgh, collected and published his works. They are entitled "Œuvres de Valentin Jameray Duval, precédées des Mémoires sur sa Vie; avec figures," St. Petersburgh and Strasburg, 2 vols., 1781-88.

DUVERNEY (Jos. Guichard), a celebrated French anatomist, was born at Feurs, in Forez, in 1648, and died in 1730. His principal work is "Tr. de l'Orgaue de l'Ouie," Paris, 1683, of which there are numerous reimpressions.

DUVERNOY (John George), a German physician and naturalist, who was a disciple of Tournefort. He applied his knowledge of botany to the discovery of curious plants in the vicinity of Tubingen, where he resided; and he published the result of his researches under the following title, "Designatio plantarum circa Tubingeusem arcem florentium," 1722, 8vo. He afterwards devoted himself to the study of comparative anatomy, on which he wrote some curious memoirs in the Transactions of the Academy of St. Petersburgh, of which he was a member.

DUVOISIN (John Baptist), a French ecclesiastic, born at Langres, in 1741, was a doctor of the Sorbonue, and grand-vicar of the diocese of Laon, in 1792, when he suffered deportation with a great number of his clerical brethren. He went to Brussels, and afterwards to Brunswick, where he employed himself in teaching mathematics and the belles-lettres. Returning to France in 1802 he was raised to the bishopric of Nantes, and obtained the confidence and esteem of Buonaparte, who created him a baron and made him a member of the legion of honour. He died at Paris in 1813. The Abbé Duvoisin was the author of "L'Autorité des Livres de Moïse établie et défendue contre les Incrédules," and other works.

DWIGHT (Timothy, DD.) was born at Northampton, in the county of Hampshire, iu the state of Massachusetts, on the 4th of May, 1752. He twice represented his native town in the state legislature, and in 1795 was elected president of Yale-college, and became minister at Greenfield in Connecticut. He obtained great reputation as a pulpit orator and biblical critic: and for a long time headed the Calvinistic clergy of New England. Besides his theological works, consisting of 5 vols., 8vo., he composed in early life, two poems, entitled "The Conquest of Canaan," and "Greenfield Hill;" deemed at the time the best productions of the American muses, although greatly surpassed by later writers. Dr. Dwight died January 11th, 1817, at the age of sixty-five.

DYER (Sir James), an eminent lawyer and judge, was born about 1511 at the seat of his father, a gentleman of Somersetshire. He rose through different offices in his profession to that of chief-justice of the Common Pleas in the reign of Queen Elizabeth, which he held for upwards of twenty-two years with a high character for integrity and ability, He died in 1581. Sir James Dyer was the author of a "Book of Reports," in folio, containing cases and decisions occurring in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth. He also wrote "A Reading upon Stat. 32 Hen. VIII. c. 1. of Wills, and upon two others for its Explanation," 4to., 1648.

DYER (Sir Edward), a poet and courtier of the Elizabethan age, was born, as it is supposed, about 1540, and died in 1610. Elizabeth employed him in several embassies, and in 1596 conferred on him the chancellorship of the garter. Several of his compositions, which are chiefly pastoral odes and madrigals, will be found in "England's Helicon," and many more of his unpublished verses are in the Bodleian library.

DYER (John), an agreeable poet of the minor class, the son of an eminent solicitor at Aberglasney iu Caermarthenshire, was born iu 1700. He was brought up at Westminster-school under Dr. Friend, and was designed by his father for his own profession; but being at liberty, in consequence of his father's death, to pursue his own inclination, he indulged what he took for a natural taste for painting, and became a pupil to Mr. Richardson. He afterwards wandered about South Wales and the adjacent counties as an itinerant artist; but it does not appear that he ever attained distinction iu that profession. In 1727 he made himself known as a poet by the publicatiou of his "Grongar Hill," which became one of the most popular of descriptive poems, and has been admitted into uumerous collectious. After the publication of this piece, Dyer travelled to Italy for professional improvement. On his return he published a poem of some length, written in blank verse, entitled "The Ruins of Rome." It consists of a similar combination of description and sentiment with his "Grongar Hill," but both in a more elevated and varied style, proportioned to the superior magnitude of the subject. Dr. Johnson says of it, that "the title raises greater expectation than the performance gratifies." This, upon the whole, may be true; yet it contains many passages truly poetical, and the strain of moral and political reflection is that of a benevolent aud enlightened mind. The author being in a delicate state of health, and by character apparently not calculated to make his way in busy life, was advised by his friends to take orders; he was accordingly ordained by Dr. Thomas, bishop of Lincoln; and entering into the matrimonial state, he sat down on a small living in Leicestershire. This he exchanged for one in Liucolnshire, to which a second benefice was soon added. In 1757 he published his largest work, "The Fleece," a didactic poem, in four books. Its proposed theme is, "the care of sheep, the labours of the loom, and arts of trade;" the first part pastoral, the second mechanical, the third historical and geographical. The compass, therefore, is large; but many of the topics are not very well adapted to poetry. The poem has never beeu very popular, and the opinions of judges concerning it have varied according to their tastes. Akenside thought highly of it; Johnson depreciates it. The author did not long survive its publication, dying of a gradual decline in 1758, leaving behind him, besides the reputation of an ingenious poet, the character of an honest, humaue, and good man. His poems were printed together in one volume octavo, 1761.

DYER (Samuel), an eminent scholar, born in 1725, was a distinguished member of Johnson's literary club, and died in 1772. He translated "Les Mœurs," from the French, and some of the lives of Plutarch. The letters of Junius have been attributed to him without the least foundation.

E.

EACHARD (John), an ingenious divine of the church of England, was born about the year 1636. He was educated at Cambridge, where he took the degree of D.D., became master of Catharine-hall, and was twice chosen to fill the office of vice-chancellor of the university. He is chiefly known as the author of a treatise, entitled "The Grounds and Reasons of the Contempt of the Clergy and Religion enquired into: in a Letter to R. L.," "Mr. Hobbes's State of Nature considered, in a Dialogue between Philautus and Timothy, &c." That he succeeded less in the former than the latter, may be inferred from an observation of Dean Swift, who says; "I have known men happy enough at ridicule, who, upon grave subjects, were perfectly stupid; of which Dr. Eachard of Cambridge, who writ 'The Contempt of the Clergy,' was a great instance." Mr. Eachard died in the year 1697. The most complete edition of his works was published in 1774, in 3 vols., 12mo.

EADMER. See Edmer.

EARLE (John), successively bishop of Worcester and Salisbury, was born at York in 1601, and died at Oxford in 1665. His works are, "An Elegy on Mr. Francis Beaumont;" "Microcosmography, or a Piece of the World, discovered in Essays and Characters;" and a Latin translation of the Eikon Basilike.

EARLOM (Richard), a celebrated engraver, was born in London in 1743, and died in 1822. Being placed with Cipriani, he acquired considerable skill as an artist, and about 1765 he was employed by Alderman Boydell to make drawings from the celebrated collection of pictures at Houghton, most of which he afterwards admirably engraved in mezzotinto. In this branch of art he had been his own instructor, and he introduced into the practice of it improvements and instruments not previously used. The fruit and flower-pieces executed by him after Van Huysum, established his fame as the first artist in that line. In history he distinguished himself by his engraving of "Agrippina," from the grand picture by West. He also engraved some oriental scenes, from paintings by Zoffani; and published two volumes of plates from the Liber Veritatis, or sketch-book of Claude.

EAST (Sir Edward Hyde), chief-justice of Calcutta, is known by his valuable Reports, in conjunction with Mr. Durnford. He was created a baronet in 1823.

EATON (William), an American officer, was born at Woodstock, Connecticut, February 23, 1764. At sixteen years of age he enlisted in the army, which he left in 1783, with the rank of a serjeant. Devoting himself to study, he obtained admission into Dartmouth-college, and from January 1788 to August 1791 taught a school in Vermont; took his degree of B.A. in the latter year, and was chosen clerk to the house of delegates of the state of Vermont, and in 1792 received a captain's commission. In 1797 he was appointed American consul at Tunis, where he became engaged in some singular transactions. In Tunis was the exiled prince of Tripoli, and war having been declared in 1801 by his brother, the usurping chief, against the United States, Eaton entered into a project with the former for attacking the latter by land, whilst the American squadron operated against him by sea. The government of the United States declined aiding him in his plan, which he, however, endeavoured to carry into effect of his own accord, and set out for Egypt. Here he was joined by Hamet Bashaw, the deposed prince, who had assembled a small army not exceeding 400, of which Eaton was constituted commander-in-chief. The first blow struck against the reigning bashaw of Tripoli, was the capture of Derne, which Eaton took and maintained against the assault of 5000 of the enemy. The cause he had undertaken was gaining strength every day when a peace was suddenly concluded between the United States and the bey of Tripoli. Eaton returned to America, when the legislature of Massachusetts bestowed upon him a tract of land of 10,000 acres as a reward for his valour. He was also elected a representative in the legislature of Massachusetts. He died in 1811, the victim, it is said, to habits of inebriety, which he had contracted soon after his return from Egypt. A very interesting account of his life has been published, and his journals, containing the history of his adventures on the coast of Barbary, display great power of observation and reflection.

EBBESEN (Nicholas), a noble of Jutland, distinguished for his patriotism during the troubles that succeeded the death of Christopher II., king of Denmark. In the division which took place of that kingdom, Count Gerard governed Jutland and Fionia, till his oppressions raised an insurrection against him. Ebbesen, who was one of the principal leaders, being brought before Gerard, was desired to swear allegiance, but refused, saying with an oath, that he would take the count's life the first opportunity. Gerard dismissed him with contempt, but not long afterwards Ebbesen returned at the head of 60,000 men, and entering the castle of the count, slew him in his bedchamber. Ebbesen perished in the battle which followed, but his party were victorious, and he was considered the liberator of his country. His death took place in 1340.

EBELING (Christopher Daniel) was born at Garmissen in Hildeshem, and died in 1817, at Hamburg, where he had filled for thirty-three years the professor's chair of history and the Greek language, and superintended the library. He is chiefly known as the author of a work entitled, "Geography and History of North America," 5 vols., which is considered a master-piece of its kind.

EBERHARD (John Augustus) was born at Halberstadt in 1739, and died in 1809. He distinguished himself by his opposition to the philosophy of Kant, and was the author of a "General History of Philosophy," and other works. Through the intervention of Frederick the Great, he was appointed preacher at Charlottenburgh, and afterwards became professor of theology at Halle, privy-councillor to the king of Prussia, and member of the Royal Academy of Berlin.

EBERT (John Arnold) deserves notice as a chief contributor to the influence of English on German literature, by his translation of various works from the former into the latter language. He was born at Hamburg in 1723, and died in 1795.

He was the author of some poems and miscellaneous pieces, besides his translations, of which Young's Night Thoughts was considered the best.

EBERTUS (Theodore), a learned German in the seventeenth century, who filled the chair of Hebrew professor at Frankfort-on-the-Oder, and was rector of the university in that place in the years 1618 and 1627. He acquired considerable reputation by the profound learning displayed in his writings, and in particular by the intimacy of his acquaintance with the oriental tongues. He was the author of "Elogia Jurisconsultorum," &c.; "Chronologia Sanc. Ling. Doctorum," &c.; "The Life of Jesus Christ," written in Hebrew, and other works.

EBION, the name of a person said to have lived in the latter end of the first or the beginning of the second century, was a stoic philosopher, who became the leader of a new sect, who after him were called Ebionites. Irenæus, however, as well as Eusebius and Origen, by their making not the least mention of such a person as Ebion, and by the derivation which the two latter give of the name of the sect, from a term significative of poverty, meanness, or vileness, leave it at least doubtful whether Ebion be not an imaginary character. The Ebionites held the same tenets with the Nazarenes.

EBROIN, a potent and ambitious minister, mayor of the palace under the French kings Clotaire III. and Thierri I., is said to have been a German by birth. At the accession of the young Clotaire in 656, he was raised to the dignity of mayor of the palace, in which capacity he governed the kingdom, in conjunction with the queen-mother Batilde. It enjoyed perfect tranquillity during ten years, at the end of which the queen, disgusted with the disputes which arose between Ebroin and two bishops whom she had introduced into the cabinet, withdrew to a convent. He is said then to have governed with great tyranny; at least he made the nobles and prelates his enemies, who at the death of Clotaire, when Ebroin had proclaimed his infant son Thierri, rose in arms, plundered Ebroin of his wealth, and obliged him to retire to a monastery, and at the same time deposed the royal child, and called in Childeric, king of Austrasia. On the death of Childeric in 670, Thierri was replaced on the throne under the protection of Leudese, mayor of the palace. On this event, Ebroin left his monastery, and placing himself at the head of his former friends, caused disturbances, and produced the assassination of Leudese. Being still unable to recover his former post, he set up a competitor to the throne under the name of Clovis, pretending that he was the son of Clotaire. He invested the city of Autun, and gaining possession of its bishop, Leger, his principal opponent, he put out his eyes. Thierri was at length obliged to create him mayor of the palace, in consequence of which Clovis was abandoned. Ebroin again became all-powerful, and ruled with despotic rigour. He caused Leger to be deposed and put to death; and sacrificed many others either to his own ambition, or to the public security. At length he was himself assassinated by one Ermenfroi, steward of the household, whom he had deeply fined for misbehaviour in his office. This was in 681.

ECCARD, or ECKHARD (John George), a learned antiquarian, was born in 1674, at Duingen, a village belonging to the district of Lauenstein, where his father was chief forester. He was at first a corrector of the press, and afterwards secretary to Field-marshal Count Fleming; but the military profession not being agreeable to his taste, he obtained the professorship of history at Helmstadt, in 1706. In 1713 he was appointed a counsellor of the electorate of Hanover, and historiographer; and in 1717 he succeeded Leibnitz as librarian at Hanover. After this he travelled at the expense of George I. through great part of Germany to search the libraries and archives for manuscripts and materials to enable him to prosecute the compilation of Leibnitz's "Origines Guelphicæ." His "Origines Saxonicæ" procured him the favour of Prince Eugene of Savoy; and his "Origines Familiæ Habsburgo-Austriacæ," that of Count von Zinzendorf, through whose means the Emperor Charles VI. raised him to the rank of nobility. During his travels, his domestic concerns fell into derangement, and he was obliged to abscond from his creditors. Retiring to Cologne, he there formally abjured the Lutheran religion in the college of the Jesuits. The elector of Cologne treated him with great respect; and the elector of Mentz, the elector Palatine, and the princes of Passau and Fulda, and the nobility of Milan, all made him most advantageous offers, to enable him to complete his "Scriptores rerum Italicarum," but he entered into the service of the bishopric of Wurzburgh, where he was intrusted with the care of the library belonging to the court and the university. He died in February 1730, having published a variety of works besides those already mentioned. His "Corpus Historiarum medii ævi," Leipsic 1723, vol. 2, folio, is considered by Langlet du Fresnoy as the production of one of the ablest men in Germany.

ECCHELLENSIS (Abraham), a learned Maronite, who coming to Paris, was employed to furnish the Arabic and Syriac texts of the book of Ruth, with the Latin version, for Le Jai's Polyglot Bible. He was appointed professor of the Syriac and Arabic languages in the Collége Royal at Paris, and in 1636 the college De Propaganda Fide added him to the number of those who were to be employed in translating the Scriptures into Arabic, and recalled him for that purpose out of France to Rome, where he was engaged on that work in the year 1652. He was also made professor of the oriental languages at Rome; and was chosen by the Archduke Ferdinand II. to translate out of the Arabic into Latin the fifth, sixth, and seventh books of Apollonius's "Conics," in which work he was assisted by John Alphonso Borelli, a celebrated mathematician. The whole work was printed at Florence, with Archimedes's book "De Assumptis," in 1661, in folio. He died at Rome in the year 1664. Besides what have been already mentioned, Ecchellensis was the author of "Institutio Linguæ Syriacæ," and other works.

ECCLES (John), son of an eminent violin-player of the seventeenth century, and himself a musician and composer of no ordinary rank, deserves notice as the author of the celebrated duets, "Fill your Glasses," and "Wine does Wonders."

ECHARD (James), a French monk of the dominican order, was born at Rouen in 1664, and died at Paris in 1724. He was the author of a work highly esteemed by his order, entitled "Scriptores Ordinis Prædicatorum recensiti, &c.," 2 vols. folio, 1721.

ECHARD (Lawrence), a writer chiefly in history, was the son of a clergyman at Barsham, near Beccles, in Suffolk, where he was born in 1671. He was educated at Christ's-college, Cambridge, where he took the degree of M.A. and afterwards entered into holy orders. He was first settled in Lincolnshire, where he began to make himself known by his writings. He published, in 1699, "The Roman History, from the Building of the City to the Settlement of the Empire of Augustus," 8vo., which was followed by its continuation from that period to that of Constantine. These were afterwards printed together in three volumes 8vo. In 1702 he published "A General Ecclesiastical History, from the Birth of Christ to the Establishment of Christianity under Constantine," folio. This was well received, and came to a sixth edition, in 2 vols. 8vo., 1722. It was probably the cause of his professional promotion to the offices of prebendary of Lincoln, and chaplain to the bishop of that diocese. His next work was "A History of England, from the Invasion of Julius Cæsar to the End of James the First's Reign," folio, 1707. This he afterwards carried down to the revolution, in two more volumes, printed in 1718. Echard wrote upon what are called the high principles of church and state, which produced in him, as it has done in many others, some inconsistencies in vindicating the revolution. Of this event he wrote a separate history in an octavo volume. One of his most useful works was "The Gazetteer's or Newsman's Interpreter," being a geographical index or dictionary of all the principal places on the globe. Of this many editions have been printed, and the Gazetteers of the present time may be regarded as its improved copies. He also published a translation of three comedies of Plautus, and took a share in a translation of Terence. In his proper profession he compiled a volume of "Maxims and Discourses moral and divine," taken from the works of Archbishop Tillotson, and methodized and connected, 8vo, 1719. Mr. Echard was appointed to the archdeaconry of Stow in 1712. Towards the latter part of his life he was presented by the king to the livings of Rendlesham, Sudborn, and Alford, in Suffolk, to which county he removed. Falling into a bad state of health, he was proceeding to Scarborough for the benefit of the waters, when he died in his carriage, in 1730.

ECKHARD (John Fred.), a learned Saxon writer on philology and bibliography, born in 1723, became rector of the college of Frankenhausen in 1748, and was director and librarian of that of Eisenach from 1758 to 1793. He died in 1794. A list of his works, to the number of ninety-two, may be found in "Meusel's Dictionary of Living Authors."

ECHIUS, or ECKIUS (John), a celebrated German Catholic divine and controversialist, was born at a village in Suabia, in 1486. Having embraced the ecclesiastical life, he became doctor and professor of theology in the university of Ingolstadt, and made himself famous by his controversial writings against the reformation, and the leading part which he took in the public disputes with Luther, Carlostadt, and Melanethon. He had a share in drawing up a confutation of the famous confession of Augsburg, and was justly considered as one of the most learned and able defenders of the pretensions and opinions of the church of Rome. He died at Ingolstadt, in 1543, author of two treatises "On the Sacrifice of the Mass;" "A Commentary on the Prophet Haggai," 8vo., 1638; "Homilies," in 4 vols., 8vo.; and numerous controversial pieces against the Protestants.

ECKHEL (Joseph Hilary) was born at Entzesfield in Austria in 1737, and after becoming a member of the society of St. Ignatius, was appointed keeper of the imperial cabinet of medals, and professor of archæology at Vienna, where he died in 1798. Eckhel may be regarded as the founder of the science of Numismatics, the principles of which are elaborately developed in his treatise entitled "Doctrina Veterum Nummorum," 8 vols., folio. He also published catalogues of the ancient coins and gems in the imperial cabinet, and other learned treatises.

ECLHOF (Conrad), a celebrated German actor, was born at Hamburg in 1722, and at the age of twenty consecrated his talents to the stage. He speedily arrived at great eminence, and in 1775 he obtained the management of the theatre of Gotha, which he retained till his death in 1778. He excelled particularly in tragedy; and his style of acting was distinguished by truth and simplicity of manner. He possessed a talent for poetical composition, and wrote several comedies.

ECLUSE (Charles de l'), (Latin, *Clusius*), a celebrated physician and botanist, was born at Arras in 1526, and took his doctor's degree at Montpellier. He resided in the Low-countries from 1550 to 1563, and then entered upon a course of travel through various parts of Europe, in which he acquired a very extensive knowledge of plants. After his return he was made superintendant of the imperial botanic garden by Maximilian II., and afterwards by Rodolph II. At length, being wearied of a court life, he retired for some years to Frankfort-on-the-Mein, which, in 1593, he quitted to take the botanical chair at Leyden, where he died in 1609. His principal works are: "Rariorum aliquot Stirpium per Hispanias Observat. Historia, l. ii." 1576, 8vo.; "Rariorum aliquot Stirpium per Pannoniam Austriam, &c., Observ. Hist. l. iv.," and "Curæ posteriores," 1611, folio, containing principally garden plants.

EDELINCK (Gerard), a celebrated engraver, was born at Antwerp in 1641. He acquired the principles of his art in that city, and came to exercise it at Paris, where his merit caused him to be employed upon works of the first order. He was chosen to engrave the Holy Family of Raphael, and Alexander visiting the Family of Darius by Le Brun, in both which pieces he acquired the admiration of connoisseurs, by the clearness, brilliancy, and harmony of his graver. His print of Le Brun's famous Magdalen was also a master-piece; and his heads of a number of the most illustrious persons of the age are in the highest esteem. He had apartments in the Gobelins, with the title of engraver to the king, and counsellor of the Academy of Painting. He died in 1707.

EDEN (William, Lord Auckland), the son of a baronet, was born in 1742, and after being called to the bar, became a member of Parliament, and filled several diplomatic and official situations, for his conduct in which he was made in 1793, a British peer. He died in 1814, with the reputation of an able and humane statesman testified by his various writings, and the beneficial measures which he introduced into Parliament.

EDEN (Sir Morton, Lord Henley) was raised to the peerage on account of his share in various diplomatic transactions, in which he was engaged from 1792 till a short time before his death, which took place in 1802.—He is not to be confounded with Sir Frederic Morton Eden, who died in 1809, and was author of several works on statistics, and political economy, particularly one entitled "The State of the Poor, or a History of the Labouring Classes in England," 1797, 3 vols., 4to.

EDGAR, one of the most distinguished of the Saxon kings of England, was the son of King Edmund. On the rebellion raised against his brother Edwy, Edgar, then about thirteen years of age, was placed by the insurgents at their head; and Edwy dying soon after, he succeeded peaceably to the throne in 959. He was necessarily thrown into the party of Dunstan and the monks, who had been the principal instruments of his elevation; yet he managed the civil and military affairs of his kingdom with great vigour and success. He maintained a body of disciplined troops in the north to control the mutinous Northumbrians, and repel the incursions of the Scots. He fitted out a powerful navy, which he stationed in three squadrons on the coast, and exercised from time to time in circuits round his dominions. By such an appearance of defence he deterred the Danes from any attempt at invasion, and he secured the submission of the little independent princes of Wales, Ireland, and the surrounding islands. Chroniclers relate that he was once rowed in a barge upon the Dee at Chester by eight tributary kings. Among these is reckoned Kenneth III., king of Scotland; but the historians of that country either deny the fact, or assert that Kenneth could only have done homage for his English territories. One of the circumstances, which have rendered his reign remarkable, is the supposed extirpation of wolves from the southern portion of this island. By commuting the punishment of certain crimes in England for a fine of wolves' tongues, and by exchanging a tribute of money from Wales for a payment of the heads of those animals, he certainly very much diminished their number; yet it appears that they still infested the country some centuries afterwards. Edgar, though by his submission to monkish authority, and his efforts in the reformation of the secular clergy, he has obtained a character from contemporary writers of great piety and sanctity, was a man of very licentious morals, especially with regard to the female sex. He is related to have carried off by force a nun from a convent, and to have ravished her. One of his mistresses, called Elfleda, was a handmaid, who was fraudulently substituted for the daughter of a nobleman, with whom, on a visit at her father's house, he insisted upon passing the night. One of his amours has afforded an interesting subject for tragedy. Elfrida, daughter of Olgar, earl of Devonshire, was a celebrated beauty. Edgar, who had never seen her, inflamed with her praises, sent his favourite, Earl Athelwold, to make an apparently casual visit, in order to discover whether her charms were such as common fame had represented them. Athelwold found them so powerful, that he was himself completely captivated by them; and to divert the king's curiosity, he made such a report as satisfied the king that her beauty had been exaggerated. He afterwards, with his master's permission, courted her himself as a rich heiress, and obtained her for a wife. Edgar, who was at length informed of the artifice, paid him a visit at his castle, and desired to be introduced to his bride. The request could not be refused; and Elfrida prepared for the interview by decorating her person in the most striking manner. Edgar was thrown into a transport of love and rage. He drew Athelwood to a retired place in a wood on pretence of hunting, and stabbed him with his own hand; and soon after publicly married the willing widow. This prince, after a reign of sixteen years, died in 975, and was succeeded by his son Edward, called the Martyr.

EDGEWORTH (Richard Lovell) was born in 1744 at Bath, and received his education at Trinity-college, Dublin, and Corpus Christi, Oxford, after which he entered at the Temple. Mechanics and general literature chiefly attracted his attention, and utility seemed to be his governing principle in the direction of his studies. After residing some years in England he went to France, where he was engaged in the direction of some works on the Rhone at Lyons. He was elected a fellow of the Royal Society of London in 1780, and on the foundation of the Royal Irish Academy in 1785, he became one of its members. In the latter part of his life, he resided much on his own estate, occupying himself with plans for constructing railroads, draining bogs, and other undertakings for the improvement of agriculture, manufactures, and commerce. Much of his time too was devoted to literature, and in conjunction with his daughter, Maria Edgeworth, he wrote a treatise on practical education, another on professional education, as well as some subsidiary works, all remarkable for the air of good sense and adaptation to the exigencies of common life which they exhibit. He was likewise the author of "An Essay on the Construction of Roads and Carriages," a subject to which he had paid much attention; "A Letter to Lord Charlemont on the Telegraph;" and various papers in the Transactions of the Royal Society and of the Irish Academy. He died at Edgeworth's-town, in June 1817. Mr. Edgeworth married four wives, of whom two were sisters.—His daughter Maria has long been known as one of the best novelists of her day, both in England and France, where many of her works have been translated.

EDGEWORTH (the Abbé), a Catholic divine, was born at Edgeworth's-town in Ireland in 1745. Going to Paris, he was chosen confessor to the Princess Elizabeth, and thereby becoming known to Louis XVI., he attended him in his misfortunes, and accompanied him to the scaffold. After the death of the king he made his escape in disguise and came to England, whence he went to Mittau to attend upon Louis XVIII., and died there of a fever caught in the Military-hospital in 1807.

EDMER or EADMER, abbot of the monastery of St. Alban's, and bishop of St. Andrew's in Scotland, in the beginning of the twelfth century, was the author of "A Treatise on the Liberty of the Church," and several other works, which the learned of modern times have thought worthy to be rescued from oblivion. Among these is his "Historia Novorum," or history of his own times, from the year 1066 to the year 1122, which the celebrated Selden published with notes, in folio, 1623, and which Lord Lyttelton, in his life of Henry II., pronounces to be not inelegantly written.

EDMONDES or EDMUNDS (Sir Thomas),

an able negotiator, was born about 1563, at Plymouth, of which port his father was head-customer. He was first introduced at court by Sir Thomas Edmondes, comptroller of the household of Queen Elizabeth, and was initiated into public business under Sir Francis Walsingham. His first diplomatic service was as the queen's agent at the court of France, in 1592; and he was rewarded, in 1596, by a grant of the queen's secretary for the French tongue. It would be tedious and uninteresting to relate all his numerous missions to the courts of Paris and Brussels, in the latter part of the reign of Elizabeth, that of James I., and the earlier part of that of Charles I. In several of these he had important affairs to manage, in which he displayed much sagacity and diligence, with proper spirit and firmness. He was knighted by James, made comptroller of his household, and admitted into the privy-council; and, finally, was promoted to the office of treasurer of the household, which was the highest preferment he obtained. His last commission was that of carrying over King Charles's ratification of the peace with Louis XIII., in 1629. He then withdrew from public life, and died in 1639, at the age of seventy-six. He left a manuscript collection of papers and letters, in 12 vols. folio, several of which were published by Dr. Birch, in a work entitled "An Historical View of the Negotiations between the Courts of England, France, and Brussels, from the year 1592 to 1617," 8vo. 1749.

EDMONDSON (Joseph), an industrious writer on heraldic subjects, was of a low origin, and was brought up to the trade of a barber; but having a taste for heraldry, he became a painter of coats of arms upon carriages. Hence he was led to the scientific study of heraldry, and, as connected with it, to genealogical research, in which he soon made a great proficiency. The reputation he acquired in this walk caused him to be chosen their secretary by the baronets of England, when they applied for an augmentation of their privileges. In 1764 he was appointed Mowbray herald-extraordinary, in which office he died, in 1786. The works of Edmondson were, "Historical Account of the Greville Family, with an Account of Warwick-castle," 1766, 8vo.; "A Companion to the Peerage of Great Britain and Ireland," 1776, 8vo; "A complete Body of Heraldry," 2 vols. folio, 1780; "Baronagium Genealogicum; or the Pedigree of English Peers," 6 vols. folio, 1764-84.

EDMUND I., king of England, son of Edward the Elder, succeeded at an early age his brother Athelstan, in 941. He suppressed a rebellion of the Northumbrians, and conquered Cumberland, which he bestowed upon Malcolm, king of Scotland, on the condition of homage. He was a spirited prince, and seemed likely to govern with prudence and vigour, when he lost his life in a sudden quarrel. Holding a festival at Gloucester, he perceived that one Leolf, a notorious robber, whom he had sentenced to banishment, entered the hall, and seated himself with the guests. Enraged at this insolence, the king ordered him to quit the room; and on his hesitating to obey, he leaped up and seized Leolf by the hair. The desperate ruffian thereupon drew his dagger, and gave Edmund a wound, of which he immediately expired, in the sixth year of his reign.

EDMUND II., surnamed *Ironside*, king of England, was eldest son of Ethelred II. In the bloody contests between his father and the Danish kings Sweyn and Canute, he displayed great valour, and supported the cause of English liberty with perseverance and activity, though under many disadvantages. On the death of Ethelred in 1016, Edmund succeeded to a crown, for which he was obliged immediately to fight in the field. After an indecisive engagement against Canute at Scoerston in Gloucestershire, he was entirely defeated with great slaughter at Assingdon in Essex, in consequence of the defection of Edric, duke of Mercia. He, however, assembled a new army at Gloucester, with which he was prepared again to try his fortune, when the English and Danish nobility, fatigued with the destructive warfare, obliged the two rivals to make a compromise, by which the northern and midland parts of the kingdom were ceded to Canute, while the southern provinces were left to Edmund. He survived this treaty but a short time, being murdered at Oxford in 1017 by two of his chamberlains, who were instigated by the traitor Edric. His death left Canute sole master of the kingdom; but the line of Edmund again ascended the throne by the marriage of his great-grand-daughter Matilda to Henry I.

EDRED, king of England, son of Edward the Elder, succeeded to the throne on the murder of his brother Edmund I. in 946 or 947. His reign was disturbed by two rebellions of the Northumbrian Danes, which he quelled, and the renewal of which he endeavoured to prevent by placing English garrisons in their principal towns, and subjecting them to an English governor. He also compelled Malcolm, king of Scotland, to renew his homage for his English possessions. Though sufficiently active and warlike, Edred was inclined to the weakest superstition; and he put his conscience, and at length the management of his civil affairs, into the hands of Dunstan, abbot of Glastonbury, a haughty and ambitious priest, who acted a principal part in this and the two succeeding reigns. Through his influence a set of foreign monks of the Benedictine order were introduced, who affected an extraordinary purity of doctrine and austerity of manners, and proved formidable rivals to the secular clergy of the kingdom. Edred died, after a reign of nine years, in 955, and left the crown to his nephew Edwy.

EDWARD, surnamed *the Elder*, king of England, son of Alfred the Great, succeeded him in 901. His reign was soon disquieted by an insurrection raised by Ethelwald, the son of his father's elder brother, who claimed a preferable right to the crown. After being obliged to take refuge in Normandy, this competitor landed in Northumberland, and there excited the Danes, settled in that province, to rebellion. They were joined by the East-Anglian and Mercian Danes, and made a destructive inroad as far south as Wiltshire. Edward revenged this by an expedition into East-Anglia, which, after the death of Ethelwald in battle, he reduced to submission. He afterwards repelled a second incursion of the Northumbrians, and gave them a complete defeat at Tetenhal in Staffordshire. He had many more conflicts, as well with the anglicised as the foreign Danes, in which he was finally successful. He fortified many of the inland towns of England, acquired the dominion over Northumbria and East Anglia, subdued several tribes of Britons, and by his activity proved himself, at

least in warlike transactions, the worthy son of his glorious father. On the death of his sister Ethelfleda, he assumed the government of Mercia, which before had been in a great measure independent of the crown. He died in 925.

EDWARD, surnamed *the Martyr*, king of England, son of Edgar, succeeded his father at the age of fifteen, in 975. His succession was opposed by his step-mother, Elfrida, who wished to raise her own son Ethelred to the throne; but the firmness of Dunstan in supporting his cause prevailed, and he was peaceably crowned. The incidents of his short reign were chiefly disputes between Dunstan and his foreign monks on the one side, and the secular clergy on the other. The king himself, who possessed an amiable simplicity of character, chiefly attended to the amusement of the chace, which gave occasion to his unhappy death. Being one day hunting in Dorsetshire, he was separated in the heat of diversion from his attendants, and rode to Corfe-castle, where Elfrida resided. After paying his respects to her (for he retained no resentment of the part she had taken against him), he desired, while on horseback, that a cup of liquor might be brought him. As he was drinking, a servant of Elfrida gave him a deep stab behind. He set spurs to his horse; but becoming faint through loss of blood, he fell, and was dragged in the stirrup till he died. His body was tracked by his servants, and privately buried at Wareham. The pity excited by his innocence and tragical fate caused him to be regarded by the people as a martyr, and miracles were said to be wrought at his tomb. His reign had continued four years.

EDWARD, surnamed *the Confessor*, younger son of Ethelred the Second, at the death of his maternal brother Hardicanute the Dane, was called to the English throne in 1041, and thus renewed the Saxon line of kings. He was not, indeed, the true heir of this race, since his elder brother Edmund Ironside had left sons; but as these were absent in Hungary, the impatience of the English to free themselves from the Danish yoke, caused them to unite in favour of Edward; and the Danes in the island were obliged to acquiesce in the choice. The powerful Earl Godwin concurred in acknowledging him, on condition that their former animosity should be forgotten, and the king should marry his daughter Editha. Edward displayed a mildness and equity which conciliated the minds of his subjects of the different races; though his treatment of his mother, whom he stript of her treasures, and confined to a monastery, incurred some censure. He was religious; but the circumstance which is said chiefly to have acquired for him from the monkish historians the titles of saint and confessor, betrays the weakness of superstition; this was, his abstaining from nuptial commerce with his queen,—a blameable continence, which left the kingdom to be contended for after his death. Having been educated in Normandy, he introduced many of the natives of that country to his court, and the French language and manners became prevalent in England. The favour shown to those strangers excited the jealousy of Earl Godwin and his sons, who promoted discontents among the people. Dissensions arose which put on an alarming appearance. Godwin, after raising a rebellion, was obliged to take refuge in Flanders. He afterwards returned with a powerful fleet, and appeared in such strength at London, that the king was glad to enter into a compromise with him, and banish his foreign favourites. Godwin soon after died, but his son Harold succeeded to the greatest part of his power. In 1055 Edward had the honour, by means of Siward, duke of Northumberland, of restoring to the throne of Scotland Malcolm, the son of Duncan, by the defeat and death of the usurper Macbeth. As he grew into years, the appointment of a successor to the crown engaged his cares. He had sent over to Hungary for the true heir, his nephew Edward, son of Edmund Ironside, who arrived in England with his family, and soon after died. The right remained in his son Edgar Atheling, but the youth and weakness of that prince rendered him little able to contend with the ambitious designs of Harold, who was plainly making preparations to secure the succession to himself. Edward, who was averse to the whole family of Earl Godwin, turned his eyes towards his kinsman, William, duke of Normandy, and took measures to make him his successor. It is even asserted that he executed a will in the duke's favour; but as this was never publicly produced, the fact may be doubted. In reality he had too little resolution, and was too much under the power of Harold, to act with decision, and he died while this great point was still undetermined. This event happened in 1066, in the twenty-fifth year of his reign, and sixty-fifth of his age. With him ended the Saxon line on the English throne. His character appears to have been feeble; but his memory is revered, not only for his piety, but for his care in the administration of justice, and particularly his compiling of a body of laws taken from those of Ethelbert, Ina, and Alfred, to which the nation was long fondly attached. He was the first English monarch who practised the royal superstition or imposture of touching for the king's-evil.

EDWARD I. (of the Norman line), king of England, eldest son of Henry III., was born at Winchester in 1239. The contests between his father and the discontented barons of his kingdom early called him forth to active life, and his military and political talents proved the chief support of the tottering throne. At the battle of Lewes he routed the Londoners who were opposed to him; but pursuing them with too much ardour, on his return to the field he found the royal army defeated, and the king made captive. He himself fell into the power of the earl of Leicester, but obtained his release some time after, and collecting an army, gave a decisive defeat to Leicester at the battle of Evesham in 1265, and entirely quelled all further resistance to the royal authority. In 1270 he was led by the persuasions of Louis IX. of France, to make an expedition against the Saracens. On his arrival at Tunis he found the French king dead; but he himself proceeded with his forces to the Holy-land, where he signalized his valour in several actions. Such was the terror he excited, that an assassin was employed to murder him, who gave him a wound in the arm. This, as story relates, upon suspicion of its being poisoned, was sucked by his faithful spouse, Eleanor of Castile. The prince had reached Sicily on his return, when he received advice of the death of his father in 1272, and of his own unopposed succession to the crown. His first cares, after assuming the reins of government, were to restore order and justice throughout the kingdom, and to repress the violences of the great, and

punish the corruption of the judges. He prosecuted these objects with vigour, but with somewhat of an arbitrary spirit; and it seemed no small part of his purpose to fill his coffers with the fines of culprits. His conduct towards the Jews was still more reprehensible. After executing a great number of them for alleged adulteration of the coin, he expelled all the remainder of this devoted people, and confiscated their effects. In his eagerness to improve the royal revenues, he issued a commission to examine into all encroachments, escheats, &c. and began to inquire into the titles by which the nobility held their lands. "By this," replied Earl Warenne, putting his hand to his sword; and adding, that William the Bastard did not conquer the kingdom for himself alone. The king found it prudent to desist from further inquiries of this nature. In 1276 Edward summoned Llewellyn, native prince of Wales, to do him homage; and upon his refusal, except upon certain conditions, he marched next year into the country, and driving Llewellyn to the mountains, reduced him through want of subsistence to surrender at discretion, and imposed upon him very humiliating terms. The indignation of the Welch soon after incited them again to take up arms; but the event of their struggle was, that Llewellyn was slain in battle, his brother David put into the king's hands by treachery, and executed as a rebel, and the independency of the country completely destroyed, in 1283. It was thenceforth annexed to the English crown, by a community of laws and government; an important and mutually useful acquisition, which has conferred glory on Edward's name, though sullied by his barbarous massacre of the Welch bards, of the effect of whose animating strains in reviving the national spirit he was jealous. Edward then spent three years abroad, in the honourable employment of mediating peace between the kings of France and Arragon, in which he was successful. Upon his return he found that several violations of justice had been committed in his kingdom, which he rigorously avenged; and he brought to trial, and convicted, upon charges of corruption, all the judges, except two, and levied a large fine upon the criminals. Soon after commenced that unjust and arduous attempt to destroy the independency of Scotland, which so much distinguished the reign of Edward. By the death of Alexander III. the right to the Scottish crown devolved to his infant granddaughter, Margaret, daughter of Eric, king of Norway. It was Edward's first project to unite the two kingdoms by a marriage between Margaret and his eldest son Edward; and it would probably have succeeded, but for the untimely death of the young queen. This event left to Scotland the misfortune of a disputed succession. Several competitors arose, among whom, those who had the best claim were John Baliol and Robert Bruce. In order to avoid a civil war, the Scotch parliament agreed to refer the determination of this great cause to Edward. In 1291 the Scottish barons, by his invitation, met him at the castle of Norham in Northumberland, where, before they proceeded to the subject of the succession, he produced before them his claim of superiority. Though taken by surprise, they made no direct reply, but referred it to a future king. Edward, however, obliged all the competitors, nine in number, formally to acknowledge his paramount authority, previously to the award. He also required all the fortresses of Scotland to be put into his hands, and received an oath of fealty from all the prelates and barons of the country. In 1292 he gave sentence in favour of Baliol, and apparently with justice, since, according to the usually received laws of representation, he had the preferable claim. Edward put the fortresses into his hands, and caused him to be acknowledged king of Scotland; but he took care, by various humiliating steps, to let him and his nation sensibly feel the state of subordination into which he had reduced them. A war with the French king, in consequence of mutual piracies practised by their subjects, succeeded in 1294. Various actions took place in Guienne and Gascony, chiefly to the disadvantage of Edward, whose force was divided by a threatened war with the Scots, who were highly exasperated by the indignities they had undergone from him. The French king made a secret alliance with John Baliol, which was the commencement of that union between the two countries, which so long prevailed to the disadvantage of England. In order to confront his difficulties with an adequate force, Edward was necessitated to use every expedient for raising supplies; and for this purpose, in the twenty-third year of his reign, he summoned to parliament representatives from all the boroughs in the kingdom, which is therefore reckoned by some the true epoch of the formation of a house of commons in England. In 1296 he marched into Scotland with a powerful army, and overran the whole country as far north as Aberdeen, everywhere receiving the submission of the inhabitants, and reducing the king to renew the allegiance which he had renounced, and even to resign his crown into the hands of his liege-lord. Edward took back with him the famous stone of inauguration kept at Scone, as the palladium of the Scottish monarchy; and still further violated the independence of the country by giving an order for the destruction of all its records and monuments of antiquity. He broke the seal of Baliol, and carried him away as his prisoner. That weak and unfortunate king was kept two years in the Tower, after which he was restored to liberty, and banished to France, where he died in a private station. After his return, Edward was involved in a quarrel with his clergy, who, supported by a bull of Pope Boniface VIII., refused to submit to a tax which he had imposed upon them. In order to force their compliance, Edward placed them out of the protection of the law; and the vexations and injuries they sustained in consequence, at length overcame their resistance. The king's want of money for the recovery of his foreign possessions urged him to various arbitrary expedients, which produced great discontents among the nobles and people; and after various subterfuges, he was forced to grant a solemn confirmation of the great charter and the charter of forests, and to give other securities in favour of public liberty. He then made a campaign in Flanders against the French king, which terminated in a truce, and finally in a peace, by which Guienne was restored to Edward; who took for a second wife Margaret, sister to King Philip, while his son, the prince of Wales, was contracted to Isabella, daughter of that monarch. Meantime new commotions had arisen in Scotland, where the oppressions of the English government roused the patriotic indignation of the hero Wallace, whose warlike successes inspired a large number of his

countrymen with resolution to throw off the yoke. Warenne, who had entered the country with a powerful force, was obliged to retire; and Wallace, who had been declared by his party guardian of the kingdom, retaliated by an inroad into the north of England. The danger recalled Edward from Flanders, and with an army of 100,000 men he hastened to the borders. He penetrated to Falkirk, where the Scottish army, under the command of the steward of Scotland, of Cummin, and Wallace, were posted to stop his further progress. A battle ensued, in which the Scots were defeated with great slaughter, Wallace alone preserving his division unbroken. Edward afterwards was obliged to return for want of provisions; but first reduced all the southern part of Scotland to a state of submission. Two or three years passed, in which the Scotch insurgents were recruiting their strength, when, in 1303, they fell upon the English forces foraging in three divisions near Roslin, and successively defeated them. Edward, however, entering Scotland again with an irresistible force, reduced it to greater subjection than before. Wallace was betrayed into his power, and was ungenerously sent by him to London, where he was tried and executed as a traitor. But the spirit of the nation was still unsubdued; and Robert Bruce, grandson of the competitor for the crown, was able, in 1306, to place himself at the head of a new conspiracy for freeing his country. Edward, highly indignant at this determined and unceasing resistance to his authority, and vowing revenge against the whole Scottish nation, assembled another army, and was upon the point of passing the border, when he was stopped by sickness, of which he died, at Burgh-upon-Sands near Carlisle, on July 7, 1307, in the sixty-ninth year of his age, and thirty-ninth of his reign. Few princes have exhibited more vigour in action, or policy in council, than Edward I., or have obtained more of that glory which arises from success independently of justice. His enterprises, too, were rather directed to permanent advantage than temporary splendour; nor was he less attentive to the internal improvement of his kingdom, than to promote its consequence among its neighbours. The laws of the realm obtained so much additional order and precision during his reign, that he has been called the English Justinian. He first instituted the office of justice of the peace, and he made various alterations in the executive part of the law, which have continued to modern times. He was, indeed, arbitrary in his own disposition; but he was attentive to prevent acts of violence or injustice among his subjects towards each other. He was vigilant to guard against clerical usurpations, and is reckoned the first Christian prince who passed an act of mortmain. He protected and encouraged commerce; and it was in his reign that the society called the Merchant Adventurers had its origin. His manners were courteous; his person was majestic, though the length and smallness of his legs gave him the popular appellation of Longshanks. It is an amiable trait of his character, that he left many durable tokens of his gratitude and affection for his Queen Eleanor, who died in 1290, by erecting, at every stage where her body rested, in its way from Lincolnshire to Westminster, a stone cross of elegant Gothic architecture. The ancient Charing-cross was the last of the number. The posterity Edward I. left behind him was a son and three daughters by his first wife, and two sons by his second wife.

EDWARD II., king of England, born at Caernarvon in 1284, succeeded his father, Edward I., in 1307. He was of an agreeable figure and mild disposition, but yielding, indolent, and fond of pleasure. After marching a little way into Scotland with the army his father had collected, he returned, disbanded his troops, and resigning all serious cares, abandoned himself to amusements. He recalled to court Piers Gaveston, a young favourite whom his father had banished, made him earl of Cornwall, and married him to his niece. He soon after went over to France to marry the Princess Isabella, to whom he had been some time contracted, and who proved to be of an imperious and intriguing disposition. Some of the first years of his reign passed in associations of the barons against the favourite Gaveston, whom they more than once obliged the king to banish the realm, upon oath never to recall him; but as soon as the immediate compulsion was removed, the fondness of Edward was too powerful for his promise. At length the barons broke out into open rebellion, and gaining possession of Gaveston, executed him as a public enemy. In 1314 Edward assembled an army estimated at 100,000 men, and marched into Scotland, where Robert Bruce had almost entirely recovered the country from the English dominion. Bruce, with about 30,000 men, posted himself at Bannockburn near Stirling, the relief of which place, still occupied by an English garrison, was Edward's first object. Here a battle ensued, terminating in a complete and shameful defeat of the English, who were pursued as far as Berwick, with great loss and slaughter. Edward with difficulty reached Dunbar, whence he escaped by sea. Bruce, following his blow, made an incursion into the north of England, and took Berwick. His brother Edward went over to Ireland, to aid an insurrection in that country, but after some success lost his life in battle. An insurrection in Wales, and factions among the powerful barons, were added to the calamities suffered by the kingdom in consequence of the weakness and pusillanimity of the king. He had adopted for his favourite, after the death of Gaveston, Hugh Spenser, a young nobleman, whose father was living. Upon him he lavished favours of every kind, the natural effects of which were, insolence in the minion, and envy in the barons. The arbitrary seizure of an estate in Wales at length produced a confederacy among the barons, which broke out into open rebellion. The estates of the Spensers were ravaged, a charge against them was given in to parliament, which produced a sentence of attainder, and perpetual exile; and the king was compelled to ratify these proceedings. Edward, however, when recovered from his consternation, levied troops, concerted measures with his friends, and, recalling the Spensers, proceeded to attack the barons, at the head of whom was Thomas, earl of Lancaster, his own cousin. He surprised and routed them; and Lancaster, who had fled to the north, was taken prisoner, and executed at Pomfret in 1322. Several others suffered, and Spenser was enriched with their spoils. Edward made another fruitless attempt against Scotland, which ended in his concluding a thirteen years' truce with Robert. In 1324 Queen Isabella went over to Paris, in order to settle with her brother, Charles the Fair,

some dispute which had arisen in relation to Guienne; and it was determined that Edward should resign to the young prince, his son, the dominion of that province, and that the prince should do homage for it at Paris to the French king. In France, Isabella connected herself with several English fugitives who agreed with her in hatred of Spenser, and, among the rest, with young Roger Mortimer, a baron in the Welch marches. She became enamoured of him, and a criminal intercourse succeeded, in which she so far forgot all her conjugal duties as to resolve upon the ruin of her weak and unhappy husband. Having formed an association with all the English malcontents, and obtained succours from the court of Holland, to whose daughter Philippa she had affianced her son Edward, she embarked for England in September, 1326; and on her landing in Suffolk was joined by two princes of the blood, and other persons of rank and influence. Their party soon became irresistible. They gained possession of the Tower of London, and other fortresses, seized and put to death without trial both the Spensers, and at length made capture of the king, who had concealed himself in the mountains of Wales, after vainly attempting to escape to Ireland. He was first confined in Kenilworth-castle; and, in January 1327, a charge was exhibited against him in parliament for incapacity and misgovernment, and his deposition was unanimously voted. A resignation of the crown was soon after extorted from him by menaces. He was afterwards transferred to Berkeley-castle; and when the most cruel indignities were found insufficient to put a period to his existence, more violent means were resolved upon. Lord Berkeley, who had always behaved to him with gentleness and respect, being disabled by sickness from attending his duty, two other ruffian-keepers, at the instigation of Mortimer, came and took possession of the king's person. The mode by which they dispatched him is said to have been the horrid one of thrusting up a red-hot iron into his bowels, that no external mark of violence might be perceptible. His agonizing shrieks betrayed the deed to the guards and attendants. He died on September 21, 1327, in the twentieth year of his reign, and forty-third of his age.

EDWARD III., king of England, son of Edward II., was born in 1313. At his father's deposition, in 1327, he was proclaimed king, under a council of regency, while his mother's paramour, Mortimer, really possessed the principal power in the state. An incursion being made by a Scotch army into the northern counties, a powerful force was assembled to resist it; and the young king, who already felt that martial ardour which so much distinguished his character, placed himself at the head of his troops. Some vain attempts were made to bring the Scots to action, and they retired into their own country. A peace was soon afterwards made; in which the independence of Scotland was acknowledged, Robert Bruce was recognised as lawful king, and his son and heir David was contracted to Edward's sister Jane. This treaty, conducted by Mortimer, gave great disgust to the English nation; and a party was formed against him, headed by the princes of the blood. By his arts he drew the earl of Kent, uncle to the king, into a conspiracy, upon a charge of which he was executed. Many more of the nobility were prosecuted, and Mortimer enriched himself by fines and confiscations, and affected the state of a sovereign. A general confederacy was at length formed against him, which was joined by the king, now in his eighteenth year, whose spirit could ill brook the subjection in which he was held by the imperious minister. Mortimer was seized by stratagem in the castle of Nottingham, where he lodged with the queen-dowager, and met with the just reward of his crimes upon a gibbet. The guilty Isabella was confined to her house, with a reduced allowance, and, though treated with decency by her son, never recovered any degree of authority. Edward now assumed the reins of government, and his first cares were to restore that order and submission to the laws which the late troubles had greatly impaired. His first foreign transactions were with Scotland. It had been stipulated by the late peace, that the nobility of each country who enjoyed estates in the other kingdom should be restored to the possession of them; but the performance of this condition had been evaded with respect to the English nobles who had lands in Scotland. In their discontent they looked towards Edward Baliol, the son of that John to whom the crown of Scotland had been awarded by Edward I. He was brought from his retreat in France; and, though not openly assisted by Edward, he was allowed to levy troops by the aid of the English nobles, with which he made a landing in Scotland. King Robert was now dead, and the country was governed, in the name of his minor son David, by a regency. Baliol defeated the Scots in a great battle, and pursued his success with so much vigour, that he was crowned at Scone in 1332, and his competitor was obliged to take refuge in France. In the next year, Baliol, having parted with his English auxiliaries, was himself driven from his newly-acquired kingdom, and obliged to fly to England. Sensible that he could never regain permanent possession of the throne without the direct support of the king of England, he applied secretly to Edward, offering to renew the homage for the crown of Scotland, in case of being restored through his means. Edward yielded to the temptation; and levying a well-appointed army, marched to the border, and took Berwick. Douglas the regent gave him battle at Halidown-hill, July 19, 1333, and was defeated and slain, with a number of nobles, and near 30,000 common men; the loss of the English being extremely small. This action produced the restoration of Baliol, who recognised the superiority of the English crown, and put into Edward's hands several important fortresses, with all the south-east countries of Scotland. The Scots revolted as soon as the English army was withdrawn, and expelled Baliol. Edward again restored him; and the same scenes were acted in two successive years: the English being unresisted in the field; the Scots unsubdued in the resolution to maintain their independence. But the ambition of Edward was now turned towards a more splendid object. The interruption in the lineal succession to the crown of France, which had now fallen to Philip de Valois, cousin-german to the deceased Charles the Fair, suggested to him the idea of putting in a claim to that crown, in right of his mother, Isabella, sister of the same Charles. This claim, indeed, was contradictory to the principles uniformly received by the French nation, which had never admitted female succession to the throne; and was likewise precluded

by better claims on the same ground. But Edward's youthful passion for glory, his causes of complaint against Philip on account of interference in the Scotch affairs, and the persuasions of Robert of Artois, a discontented French prince of the blood, induced him to bring forward a title which could only be supported by force of arms. In order to prepare suitable means for his arduous undertaking, he engaged in his interests his father-in-law, the count of Hainault, subsidised the duke of Brabant, and several princes of Germany, and condescended to form an alliance with James d'Arteville, the brewer of Ghent, who had put himself at the head of the revolted Flemings. By these exertions Edward was enabled, in 1339, to appear on the north-east frontiers of France, with an army of 30,000 men, chiefly foreigners. Philip opposed him with one of double the number; and after some time spent in mutual defiances, Edward, without coming to action, withdrew into Flanders, and disbanded his troops. This unfavourable commencement did not shake his resolution. He caused a parliament to be summoned for the purpose of granting him new aids, which he did not obtain without some popular concessions; and he renewed his preparations with great ardour, as well in England as in the Low-countries. In the mean time Philip endeavoured to prevent the attack by fitting out a large fleet of 400 sail, manned with 40,000 men, which he stationed off Sluys, in order to intercept the king in his passage. The English navy consisted of 240 ships only; yet, in a battle in June, 1340, it was completely victorious, destroying the greater part of the French fleet, and their crews: and this naval fight, in which the king commanded in person, may contend in glory with any of the most celebrated triumphs in the maritime records of England. The king then marched to the frontiers with 100,000 men, and laid siege to Tournay; but after spending a considerable time before it, confronted by Philip at the head of his army, he thought proper to accept the mediation of Jane, countess-dowager of Hainault, for a truce. Edward returned deeply in debt, and in ill-humour, which he vented upon several of his officers at home, and especially upon Stratford, archbishop of Canterbury, with whom he had a serious quarrel, relative to the rights and privileges of the church. He was also obliged to make further concessions to parliament in order to obtain supplies; against which, however, he entered a secret protest: thus giving an example of the insincerity with which princes, under the pressure of temporary necessities, usually consent to restrictions of their authority. His attempts on France had hitherto met with little encouragement; but a disputed succession to the dukedom of Britanny, which caused him to receive an application from Montfort, the rejected competitor, opened to him new prospects. He made a treaty with Montfort; and when that count had fallen into the hands of his enemies, he sent succours to his countess, who was heroically supporting her husband's interest. Edward himself landed with an army in Britanny in 1342, and undertook the siege of Vannes; but before he could take it, Philip's son, the duke of Normandy, arrived with a much superior army, and Edward willingly agreed to a truce for three years, mediated by the pope's legates. The truce was soon broken, and Edward, finding his territory of Guienne threatened, sent over his cousin Henry, earl of Derby, for its defence. The king himself, with all the chief nobility, his eldest son Edward (the famous Black Prince) and an army of 30,000 men, landed at La Hogu in Normandy, in July, 1346. He overran and ravaged great part of the province, took and pillaged Caen, struck an alarm even into Paris, and then proceeded towards Picardy, followed by the king of France with 100,000 men. He forded the Somme, and arrived at the village of Crecy, in Picardy, on August 25. He there drew up his army, with great skill, in three lines, and awaited the attack of the enemy. The ensuing battle is one of the most glorious achievements of English valour. Prince Edward, then only sixteen years of age, was suffered by his father to obtain the honour of first repulsing the foe with his line, unassisted. The rout was afterwards completed with prodigious slaughter, the loss of the French on that and the following day being computed at 36,000 men, many of them of high rank and distinction; while the number which fell on the side of the English was incredibly small. This victory was followed by the siege of Calais, which occupied the English arms nearly a twelvemonth. In the mean time, David Bruce, being recalled to the crown of Scotland, made an incursion with a great army into England, and penetrated as far as Durham. Here he was met by a much inferior force, raised by Queen Philippa, and commanded by Lord Percy, which gave him a total and bloody defeat. David himself was taken prisoner, with many of his principal nobles; and this success, while the king with the flower of his troops was abroad, is highly honourable to the martial spirit prevailing in England during that reign. Philippa went over to her royal spouse at Calais, where she was received with deserved triumph. That town, which all the efforts of King Philip were unable to relieve, was now reduced by famine to the greatest extremities. The governor offered to capitulate; but Edward, incensed by its long resistance, insisted that six of its principal citizens should be delivered to him, with cords about their necks, as sacrifices to his anger. After some hesitation in complying with this cruel and unjust condition, Eustace de St. Pierre, with five others, offered themselves as voluntary victims. They were led to the English camp; and the entreaties of Philippa alone prevented the king from sullying his character by putting to death men whose only crime was love to their country and fidelity to their sovereign. Edward caused all the French inhabitants to quit Calais, and substituted an English colony, which long possessed it as one of the keys of France. In 1348 a truce was concluded with the French king. During the truce the French made an attempt to recover Calais by surprise, but were repulsed with loss. On this occasion the king himself fought on foot as a private soldier, and engaging in a fierce combat with a French knight, took him prisoner. In the true spirit of chivalry he treated his antagonist with distinguished courtesy, threw a string of pearls about his neck, and liberated him without ransom. The year 1349 was distinguished by the institution of the order of the garter; the alleged origin of which, from the accidental dropping of the countess of Salisbury's garter at a ball, though trifling, is not unsuitable to the spirit of gallantry so prevalent in that age. From the splendour of Edward's court, the garter soon became one of the most illustrious orders of knight-

hood in Europe. Philip, king of France, died in 1350, and was succeeded by his son John. That kingdom was soon disturbed by intestine commotions, chiefly excited by Charles, king of Navarre, surnamed the Bad. Edward, disposed to take advantage of this circumstance, at the expiration of the truce in 1355, invaded France on the side of Calais, while the Black Prince did the same from Gascony. Both these expeditions were attended with much plunder and devastation; but the king was recalled to England by a threatened invasion of the Scots. He soon repelled it, and retaliated by carrying fire and sword through the whole country from Berwick to Edinburgh. In the mean time, the duke of Lancaster was supporting the king of Navarre in Normandy, while the prince of Wales penetrated from Guienne to the heart of France. He was opposed by the king of France, at the head of an army four or five times more numerous, which brought on, in September 1356, the famous battle of Poictiers. Of this a more particular account will be given in the article of Edward the Black Prince. It suffices here to mention, that John himself was taken prisoner; so that Edward had the extraordinary good fortune of holding at the same time in captivity the persons of the kings of France and Scotland, his two most dangerous foes. John was taken to England, and received with the greatest respect and courtesy by his brother monarch. David was soon after liberated upon ransom; and the influence of his wife, sister to Edward, prevented any further disturbance to England from that quarter. A truce had been made with France after the battle of Poictiers, at the expiration of which, in 1359, Edward passed over to Calais, with an army of near 100,000 men. He desolated the provinces of Picardy and Champagne, and appeared before the gates of Paris, the dauphin Charles not attempting to withstand him in the field. At length, finding himself, notwithstanding his military successes, as far as ever from the possession of the crown of France, Edward consented to a peace. This was concluded at Bretigni in May 1360; and, besides the stipulation of a great ransom for King John, contained the cession of a number of provinces and districts in the south-west of France, and some places in the neighbourhood of Calais, to Edward; who, on his part, renounced for ever all claim to the crown of France, and to the provinces of Normandy, Maine, and Anjou. The peace was observed with good faith during the life of John; but his successor, Charles V., surnamed the Wise, having strengthened himself by his political conduct, encouraged the complaints of several lords, vassals of Prince Edward, on whom his father had conferred the sovereignty of the ceded French provinces, and summoned the prince before him, as his lord paramount. The hero treated this summons with contempt; whereupon Charles took possession of the country belonging to the English near Calais, and, by means of his brothers, and the Constable du Guesclin, invaded the provinces subject to Prince Edward, whose declining state of health obliged him to resign his military command. The king, his father, enraged with this breach of treaty, threatened to put to death all the French hostages, but did not put in practice this severity. He, however, with the advice of parliament, resumed the title of king of France, and endeavoured to send succours into Gascony. The earl of Pembroke, who sailed for this purpose, was taken prisoner, with his whole army, near Rochelle. The king embarked in person for Bourdeaux, but was so long detained by contrary winds, that he gave up the enterprise. His general, Sir Robert Knolles, led an army from Calais to the gates of Paris, but was afterwards defeated, and obliged to take refuge in Britanny. The duke of Lancaster marched from Calais to Bourdeaux, but with the loss of above half his men. In conclusion, Edward had the mortification to witness the loss of all his ancient French possessions, except Bourdeaux and Bayonne; and all his conquests, except Calais. The decline of his life was in other respects rendered unhappy. Being a widower, he fell under the management of an artful mistress, named Alice Pierce, whose influence gave so much disgust, that it was a subject of parliamentary remonstrance, and he was obliged to dismiss her. His administration became unpopular; and the people, no longer dazzled with his glory, regarded him with diminished attachment. He saw his heroic son, Edward, finally sink under a lingering illness. He survived the stroke about a year, and died June 21, 1377, in the sixty-fifth year of his age, and fifty-first of his reign. Few English kings have left behind them a more splendid name than Edward III. He had, indeed, many of the qualities of a great king; valour, prudence, affability, and munificence: and the nature of his exploits was calculated to throw a lustre upon his reign. Yet the pretensions of the sovereigns of England to the crown of France, which he first established, have been the source of infinite mischiefs to both countries; and his own successes in pursuit of them terminated in nothing but disappointment and loss. He was involved in perpetual difficulties to raise the supplies for his expensive enterprises; and though he did not scruple arbitrary measures for this purpose, yet he was so often obliged to resort to parliament for legal subsidies, that that body, especially the House of Commons, acquired much additional consequence during his reign. One of the most popular laws in the statute-book dates from 25th of Edward III., which is that accurately limiting the crime of high-treason to three principal cases. It is well known what an engine of tyranny an indefinite *lex majestatis* has been in all monarchies. The use of the French language in law proceedings was laid aside in this reign, as a badge of the conquest which it was now time to abolish. Legislation and police in general were much improved; and though commerce still lay under many impolitic restrictions, yet the staple of the nation, the woollen manufacture, was promoted by encouragement to the foreign weavers. The magnificent castle of Windsor was built by this king; a residence worthy of the romantic splendour of a chivalrous court. English poetry, too, began to raise itself from barbarism, and the age of Edward is that of Chaucer. This king left behind him numerous posterity by his Queen Philippa. The line of his eldest son ceased in his unfortunate successor, Richard II. The two rival houses of York and Lancaster were derived from two other sons.

EDWARD IV., king of England, was born in 1441. His father, Richard, duke of York, was grandson of Edmund, earl of Cambridge and duke of York, fourth son of Edward III.; while the Lancaster branch descended from John of Gaunt, the third son of the same king. But the York line

had intermarried with the female descendant of Lionel, duke of Clarence, second son of Edward III., which, according to the established rules of representation, gave it the preferable right to the crown. Edward was brought up in scenes of civil contention. He succeeded, in the title of York, his father, slain at the battle of Wakefield in 1460; and soon after defeated the earl of Pembroke at Mortimer's cross in Herefordshire. After the battle of St. Alban's, gained by Queen Margaret over the earl of Warwick, Edward, collecting the relics of Warwick's forces, advanced, and obliged the queen to retire to the north. He then entered London, where, by popular acclamation, he was declared king, in March 1461, being then in his twentieth year. His person was uncommonly handsome, his disposition bold and enterprising, but unfeeling and unrelenting. Indeed, the savage deeds perpetrated on both sides, during this bloody contest, render it one of the most unamiable periods of the English character. Soon after his accession he had to fight for his crown against an army of 60,000 Lancastrians, assembled in Yorkshire; and the field at Towton, the most destructive in the course of those wars, confirmed his title by a decisive victory. He then summoned a parliament, which recognised in the most ample manner his hereditary right, and passed large attainders of the opposite party. The hopes of the Lancastrians were somewhat revived by an aid sent from Louis XI. of France, which enabled the heroic and indefatigable Margaret to appear in arms. But she was defeated in the battle of Hexham, May 1464, and obliged to take refuge in Flanders; while her husband, the weak and insignificant Henry VI., fell into the hands of the Yorkists, and was thrown into the Tower. Edward, now freed from warlike cares, indulged himself in those pleasures of gallantry to which he was addicted, and which rather promoted his popularity than injured it; but a marriage of love, which he contracted with one of his subjects, produced very serious consequences. Elizabeth Woodville, widow of Sir John Gray of Groby, a Lancastrian, whose estate had been confiscated, took the opportunity of an accidental visit of the king's at her father's house, to throw herself at his feet, and implore his compassion on her ruined children. The sight of beauty and loveliness in distress won the heart of Edward, who raised and comforted her, and soon proceeded to offer conditions for mutual favours. Her virtue, however, would not suffer her to listen to any dishonourable proposals; and the king could only gratify his passion by agreeing to a private marriage. A short time before, he had sent the earl of Warwick to negotiate for him a treaty of marriage with Bona of Savoy, sister of the queen of France, and his offer had been accepted. This circumstance occasioned an avowal of his new union; and besides the offence he gave to the courts of France and Savoy, he incurred the high indignation of the potent earl who had been delusively employed in the nuptial commission. He and the other great nobles were further disgusted by the favours lavished upon the queen's kindred, who were raised to titles and the highest posts in the state. Warwick succeeded in alienating from the king his second brother, George, duke of Clarence, who married the earl's daughter. Edward, on the other hand, strengthened his interest abroad by marrying his sister Margaret to Charles the Bold, duke of Burgundy, and by forming a league with the duke of Britanny. While discontents among the great were secretly operating in England, an insurrection in Yorkshire, seemingly occasioned by a local quarrel, was inflamed to an open rebellion in 1469. It is probable that the intrigues of Warwick had some share in fomenting this, though he appeared to assist in quelling it. But the next year, being employed with Clarence to levy troops, in order to oppose a new insurrection in Lincolnshire, they raised an army in their own name, and declared against the abuses of the government. Not being supported, however, as they expected, they fled to France, where Warwick was received with great distinction by Louis, who was jealous of Edward's alliance with the house of Burgundy. He procured a reconciliation between the exiles and Queen Margaret, cemented by the marriage of Clarence's daughter with the Lancastrian Prince Edward. Louis fitted out a fleet to escort Warwick with a body of troops to England. After a storm had dispersed the Flemish fleet which watched him, he sailed, and landed with Clarence and some other lords at Dartmouth. Such was his popularity and influence, that he soon saw himself at the head of 60,000 men, with which he marched to encounter Edward. They approached each other near Nottingham, where, by the treachery of the marquis of Montague, Warwick's brother, who was high in Edward's confidence, the king was near being surprised in his tent during the night. He had just time to mount on horseback, when, with a few attendants, he hastened to Lynn, and embarking on board some vessels which lay ready in that harbour, he set sail, leaving Warwick in full possession of the kingdom, within eleven days after he had set foot in it. Edward, with much difficulty, reached a port in Holland, and was coldly received by his brother-in-law, the duke of Burgundy. In the mean time, the Lancastrians were entirely triumphant in England. Henry's title was recognised by parliament. All the attainders of his party were taken off, and transferred to the Yorkists. Warwick and Clarence were declared regents of the kingdom, under the incapable Henry, during the minority of his son; and Margaret, with all the exiles, prepared to return. The duke of Burgundy, however, who at first had showed a disposition for changing with the change of fortune, at length resolved secretly to assist Edward; and he delivered to him, in March 1471, a small squadron of ships, with which he immediately sailed, and landed at Ravenspur. He brought over a force only of 2000 men; but a number of partisans daily flocked to his standard. He was admitted into York, and was soon enabled to march to London. There, through the influence of many rich merchants who had advanced him money, and particularly, it is said, through that of the citizens' wives, with whom he had deeply ingratiated himself, he obtained entrance as king, while the unfortunate Henry again became a prisoner. Warwick advanced against him as far as Barnet, where, on Easter-day, April 14, another great battle between the two houses was fought, ending in a complete victory to Edward, and the death of Warwick in the field. On the very same day Queen Margaret and her son, now eighteen years of age, landed at Weymouth. She advanced into Gloucestershire, where she was met by the victorious Edward, who gave her a total defeat at Tewksbury

(May 4); Margaret and the young prince were taken prisoners, and brought before the victor. Edward asked the prince how he dared to invade his dominions? and receiving a spirited answer, basely struck him on the face with his gauntlet. At this signal the king's brothers and other nobles dragged him into the next room, and stabbed him. Margaret was thrown into the Tower, where Henry VI. soon after died, whether by violence or a natural death is uncertain. Edward was now, by the destruction of all his foes, firmly seated on the throne, and he resigned himself to that course of pleasure and gaiety to which he was addicted. The ambition of French conquests, however, at length seized him; and in 1475, in consequence of a league with the duke of Burgundy, he crossed the seas with a powerful force, attended by the principal nobility of the kingdom. The duke of Burgundy failed in his promise of assistance; and the politic Louis, trusting rather to negotiation than to arms, concluded a truce with him, by which he purchased Edward's return to his own dominions with a present payment of money, and an annual pension. He also bought the friendship of the venal English nobles by pensions, and he gave liberal treats to the greatest part of the army in Amiens. On the whole, the treaty of Pecquigni (so it was called) displayed in the English monarch a weak and inconsiderate levity, and in the French monarch the timid craft of meanness. Edward thenceforth ceased to interfere in continental politics, and suffered the French king unresisted, to appropriate the spoils of the house of Burgundy after the death of the duke. His own attention was chiefly engaged with jealousy of his brother Clarence, who, though he had deserted Warwick at a critical time, had never been able to regain Edward's confidence. His artful brother, the duke of Gloucester, joining with the queen's kindred, aggravated all the suspicions which his unguarded behaviour excited in the king's mind; and at length, in 1478, he was capitally arraigned before the House of Peers; and though the charges against him were weak or trifling, was found guilty. The Commons concurred in a bill of attainder against him, and the unhappy Clarence fell a sacrifice to fraternal jealousy. He was indulged in the whimsical desire of being drowned in a butt of malmsey wine. An expedition of the duke of Gloucester to the borders of Scotland, in which he took Berwick, and forced the Scots to make peace, was the principal remaining event of this reign. Edward was making preparations for a French war, in order to revenge some injuries received from Louis, when he was taken off by sickness on April 9, 1483, in the forty-second year of his age, and twenty-third of his reign. He left two sons and five daughters.

EDWARD V., king of England, was in the thirteenth year of his age when he succeeded his father, Edward IV., in 1483. Of the short reign of this innocent victim it suffices here to mention, that his uncle, the duke of Gloucester, the regent, after arresting and executing Edward's maternal uncle and half-brother, Rivers and Gray, proceeded to bastardize the late king's progeny, and assumed the crown. The young king, who, with his brother Richard, was lodged in the Tower, remained but a short time an obstacle to unprincipled ambition. Two months after his accession, he and his brother, while sleeping together, were smothered by ruffians, and buried at the foot of the stairs of their apartment. The bodies were supposed to be found in the reign of Charles II., who caused them to be interred in a marble monument.

EDWARD VI., king of England, son of Henry VIII., by Queen Jane Seymour, was born in 1538. At his father's death he was only nine years of age; and as he did not live to attain majority, the acts of his reign are to be considered only as those of his guardians and counsellors; whence we shall touch on them very slightly. From early youth Edward displayed great capacity for receiving instruction, and a mild and amiable disposition. His education was committed to men of the first character for learning, among whom were Sir John Cheke, and Sir Anthony Cooke, and his progress in the languages and other parts of knowledge was extraordinary. After his father's death, when the reformed party were predominant, and the king's maternal uncle, Seymour, duke of Somerset, became protector, great care was taken to inspire him with Protestant principles, and with such success, that he zealously concurred in every measure to establish and secure the reformation. His reign, on the whole, was tumultuous and calamitous. One of the first public events was a quarrel with Scotland, proceeding from the projects of introducing the reformation in that country, and of marrying the young Queen Mary to Edward, from both of which the nation was averse. The protector marched an army into the country, and gained the battle of Pinkey; but he failed in his main purpose, and the young queen was sent over to France, where she was contracted to the dauphin. Mean time his power at home was attacked by his own brother, the lord-admiral, whose practices were deemed treasonable, and he was attainted by parliament, and executed. Formidable insurrections next broke out in various parts of the kingdom, owing in part to discontents from the changes in religion, in part from the oppressions the people suffered from being deprived of the right of commonage. These were not suppressed without considerable bloodshed. The administration of Somerset at length raised up such powerful enemies against him, that he, in his turn, was brought to the scaffold; so that the young king had the affliction of being compelled to consent to the public execution of two of his uncles. That his nature must have revolted greatly from this severity may be concluded from the reluctance with which he consented to the death of a fanatical woman, one Joan Bocher, who was capitally condemned for an unintelligible heresy. He was, however, so strongly imbued with zeal against popery, that he was with great difficulty induced to tolerate his sister Mary in the exercise of her religion, and bewailed her obstinacy, and his own inability to control it, with many tears. After the death of Somerset, Dudley, duke of Northumberland, became all-powerful, and he governed the king and kingdom with equal despotism. Through his influence Edward, now in an infirm state of health, was induced to set aside from the succession both his sister, Mary and Elizabeth, and to settle the crown upon the Lady Jane Gray. His approaching dissolution now became apparent. From the relics of the smallpox and measles he had fallen into a pulmonary complaint, which terminated in a decided consumption. His symptoms were aggravated by the medicines of a female empiric, and he sunk under his disease on July, 1553, in the

sixteenth year of his age, and seventh of his reign. The promising qualities of this young prince, and the blow sustained by the Protestant cause from his death, have rendered his memory peculiarly dear to the nation; and writers have fondly dwelt upon all the instances of his extraordinary acquirements, and his opening virtues. He is also advantageously remembered as the founder of some of the most splendid charities in the metropolis;—a merit, doubtless, properly belonging to his directors, and which was rendered easy by the recent dissolution of so many opulent religious foundations.

EDWARD, prince of Wales, surnamed, from the colour of his armour, the *Black Prince*, one of the most truly heroical characters of his age, the eldest son of King Edward III., and Philippa of Hainault, was born in 1330. At the age of fifteen he accompanied his father on his invasion of France, and received from him the honour of knighthood. He well approved his youthful chivalry by his conduct at the battle of Crecy in 1346, when, being placed at the head of the first line of the English, he fought with a valour which gave an example to the bravest men in the army. Being hard pressed, a message was sent to the king, who was posted on an adjacent hill, desiring succour. After being informed that his son was alive and unhurt, "Tell him," said he to the messenger, "that I reserve to him the honour of the day, and confide in his showing himself worthy of the knighthood which he has received." The prince redoubled his efforts, routed the French cavalry, and decided the field. When the battle was over, the king flew into his arms, and gave him the praise his courage had so well merited. It was on this occasion that he assumed the crest of ostrich feathers, and motto of *Ich dien (I serve)*, belonging to the slain king of Bohemia, which the princes of Wales have ever since borne. In 1355 he commanded an army which invaded France from Gascony, and he laid waste the greatest part of Languedoc, crossed the Garonne, and brought back a vast spoil, and many prisoners. In the next year he took the field with 12,000 men, and penetrated to the heart of France. He was at length opposed by the king of France himself (John), at the head of 60,000 men, and was reduced to a situation for want of provisions which must probably have terminated in a surrender, had the French acted with prudence and moderation. But John's over-confidence brought on a battle, which the skill and bravery of the prince rendered extremely fatal to his adversaries. In this famous action, fought at Maupertuis, near Poitiers, September 19, 1356, many of the French nobility fell round their king, who was at length obliged to yield himself prisoner. When conducted to the victor's tent, the prince came forth to meet him with every expression of sympathy and respect. He caused a repast to be prepared for him, at which he waited behind his back, refusing to sit down in his presence; and in the whole of his treatment he behaved to him as to a king and a superior, rather than a captive. All the other prisoners experienced the prince's humanity and generosity; and in no instance have the noble manners of chivalry more softened the horrors of war. Edward conducted John to Bourdeaux, and thence brought him over to England. They made their entry together into the metropolis, the French king royally clad, and mounted on a stately white courser, and the Black Prince at his side, riding on a palfrey. This contrast was in reality only seeming humiliation on the part of the prince, who must know, that his glory, as a conqueror, was in no danger of being obscured; and the delicacy of leading his captive in triumph through the streets of the capital has been questioned by French writers, who perhaps have, in this instance, too much adopted modern ideas of refinement. In 1361 the prince married Joan, daughter of Edmund, earl of Kent, his father's uncle. She was then the widow of Sir Thomas Holland. By the peace of Bretigni, King Edward had obtained the provinces of Poictou, Saintonge, Perigeux, Limosin, and others, which he annexed to Guienne, and formed into a sovereignty for his son, under the title of the Principality of Aquitaine. There the prince took up his residence; and at his court Peter the Cruel, king of Castile, took shelter, when he was driven from the throne by his natural brother, Henry, count of Trastamare. Though he was a tyrant, stained with every species of crime, Edward thought it not derogatory to his honour to attempt the restoration of a brother monarch; and, in 1367, he levied a great army, and proceeded upon the enterprise. Henry had obtained the assistance of those bands of mercenaries, who, under the name of the *great companies*, struck so much terror wherever they went. Of these many had served under Edward; and they bore him such reverence, that they obeyed his call, and leaving the banners of Henry, though under the immediate command of the famous Du Guesclin, they again enlisted with the Black Prince. Henry ventured to engage the prince, and was entirely defeated at Najara, with great slaughter. The cruel Peter would have massacred all the prisoners, but was restrained by his victorious ally. Edward seated Peter on the throne; but that unworthy sovereign refused the stipulated reward to the English troops, and Edward returned to Guienne with the glory of having successfully accomplished his enterprise, but with a ruined constitution. The taxes he was obliged to levy upon his subjects, in order to defray his expenses, rendered his government unpopular, notwithstanding his noble qualities. Appeals were made by the nobles to their superior lord, the king of France, who summoned Edward, as his vassal, to appear before him at Paris. "I will come," said the spirited prince, "but it shall be at the head of 60,000 men." This, however, was a vain boast. His health grew daily more impaired. He was unable to take the command when the troops of the French king invaded his dominions: and having suffered the mortification of seeing his generals defeated, he at length withdrew into England. After lingering some time, he died on June 8, 1376, in his forty-sixth year, leaving an only son, afterwards King Richard II.

EDWARDS (Richard), an early English poet and dramatist, was born in Somersetshire in 1523, and in the beginning of the reign of Elizabeth was made one of the gentlemen of the royal-chapel, and teacher of the children there. He was much esteemed both as a poet and musician by his contemporaries, and his death, which took place in 1566, was greatly lamented. He wrote "Damon and Pythias," a comedy, acted at court and printed in 1570, and other dramatic pieces.

EDWARDS (Thomas), an English divine, and a zealot for the principles of Presbyterian church discipline, was educated at Trinity-college, Cam

bridge, where he took the degree of B.A. in the year 1605, and that of M.A. in 1609. He was also incorporated M.A. at Oxford in the year 1623. We learn from himself that he entered into orders in the established church, notwithstanding that he was always a puritan in his heart; but are not informed whether he obtained a presentation to any benefice. He appears to have officiated chiefly in the situation of a lecturer at Hertford, and other places in and about London; and to have sometimes incurred the rebukes of his ecclesiastical superiors by the puritanical style of preaching which he adopted, and the offences which he committed against the rules and orders of the church. He wrote some violent and bitter pieces against the independents, to escape whose resentment he fled to Holland, and died there in 1647.—JOHN, son of the preceding, was born at Hertford, in the year 1637. He was educated at Merchant-tailors' school in London, and the university of Cambridge, where he was ordained priest in 1661, in which year he graduated M.A. He was for some time preacher at Trinity-church, and subsequently of St. Sepulchre's. In 1676 he married, and soon after was offered the presentation to two considerable benefices in Norfolk; but having an independent fortune, he preferred the living of St. Peter's in Colchester, which was a less valuable preferment, but which offered to him a prospect of extensive usefulness. At the end of three years he retired into Cambridgeshire, partly on account of his wife's ill health, and from this time devoted himself to promote the interests of religion chiefly by his pen; and about the year 1697, returned with his family to Cambridge, for the convenience of having access to the libraries in the university. In the year 1699 he was admitted to the degree of doctor in divinity, and continued in his course of diligent study till near his death, which took place in 1716. Dr. Edwards was a man of extensive learning, and like his father, wrote a variety of works in defence of Calvinistic principles.

EDWARDS (GEORGE), a celebrated ornithologist, was born in 1693 at West Ham in Essex. Being designed for commercial life, he was placed with a tradesman in London, who happened to be a man of a learned education. This circumstance, with that of his chamber's being made the repository of the library of a deceased physician, gave the youth a turn to literature and scientific inquiry, which detached him from the pursuit of gain. He passed some years in travelling at home and abroad, and on his return he closely applied to the study of natural history, and practised the drawing and colouring from nature of such animals as fell under his inspection. His birds were admired by the curious, and brought good prices; and by his exertions in this branch he obtained a decent subsistence and a large acquaintance. In 1733, he obtained the place of librarian to the College of Physicians, and in 1743 he published the first volume of his "History of Birds," in quarto, with fifty-two coloured plates from original drawings, and full descriptions in French and English. Of this splendid work successive volumes appeared in 1747, 1750, and 1751. The latter volume, in addition to the birds, contained sixteen plates of serpents, fishes, and insects. As supplementary to this work, he published, in three successive parts, 1758, 1760, and 1763, "Gleanings of Natural History." For his history of birds he was honoured by the Royal Society, in 1750, with Sir Godfrey Copley's medal; and in 1757 he was chosen a member of that body, whose memoirs he enriched with various occasional papers on subjects of natural history. He was likewise associated to several of the learned societies in different parts of Europe. In 1769 he withdrew from his office at the College of Physicians, and purchased a small house at Plaistow in Essex. He published in 1770 an octavo volume of "Essays," chiefly collected from the prefaces and introductions to his books, and added some instructions for drawing and painting in water-colours, and for etching. He died in July 1773.

EDWARDS (THOMAS), a critic and poet, born in 1699, was entered of Lincoln's-inn, and in due course of time was called to the bar, though a hesitation in his speech prevented him from ever engaging much in professional practice. He published, in 1744, "A Letter to the Author of a late Epistolary Dedication, addressed to Mr. Warburton." This was followed in 1747 by "A Supplement to Mr. Warburton's Edition of Shakspeare," a work which passed through several editions, and became famous under its subsequent title of "The Canons of Criticism." Warburton, who was attacked in it with acuteness and humour, took the occasion of a new edition of Pope's Dunciad, to introduce Edwards by name in a note written with his usual coarseness of invective. Edwards retorted in a new edition of the "Canons," and his friend Akenside, avenged his cause by some severe reflections upon Warburton. As a poet, Mr. Edwards chiefly distinguished himself by his attempts to revive the sonnet, then a species of composition little used in English poetry, to which, indeed, it seems but indifferently adapted. He composed fifty of these pieces, of which several were printed in Dodsley's and Pearch's collections of poems. He was likewise a skilful critic in the English language; and the seventh edition of his "Canons of Criticism," published in 1765, besides his fifty sonnets, contains "An Account of the Trial of the Letter Y alias Y," in which are discussed the principles of English orthography. Mr. Edwards died, unmarried, in 1757, on a visit to Mr. Richardson, at Parson's-green.

EDWARDS (JONATHAN), an Anglo-American divine of considerable talents, was born at Windsor in Connecticut, in the year 1703. He was entered a student at Yale-college in 1716, where he took his degree of B.A., before he was quite seventeen years of age. Having been licensed to preach, he, in 1722, went to New York, and preached there with great acceptability for eight months. In 1723 he was admitted to the degree of M.A., and soon after he received invitations from several churches to officiate among them; but being chosen tutor of Yale-college in 1724, he sedulously devoted himself to the duties of that office for above two years. In 1726 his maternal grandfather, the Rev. Mr. Stoddard, minister of a congregation at Northampton, being from his great age under the necessity of calling in the aid of a colleague, Mr. Edwards was induced to resign his tutorship and accept of that situation, where he was ordained to the pastoral office in the following year. In this connexion he continued respected, beloved, and happy for many years, until, in 1744, a sudden revolution took place in the disposition the people towards him, which terminated in his formal dismission from his ministerial charge.

This change was occasioned partly by an alteration which Mr. Edwards was desirous of introducing into the terms of admission to church-membership, by which persons who did not give satisfactory evidence of their being in a converted state, were to be excluded from the Lord's Supper; and partly, by an injudicious, if not an inquisitorial exercise of church authority, in an endeavour to subject some young people of his congregation to ecclesiastical censures for reading some improper books, and engaging in obscene conversation. In 1751 he accepted of an invitation to become Indian missionary at the town of Stockbridge, in the province of Massachusetts bay, where he discharged the duties of that office for six years, to the satisfaction of the inhabitants, both English and Indians, and was supported by the commissioners of the society in London for propagating the Gospel in foreign parts. In the year 1757, on a vacancy taking place in the presidency of the college of New Jersey, the trustees elected Mr. Edwards to that honourable station. He had, however, scarcely entered upon his new office, when he was seized with the small-pox, which carried him off in March 1758. Mr. Edwards was a rigid Calvinist, and proved himself one of the ablest defenders of some of the peculiarities of the Genevan school. The latest edition of his works is that published at New York in 1830, 16 vols., 8vo.

EDWARDS (William), a very skilful self-taught architect, particularly in the line of bridge-building, was the son of a small farmer, in the parish of Eglwysilan, Glamorganshire, where he was born, in 1719. In his fifteenth year he was fond of employing himself in repairing the stone fences of the country, which he executed in a superior manner; and he next aspired to the erection of houses, in which he succeeded so as to give great satisfaction. After his eighteenth year he obtained from a neighbour a little knowledge of arithmetic; and two or three years after, being employed in building an iron forge at Cardiff, he learned to read English from a blind man with whom he lodged. He acquired his first knowledge of the principles of the arch by erecting a mill, and this he soon applied to his greater undertakings. In 1746 he engaged to build a bridge over the Taaf, a river running in a deep vale, surrounded with mountains, and receiving several other mountain-streams. He finished, in a style of elegance never before seen in that country, a bridge of three arches; but not long after, a flood of unusual height and rapidity occurred, which swept it entirely away. Being obliged by contract to uphold his work for seven years, he was constrained to begin a new bridge, in which he adopted the daring design, inspired by true genius, of throwing a single arch across the river, the span of which was 140 feet, and its altitude 35 feet, supposed to be the widest arch in the world. It was finished excepting the parapets, when the pressure of the ponderous work over the haunches caused it to spring up in the middle, so as to force out the key-stones. This was an alarming disaster, but Edwards remedied it by a masterly contrivance. He made three cylindrical apertures in the work above the haunches, which reduced the weight so much that future danger from the same cause was fully obviated, whilst an air of uncommon elegance was given to the bridge by the construction. It was finished in 1755, and has since stood, the wonder of Wales! The fame of this work introduced the architect to public notice, and he was employed to build several other bridges in South Wales, in which he followed plans adapted to the local circumstances. He made new improvements as he proceeded, pursuant to his three leading principles of bridge-architecture, durability, free passage of the water under, and commodious passage for travellers over. He had at first made his one-arch bridges too high, whereby the ascent was rendered steep and toilsome: but by experience he found that where the abutments were sufficiently strong, much flatter arches were perfectly secure, so that his later bridges are easy to pass over. Besides his employment in structures of this class, he was much engaged in building forges and smelting-houses for the numerous metallic works in that part of the country. And in addition to these labours, he practised as a farmer during his whole life, and on Sundays exercised the functions of pastor to a congregation of independent dissenters. He received a stated salary from his flock, but distributed the whole of it among the poor. His temper when a boy, was regarded as partaking of obstinacy; but in mature years it softened into singular resolution and inflexibility. As a youth he was for a time wild; but sedateness, probity, and piety were the qualities of his manhood, which, with his genius, caused him to be respected by all ranks and parties. He died in 1789, and left a large family, of which his second son, David, is the inheritor of his skill in bridge-building, and the others are distinguished by talents and worth.

EDWARDS (Thomas), a learned divine of the church of England, in the eighteenth century, was born at Coventry in the year 1729, and after having been ordained priest, and graduated M.A., published in his twenty-sixth year "A New English Translation of the Psalms from the original Hebrew, reduced to Metre by the late Bishop Hare, with Notes, critical and explanatory, Illustrations of many of the Passages drawn from the Classics, &c." In the year 1758 he was appointed by the corporation of Coventry master of the free-grammar school, and presented to the rectory of St. John the Baptist, in that city; soon after which promotions he married. The next work which Mr. Edwards sent into the world was in the year 1759: it is entitled "The Doctrine of irresistible Grace proved to have no Foundation in the Writings of the New Testament," a work of considerable importance in the controversy between the Calvinists and the Arminians. In 1762 appeared his "Prolegomena in Libros Veteris Testamenti Poeticos, &c.," being an attack upon Dr. Lowth's "Metricæ Harianæ brevis Confutatio," annexed to his excellent Prælectiones de Sacra Poesi Hebræorum. In the year 1766 Mr. Edwards was admitted to the degree of doctor in divinity; and in the following year published two dissertations: the first "On the Absurdity and Injustice of Religious Bigotry and Persecution," the second, "On the principal Qualifications, &c. necessary for the right and accurate Interpretation of the New Testament," 8vo. In the year 1770, Dr. Edwards was presented by the crown to the valuable vicarage of Nuneaton in Warwickshire, whither he retired in 1779, after having resigned his school and rectory at Coventry. In the year last mentioned he published his last work, entitled "Selecta quædam Theocriti Idyllia recensuit, variorum Notas adjecit, suasque Animadversiones, partim Latinè, partim Anglicè, scriptas immiscuit Tho

mas Edwards S.T.P." 8vo. This work reflects honour on the extent and accuracy of the author's classical literature, and will be found of great use to young students, for whose benefit it was chiefly designed. The author died at Nuneaton, in 1785.

EDWARDS (Edward), an artist, born in London in 1738, was brought up to his father's business of chair-maker and carver, but was allowed to quit it for drawing. He obtained two premiums from the Society of Arts for historical pictures, and gradually acquiring reputation, in 1773 became an associate of the Royal Academy. In 1775 he visited Italy, and on his return was employed by the Hon. Horace Walpole and Mr. Hamilton of Bath. In 1788 he was appointed teacher of perspective at the Royal Academy, and in 1803 he published "A Treatise on Perspective," with forty plates. He employed the latter part of his life, to his death in 1806, in collecting materials for his "Anecdotes of Painters," intended as a supplement to Walpole, which was published after his decease, 1808, 4to., with his own life prefixed.

EDWARDS (Bryan), historian of the West Indies, was born at Westbury in Wiltshire in 1743. He was brought up under the protection of his maternal uncle, a person possessed of great property in Jamaica, to which island he was sent. He inherited not only the large fortune of his uncle, but of a Mr. Hume of Jamaica, and becoming an eminent merchant, returned to England, and in 1796 took his seat for the borough of Grampound, which he represented until his death in July 1800. His most distinguished performance is his "History, civil and commercial, of the British Colonies in the West Indies," 1793, 2 vols., 4to. A new edition of this work, published after his death, in 1801, 3 vols., 8vo., includes a "History of St. Domingo."

EDWARDS (George), a physician of considerable literary attainments, who distinguished himself towards the close of the last, and the commencement of the present century, as a political writer. His productions are too numerous to mention. Dr. Edwards died at his house in Suffolk-street, February 11, 1823, in the seventy-second year of his age.

EDWIN (John), a celebrated comic actor, was born in London in 1749, and was the son of a watchmaker. He relinquished a situation in the pension-office of the Exchequer, as well as another profitable employment, for the stage; commencing his career as a professional actor at Manchester in 1765. The class of characters in which he first excelled was that of ridiculous old men, as Justice Woodcock, in "Love in a Village;" but he afterwards took a wider range, and especially distinguished himself in embodying the ludicrous personifications of O'Keeffe, many of which were expressly designed for him by the author. After performing with applause at Dublin, Bath, and other places, he made his appearance at the Haymarket and Covent-garden; and continued to enjoy great reputation till his death, which took place October 31st, 1790.

EDWY, king of Edward, son of Edmund I., succeeded, at the age of sixteen or seventeen, his uncle Edred, in 955. His marriage with Elgiva, a beautiful princess of the royal blood, and within the degrees of kindred prohibited by the canon law, was a source of misfortunes that only ended with his life. As the monks had strongly opposed this union, he regarded them with aversion, and was determined to withstand their project of expelling the secular clergy from the monasteries, and taking their places. But the young prince had not authority enough to prevail against so powerful a body, headed by the politic Dunstan. On the day of his coronation, when the nobles were assembled at a feast, Edwy withdrew from the company to his queen's apartment, and began to indulge in dalliance, in the presence of his mother-in-law. Dunstan and Archbishop Odo, suspecting the cause of his absence, burst into the chamber, rudely upbraiding the young couple for their wantonness, and forcibly brought Edwy back to the banquet. The king did not forget the affront, and soon after called Dunstan to account for the administration of the public revenues during the reign of his predecessor. Dunstan refused to answer, and was banished the kingdom. His party, mean time, was active in extolling the sanctity of his character, and exciting disaffection against the king. At length they trusted so much to their ascendancy, that Odo sent a body of soldiers to the palace, who seized the queen, and branded her in the face with a red-hot iron, in order to disfigure her. They then carried her off to perpetual exile in Ireland, and obliged the unfortunate Edwy to consent to a divorce. Elgiva remained abroad till her scars were almost obliterated, and was then hastening to the arms of her desiring husband, when she fell into the hands of her enemies, who put her to a cruel death. Superstition had so far alienated the minds of the English from their sovereign, that instead of avenging his wrongs, they took up arms against him, placed his young brother Edgar on the throne, and drove him for refuge into the southern part of the kingdom. He was solemnly excommunicated, and was pursued with unrelenting hatred, till death terminated his calamities in 959.

EECKOUT (Gerbrant Vanden), a painter of great merit, was born at Amsterdam in 1621. His father, a goldsmith by trade, meant to bring him up to the banking business, but his natural inclination was so decidedly bent to painting, that he was placed as a pupil under Rembraudt. He adopted the style of his master, and acquired great reputation in portraits, which he painted with admirable truth and expression. His touch was bold and firm, his management of the chiaro-scuro excellent, and he surpassed Rembrandt in the care with which he finished the extremities of his figures. Successful as he was in this branch, he preferred being employed in history-painting, in which his compositions are rich and well disposed, his distribution of masses of light and shade admirable, and his expression strong and natural. His colouring, however, is accounted not equal to that of his master, though his back-grounds are clearer. He shared his master's defects of incorrectness in design, want of grace, and neglect of the costume. The slowness with which he worked kept him poor, notwithstanding his excellence, till he obtained the patronage of a burgomaster, who gave him a pension, and employed him on various scripture histories, which were much admired. One of his best pieces is Christ among the Doctors, in the Dusseldorp collection. Another of the infant Jesus in the arms of Simeon, is much esteemed. This painter died at Amsterdam in 1674.—Antony Vanden Eeckhout, born at Brussels in 1656, became eminent as a fruit and flower painter.

EFFEN (Justus Van) was born at Utrecht in 1681, and in 1719 went to Sweden with the prince of Hesse Philipsthal; but being disappointed in his expectations from the connexion, he returned to the Hague; which place he left some time after for Leyden. Count de Weldereu took him as his secretary on an embassy to England, and on his return procured for him the place of inspector of magazines at Bois-le-Duc, which he held till his death in September, 1735. Van Effen was the author of "The Dutch Spectator;" "A Journey in Sweden;" translations of Robinson Crusoe, and the Tale of a Tub, from the English, &c.

EGBERT, archbishop of York in the eighth century, was a prelate of considerable learning for the age in which he lived. He had collected an excellent library, which was unfortunately destroyed by fire, when the Norman garrison burnt the suburbs of York in 1069. Egbert died in 767. His works, relating to theology, were published by Father Labbe, in the sixth volume of his Councils.

EGBERT, first king of all England, was a descendant of the first Saxon princes, who established themselves in Great Britain, and was, in particular, a branch of the royal family of the kingdom of Wessex. Bithric was in possession of that crown towards the close of the eighth century, and his jealousy of competitors caused Egbert to withdraw into France, and seek an asylum in the court of Charlemagne. He was well received by that great monarch, and served in his armies, during which time he acquired that civilization, and those talents for war and government, which gave him a superiority over his Saxon countrymen. On the death of Bithric, the nobles, who detested the crimes of his widow Eadburga, united in an invitation to Egbert to ascend the throne of his ancestors; he accepted the offer, and became king of Wessex in 800. The first employment of his arms was against the Britons in Cornwall, whom he defeated in several battles. He was recalled from that quarter by an invasion of his dominions by Bernulf, king of Mercia. This he repelled by a bloody victory, which he obtained over the Mercians at Ellandun in Wiltshire. While in person he pursued his success, he conquered the kingdoms of Kent and Essex by his son Ethelwolf. The East-Angles next threw off their dependence upon the Mercians, and put themselves under the protection of Egbert, who soon after reduced Mercia itself to submission, though he suffered a titular king to possess its throne as his tributary. The powerful kingdom of Northumberland, then in a state of civil commotion, was brought by him into the same dependent condition; and thus he finally united the whole heptarchy under his own sovereign authority. This important event, which gave to England all its political consequence among the European nations, took place in 827. Egbert met with no disturbance from his English subjects in his newly-acquired supremacy; but his reign was disquieted by inroads of the Danes, who at this period began those predatory enterprises in England, which were long the source of so much calamity. In 832, they plundered the isle of Sheppey. In the next year they made a landing in Dorsetshire, where they were met by Egbert, who compelled them to re-embark with great loss. They afterwards made an alliance with the Britons of Cornwall, in conjunction with whom they invaded Devonshire, where they sustained a total defeat from Egbert at Hengesdown. But in the midst of his warlike cares, this able and active prince closed his life in 838, leaving the crown to his son Ethelwolf.

EGEDE (Hans or John), superintendant of the Danish mission to Greenland, was born in the month of January, 1686, and in 1707 became preacher at Bogen in Nordland. Soon after, he formed a resolution of converting the Greenlanders to the Christian religion; for which purpose he went to Greenland in 1721, where he first established the Danish mission, and where he resided continually for fifteen years, employed with great zeal in endeavouring to accomplish his pious undertaking. He died on the 5th of November, 1758, at Stubekioping, in the Danish island of Falster. Egede left behind him a tolerably good description and natural history of Greenland, which appeared first in Danish, in 1729, 4to. A new edition, improved by the observations of his son Paul, was published at Copenhagen, with plates, in 1741. A Dutch translation appeared at Delft in Holland, in 1746, 4to.; and a French, by Roches de Parthenay, at Geneva, in 1763, 8vo. with a map and ten plates.

EGEDE (Paul), son of the former, missionary and bishop of Greenland, was born in the year 1708. From his twelfth year, that is 1721, he was one of his father's most active assistants; and Denmark was much indebted to him for the success of its Greenlandic colony. A desire to promote the welfare and happiness of the Greenlanders was the most ardent wish of his heart, as appears by his last publication, entitled "Efferretninger om Gronland, ud dragne af en Journal holden fra 1721 till 1788;" *Kiopen*, 1789, large octavo, with plates. Egede died on the 3rd of June, 1789.

EGERIA (in fabulous history), a nymph of Aricia in Italy, where Diana was particularly worshipped Egeria was courted by Numa, and according to Ovid she became his wife. This prince frequently visited her, and that he might more successfully introduce his laws and new regulations into the state, he solemnly declared before the Roman people that they were previously sanctified and approved by the nymph Egeria. Ovid says that Egeria was so disconsolate at the death of Numa, that she melted in tears, and was changed into a fountain by Diana. She is reckoned by many as a goddess who presided over the pregnancy of women, and some maintain that she is the same as Lucina, or Diana.

EGERTON (Thomas, Viscount Brackley), son of Sir Richard Egerton, was born in Cheshire about 1540. He was educated at Brazennose-college, Oxford, whence he removed to Lincoln's-inn, and pursued the study of law. In 1581 he was appointed solicitor-general, and was knighted. The mastership of the rolls was conferred upon him in 1593; and in 1596, from the queen's special favour, he received the seals, with the title of lord-keeper. He was at the same time sworn of the privy-council. Few persons have enjoyed their advancement with more general approbation than this eminent lawyer, who may be considered as one of the worthiest of Queen Elizabeth's reign. He was consulted and employed on all weighty affairs of state, and he seems to have been more generous and amiable in his nature than some others of the men in power at that period. On the accession of James, Egerton was continued in his office, and created baron of Ellesmere. He was soon after created lord high-chancellor, which post he occupied above twelve

years, with great dignity and reputation. In 1610 he was elected chancellor of the university of Oxford, when he zealously occupied himself in checking the progress of popish and calvinistical opinions in that seminary, and in supporting the doctrine and discipline of the church of England, to which he was sincerely devoted. In 1615 he underwent a professional attack from Lord Chief-justice Coke, relative to an interference of the court of chancery in a matter of common law, which that great lawyer judged illegal. The case was heard before the king, assisted by several eminent lawyers, who decided in favour of the chancellor. He was soon after appointed high-steward at the trial of the earl and countess of Somerset for the death of Sir Thomas Overbury; and after the earl's conviction, he steadily refused to affix the great seal to the pardon which the king's weakness granted him. His age and infirmities at length caused him earnestly to request his dismission from his office of chancellor. The king, who appears greatly to have esteemed him, complied with some reluctance, and as a mark of his approbation, raised him in 1616 to the dignity of Viscount Brackley. He further intended to honour him with an earldom and a pension, and sent his successor Bacon, with the earl of Buckingham, to acquaint him with this design; but the aged statesman, then on his death-bed, replied by saying that these things were now only vanities to him. He expired at York-house, in the Strand, on March 15, 1617, in his seventy-seventh year. The proposed earldom of Bridgewater was conferred upon his son. There was printed during his life-time his "Speech in the Exchequer Chamber," in Robert Calvine's cause, commonly called the case of the Postnati. After his death appeared his "Privileges and Prerogatives of the High Court of Chancery," and his "Observations concerning the Office of Lord Chancellor." There were likewise published, from some papers said to be written in his own hand, "Lord Chancellor Egerton's Observations on the Lord Coke's Reports;" but it is doubted whether these are his. He left to his chaplain Williams four MS. collections, relating to, 1. The prerogative royal; 2. The privileges of parliament; 3. Proceedings in chancery; 4. The power of the star-chamber.

EGERTON (Francis, duke of Bridgewater), of the same family with the preceding, was born in 1736, and deserves commemoration for the enlightened spirit with which he prosecuted his schemes for making navigable canals, for the advantage of his estates in Lancashire and Cheshire, and for his patronage of Brindley, the celebrated engineer, by whom his projects were executed. He died in the year 1803.

EGGELING (John), celebrated for his writings respecting medals and other ancient monuments, was a native of Breinen, and secretary to the republic. He died in 1713, aged seventy-four.

EGIL SCALLAGRIM, an Islandic bard or poet of the tenth century. Having killed in combat the son of Eric Blodox, king of Norway, he was sentenced to death on being subsequently taken prisoner by that prince Egil demanded permission to redeem his life by giving a specimen of his powers as an improvisatore. This was granted, and he immediately composed and recited a poem in praise of Eric, entitled, "Egil's Ransom," which procured him life and liberty. This piece is still extant, and a Latin version of it was published by Olaus Wormius in his "Literatura Danica Antiquissima;" from which Dr. Percy translated it into English, and printed it in his Northern Antiquities.

EGINHART. See Æginhard.

EGINTON (Francis), an English artist, who died in March 1805, deserves notice as having greatly contributed towards bringing to perfection the art of painting on glass. His chief works are two resurrection pieces in the windows of Salisbury and Litchfield cathedrals.

EGMONT (Lamoral, count of), a native of Flanders, was born in 1522; and following the profession of arms, accompanied the Emperor Charles V. into Africa in 1541, and afterwards to the siege of St. Dizier, where he was made captain-general of lances. In 1546 he went to the emperor's assistance against the Protestant princes of Germany; and he attended him to the diet of Augsburg in 1554. He was employed as ambassador to England for concluding the marriage between Queen Mary and Philip II. That king appointed him governor of Flanders and Artois, and made him general of cavalry. He had a great share in the victory over the French at the battle of St. Quintin, and was commander-in-chief in that of Gravelines. In 1559 he concluded the third marriage of Philip, with Isabel, the daughter of Henry II. of France. He was thus, at the commencement of the troubles in the Low-countries, one of the greatest subjects, in point of office and reputation, resident in those parts; and from his services to the crown, and his attachment to the Roman-catholic religion, might have been supposed to possess the favour of the court. But he had the unpardonable fault of being attached to the rights and liberties of his country, and was therefore soon regarded as an enemy by the ministers of a tyrant. He had the military frankness and openness of character, was confident and somewhat boastful, and affected popular manners, but rather with the soldiery than the citizens. He entertained some jealousy of the prince of Orange, who alone equalled or surpassed him in authority, but united with him in opposition to the Spanish councils by which the Low-countries were now to be governed. They began with exciting discontents against the administration of Cardinal Granvelle, who was at the head of the government, under the regent-duchess of Parma, and zealously promoted the introduction of the inquisition and other arbitrary measures. A party was formed among the Flemish nobles, which adopted a livery, invented by Count Egmont. This gave great offence, as indicating a league or union which might prove of dangerous consequence. Orange, Egmont, and Horn, wrote in conjunction letters to the king, containing weighty accusations against Granvelle, who was at length removed, but the council still resolved to pursue his plans. Egmont then went to the court of Spain, in order to give the king full information of the state of affairs, and was received with every mark of esteem and confidence. He returned fully satisfied with Philip's gracious intentions towards his Flemish subjects; but the more wary prince of Orange, who looked deeper into the minds of men, was not cajoled by these court flatteries. Edmont seems afterwards to have taken a middle course between the malcontents and the court; and he was probably sincerely offended with the violences which broke out on the part of the reformers against the Roman-

catholic religion. He did not scruple taking a command in the Walloon troops raised by the gouvernante, and adopting the required oath of supporting the royal authority against all persons, without exception. Upon further discovery of the designs of the Spaniards, he, however, attended a convention of nobles at Termond, though he there opposed every motion for resistance. His moderation, however, could not obliterate the crime of having shown himself in any degree a friend to the liberties of his country. When the duke of Alva was sent over for the express purpose of quashing by force all opposition, the prince of Orange in vain attempted to persuade Egmont to withdraw from the storm. One of the first measures of Alva was to seize the persons of the Counts Egmont and Horn by perfidy. They were immediately sent out of the province to be kept in custody, contrary to the privilege of the meanest subjects, and were tried at Brussels by a special commission. Their condemnation was a matter of course; and, to the terror and indignation of the whole Flemish people, they were publicly beheaded in June, 1568. His wife, Sabina of Bavaria, was come on that very day to Brussels to console the countess of Aremberg on the death of her husband. The French ambassador wrote on the occasion to his court, "I have seen that head fall which twice made France to tremble."

EGNATIUS (John Baptist), whose true name was *Cipelli*, was born at Venice, of creditable but poor parents, in 1473. He was a disciple of the famous Politian, who contributed so much to the revival of polite literature in Italy; and, after he was grown up, taught it himself with such reputation at Venice, that when in his old age he desired to be discharged from his functions, he was not permitted, because of the detriment it would be to the students. At length he was released; when the commonwealth of Venice decreed that the same yearly stipend, which he had always enjoyed, should be continued to him; and, by a decree of the council of ten, it was ordered, that his estate should be free from all kinds of taxes. The works he published, which are numerous, give an imperfect notion of his merit: for, he spoke much better than he wrote, and showed his excellent memory and extensive learning much more in his lectures and conversations, than in his books. He died at Venice in 1553; and left his estate and fine library to three illustrious families.

EHRET (George Dionysius), a very excellent botanical painter, son to the gardener of the prince of Baden-Durlach, was born in that country in 1710. At a very early age, without instruction, he took to drawing and painting flowers, and had executed five hundred pieces with wonderful accuracy, when he was made known to Dr. Trew, of Nuremburgh, who purchased the whole at double the price he set upon them. Having, with the thoughtlessness of a young man, dissipated the sum which he had thus raised, he went to Basil, where, stimulated by necessity, he resumed his labours, and produced many admirable specimens of his skill. He then visited France and England, supporting himself by the practice and the teaching of his art. In 1736 he was employed in the garden of Mr. Clifford in Holland, where he met with Linnæus, who instructed him in his system. His fine taste and botanical accuracy of delineation were publicly displayed in the figures of the "Hortus Cliffortianus," which appeared in 1737. He returned to England about 1740, and spent the remainder of his days in this country, where he was employed by various lovers of natural history, whose cabinets he enriched with his works. For his patron, Dr. Trew, he painted a number of figures of rare plants in the English botanical gardens, of which one hundred have been engraved, and published under the title of "Plantæ Selectæ, &c." Ehret drew the figures of "Brown's History of Jamaica," in forty plates, and various of his figures likewise appear annexed to botanical descriptions in the Transactions of the Royal Society, of which he was a fellow. He died in 1770.

EHRMANN (Fred. Louis), professor of natural philosophy and chemistry at the central-school of the Lower Rhine, died at Strasburgh in 1800. He invented inflammable air-lamps, wrote "Elements of Physics," and translated into German Lavoisier's "Memoir on the Action of Fire supported by Oxygen Gas."

EICHHORN (John Conrad), a Prussian entomologist, who was a Lutheran preacher at Dantzic, and died in 1790. He published a German treatise on "The Aquatic Animals of Dantzic and its Environs not visible to the Naked Eye," 1775, 4to., republished with a supplement, in reply to the criticisms of Fuessli in 1783.

EICHHORN (John George), professor of oriental literature at Jena, and afterwards at Gottingen, was born in 1752 and died in 1827. He was highly distinguished not only as an orientalist and a divine, but also as a bibliographer and historian. Among his principal works are "History of Literature from the Earliest to the Latest Times," 11 vols.; "A General History of Cultivation and Literature in Europe," 2 vols.; "History of Eloquence in the Modern Languages," 3 vols.; "History of the Last Three Centuries," 6 vols.; "General Library of Biblical Literature," 10 vols.; "Repertory of Biblical and Oriental Literature," 18 vols.; "Introduction to the Old Testament," 5 vols.; "Introduction to the New Testament," 5 vols.; "Translation of the Hebrew Prophets," 3 vols.

EIMMART (George Christopher), an excellent astronomer and ingenious draftsman, engraver, painter and mechanic, was born at Ratisbon, in August 1638. He applied, at the same time, to drawing and painting, under his father, who was an expert painter; and practised engraving with James von Sandrart. In 1658 he went to Jena, and, along with the mathematics, studied for two years the law, which at first he intended to follow as a profession. In 1659 he returned home, and as his father was now dead, he devoted more of his time to the arts than to study, but particularly to that of engraving. In 1660 he removed to Nuremburgh, where he settled; and soon acquired the reputation of a first-rate artist. In painting, and above all in enamel, he attained to so great eminence, that in 1671 he was chosen a director of the Academy of Painting, at Nuremburgh, an office which he retained till the time of his death. To a decided taste for the arts Eimmart united also a strong attachment to the higher branches of science, and particularly astronomy, in which he took great delight. He observed, with great diligence, solar and lunar eclipses, and other celestial phenomena, and gave an account of

them in various small treatises. He died January 1705. His collection of instruments was purchased by the magistrates of Nuremburgh, except a machine which he had constructed to prove the truth of the Copernican principles, which was bought by two merchants for two hundred dollars, and presented to the library of the academy at Altdorf.—Eimmart had a daughter, MARIA CLARA, who seems to have inherited her father's genius. She was born at Nuremburgh in 1676, and became so expert an artist, that she could paint flowers, birds, &c., with great neatness, and delineate and engrave on copper antique figures. She was also well skilled in astronomy, and assisted her father in his observations. She married, in 1706, the celebrated J. H. Müller, professor of mathematics, at Altdorf, but died in the month of October the year following.

EINARI (GISSUR), the first Lutheran bishop of Schalholt, contributed greatly to the introduction of the reformation into Iceland. He translated into the Norwegian language the Proverbs of Solomon.—OTHO, another bishop of Schalholt, who died in 1630, was distinguished as an Icelandic poet.

EISENMENGER (JOHN ANDREW), a German philologer, was born at Manheim, in 1654. In 1693, when Heidelberg was destroyed, he accompanied the electoral court to Frankfort on the Mayne, where he was made registrar and keeper of the records; and the elector, John William, appointed him in 1700 to be professor of the oriental languages at Heidelberg, where he died of apoplexy in 1704. Eisenmenger acquired great reputation by his "Judaism unveiled," Franckfort, 1702, 2 vols., 4to.; it gave so much offence to the Jews in general, that they obtained from the emperor three mandates for its suppression; and on that account the king of Prussia caused a new edition of it to be printed at his expense, Konigsberg, 1711, 2 vols., 4to.

EKEBERG (GUSTAVUS) was born in Sweden in 1716, and died in 1784. In the service of the Swedish East India Company he visited India and China, and he was the first to introduce the tea-tree into Sweden. Among the works which he published are an account of the rural economy of the Chinese; a description of the island of Fernando de Noronha; and "Voyages to the Indies in 1770, and 1771."

EKEBERG (ANDREW GUSTAVUS), assistant-professor of chemistry at Upsal, born at Stockholm in January 1767, was the son of a ship-builder in the king's service, who afterwards was made overseer of the workmen. After having completed his education at Upsal, where he graduated in 1788, he travelled into Germany as far as Berlin, and back to Upsal, where he was appointed teacher of chemistry. He now devoted his principal attention to this pursuit; and at length, having given different proofs of his ability, he was nominated in 1799 assistant professor of chemistry, and operator in the laboratory, at Upsal. In the same year he was made an associate in the Royal Academy of Sciences at Stockholm. He had the misfortune, in 1801, of irrevocably losing the sight of one of his eyes by the bursting of a flask filled with detonating gases; but he continued to employ himself diligently in chemical experiment and analysis, by which he established a solid reputation, and in 1810 was received a member of the Royal Society of Upsal. He died in February 1813, when he had just passed his forty-sixth year. His writings chiefly consisted of Dissertations published separately, and in the Memoirs of the Royal Academy of Sciences, and Journal of Swedish Literature.

EKEBLAD (CLAUDE, Count), a Swedish minister of state, member of the Academy of Sciences at Stockholm, and chancellor of the university of Abo, was born about 1700, and died in 1771.

ELDON. See SCOTT.

ELEANOR of Guienne, queen of France and England, was daughter and heiress of William, last duke of Guienne, who possessed, besides that province, Gascony, Saintonge, and Poitou. She married, in 1137, when of the age of fifteen, Louis VII. king of France, to whose dominions her estates made a very important addition. She had two daughters by Louis, whom she accompanied in his crusade to the Holy-land. Contempt of her husband's monkish manners, and a natural inclination to gallantry, caused her to form connexions derogatory to her honour, and she was suspected of intriguing with her uncle Raymond, prince of Antioch, and with a handsome young Turk named Saladin. The king's jealousy, which she treated with haughtiness, brought on a separation, which terminated in a divorce, on the pretext of consanguinity. This took place in 1152, and was followed the next year by her marriage with Henry, duke of Normandy, who succeeded to the English throne in 1154, under the name of Henry II. Her jealousies gave Henry much disquiet; and her conduct towards the fair Rosamond, daughter of Lord Clifford, has been a favourite topic with English chroniclers and romancers. It is said that she obtained admission to the sequestered habitation of this lady, in the midst of a verdant labyrinth, by means of a clue of silk, and that she obliged her unfortunate rival to swallow poison. Though it is probable that much of this story is fabulous, yet it implies a prevalent opinion of Eleanor's conjugal jealousy, which is given as a reason for her blameable behaviour in exciting her sons, of whom she had four, to rebellion against their father. Her ill offices in this respect caused her to be seized as she was upon the point of making her escape to France, and put into confinement, in which she remained fourteen or sixteen years. On the accession of her son Richard I. in 1189, she was set at liberty; and when he departed upon his crusade she was left regent of the kingdom. She went over to Navarre in order to procure him, for a wife, Berengaria, daughter of the king of that country; and when Richard, on his return from the Holy-land was basely imprisoned in Germany, she proceeded thither with his ransom, accompanied by the chief justiciary, in 1194. After his death in 1199, she supported the succession of her son John in prejudice of her grandson Arthur; and notwithstanding her great age, she made a voyage to Spain, in order to bring her grand-daughter Blanche, of Castile, into France, where she was to be married to Louis, son of King Philip Augustus. In 1202 she was besieged in Mirebeau in Normandy, by her grandson Arthur, but was relieved by her son John, who, on that occasion, took Arthur prisoner. Some writers place her death in the same year; others say that she took the veil at the abbey of Fontevrault, and there died in 1204.

ELEAZAR, high-priest of the Hebrew nation, was the third son of Aaron and his successor in the office. His elder brethren, Nadab and Abihu, were struck dead during their father's life-time for pre-

suming to burn incense in the tabernacle with strange fire, contrary to the divine command. On the death of Aaron on Mount Hor, about the year 1452 B.C., Eleazar was invested by Moses with the robes belonging to his father's dignity. We have little information concerning him, excepting that he continued to discharge the duties of the high-priesthood during the remainder of the life of Moses, and the whole of the administration of Joshua; and that he survived the latter but a short time, dying most probably about the year 1427 B.C.

ELEAZAR, high-priest of the Jews, was raised to that office on the death of his brother Simon the Just, about 292 years B.C. It was during his pontificate, according to the testimony of Aristæas, that Ptolemy Philadelphus, king of Egypt, sent an embassy to Jerusalem, with rich presents, in order to obtain a copy of the sacred books of the Hebrews. There is much of the marvellous introduced into this story, which the ablest critics now concur in treating as a fable, invented by some Hellenist Jew, in order to raise the credit of his nation. It is not improbable, however, that in the time of Eleazar the books of Moses at least, if not the whole of the Old Testament, were translated into Greek, for the Hellenist Jews. Eleazar died after he had filled the station of high-priest about thirty-two years.

ELECTRA, a daughter of Agamemnon, king of Argos. She first incited her brother Orestes to revenge his father's death by assassinating his mother Clytemnestra. Orestes gave her in marriage to his friend Pylades, and she became mother of two sons, Strophius and Medon. Her adventures and misfortunes form one of the interesting tragedies of the poet Sophocles.

ELECTRYON (in classical history), a king of Argos, son of Perseus and Andromeda. He was brother to Alcæus, whose daughter Anaxo he married, and by her he had several sons, and one daughter, Alcmene. He sent his sons against the Teleboans, who had ravaged his country, and they were all killed except Licymuius. Upon this Electryon promised his crown and daughter in marriage to him who could undertake to punish the Teleboans for the death of his sons. Amphitryon offered himself and succeeded. Electryon inadvertently perished by the hand of his son-in-law.

ELEUTHERIUS, Pope, or bishop of Rome, in the second century, was a native of Nicopolis, and was deacon of the church of Rome when Hegesippus came to that city in 168. On the death of Soter in 177, Eleutherius was elected bishop in his room, and appears to have discharged the duties of the place with satisfaction to the church over which he presided until his death, which took place in the year 192. Eleutherius added two laws to the pontifical code; by the first it was enacted that no one should superstitiously abstain from any sort of meat that was commonly eaten; and by the second, that sentence should not be pronounced against any person accused of crimes, unless he were present to make his defence.

ELI, high-priest of the Israelites, and judge of that people for forty years, was of the family of Ithamar, the younger branch of Aaron's house, and appears to have united the priestly and judicial charaeter about the year 1156 B.C. During almost the whole of his administration, and for some time afterwards, the Israelites were in a state of vassalage to the Philistines, into whose hands they were delivered as a punishment for their national vices and degeneracy; and Eli, notwithstanding that he appears to have been a pious and good man, contributed much to that degeneracy, by his want of fortitude and resolution in reproving and punishing immorality, and by suffering even his own sons to countenance, by their practice, the excesses of debauchery and irreligion, without correcting them for their crimes. His history and the manner of his death are too well known in Scripture to need recapitulation at full. When tidings of the death of his sons and the loss of his ark were brought to Eli, he was unable to bear up under the afflicting intelligence, and falling backwards from his seat, broke his neck, and died. At the time of his death he was ninety-eight years of age

ELIAS LEVITA, a learned Jewish rabbi, who flourished in the sixteenth century, was a native of Germany, but spent the greater part of his life at Rome and at Venice, in which cities he taught the Hebrew language to numerous Christian pupils, among whom there were even some cardinals. He has contributed more than any other of the learned Jews to facilitate our acquaintance with the Targums, or Chaldee paraphrases, by drawing up "A Chaldaic, Talmudic, and Rabbinic Lexicon," which was published in 1541, in folio. He was also the author of a Hebrew glossary entitled, "Thisbi," which was published by Paul Fagius, in Hebrew and Latin, in 1542, 8vo.; and of several works on Hebrew grammar, besides illustrations of Kimchi's valuable performance on the same subject.

ELIEZER, said to have been a Jewish rabbi, and the author of a work entitled, "The Chapters of Rabbi Eliezer." The time when Eliezer lived is doubtful; some writers say the year seventy-three of the Christian æra, others as late as the year 700.

ELIJAH, sometimes called *Elias*, one of the greatest of the Hebrew prophets, had the surname of *the Thisbite*, most probably from the town or district in which he was born. He commenced his prophetic office near 920 years, B.C., under the reign of Ahab, whom he reproved for his idolatry, and whose threatened vengeance he escaped by divine interposition. After an absence of three years Elijah returned, and made a second effort to call Ahab to repentance, by convincing him of the power of the true God, and the impotency of Baal, whose priests the people put to death. This so enraged Jezabel, the wife of Ahab, that she threatened to take Elijah's life; and to avoid the effects of her rage, he withdrew into the kingdom of Judah, and afterwards into the wilderness, where he was miraculously supported until he was employed on new commissions in obedience to the divine commands. He succeeded, finally, in making Ahab a sincere penitent, the punishment intended for him being transferred to his idolatrous and contumacious successor, Ahaziah. Elijah was walking with Elisha, when, as we are told in Scripture, "And it came to pass, as they still went on, and talked, that behold there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

ELIO (Francis Xavier), a Spanish general, who after defending his country against Napoleon, and being at the restoration of Ferdinand VII. appointed governor of Valencia, fell a victim to the revolution in 1820, when he was condemned to be strangled.

Ferdinand, on recovering his authority in 1823, reversed the proceedings against General Elio, and granted a pension to his widow and children.

ELIOT (John), a pious divine of the seventeenth century, was born in England in 1604, and in 1631 emigrated to America to escape the persecutions against the puritan party, to which he belonged. He was ordained minister of a church at Roxbury, where he established a free grammar-school and distinguished himself by his indefatigable endeavours to introduce the advantages of civilization and Christian knowledge into the barbarous Indian tribes. He divided his time between them, and his flock at Roxbury, and was not disheartened by the incredible hardships to which he was obliged to submit, the obstacles which he met with in the prejudices, suspicions, and brutal manners of the savages, and the terrible dangers to which he was exposed. His zeal and diligence likewise prompted him to engage in the arduous task of translating the whole Bible into the Indian language. Mr. Eliot afterwards translated into the same tongue several English treatises in practical divinity, catechisms, grammars, primers, &c. By his influence many of the wandering Indian tribes were collected into regular societies, and formed into congregations, which were instructed by him, and others who joined him in the work, in the manner best suited to their capacities; and schools were appointed, in which great numbers soon became proficients in reading and writing, and several were qualified for a more liberal education, which they afterwards received at college. To aid and encourage these measures for humanizing and converting the Indians, large contributions were made in England, with which estates were purchased, and placed in the hands of trustees, who were afterwards incorporated by charter, under the name of "The Society for the Propagation of the Gospel in Foreign Parts." Mr. Eliot died in 1690.

ELIOTT (George Augustus, Lord Heathfield), the youngest son of Sir Gilbert Eliott of Stobbs, in Roxburghshire, Scotland. He was born about 1718; and after receiving the rudiments of education under a domestic tutor, was sent at an early age to the university of Leyden, where he improved himself in classical learning, and acquired a knowledge of the French and German languages. As he was destined to a military life, his father properly resolved to give him that professional course of instruction, which is too much neglected in the British army. At the royal military-school of La Fere, in Picardy, he made himself master of the theory of tactics, and of fortification and engineering in all their branches; and then proceeding to the practice of the art, he made a tour through those parts of the Continent which afforded the most instruction, and concluded with serving some time as a volunteer in the Prussian army. Returning to Scotland in his seventeenth year, he was entered as a volunteer in the 23rd regiment of foot, then lying at Edinburgh, in which station he continued above a twelvemonth. He afterwards went into the engineer corps at Woolwich; and at length, fully accomplished in discipline of various kinds, was presented by his uncle, Colonel Eliott, with an adjutant's commission in the second troop of horse grenadiers. He diligently employed himself in perfecting the discipline of this body, with which he went to Germany in the war which ensued. He was in several actions, and received a wound at the battle of Dettingen. He rose through the gradations of captain, major, and lieutenant-colonel; and having now decided for this branch of the service, he resigned the commission as engineer which he had hitherto held. He was afterwards appointed aid-de-camp to King George II., and became distinguished as an able and steady officer. In 1759 he was appointed to raise the regiment of light-horse, which made itself so well known, under the name of Eliott's, for activity, discipline, and enterprise. This he commanded in Germany, where he acted as a staff-officer, and on all occasions maintained his reputation. He was recalled from the Continent, in order to be sent as second in command on the expedition against the Havannah. There he not only distinguished himself in his military capacity, but displayed a disinterestedness and regard to justice, which, perhaps, were not the most prominent features of some of the conquerors of those times. At the peace his regiment, the 15th of light-dragoons, obtained from the king the honorary appellation of *Royals*. The general continued to pay that attention to military affairs which became his ruling passion; and in 1775, he was thought a proper person for the post of commander-in-chief of the troops in Ireland. But presently finding that there were political interferences in this department which he could not brook, he solicited to be recalled, without noise; and was soon after appointed to a station in which he might exercise his talents for command without control. This was the important place of governor of Gibraltar, which proved the chief theatre of his glory. For this he was excellently fitted by a habit of unremitting vigilance and undeviating regularity, in addition to his thorough knowledge of all the detail of fortification and gunnery. He had, moreover, accustomed himself to a mode of life which rendered him superior to all the inconveniences and privations that can occur in a besieged fortress. No eminent man of his time, perhaps, unless it were the benevolent Mr. Howard, equalled him in sobriety and disregard of animal gratifications. His food consisted solely of vegetables; his drink of water. He never slept more than four hours at a time, and thus was a personal witness of the performance of the garrison duties at those hours when most commanders depend upon other eyes than their own. The siege of Gibraltar, which began soon after the declaration of hostilities of Spain, was one of the most remarkable events of the war, and attracted the notice of all Europe. With a very moderate number of men, Eliott foiled all the attempts of a numerous foe; and when the operations of the siege were quickened, and rendered more formidable, by the aid of a more active enemy, he still maintained that superiority of defence which kept danger at a distance. The final very serious attack by the famous floating batteries only afforded one of the most magnificent spectacles of destruction ever beheld. Besides the spirit of exact discipline which he infused into his garrison, and his judicious management of the means of defence, he was very assiduous in his attention to the preservation of the health of his men, under their long privations of fresh and wholesome diet. His own partiality for vegetable food suggested to him extraordinary efforts to form gardens on the scanty soil, which succeeded to a degree that proved highly beneficial. On his return after the peace, the general was received with great applause by the public; and the

king, besides conferring upon him the order of the Bath, raised him to the peerage in 1787, by the style of Lord Heathfield, Baron Gibraltar. He was meditating a return to his government, with the intention of ending his life on the rock he had so well defended, when he was prevented by a paralytic stroke, which carried him off at Aix-la-Chapelle, in July, 1790, in his seventy-third year. By his lady, the daughter of Sir Francis Drake, of Devonshire, he left a son and a daughter.

ELISHA, the son of Shaphat, a Hebrew prophet, and the successor of Elijah, was taken from the plough to be initiated in the duties of the prophetic character. Elijah's manner of informing him that he was selected to become his servant and disciple was by casting his mantle upon him; after which he devoted himself entirely to his new calling. Proceeding to visit the sons of the prophets at Bethel, he inflicted a terrible punishment on the idolatrous inhabitants, and he next exercised the divine power communicated to him in favour of the combined armies of Judah, Israel, and Edom, by miraculously supplying them with water. His next memorable transaction was his occasioning the miraculous increase of a small quantity of oil belonging to the widow of one of the sons of the prophets, who had maintained the worship of the true God in the midst of the idolatrous Israelites. After this we find the prophet a frequent guest at the house of an hospitable Shunamite, to whose wife he promised the birth of a son; and when the child was cut off by the attack of a sudden disorder, in answer to the prophet's prayers he was restored to life. Elisha then went to Gilgal, where he performed, among other miracles, the cure of Naaman, who was afflicted with leprosy, and transferred the disease to his own servant as a punishment for his covetousness. The next remarkable transactions in his life are his escape from the army of the king of Syria, by smiting his enemies with blindness, and his obtaining a victory for the Israelites, by causing the Syrians to be seized with a sudden panic, leaving behind them such a quantity of provisions as rescued, according to Elisha's prediction, the Israelites from approaching famine. Afterwards he took his departure for Damascus, to announce to Hazael his approaching elevation to the throne of Syria, to which he had been nominated by the prophet Elijah. Having discharged this commission he returned to his own country, where, soon after his arrival, he sent one of the children of the prophets to anoint Jehu, king over Israel. The last predictions which Elisha delivered were on his death-bed, when Joash, king of Israel, came to him, and lamented over the calamities which they had reason to apprehend after the loss of so powerful a defender. In that conference with the king he promised him three victories, which he afterwards obtained, over his enemies; and thus ended his prophetic mission, at a very advanced age, about the year 830, B.C.

ELIZABETH (St. Thuringia), distinguished for her piety and virtue, was the daughter of Andrew II. of Hungary, and in 1211, married Louis, landgrave of Thuringia. She died in one of the hospitals founded by herself in 1231, and was canonized as a saint four years afterwards by Pope Gregory IX.

ELIZABETH, queen of England, daughter of Henry VIII., by his queen, Anne Boleyn, was born in 1533, and educated in the principles of the Protestant religion, and also in those classical studies which it was then the custom to render familiar to females of distinction. At the death of her father she was, by his testament, placed the third of his children in the order of succession; but her brother Edward, though he loved her tenderly, was induced, by the influence of Northumberland, to join her with her sister Mary in the exclusion which was to make way for Jane Grey. The former on her accession, treated Elizabeth with much harshness and indignity; and, after the suppression of Wyatt's rebellion, committed her to the Tower, with the hope of discovering something which might involve her in the guilt of that enterprise. She, however, so well cleared her innocence, that no pretext was left for her confinement in that fortress; and she was sent under a milder custody to Woodstock. Her sufferings, however, together with the unpopularity of her sister, rendered her highly dear to the nation; so that Philip of Spain, when the husband of Mary, was induced through policy to become her protector, and procure her complete liberation. She, however, found it advisable to pass her time in retirement in the country, where she pursued her favourite studies, and inured herself to the practice of that caution and cool discretion which afterwards secured the prosperity of her eventful reign. She displayed entire submission to her sister's will; and when the Swedish ambassador made proposals of marriage to her on the part of his king, she would give him no answer till he had first applied to the queen. Mary consulted her inclination on the subject, and Elizabeth declined the offer, as she had before done that of the duke of Savoy, expressing, at the same time, her determined preference of a single life. Attempts had been made to entrap her into some heretical declaration respecting the real presence, but she eluded the snare by an artful ambiguity of phrase, and consulted her safety by external compliance with the Catholic ceremonials. On the death of Mary, in 1558, Elizabeth was immediately proclaimed queen, and was received in the metropolis with the warmest acclamations. She repaired to the Tower, where she returned thanks to Heaven for her deliverance from the dangers which had long surrounded her. She magnanimously consigned to oblivion all the affronts she had received during the late reign, and assumed the gracious demeanour of the common mother of her subjects. Philip of Spain, who was unwilling to lose the influence he had acquired over England as husband to Mary, immediately sent proposals of marriage to her; but she knew his character, and the aversion borne him by the nation, too well, to think of accepting them. She proceeded with prudence and moderation in the arduous task of settling religion, though she very soon displayed her purpose of bringing back the reformation. This was effected by the first parliament which she summoned, and thenceforth England took the decided station among the Protestant countries of Europe which it has ever since maintained. It was not long before Elizabeth, by advice of her council, began that interference in the affairs of Scotland which produced some of the most singular events of her reign. The first step taken by her with regard to Scottish affairs was to conclude a treaty of mutual defence with the *congregation*, or that party which supported the reformation; and she sent a fleet and army to aid their cause, which, in 1560, effected a treaty at Edinburgh, whereby the French were compelled

entirely to evacuate Scotland. This transaction took place before Mary's arrival in her kingdom. When she came over, some ineffectual attempts were made to procure Elizabeth's recognition of her title as presumptive successor to the crown of England. During her whole reign Elizabeth displayed the greatest aversion to the nomination of a successor, even when she might have done it with perfect safety. The matter was at present suffered to rest, and the two queens lived in apparent amity, though it was probably very hollow on both sides. Elizabeth was now considered as the head of the Protestant party in Europe; and in this character she made a treaty of alliance with the French Hugonots, and gave them aids in men and money. In return, the port of Havre-de-grace was put into her hands, which was for some time held by an English garrison, but was at length obliged to surrender. At home her government grew more rigorous against the Catholics, and a severe act passed, denouncing the penalties of treason against all who should twice assert the pope's authority in England. She still kept a vigilant eye upon Scotland, and thwarted every attempt that was made to unite Mary in a second marriage with a foreign potentate. She began also at this time to show a weak jealousy of Mary's superior personal charms, and to affect a competition in that respect as mean as it was hopeless. Another sexual weakness (if it may be so termed) that she displayed, was a propensity to adopt court favourites, who were selected rather with a view to their exterior accomplishments than their merit. Dudley, earl of Leicester, as we have seen, aspired to her hand; but she checked his presumption in that point, and proposed him as a husband to the queen of Scots. She does not appear, however, to have been sincere in this proposal; and indeed her whole conduct towards that unfortunate princess was so full of duplicity and contradiction, that no other principle in it can be discerned except the desire of mortifying and thwarting a detested rival. The circumstances of Mary's second marriage, of the murder of her husband, of her subsequent marriage with Bothwell, and of the troubles that fatal step excited, will be more properly related under her life. It suffices here to mention, that, in the summer of 1568, she was induced, through fear of her own subjects, to take refuge in England, without having previously acquainted Elizabeth with her determination. To keep her in perpetual confinement was the expedient that suggested itself to the English ministry as the safest and most politic. A pretext was given for it by Mary's incautious offer to submit her cause to the judgment of her sister-queen; in consequence of which the regent Murray personally laid an accusation against her before a court of English commissioners. Mary, either unable to justify herself, or unwilling to submit to their award, refused to reply, and demanded either to be restored to her kingdom, or to be sent to France. Elizabeth, however, could not resolve to suffer such a pledge to escape her, and continued to detain her in a kind of honourable captivity. One of the first consequences of this measure was a secret negotiation between Mary and the duke of Norfolk, the head of the Catholic party, who proposed marriage to her, and was supported in his views by the kings of France and Spain. The discovery of this project caused the duke to be committed to the Tower; and this was followed by an open rebellion in the North, raised by the earls of Northumberland and Westmoreland, who had made treasonable engagements with the duke of Alva in the Low-countries, and were conscious of their danger. Their insurrection was, however, speedily suppressed, and they were obliged to take refuge in Scotland. Another rebellion, raised by Leonard Dacres, was quelled with equal ease. The duke of Norfolk had prudently avoided any participation in these rash measures, and was therefore set at liberty. It would seem as if these events impressed Elizabeth with a sense of the danger of keeping her royal captive; and various negotiations were carried on with the Scots for her restoration; but want of sincerity, and the selfish views of both parties, rendered them abortive. The puritanical party at this time began to give some uneasiness to the queen, who was warmly attached to the ceremonial of religion, and could not bear any attack upon that hierarchy of which she was the head. The spirit of civil liberty also, which early distinguished the puritans, was highly offensive to her; for she inherited all the exalted maxims of regal authority which had been maintained by her father, and was little less haughty and arbitrary in her temper, though more under the control of prudence. In the parliament of 1571 various things occurred which produced a contest between freedom and prerogative; but Elizabeth well knew how to make concessions in practice, while she supported her dignity in language; and so well did her interests in general coincide with those of her people, that she retained their warm affections while she ruled them with a vigorous hand. The wise frugality of her administration relieved her from the necessity of being burthensome to them. She never required supplies but in cases of manifest urgency, and she is, perhaps, the only sovereign who ever returned a portion of the people's grants. The principal cause of complaint given in her reign with respect to pecuniary matters, arose from her custom of rewarding her courtiers by monopolies, which were often highly unjust, and hurtful to commerce, and manufacture. As the league between the French and Spanish courts, for the extirpation of heresy, was now a matter of notoriety, Elizabeth thought it justifiable, by way of self-defence, to give aid to the cause of Protestantism wherever it was in danger of being suppressed by force; and she not only gave a favourable reception to the Flemish exiles who took refuge in England from the tyranny of the duke of Alva, and brought over their arts and industry, but she ventured upon the stroke of stopping a large loan of money which some Genoese merchants were sending by sea to the duke, and which some Hugonot privateers had seized and brought into the English ports. The Spanish court made heavy complaints of this measure, which was, in fact, highly detrimental to the progress of Alva in the Low-countries; and, by way of retaliation, it promoted a new conspiracy among the English Catholics. This was chiefly conducted by one Rodolphi, a Florentine merchant, and the bishop of Ross, Mary's resident in England. The duke of Norfolk suffered himself to be drawn in to a participation in this plot, one part of which consisted of a projected invasion of the kingdom from Flanders. It was discovered when almost ripe for execution, and the duke was apprehended, and tried for high-treason. He was convicted by a unanimous jury of peers; and after

considerable hesitation on the part of the queen, the warrant for his execution was signed, and he suffered in June, 1572, acknowledging the justice of his sentence. Though the queen of Scots was in reality the soul of these conspiracies, and the English nation was sufficiently exasperated against her to proceed to any extremities, yet, as she had the plausible pretext of a natural desire to escape from imprisonment, Elizabeth was at present contented with watching over her with more vigilance. The entire ruin of Mary's party in Scotland, and the succession of the earl of Morton to the regency, rendered her tranquil with respect to the politics of that country. The horrid Paris massacre, in August, 1572, was an event calculated to excite the fears and suspicions of all Protestants, and especially of Elizabeth. She put herself and her court into mourning upon the occasion, and received in silent solemnity the French ambassador sent to apologize for the deed. Yet her prudence so far overcame her feelings of abhorrence, that she still maintained external amity with the French court, and even suffered negotiations to be carried on for her marriage with the king's brother, the duke of Alençon, the youngest of the sons of Catharine de Medicis. One of the most honourable circumstances of her reign was the offer she received, in 1575, of the possession and sovereignty of the revolted Dutch provinces, on condition of becoming their protectress against the Spaniards. An unwillingness to draw upon herself the open hostility of the whole Spanish monarchy, together with other prudential reasons, induced her to reject this flattering offer; and it was not till January, 1578, that she ventured to sign a treaty of alliance with the United States. This did not immediately bring on an open quarrel with Spain; but Philip retaliated by sending over a body of troops to Ireland, in the pope's name, in order to excite a rebellion in that country; they were, however, all put to the sword by the deputy, Lord Grey. One of the most singular instances of contention between the sexual weakness and the political prudence of Elizabeth, was her conduct with respect to her suitor, the duke of Alençon, now advanced to the title of Anjou. This prince, about twenty-five years younger than herself, had been encouraged to come over to England, and prosecute his courtship in person. The most serious negotiations were carried on for settling the terms of marriage, which was apparently to take place in a short time; and, in the midst of a public solemnity, the queen was seen to take a ring from her own finger, and put it upon his, as a pledge of their union. The measure was universally concluded to be determined upon, notwithstanding the general dislike of the nation to the match, and the earnest remonstrances of her counsellors and favourites. At length, after much internal struggle between inclination and prudence, she suddenly broke off the affair, and sent back the enraged prince to his government of the Netherlands. In this case her coquetry proceeded much further than to admit of its usual plea of regard to the good of her country; and, indeed, her amorous propensities seem to have gained upon her as she advanced in years, and to have been less under the control of discretion. An extraordinary instance of attachment to the queen's person was shown in 1584, when an association was entered into by her subjects of all ranks, for the purpose of defending her from all attacks, and of revenging any violence that might be offered to her. This was principally levelled against the queen of Scots, from whom all dangers to Elizabeth and the Protestant cause were thought to proceed, and who was about this time committed to the rigorous and vigilant custody of Sir Amias Poulet and Sir Drue Drury. Laws of additional severity were also enacted against Jesuits and Popish priests. The animosity of the nation against the Catholic party was further inflamed at this time by the discovery of a plot to assassinate the queen, which was favoured by the Papal court. In 1585 Elizabeth ventured openly to defy the hostility of Spain, by entering into a treaty with the revolted Low-countries, by which she bound herself to assist them with a considerable force, on the condition of having some ports put into her hands for her security. She refused the renewed offer of the sovereignty of these provinces, but stipulated for the admission of her general into the council of the States. The person she chose for this high trust was her favourite, the earl of Leicester (see Dudley), who by his conduct did little honour to her choice. She at the same time sent a powerful armament against the Spanish settlements in the West Indies, under Sir Francis Drake, whose former expeditions she had rather connived at than authorized. She likewise made a league of mutual defence with James, king of Scotland, whose friendship she courted, whilst she kept his mother in prison. In 1586 a conspiracy against the life of Elizabeth was formed, the detection of which had very important consequences. It originated in Ballard, a Romish priest, who influenced Anthony Babington, a Derbyshire gentleman of family and fortune, of the same religion, to undertake the queen's assassination. There seems to be no doubt that he corresponded with the queen of Scots, and warmly acted in her service; but whether she was acquainted with the intended murder of Elizabeth has been questioned. He engaged several other zealous Catholics of rank and connexions in the conspiracy; but among the persons intrusted were some spies of the vigilant Walsingham, who by that means obtained full knowledge of all their proceedings. He suffered the design to be carried on till he had completely detected all the confederates, and particularly had entangled Mary in such a manner, by letters under her own hand, as to render her participation a matter of judicial proof. All the inferior conspirators were then seized, and fourteen of them were convicted and executed. It remained to determine what was to be done with the grand criminal, as she was regarded; and it was finally resolved to bring her to an open trial, upon the charge of compassing the death of the queen. It is to be observed, that Elizabeth's principal counsellors, as well as the nation at large, were firmly of opinion, that her security and the safety of the state demanded this sacrifice; so that, whatever be thought of the justice of the transaction, it cannot be imputed to mere feminine jealousy and hatred of a rival. We shall not in this place enter into the particulars of the trial. The commissioners, consisting of forty noblemen and privy-councillors, declared their full conviction of Mary's guilt, and pronounced and signed a sentence of death against her. Elizabeth, sensible of the invidious light in which the execution of a queen and a near kinswoman would be considered throughout Europe, probably felt real hesitation in resolving upon the measure. She certainly, however, wished to remove from herself as

much as possible the odium of it; and for that purpose she practised all the artifice and dissimulation which belonged to her character. She procured an earnest application from parliament for executing the sentence, and was solicitous to make her compliance appear to be as it were forced from her by a maternal regard for the good of her people. She even adopted the much more culpable policy of practising with Mary's keepers, to induce them to find some method of taking away the life of their prisoner privately; and there is extant a letter to this purpose to Sir Amias Poulet, signed by Walsingham and Davison, with his reply, honourably refusing, in his own name, and in that of his colleague, Sir Drue Drury, to be concerned in any such criminal and illegal act. At the same time that she was acting the part of hesitation, she replied with firmness and decision to the interferences of foreign courts in Mary's behalf, and particularly to the warm and menacing remonstrances of her son James. At length she ordered Davison to draw up a warraut for the execution, which she afterwards said she intended to keep by her, merely to serve in case of an attempt to rescue Mary. Davison, according to her order, had got the great seal affixed to it, when he received an order countermanding the former. In this perplexity he applied to the council, who, knowing the queen's real wishes, persuaded him to send off the warrant to Fotheringhay-castle, the place of Mary's confinement, with directions for its being immediately carried into execution. This sad catastrophe accordingly took place on February 8, 1586-87. As soon as the news of it came to Elizabeth, she affected the utmost grief and astonishment. She wept and lamented, and put on all the appearance of one who had lost the dearest friend through violence or treachery. She stormed at her council, committed Davison to custody, and had him afterwards tried, and a ruinous fine inflicted upon him. Upon the whole, her hypocritical conduct on the occasion, while it could deceive no one, was carried to such an absurd extreme, that it was equally derogatory to her good sense and to her moral principles. Her dissimulation, however, had the effect of giving the king of Scotland a pretext for gradually laying aside the resentment which decency obliged him to show on the occasion, and falling again into an amicable correspondence with the English court. The next great event of this reign was the famous expedition undertaken against the kingdom by the Spaniards, which had nothing less in view than its entire conquest. After vast preparations by land and sea, the *Invincible Armada*, as it was denominated, set sail in the summer of 1588, and presented a more formidable spectacle in the English channel than it had witnessed for many centuries. The English nation was not wanting in spirit and efforts adequate to the danger. Animated by loyalty and patriotism, all orders of men zealously concurred in the plans of defence which the queen and her ministers adopted. Elizabeth herself exerted all the energy of her character to infuse confidence and attachment into her subjects. She appeared on horseback in the camp at Tilbury, rode through the ranks with a cheerful and undaunted demeanour, and addressed the troops in heroic language. She always possessed the art of connecting her own cause with that of her country; and in this instance few would doubt that they were the same. Even the English Catholics, towards whom on this emergence she behaved with moderation and lenity, were in general zealous in her service. Her judgment has been questioned for giving at this critical time the chief command of her land-forces to her favourite, the earl of Leicester, who had obtained little reputation for generalship in the Low-countries; but, probably, there was no other officer of high rank more equal to such a trust, and he would, doubtless, have been assisted by all the military experience in the kingdom. Happily, his abilities were not put to the test; and the English fleet, aided by the winds, proved sufficient to dispel the danger before it reached the coasts of this fortunate island. The legal succession of Henry IV. to the crown of France, from the possession of which he was withheld by the religious bigotry of the party of the League, gave occasion to a further instance of Elizabeth's prudent interference in the affairs of the Continent. She assisted that prince with a sum of money and a body of troops, which were of great service to him in his difficulties, and produced a continued friendship between these distinguished personages. For some years the English auxiliaries served in France; while various expeditions by sea, undertaken partly by individuals, partly by the queen herself, inflicted severe wounds upon the Spanish navy and commerce, and raised the reputation of England to an extraordinary height. In these enterprises, as well by land as by sea, no one distinguished himself more than the gallant earl of Essex, Robert Devereux, who, on the death of Leicester, succeeded to the first place in Elizabeth's favour. This favour had always something personal for its basis; but the splendid qualities and heroic valour of Essex seemed to justify the partiality with which he was treated. The queen, however, had too high a sense of her own dignity not to check the presumption to which he was naturally inclined, and keep him within the bounds of dutiful respect. It is a trait of her character, that once, in a debate, when he had been led, in the heat of contradiction, contemptuously to turn his back upon her, she resented the affront by a sudden box on the ear. She afterwards mollified his deeply-injured pride by gracious condescensions; and when Tyrone's rebellion in Ireland broke out, in 1599, he was sent over as lord-lieutenant, with a powerful army, and very extensive authority. The events of this expedition are related in his life. It suffices, in order to illustrate Elizabeth's sentiments towards him, to mention, that, upon his unpermitted return in order to justify himself, she received him at first with the graciousness of a mistress, who, after an interval of absence, again views a face long dear to her; but, upon reflection, she suffered him to feel the anger of an offended sovereign. When this treatment had thrown him into a serious illness, she sent physicians and broths to him, and by kind messages endeavoured to restore his hopes of future favour. Her rigour afterwards returned; and Essex, urged by the ill offices of his enemies, and by his own impetuosity of temper, was impelled to that ill-concerted rebellion (if it could be so called) which proved his ruin. Elizabeth's long hesitation in signing the warrant for his death was probably much more the result of real feeling than in the case of the queen of Scots; and she seems to have been open to an application for mercy to the very last, had it been made to her. Few events remain to be mentioned in the life of Elizabeth. She held, in 1601, a conference wth the Marquis de Rosni

(afterwards the celebrated Sully), who came over from Henry IV. for the purpose of establishing, in concurrence with England, a new system of European power, which was to control the preponderance of the house of Austria, and produce a lasting peace. Elizabeth readily concurred in the project, and the minister departed in admiration of the solidity and enlargement of her political views. By the vigour and abilities of deputy Mountjoy and other commanders, the Irish rebellion was nearly quelled, and the Spanish troops, who had been sent to assist the natives, were obliged to quit the island. The queen gained additional popularity by promising to suppress a number of burthensome monopolies; and never was she in a condition of more safety at home and respect abroad than just at the termination of her reign. But the last scene was darkened by a deep melancholy which occupied her mind, and threw her into the most deplorable state of despondency. Whether this had any other cause than the progress of an active mind sinking at length into infirmity, and unable to free itself from the disquiets inseparable from a crown, is uncertain; but an incident relative to the unfortunate Essex has been suggested as its immediate occasion. The earl, departing for one of his expeditions, and lamenting to the queen the possibility of being injured by the artifices of his enemies, had been presented by her with a ring, as a pledge of affection, at the sight of which she would always be ready to give him a favourable hearing, with whatsoever offences he might be charged. This ring, it is said, after his condemnation for treason, he had intrusted to the countess of Nottingham, in order to deliver to the queen. Persuaded by her husband, the inveterate foe of Essex, she proved unfaithful to her trust, and retained the pledge. Afterwards, falling into a mortal disease, she was seized with remorse, and requested an interview with the queen, to whom she revealed the secret, at the same time humbly craving her pardon. The queen, in a violent rage, shook her in her bed, exclaiming, "that God might pardon her, but she never could." From that time, it is affirmed, she gave herself up to the deepest grief, rejected all consolation, refused sustenance, and, throwing herself on the floor, passed days and nights without changing her place. Nature at length began to sink; and as her end manifestly approached, she was urged by her council to declare her successor,—a measure she had hitherto with the utmost jealousy always avoided. She said, she had held a regal sceptre, and would have none but a king to succeed her; and who should that be but her nearest kinsman, the king of Scots? She soon after quietly expired, March 24, 1602, in the seventieth year of her age, and forty-fifth of her reign. If the character and conduct of Elizabeth be estimated from the public events of her reign, it will justly place her high in the rank of sovereigns. The Protestant religion established, factions restrained, government strengthened, the power of Spain withstood, oppressed neighbours supported, a navy created, commerce rendered flourishing, the national glory aggrandized, are the striking features which mark the period of Elizabeth, and endear it to the remembrance of Englishmen. Nor can it be said, that, like Anne, she only lent a name to distinguish a splendid portion of her country's history: on the contrary, her personal qualities were materially instrumental to the prosperity of her administration. These consisted in prudence, judgment, fortitude, steadfastness, vigour, and industry; and their final preponderance corrected, in important concerns, the influence of those foibles which were not less conspicuous in her composition. These were, a violence and haughtiness of temper, impatience of contradiction, an insatiable desire of admiration, which made her accessible to the grossest flattery, capricious affections, and petty jealousies. She was frugal to the borders of avarice; but as she was free from the passion of hoarding, and was as economical of the nation's money as of her own, her frugality may rather rank among her virtues than her defects. No sovereign was ever more jealous of power and prerogative, and her claims were as despotical as those of her father, though not maintained with that bloody and inexorable rigour. Yet she studied to gain, and possessed, the general affections of her people, to whom she freely showed herself, tempering her dignity with courteousness and condescension. No prince made more frequent progresses, or paid more domestic visits, which were partly the result of policy, partly of economy; as her host maintained her whole court during these expensive compliments. She was fond of literature, but by no means a generous patroness of it; and no sovereign received more incense at less cost. Her language and manners were somewhat coarse, and she displayed little feminine delicacy. She had always male favourites; but whether she ever violated the rules of chastity was, in her own time, reckoned problematical; and all circumstances considered, it is not improbable that, according to her own boast, she "lived and died a maiden queen." The laxity of her morals in many material points has been noticed in the transactions of her reign; and it is impossible, upon any principles of justice or humanity, to vindicate her conduct towards the queen of Scots. Upon the whole, she was great as a sovereign, but neither amiable nor estimable as a woman.

ELIZABETH PETROVNA, empress of Russia, second daughter of the Czar, Peter the Great, was born in 1709. She was early admired for her personal charms, and for the affability and sweetness of her temper. These qualities, together with her high rank, caused many proposals of marriage to be made her, none of which, however, took effect. During the several revolutions in the Russian government, she conducted herself with such prudence as to give no occasion for any charge against her; yet she felt the injustice by which she was excluded from the throne in violation of the testamentary disposition of her father. She was indolent and extremely voluptuous, and would probably have contented herself with the pleasures of a private life, rather than have struggled for an empire, had not some of her partisans and dependents strongly urged her to avail herself of the infancy of Ivan, who had been declared emperor in 1740, under the regency of his mother, Elizabeth of Mecklenburg, and her husband, Antony, prince of Brunswick. Her surgeon and favourite Lestof was the principal instrument in fixing her resolution, which wavered after she had proceeded some length in forming a conspiracy. As she was surrounded with spies, he conveyed to her a picture, representing her on one side as seated upon the imperial throne, on the other as beheaded on a scaffold, and her confidants broken on the wheel. This contrast decided her; and at the head of eight grenadiers she proceeded

on the night of December 5—6, 1741, to the quarters of the Preobrashenki regiment of guards, which immediately declared in her favour. The guards accompanied her to the palace, where she arrested the regent prince and princess, and the Counts Osterman and Munich. She entered the chamber of young Ivan, kissed him, and committed him to trusty persons, who were ordered to treat him with the greatest tenderness. By six in the morning Elizabeth was universally ackuowledged empress, and a revolution was completed which had not cost a single drop of blood. She displayed the natural mildness of her temper by a vow which she made on her accession never to inflict a capital punishment for any crime whatsoever; but her humanity did not prevent the shocking scene of the Countesses Bestuchef and Lapookiu knooted and deprived of their tongues in the great square of Petersburgh. Elizabeth resolved to pass her days in celibacy; and the year after her accession she nominated her nephew Charles Peter Ulric (afterwards Peter III.) successor to the throne. She was, however, far from renouncing the pleasures of love, and she openly iudulged in that succession of personal favourites which seems to have become part of the regular establishment of the Russian empresses. Some of these had a great influence in the politics of her reign, and arrived at high rank and opulence. It is asserted that she had eight natural children, none of whom were acknowledged, but passed for the progeny of an Italian woman, her confidaute. With this dissoluteness of morals she joined a warm and scrupulous devotion, confessing her failings with great contrition at the stated periods, and practising with punctilious exactness all the ceremonies and injunctious of her church. Her indolence and sensuality rendered her reign actually that of her favourites and ministers. Russia, in 1756, joined Austria and France in the league against the king of Prussia; and it was particularly by the Russian troops that he was so hard pressed as to be upon the brink of destruction, when affairs were suddenly changed by the death of Elizabeth on December 25, 1761, O.S. in the fifty-second year of her age.

ELLENBOROUGH. See Law.

ELLIGER (Ottoman), a celebrated painter of flowers and fruit, was born at Gottenburgh, in 1633, and was a great favourite at the court of Berlin.—His son, of the same name, was also an eminent artist, and obtained great reputation by his historical compositions. His independence led him to refuse very advantageous offers from the elector of Mentz. He was latterly addicted to intemperance and debauchery, and died November 4, 1732, aged sixty.

ELLIOT (Sir John), a native of Peebles in Scotland, became a very popular physician, and acquired an income of £5000 a year, as well as a barouetcy. His death took place in 1787; and it is said to have been hastened by convivial indulgeuce among his titled friends and associates. In a curious account of his life, however, written by himself, he appears to have fallen a victim to unrequited passiou, whilst he at the same time deplores in a very penitent strain his profligate life. He was the author of "An Account of the Mineral Waters of Great Britain and Ireland," and other popular works relative to medical science; and he edited the works of Dr. John Fothergill.

ELLIOT (Stephen), an American botanist, was born at Beaufort in South Carolina, November 11, 1771, and died in 1830. He was president of the Literary Society of Charleston, and the chief editor of the Southern Review. His principal published work is two volumes of the botany of South Carolina.

ELLIS (John), an eminent and upright citizen of London, was born in 1698, and died in 1791. He was of an eccentric but benevolent disposition, and made his name known in the literary world by several poems, many of which are to be found in Dodsley's collection.

ELLIS (John), an eminent naturalist, probably born in London about 1710, was brought up to a mercantile employment. Having imbibed a taste for natural history, he made collections of curious productions, which he regarded with au attentive and philosophical eye, that led him to some important discoveries. The most remarkable of these related to the nature of corallines, in refereuce to which he published a work under the title of "An Essay towards a Natural History of the Corallines and other natural productions of the like kind, commonly found on the coasts of Great Britain and Ireland," 4to. It was received with great applause by the scientific world, and was trauslated into foreign languages. Mr. Ellis had previously communicated to the Royal Society some observatious on Corallines, which were printed in its Transactions for 1753, and in 1754 he had been elected a member of that learned body. He communicated various other papers to the Philosophical Transactions. In 1768 he received the gold medal of the Royal Society for two papers, one "on the animal nature of the genus of Zoophytes called Corallina;" the other "on the Actinia Sociata." These various pursuits in science appear to have impeded his success in trade; but he was made comfortable by the places of agent for West Florida and Dominica, which he obtained through the influence of Lord Chancellor Northington. He died in 1776, leaving an only daughter, who was the publisher in 1786, at the request of Sir Joseph Banks, of a posthumous work of Mr. Ellis, entitled "Natural History of many curious and uncommon Zoophytes," esteemed the best systematic account of that class which has hitherto appeared.

ELLIS (Henry), a relation of the preceding, was the author of a "Voyage made to Hudson's Bay in 1746 and 1747, by the Dobbs galley and the California, to discover a North-west Passage; with an exact Description of the Coast, a Sketch of the Natural History of the Country; and a plain Statement of the Facts and Arguments which show the probability of Finding that Passage," 1748, 8vo. This iuteresting work was translated into French, and published at Leyden iu 1750; and in a German collection of voyages at Gottingen.

ELLIS (George), an ingenious writer, was secretary to Lord Malmesbury in his embassy to Lisle in 1797, and was one of the junto of wits concerned in the well-known political satire, "The Rolliad;" he wrote a preface, notes, and appendix to Way's translations from the French of Le Grand's Fabliaux; and published "Specimens of the early English Poets, with an Historical Sketch of the Rise and Progress of English Poetry and Language," 3 vols. 8vo; and "Specimens of early English Metrical Romances," 3 vols. 8vo. Mr. Ellis, who was a

fellow of the Royal Society and the Society of Antiquaries, died in 1815, aged seventy.

ELLISTON (Robert William), a celebrated comic actor, was born in Orange-street, Red Lion Square, London, April 7, 1774. He was the son of a watch-maker, and educated at St. Paul's-school, for the church, but the applause which he received for a school-speech raised in him a fondness for the stage, to which he ultimately devoted himself. After having made his appearance once or twice at a private theatre, he left school clandestinely at the age of sixteen, and engaged himself as a clerk in a lottery-office at Bath, till he found an opportunity of making his début at the theatre, which he did April 21, 1791, in the character of Tressel in Richard the Third. His first regular engagement, however, was under Tate Wilkinson at York, whence he returned to his family, but left it again in 1793, and resumed his theatrical career at Bath, where for three or four years he continued to play a variety of characters, in tragedy, comedy, opera, and pantomime. In 1796 he married Miss Rendall, a teacher of dancing, and shortly after made his bow to a London audience at the Haymarket-theatre in the very dissimilar characters of Octavian in the Mountaineers, and Vapour in my Grandmother; and when the theatre came under the management of Mr. Colman in 1803, Elliston was his principal performer and acting manager. In 1804 he was engaged to succeed J. Kemble at Drury-lane, but after that theatre had been burnt, a quarrel with Sheridan induced him to leave the company, and open the circus, to which he gave the name of the Surrey-theatre. The speculation failing, he resigned his lease, and on the re-opening of Drury-lane, October 12, 1812, he delivered the address written by Lord Byron for the occasion, and personated the character of Hamlet. In 1819 he became the lessee of the theatre, and continued so till his bankruptcy in 1826. He then took the Olympic, and finally, the Surrey-theatre, where he was fast retrieving his shattered fortune, by his judicious management, when he was seized with apoplexy, and died on the 7th of July, 1831. Elliston performed well both in tragedy and comedy, but his tragedy, as a periodical writer has observed, was only an elongation or drawing out of the more grave and sensitive parts of his comedy. It was in comedy that he was the master, and in which, after the death of Lewis, he remained without a rival. He had three distinguished excellencies, dry humour, gentlemanly mirth, and fervid gallantry. There was a generosity in his style, both in its greater and smaller points. He understood all the little pretended or assumed acts of a gentleman, when he was conversing, or complimenting, or making love, every thing which implied the necessity of attention to the other person, and a just, and as it were, a mutual consciousness of the graces of life on his own. In private life, Elliston was more courted for his facetiousness and agreeable manners, than respected for his virtues. One of his failings was inebriety, which he not unfrequently was injudicious enough to display on the stage, though no one could on such occasions more easily conciliate an audience than Elliston. Innumerable anecdotes have been told of his eccentricities, which, if we had space for them here, would redound more to the amusement of our readers, than to the honour or honesty of the subject of our memoir.

ELLWOOD (Thomas), an early writer among the people called Quakers, was born at the village of Crowell, near Thame in Oxfordshire, in the year 1639, and educated for some time at the free-school in that town. About the time of his attaining his twenty-first year, he attended a meeting of Quakers at Chalfont, Bucks, and received indelible impressions in favour of the way of the friends, very much by means of the preaching of Edward Burrough. His conversion very much offended his father, who vented his reproaches in blows, and young Ellwood passed many of his hours in the kitchen, to avoid offending his father with his hat. In 1660 he published his first piece, entitled "An Alarm to the Priests, or a Message from Heaven to warn them;" and the same year he was imprisoned at Oxford, but soon released. Ellwood having been early taken from school, had received but a deficient education, and was glad therefore, by the means of his friend Isaac Penington, to procure the employment of reader to the poet Milton. This employment seems to have been confined to the reading of Latin books. He says that Milton taught him to read in the foreign manner, and, by his description of the pronunciation, it appears to have been that of the Italians. In the year 1665, Ellwood procured a lodging for his master, Milton, at Chalfont; and was the occasion of his writing "Paradise Regained," by the following observation on his master-piece. Milton had intrusted Ellwood with the manuscript of his "Paradise Lost;" and when Ellwood returned it, and had given his opinion on it, he added, "Thou hast said much here of Paradise lost, but what hast thou to say of Paradise found?" Milton mused, and turned the discourse to another subject; but on a subsequent visit from Ellwood in London, he showed him the "Paradise Regained," saying, "This is owing to you; for you put it in my head, by the question you put to me at Chalfont; which before I had not thought of." In 1662, Ellwood was imprisoned a second time, but was soon liberated. He next became tutor to Isaac Penington's children, in which employment he continued until the year 1669, when he married, and soon after resided at Hungerhill, near Amersham, Bucks, employed chiefly in attending to the affairs of the rising Society of Friends. About the year 1674 Ellwood was engaged in a dispute on behalf of the Quakers with the Baptists; and in 1682 the troubles on account of the conventicle act continuing, or having been renewed, Ellwood published a small tract, entitled "A Caution to Constables and other inferior Officers concerned in the Execution of the Conventicle Act, &c." For the publishing of this book Ellwood was summoned to appear on a certain day before two magistrates, and was informed that they were directed to commit him to prison until the next assizes. From conscientious motives refusing to give bail, he was liberated on his verbal promise to appear, after giving which, he pursued a journey he was then making to Sussex, but heard no more from the justices. It is not necessary to mention all the publications in which Ellwood was engaged. His chief production is his "Sacred History, or the Historical Part of the Holy Scriptures of the Old Testament, &c.;" and "Sacred History, &c. of the New Testament." He attempted verse; and besides many lesser compositions, in which piety is always more conspicuous than poetry, he published, in 1712, a book called "Davideis, the Life of David, King of Israel," a sacred poem, in

five books.—He died of the palsy, the first day of March, 1713, aged about seventy-four.

ELLYS (Dr. Anthony), an English bishop, born in 1693, was educated at Clare-hall, Cambridge. After several previous preferments, he was in 1752 promoted to the see of St. David's. He died at Gloucester in 1761. Besides three occasional Sermons, he had published, in 1736, "A Plea for the Sacramental Test, &c." and "Remarks on Hume's Essay on Miracles," without name or date. He left also behind him ready for the press, "Tracts on the Liberty spiritual and temporal of Protestants in England, addressed to J. N., Esq. at Aix-la-Chapelle;" the first part of which was printed in 1763, the second in 1765.

EL-MACIN (George), an Egyptian of Syrian descent, was the son of a secretary to the council of war under the sultans of Egypt, and succeeded his father in the same post in 1238. He is known as the author of a chronicle of the Mahometan caliphs, written in Arabic, which commences with Mahomet, and goes down to the reign of Mostader-Billah, who died in the year of the hejira 512, A.D. 1118. From the manner in which this historian mentions the Christians, it is concluded that he was of their religion. His work was printed in Arabic, with a Latin version by Erpenius, at Leyden, in 1625, under the title of "Historia Saracenica."

ELMSLEY (Peter), D.D., born in 1773, was educated at Westminster, and Oxford, and after having taken orders was presented in 1798 to the chapelry of Little Horkesley, Essex, the only benefice he ever held. In 1802, being then resident in Edinburgh, he became one of the original contributors to the Edinburgh Review, in which the articles on Heyne's Homer, Schweighauser's Athenæus, Bloomfield's Prometheus, and Porson's Hecuba, are from his pen. He also wrote occasionally, at a subsequent period, in the Quarterly Review. In 1819 he accepted a commission from our government to superintend, in conjunction with Sir Humphrey Davy, the development of the Herculanean papyri; in which difficult undertaking the selection of the manuscripts was left to his judgment. The experiment proving abortive, Mr. Elmsley set out on his return, and, on his arrival in England, repaired to Oxford, where he finally settled, and having taken the degree of doctor in divinity, obtained soon after the headship of Alban-hall, and the Camden professorship in 1823. He died on the 8th of March, 1825. Besides the papers above mentioned, he published an edition of the following tragedies of Sophocles and Euripides: "Acharnanes," in 1809; of the "Œdipus Tyrannus," 1811; "Heraclidæ," 1815; "Medea," 1818; "Bacchæ," 1821; and Œdipus Coloneus," 1823.

ELOY (Nicholas Francis Joseph), a French physician and medical historian of some eminence, was a native of Mons in Flanders, and occupied the post of physician to Prince Charles of Lorraine. His most important production was his "Dictionnaire Historique de la Medicine ancienne et moderne," first published in 2 vols. 8vo., and subsequently enlarged to 4 vols. 4to. This work is valuable, as it comprises much information not readily to be found elsewhere.

ELPHINSTON (William), an eminent Scotch prelate and statesman, was born at Glasgow about the year 1431. He was educated in the university of that place, and afterwards went to France to study civil and canon law in the university of Paris, where he became a professor of that faculty, and continued to deliver lectures with considerable reputation and popularity for the space of six years. He then returned to his native country, where he entered into orders, and was at first promoted to be official of Glasgow, and afterwards official of St. Andrew's. He was also admitted a member of the king's council. Soon after this, a misunderstanding having taken place between James III., king of Scotland, and Louis XI., king of France, which threatened to dissolve the close amity that had long subsisted between the two kingdoms, he was nominated joint commissioner with the bishop of Dunkeld, and the earl of Buchan, who repaired to the court of France, and succeeded in terminating the differences which had occasioned their appointment. For the prudence and eloquence which Elphinston displayed on this occasion, he was, on his return home, promoted to the bishopric of Ross; whence, about the year 1484, he was translated to the see of Aberdeen, and at the same time made chancellor of the kingdom. On the accession of James IV. he was appointed ambassador to the Emperor Maximilian, to endeavour to bring about a marriage-treaty between his daughter and the king of Scotland; but he found that the princess was already promised elsewhere, and returned home, not without rendering beneficial service to his country by the negotiations which he carried on for terminating an enmity of long standing between the Dutch and Scotch. The able manner in which he conducted that business procured him such favour with the king, that no matters of moment respecting either internal or foreign policy were transacted without his advice and concurrence. Bishop Elphinston was a great patron of learning, and had a great share in establishing the university at Aberdeen. He died in 1514, author of a history of his native country, of which the best if not the only entire copy is among Sir Thomas Fairfax's MSS. in the Bodleian library at Oxford.

ELPHINSTON (Arthur, Lord Balmerino) was born in 1688, and succeeded his brother as Lord Balmerino in 1710. He served with credit in the army, in the reign of Queen Anne, and in 1715 joined the pretender's standard, but was suffered to go unpunished. On the landing of Charles Edward, however, in 1745, he was the first to join the insurgents, and being taken after the battle of Culloden, was brought to London, and executed for high-treason, on the 18th of August, 1746. He met his death with singular intrepidity, telling the executioner to strike resolutely, for in that would consist his mercy. It was not, however, before the third blow that his head was severed from his body.

ELPHINSTON (James), a native of Edinburgh, was born in 1721, and coming to London, attempted to produce an imaginary reformation in the orthography of the English language, by spelling all words as they are pronounced. The works which he published in pursuance of this scheme are hardly worth mentioning, though he was the author of an English grammar not without merit. He died at Hammersmith, October 8, 1809.

ELPHINSTONE. See Keith.

ELPINICE, a daughter of Miltiades, who married a man that promised to release from confinement her brother and husband, whom the laws of Athens had made responsible for the fine imposed on his father.

ELSHEIMER (Adam), a painter of great merit, was born in 1574 at Frankfort-on-the-Main. A decided inclination for the pencil caused him to be placed for instruction under Philip Uffenbach, and he afterwards went to study in Italy. He formed to himself a peculiar style of painting, consisting of landscapes, with historical figures in small, which he finished with exquisite neatness. His drawing is correct, his touch light and fine, and his pieces will bear the minutest examination. He resided in Italy, where he married, and had a large family. He was received into the academy of St. Luke, and was patronized by the pope; yet he became overwhelmed with debt, and was thrown into prison. His friends soon released him from his confinement; but the disgrace so preyed upon his spirits, that he soon after died at Rome, in 1620, at the age of forty-six. His master-piece is reckoned a flight into Egypt, of which there is a print by his friend and benefactor Count Goud.

ELSHOLTZ (John Sigismond), born at Frankfort-on-the-Oder in 1623, was appointed by Frederiek William, elector of Brandenburgh, court-physician and botanist, which offices he filled with great reputation until his death. His works are, "De Horticultura, &c." "Flora Marchica," 8vo.; "Distillatoria Curiosa," 4to.; "Clysmatica Nova," 8vo.; "Anthropometria, sive de mutua Membrorum Proportione," 8vo.; "De Phosphoris;" this latter has been translated into English.

ELSNER (James), born at Saalfield in Prussia in 1692, was professor of theology and oriental languages at Lingen, and director of the class of the belles-lettres in the Academy of Berlin. He died in 1750, author of a great number of works, chiefly upon theological subjeets, and of "A new description of the state of the Greek Christians in Turkey," in which he was assisted by Athanasius Dorostamos.

ELSTOB (William), eminent for his skill in the Saxon language, was born in 1673. He was educated at Eton, and admitted of Catherine Hall, Cambridge: but, the air of that country not agreeing with him, he removed to Queen's-college, Oxford; and was thence chosen fellow of University-college, where he was joint-tutor with Dr. Claverring, afterwards bishop of Peterborough. He was rector of the united parishes of St. Swithin and St. Mary Bothaw, London, 1702; where he died in 1714. He translated into Latin the Saxon Homily of Lupus, dated 1710, with notes, for Dr. Hickes; and into English Sir John Cheke's Latin translation of Plutarch "De Superstitione," printed at the end of Strype's Life of Cheke. He published Ascham's Latin Letters, 1703, at Oxford, 8vo.; and was author of "An Essay on the great affinity and mutual agreement of the two professions of Law and Divinity," with a preface by Dr. Hickes. He had many designs in view; but his most considerable was an edition of the Saxon laws, with great additions, and a new Latin version by Somner, notes of various learned men, and a prefatory history of the origin and progress of the English laws down to the Conqueror, and to Magna Charta: which plan was afterwards completed by Dr. David Wilkins in 1721.

ELSTOB (Elizabeth), sister of the above, and a famous Saxonist also, was born in 1683. Her mother, to whom she owed the rudiments of her extraordinary education, dying when she was but eight years old, her guardians discouraged her progress in literature, as improper for her sex: and, after her brother's death, she met with so little patronage, and so many disappointments, that she retired to Evesham in Worcestershire, where she with difficulty subsisted some time by keeping a small school. Three letters of hers to the Lord-treasurer Oxford are extant among the Harleian MSS., from which it appears that he solicited and obtained for her the queen's bounty towards printing the Saxon Homilies; and Mr. Bowyer, in 1713, printed for her "Some Testimonies of learned men, in favour of the intended edition of the Saxon Homilies, concerning the learning of the author of those Homilies, and the advantages to be hoped for from an edition of them." Whether this bounty was the same with an annuity of £21., which she had from Queen Caroline, was doubtful; but, after the death of this queen, she was so low in her finances, as to be forced, though a mistress of eight languages besides her own, to submit to be a governess of children. For this purpose she was taken into the family of the duchess-dowager of Portland, in 1739; and continued there till she died, May 30th, 1756.

ELSWICH (John Herman de), a learned and industrious German Lutheran divine, was born at Rendsburg in Holstein, in the year 1684. He prosecuted his studies successively at Lubeck, Rostock, Leipsic, Jena, and Wittemberg; and in the latter university took his degree of M.A. In the year 1717, he was settled in the exercise of the ministry at Stade, at which place he died in the year 1721. Though so young at the time of his death, he left behind him various works, which reflect credit on his literary diligence; and plans of others which he did not live to complete. Among the former are, an edition of Peter Simonius's treatise "De Literis Percuntibus," with notes; "Epistolæ familiares varii, theologici potissimum, Argumenti;" an edition of Launoy's treatise "De Varia Aristotelis Fortuna in Schola Parisiensi," &c. &c.

ELSYNGE (Henry), a person eminent for parliamentary knowledge, was born at Battersea in 1598. He was clerk of the House of Commons, and kept his post under the long parliament till December, 1648, when he desired permission to resign. He retired to his house at Hounslow, and there died in 1654. The principal work of Mr. Elsynge is entitled "The ancient Method and Manner of holding Parliaments in England," printed first in 1663. It has been several times reprinted: the last edition, in 1768, is the most correct, and is enriched by a large addition taken from the author's original MS. in the British Museum.

ELVIUS (Peter, junior), secretary of the Royal Academy of Sciences at Stockholm, was born at Upsal in 1710. In 1738 the Royal College of Mines intrusted him with the care of its collection of machines. In 1740 he constructed a fulling-mill according to a theory of his own; and in 1743, in company with M. Olof Hamren, he undertook a tour through the kingdom of Sweden, to examine where the best situations could be found for works to be driven by water. In 1748, in conjunction with Baron C. Harleman, he went to survey the position of some of the Swedish lakes, and during this excursion, he determined the situation of Gottenburgh and the adjacent coast, of which he constructed charts. Much might have been expected from the zeal and activity of this eminent man, had he not been carried off soon after his return by a premature death on the 27th of September, 1749. The

Academy of Sciences caused a medal to be struck in honour of his memory, and the journal of his last tour to Trollhätta was published, in the Swedish language, at Stockholm, in 1751.

ELXAI, or ELCESAI, the reputed founder of the sect of the Elcesaites, or Sampsæans, was a Jew by nation, who appears to have propagated his opinions in the beginning of the second century, under the reign of the Emperor Trajan. According to Epiphanius, it is doubtful whether he is to be classed among Jews or Christians in his religion.

ELYOT (Sir Thomas), a learned man in the reign of Henry VIII., was the son of Sir Richard Elyot, of Suffolk, and was born about the commencement of the sixteenth century. He was educated at St. Mary's-hall, Oxford, and afterwards travelled abroad. On his return he was knighted, and employed by the king in various embassies. He died in 1546. Sir Thomas Elyot was the author of a number of works, which appear to have been chiefly translations and compilations, but had their use at the time in promoting knowledge and enriching the English language. One of the most noted of these was his "Castell of Health," several times reprinted. It ought not to be omitted, that he is ranked among literary impostors, on account of his "Image of Governance compiled of the Acts and Sentences notable of Alexander Severus," which he pretended to have translated from a Greek manuscript of Encolpius, lent him by a Neapolitan gentleman, but which is proved to have been taken from Lampridius and Herodian, with misrepresentations and additions from his own invention.

ELZEVIRS, famous printers of Amsterdam and Leyden, deserve commemoration for the many valuable books they printed, and the perfection to which they carried their art, at a comparatively early period. Lewis, the first of the family, was distinguished for his editions from the year 1595. He was succeeded by Bonaventure, Abraham, and Daniel, the latter of whom died about 1680. The Elzevirs were less learned than the Etiennes (Stephenses), but they equalled them in the choice of books and the knowledge of business, and surpassed them in the beauty of typography. Their small types, in particular, have a clearness and elegance which perhaps have never been equalled. Their Virgil, Terence, Greek Testament 1633, and some other books distinguished by characters in red ink, are reckoned master-pieces; and the best of their Classics still maintain a high value. The last catalogue of their editions was printed by Daniel in 1674, in seven parts, but it contains many books not of their own printing.

EMANUEL, the most elegant of the Hebrew poets since the dispersion of that nation, and a very learned grammarian and critic, flourished at Rome towards the end of the thirteenth century. Besides his poetical compositions, which were published first at Brescia in 1492, under the title of "Mechableroth," Emanuel was the author of Commentaries upon various Books of the Old Testament.

EMANUEL, king of Portugal, surnamed *the Fortunate*, grandson of King Edward, and son of the infant Don Ferdinand, duke of Viseo, succeeded his cousin John II. in 1495. He was then in the twenty-sixth year of his age, and was in high reputation for his generosity and affability. He began his reign with restoring to the nobility that consequence in the state of which it had been the policy of his predecessor to deprive them. He showed a disposition to act justly towards the Jews, who were numerous in the kingdom, and who, by the contrivance of John, had all been reduced to a state of slavery. He restored them to their liberty, and fixed a new term for their leaving the country, as they had in the last reign been ordered to do. When that period arrived, however, Emanuel, who had been stigmatized by bigots as the protector of the Jews, took measures to prevent them from embarking, and thus obliged them again to incur the penalty of loss of liberty. This was commuted for the obligation of turning Christians, which they were required to do in name immediately, though a period of twenty years was allowed for their thorough conversion. Most of the unhappy people complied with the condition, but many put an end to their own lives, having first murdered their children who were demanded from them. Emanuel, however, when religion was not in question, was capable of liberal and generous conduct. He treated with great favour Don George, natural son of the late king, for whom his father had endeavoured to procure the succession to the crown; and he restored to their titles and estates the Braganza family, who had suffered attainder and confiscation in the late reign. In 1496 he espoused Donna Isabella, daughter of Ferdinand and Isabella of Spain, and then princess-dowager of Portugal, being widow of the late king's son. She died the next year, after giving him a son. The great event of the discovery of the new passage to the Indies by Vasco de Gama took place in 1498. This proved the source of great riches to Portugal, and chiefly contributed to fix the epithet of *fortunate* upon this prince. In 1499 he married for his second wife Donna Maria, younger sister of his former consort, a species of alliance of which there are few modern examples. The discovery of Brazil in 1501 by Cabral augmented the felicity of this reign, and has, in the event, proved a more lasting benefit to Portugal than her Indian possessions. In gratitude for these instances of good fortune, Emanuel founded the famous monastery of Bethlehem, usually called Bellem, near Lisbon. Conformably to a grand plan of policy laid down by King John, he adopted the design of making conquests and settlements in Barbary, which might in time produce an extensive commerce and communication with the interior parts of Africa. He sent out an expedition for this purpose in 1502, which returned without success; but he renewed the attempt, and a war in Barbary was carried on with various success during the greatest part of his reign. He also sent a mission to Congo, which effected a useful alliance with the king of that country; and under his auspices settlements were made on the eastern side of Africa, which formed valuable branches of the great Indian system of commerce and conquest, which he lived to see firmly established. For these successes he was indebted to several men of great talents in his employ, particularly to the celebrated Albuquerque. It is a stain on his memory, that he suffered the misrepresentations of the enemies of this great man to influence him so far as to produce his recall with circumstances of disgrace, which shortened his life. Notwithstanding the prosperity of this monarch, he met with causes of chagrin, which made him at one time entertain thoughts of

resigning to his son; but the alacrity with which the nobility began to worship the rising sun, and the premature fondness for power shown by the young prince himself, caused him to drop his purpose. When the rebellion in Castile broke out against the young King Charles (afterwards the Emperor Charles V.), Emanuel displayed his good faith in refusing the offers of the malcontents to deliver up several strong places and districts to him, though at the same time he offered them an asylum in Portugal. He afterwards assisted Charles with his forces, yet performed his promise of affording shelter to the rebels when obliged to leave their country. An epidemic fever put an end to his life in 1521, in the fifty-third year of his age, and the twenty-sixth of his reign. In the history of his country, Emanuel stands very high for piety, humanity, munificence, and those other good qualities that do honour to an enlightened sovereign.

EMANUEL-PHILIBERT, duke of Savoy, son of Duke Charles III., was born in 1528, and though destined for the church, yet by the early death of two elder brothers, he was brought up as heir to the sovereignty. He visited the court of the Emperor Charles V., by whom he was created knight of the Golden Fleece. He accompanied Philip II. into England, and was afterwards intrusted by him with the command of his armies. He was general at the siege of Metz, and at the battle of St. Quintin, in 1557, in which the French sustained a signal defeat. He married Margaret, daughter of Francis I. of France, and by that alliance regained all the dominions which his father had lost. At the persuasion of some bigots he attempted the extirpation of the Vaudois, Protestants of Savoy, but was defeated in his projects, and by the influence of the duchess, who was well disposed towards the reformation, he willingly allowed them the exercise of their religion. He died respected and beloved in 1580, after a reign of twenty-seven years.

EMERSON (William), an eminent English mathematician, was born in 1701, at Hurworth, a village near Darlington, in the county of Durham. His father kept a school, and was a good mathematical scholar: to him, and to a young clergyman, the subject of this article was chiefly indebted for his early instruction in the different branches of the mathematics. He attempted to keep a school himself, but soon found his temper unfitted for the task; and, on the death of his parents, having come into the possession of a moderate competence, he devoted himself to a life of studious retirement, where he composed a great number of treatises, by which his name has been long known to all lovers of science; and from the profits of which he redeemed his little patrimony from some incumbrances which he found on it. He enjoyed a good state of health till nearly the close of his life, when he had frequent and very severe attacks of the stone; a disease to which, in the year 1782, he fell a victim, when he had attained to the eighty-first year of his age. Mr. Emerson was singular in his behaviour, dress, and conversation. His manners were rough and course, and often very disagreeable. In conversation, he was positive, dogmatical, and impatient of contradiction. His relaxation from study was sometimes working in the fields, and sometimes the amusement of fishing, to which he was much attached. When he had any treatise for publication, he always went to London, to attend the printing himself. He was an able mathematician; but his style as a writer is not adapted to smooth the path of science for beginners. His works, which are numerous, are now chiefly superseded by other and more popular writers who have had the better art of facilitating the studies of young persons, by a more agreeable style, and an easier method of demonstration. His "Treatise on Mechanics" is that which is now best known, and to which reference is more frequently made than to any of his other works.

EMERY (John), an actor of great eminence in his profession, was born at Sunderland, in the palatinate of Durham, December 22nd, 1777, and educated at Ecclesfield in Yorkshire, where he acquired that correct knowledge of the provincial dialect, which afterwards contributed so much to his celebrity. His first appearance on the boards was at Brighton, in the character of Crazy, in Peeping Tom, a part he performed to the last with great effect. He made his début on the London stage at Covent-garden in 1798, in the opposite characters of Lovegold in the "Miser," and Frank Oatland in the "Cure for the Heart-ache." In the unsophisticated rustic or the stupid dolt, he was excellent; while in some parts, written purposely for him, such as Tyke in the "School of Reform," and Giles in the "Miller's Maid," his acting was truly terrific and appalling. He died January 25th, 1822.

EMILI (Paul), (Latin *Æmilius*), a modern historian of reputation, was a native of Verona, and had obtained a great character in Italy, when the Cardinal de Bourbon brought him to France in 1487, where he was engaged by Louis XII., to write in Latin the history of France, and for this purpose he was gratified with a canonry in the cathedral of Notre Dame. Of this work the first four books were published about 1516: two more were added in a second edition; and he left four more, the last of which being imperfect, was completed by Daniel Zavarisi. The whole was published together at Paris in 1539, and has been several times reprinted, and translated into foreign languages. Emili, who is praised by Lipsius and other learned men as the first writer who gave to French history a just form and method, died at Paris in 1529.

EMLYN (Thomas), an eminent and learned English Protestant dissenting divine, was born at Stamford in Lincolnshire, in the year 1663, and educated at the university of Cambridge, and Mr. Doolittle's academy in London. He commenced preacher in 1682, and in the following year became chaplain to the countess of Donegal, whom he accompanied to Belfast in Ireland, where she was soon married to Sir William Franklin. Mr. Emlyn resided in his family until 1688, when he returned to London. In 1699 being invited by Sir Robert Rich, one of the lords of the Admiralty, to his seat near Beccles in Suffolk, he was prevailed upon by him to officiate as minister to a dissenting congregation at Lowestoff, in that county. In this place he continued for about a year and a half, during which time he began to doubt of the commonly received opinion respecting the Trinity. In 1691 he accepted an invitation which he had before declined; —to become assistant to the Rev. Joseph Boyce at Dublin, in which city, he soon rose to high reputation as a preacher. In 1694 he married Mrs. Esther Bury, a widow lady, with a handsome jointure; but lost his wife, together with one of his sons in a few years. In 1697 he had some thoughts of openly

declaring his sentiments with respect to the Trinity, and of relinquishing his connexion with his congregation; but, upon deliberation, he determined not to proceed abruptly in so important an affair, nor hastily to throw himself out of a situation of much usefulness. The time, however, was at hand when he could no longer conceal his sentiments. Dr. Cummins, a noted physician in Dublin, and a leading member of the congregation in Wood-street, observing that Mr. Emlyn avoided expressing the common opinion, and the arguments which are used to support it, strongly suspected that he was not a believer in the supreme deity of Jesus Christ. This suspicion he communicated to Mr. Boyce, who brought the matter before the Dublin ministers at an interview with whom Mr. Emlyn candidly explained his sentiments; the result of which was, that on that very day they agreed to cast him off, and that he should not be permitted to preach any more. He then went for a short time to London; but on his return to Dublin, finding himself the object of public odium and misconception, he thought proper to publish a "Humble Enquiry into the Scripture Account of Jesus Christ, or a short argument concerning his Deity and Glory, according to the Gospel." Immediately after this work appeared, he was arrested on the charge of blasphemy, and was subsequently tried before the chief-justice of the Queen's Bench. Being convicted on circumstantial evidence of holding sentiments inconsistent with the received doctrine of the Trinity; he was sentenced to a year's imprisonment, a fine of £1000, and detention in prison till it should be paid. The punishment of the pillory, he was told, was what was due to his crime: but on account of his being a man of letters it was not inflicted. After sentence was pronounced, with a paper on his breast, he was led round the four courts to be exposed. In passing this severe sentence for matters of mere speculation and belief, the lord chief-justice observed that in Spain and Portugal the punishment of such a crime would have been no less than burning. Mr. Emlyn's release was at length effected in consequence of the zealous and repeated solicitations of Mr. Boyce, and Thomas Medlicote, Esq., the duke of Ormond, and the favourable report of the lord chancellor, that the exorbitant fine passed upon him was against law. Through their exertions his fine was reduced to seventy pounds, which were paid into her majesty's exchequer. Soon after his release Mr. Emlyn removed to London, where he preached once every Sunday to a small congregation of persons who entertained similar opinions with himself, but without receiving any salary, notwithstanding that his income was now very much diminished. This liberty of preaching which he enjoyed gave great offence to several persons, and particularly to Mr. Charles Leslie, the famous nonjuror; through whose means complaint was made on the subject to Dr. Tenison, archbishop of Canterbury. That good prelate, however, knew too much of Mr. Emlyn's real character to sanction any measures for his molestation. After a few years his congregation was dissolved, in consequence of the death of his principal hearers, and he retired into obscurity to devote his remaining days to the support, by various publications, of the principles which he had embraced, and the cause for which he had suffered. He died on the 30th of July, 1743, with the character of "one of the brightest examples of substantial unaffected piety, of serious rational devotion, of a steady unshaken integrity, and an undaunted Christian courage."—His son, Mr. Sollom Emlyn, who was bred to the law, and became an eminent counsellor, wrote a life of his father, and was employed to publish Lord Chief-justice Hale's "History of the Pleas of the Crown," which he did in 1736, in two volumes folio, together with a preface and large notes.

EMLYN (Henry), an architect employed by King George III. in the direction of the architectural repairs and alterations which took place in his reign, in St. George's-chapel, Windsor. He invented the double column rising from a single pedestal; which is described in a work which he published, entitled "A Proposition for a new Order of Architecture," with plates, 1784, folio. He died at Windsor in 1815, aged eighty-six.

EMMETT (Thomas Addis), an eminent Irish lawyer and patriot, was born at Cork in 1765. After being called to the bar, he joined the united association of Irishmen in 1795, and was in consequence arrested, but liberated on an understanding that he should go to the United States. He was, however, again taken into custody, strictly examined, and with nineteen others confined at Fort George in Nairn, Scotland, for three years, at the expiration of which period he proceeded to America, where he acted as a barrister, and died greatly respected at New York, of which state he was attorney-general, on the 14th of November, 1827.—Robert, brother of the preceding, was educated for the legal profession, on the practice of which he was about to enter with every prospect of success, when the rebellion took place, in which he became involved. He was secretary to the secret directory of the United Irish, and being arrested at Dublin in 1803, he was executed for rebellion against the state. Moore alludes to him in his beautiful lines, "Oh breathe not his name, &c."

EMMIUS (Ubbo), a learned philologist and historian, was born in 1547 at Gretha, in East Friesland, and engaged as master of the school of Norden; but as he declined to subscribe the confession of Augsburg, some bigoted Lutherans caused him to be deprived of his salary, and prohibited from teaching. He therefore accepted an invitation to undertake the same office at Leer, to the school of which he gave a reputation which durably injured that of Norden. When Groningen associated itself with the United Provinces, and planned the re-establishment of its college, Emmius became its director in 1594, and exercised his office near twenty years to the great advantage of the institution. At the end of that time, the city of Groningen having erected its college into a university, Emmius was appointed professor of history and Greek. Besides his professorial labours, he enriched the republic of letters with valuable writings; and when his infirmities had abridged his active services, he assisted the academical senate with his advice on all important occasions. He was much esteemed by William Louis, count of Nassau, governor of Friesland and Groningen, and after his death, which occurred in 1625, the magistrates honoured his memory by placing his portrait in their town-house. The principal works of Emmius are: "Decades Rerum Frisicarum;" "Vetus Græcia Illustrata," a valuable summary of the geography, history, polity, &c. of ancient Greece. "Opus Chronologicum Novum," folio, 1619.

EMPEDOCLES, a heathen philosopher, who was a native of Agrigentum in Sicily, and flourished 444 B.C. He is reckoned among the followers of Pythagoras, though in some of his tenets he differed from that sage. His father, Meto, was a rich citizen, after whose death, becoming a man of consequence among the Agrigentines, he employed his wealth and influence for the benefit of his countrymen, and in preserving and defending their rights and liberties; and though in his dress and equipage he assumed the ensigns of royalty, he refused the offer of a crown. His skill in medicine and natural philosophy enabled him to produce effects which his less enlightened contemporaries regarded as miraculous. He wrote poetry, some remaining fragments of which have been collected and published by Henry Etienne; and he is supposed, by Fabricius, to have been the author of "The Golden Verses," ascribed to Pythagoras. He is also said to have composed tragedies and treatises on politics. His skill in eloquence may be inferred from his having had for his pupil the celebrated orator, Georgius Leontiuus. The history of his death is variously recounted: some say that he threw himself into the crater of Mount Etna, thinking that the manner of his death being unknown, he should be worshipped as a god; and it is added, that a subsequent eruption of the volcano ejected one of his brazen sandals, and thus detected and prevented his design from succeeding. But this popular tradition is highly improbable, and may be accounted fabulous. It is most likely that he went to Greece, whence he never returned. A statue in honour of him was erected at Agrigentum, which was afterwards removed to Rome.

EMPEREUR (Constantine l'), a learned Dutch divine and oriental scholar, was a native of Oppyck in Holland. He was professor of theology and of Hebrew at Harderwyck, during eight years, after which he was appointed professor of Hebrew at Leyden in 1627. His translations of Jewish books and Talmudical writings, though not free from faults, deserve to be reckoned among the best works of that description, and are accompanied with useful notes and remarks. His works were "Disputationes theologicæ Hardevicenæ, *or* Systema Theologicum;" "Paraphrasis Joanuis Jachiadæ in Danielem, &c."

EMPIRICUS. See Sextus Empiricus.

ENFIELD (William, LL.D.) was born at Sudbury, in 1741, and educated for the ministry among the Protestant dissenters at the academy at Daventry, where he distinguished himself by the polish of his early compositions. In 1763 he was chosen to the pastoral office by the congregation of Benn's-garden in Liverpool, and soon obtained notice as a pleasing preacher, and an amiable man in society. During his residence in that town, he published two volumes of "Sermons," in 12mo., which were very favourably received, and also a collection of "Hymns," and of "Family Prayers," the latter, of his own composition. In 1770 he accepted an invitation to undertake the post of resident tutor and lecturer in the belles-lettres, in the academy at Warrington. With great diligence and general reputation he fulfilled these offices for some years, latterly adding to them that of mathematical tutor, for which, on a short notice, he qualified himself. He likewise published various works, most of them of the class of compilations, but excellently calculated for the improvement of young persons. One of the most popular of these was entitled "The Speaker," a selection of miscellaneous pieces from the best English writers, for the purposes of recital, to which he prefixed a valuable essay on elocution. A sequel to this work was afterwards printed under the title of "Exercises in Elocution." Of his other publications during this period, were, "The Preacher's Directory," an arrangement of topics and texts; "The English Preacher," a collection of sermons from various authors, 9 vols. 12mo; "Biographical Sermons on the principal Characters in the Old and New Testament;" and several single sermons on particular occasions. He also engaged in the controversy concerning literary property, and printed a quarto pamphlet on the subject: and he drew up "Institutes of Natural Philosophy, theoretical and experimental," in 1 vol. 4to. The title of doctor of laws was conferred upon him during his academical employment by the university of Edinburgh. After the dissolution of the academy in 1783, he remained two years at Warrington, occupied with the education of private pupils, and with his duty as minister of the dissenting congregation there. In 1785 he accepted an invitation from the society at the octagon dissenting meeting-house at Norwich. In that city he continued for some time to pursue his plan of private tuition; but at length he devoted himself entirely to literary occupations, and the pastoral office. The loss of his eldest son gave a shock to his health and spirits, which, however, employment and philosophy enabled him to overcome; and he passed some years in the enjoyment of domestic comfort, and the cordial attachment of a respectable body of friends. He was engaged for a considerable time in the laborious task of abridging "Brucker's History of Philosophy," a work of great value, but little attractive in its original form, on account of its prolixity, and its harsh and involved Latin style. Dr. Enfield published his Abridgment in 2 vols. 4to. 1791, and probably the tenets of the different sects of philosophers were never before displayed with so much elegance and perspicuity. The undertaking to which he principally devoted his latest labours was the biographical work of Dr. Aikin; all the lives in the first volume marked with his initial, comprising more than half of the whole, are of his composition. He died November 3, 1797, in his fifty-seventh year. "Few men," says Dr. Aikin, "have lived more generally beloved, or have died more lamented. To be amiable was, indeed, the essence of his character; and in every relation of life, the benevolence of a kind heart displayed itself in the most engaging features." After his death a publication was made of his "Sermons," in 3 vols. 8vo., the very numerous list of subscribers to which, proved the attachment he had inspired.

ENGEL (Samuel), a learned Swiss writer, was born at Bern, in 1702. In 1745 he was chosen a member of the grand council, and in 1748 obtained the office of bailiff at Aarberg, and in 1760 a similar situation at Tscherlitz. On account of his talents he was employed in the most important affairs of the state, and his country was indebted to him for various useful establishments, but particularly the formation of granaries. In conjunction with Haller, he laid the foundation of a hospital for orphans; and had a share in the institution of the Economical Society of Bern. As a patriot he took a decided interest in all public events, especially the commotions at Toggenberg and Geneva. He died at Bern

in the month of March 1784. Eugel was a man of extensive learning, and published several works relative to horticulture, but he acquired his chief reputation as a writer by an examination of the question from what place and at what time America was peopled, which was printed in French at Amsterdam, 1767, in 5 vols. 12mo.

ENGHIEN (Louis Antoine Henri de Bourbon, duke of), was born at Chantilly August 2, 1772. He was the son of Louis Henry Joseph Condé, duke of Bourbon, and a descendant of the great Condé. After having studied under the celebrated Millot, he travelled through various parts of Europe, and went in 1792 to Flanders where he joined the troops of his grandfather, the prince of Condé, in the campaign against France. From 1796 to 1799, he commanded with distinguished merit the vanguard of Condé's army, which was disbanded at the peace of Luneville. In 1804 he removed to Ettenheim, where he married the Princess Charlotte de Rohan Rochefort, and resided as a private citizen. The numerous conspiracies which were planned against Napoleon, when first consul, caused the Duke D'Enghien to be looked upon, though without any just cause, as an object of suspicion, and he was in consequence arrested on the 17th of March, in the above year, and carried prisoner to Vincennes. A court-martial was hastily convened, which found him guilty of high-treason, and sentenced him to be shot the next morning at six o'clock. He met death with the greatest composure, although utterly innocent of the charges brought against him. Napoleon has been abused in no measured terms for not having saved the life of the duke; but it seems that the whole affair was conducted by his ministers with a haste of which he in reality disapproved, and that the application of D'Enghien for mercy reached him too late.

ENGLEFIELD (Sir Henry Charles), born in 1752, succeeded his father in the baronetage in May 1780, and early distinguished himself as a classical scholar, a mathematician, a chemist, and an antiquary. In 1788 he was elected fellow of the Royal Society, and the year following of that of the Antiquaries, of which latter he was long an active and useful member, as is evinced by his numerous contributions to the Archæologia. Besides these and various papers in the Philosophical Transactions, and the Transactions of the Linnean Society (of which he was also a member), he published "Tables of the apparent Places of the Comet of 1661," and various other works. On the decease of Marquis Townsend he became for a short period president of the Antiquarian Society, but was not re-elected, it is said, on account of his religious opinions. He died in May-fair, March 21st, 1822.

ENJEDIM (George), a learned Unitarian divine in the sixteenth century, was a native of Hungary, whence he removed into Transylvania, where he became one of the superintendants of the Unitarian churches in that principality. He died in the year 1597. According to Father Simon, he was one of the most acute defenders of that sense of scripture for which the socinian writers contend, and was the author of a work entitled "Explicatio Locorum Scripturæ, &c."

ENNIUS (Quintus), an early Roman poet of great fame, was a native of Rudiæ in Calabria, and was born about the year of Rome 514, B.C. 237. According to Silius Italicus (Punic. l. xii.), he served as a centurion in Sardinia when that island was subdued by T. Manlius, and distinguished himself by his valour. He probably remained in Sardinia after the war; for we are told by Corn. Nepos, that Cato the censor, when prætor, brought back with him from his government of Sardinia, the poet Ennius. Q. Fulvius, son of M. Fulvius above mentioned, procured for him the citizenship of Rome. From the affection borne him by these eminent persons, we may judge favourably of the character and manners of Ennius; though it is probable that his convivial talents carried him beyond the bounds of strict sobriety, since Horace (Epist. 19. l. i.) represents him as warming his heroic vein by liberal potations. The gout, which tormented his old age, was probably the consequence of his intemperance; as, perhaps, was also his poverty; which evils, however, he bore with great equanimity. He lived to the age of seventy. Ennius is regarded as the father of Latin epic or heroic poetry, and he appears to have been distinguished by that force and vigour, accompanied with rusticity and negligence, which is generally the character of genius in an unpolished age. Fragments of his works have been published separately, Amsterdam, 4to., 1707, and also in the Corpus Poetar. of Mattaire.

ENNODIUS (Magnus Felix), bishop of Ticinum, now Pavia, was born in Italy, about the year 473. After having been ordained one of his deacons by Epiphanius, bishop of Pavia, and after that prelate's death, admitted among the deacons of the church of Rome, he was employed to write an apology for the council, which acquitted Pope Symmachus of the accusations laid to his charge by Laurentius his rival candidate for the pontifical chair. In this Apology the colours of a gaudy rhetoric are artfully made use of to disguise the truth, and to maintain the doctrine that the Roman pontiff was answerable to none upon earth for his conduct, and subject to no human tribunal. The author obtained the reward of his services, by being promoted to the see of Pavia, about the year 510, and he was afterwards appointed a member of a commission which was instructed to negotiate a re-union between the eastern and the western churches. With this view he took two journeys into the East; the first in the year 515, with Fortunatus, bishop of Cantana, and the second in 517, with Peregrinus, bishop of Miletum. These journeys were not followed with the desired success; and they had the effect of exciting against him the resentment of the Emperor Anastasius. It is reported that the emperor, finding that he was unable, either by promise or threatenings, to engage Ennodius to enter into his views, and to betray the trust committed to him, after offering him many affronts, and much ill treatment, dismissed him home on board a crazy vessel, with a prohibition against his being suffered to land at any port in Greece; by which means he was exposed to much danger. He arrived, nevertheless, safe in Italy, and returning to Pavia, died there in 521, aged forty-eight years. His works were collected and published by Andrew Schottus at Tournay, in 1610, and at Paris, in 1611, and are also to be found in the ninth volume of the *Bibliotheca Patrum*.

ENOCH, the son of Jared, and father of Methuselah, and the seventh man in a lineal descent from Adam, was born in the year B.C. 3382. He was a prophet, and eminent for his exalted piety, and consummate virtue, in the midst of a corrupt and vi-

cious race of men; on which account he found such favour in the sight of God, that he was translated to heaven without undergoing the pains of death, when he was 365 years old, or in the year B.C., 3017.

ENT (George), a learned physician and anatomist, born, in 1603, at Sandwich, was the son of a Flemish merchant who took refuge in England from the tyranny of the duke of Alva. He was brought up to letters; and after finishing his literary education at Sidney-college, Cambridge, went abroad for the study of physic, and took his doctor's degree at Padua, in which, upon his return, he was incorporated at Oxford. He settled in London, and was admitted into the College of Physicians, of which he filled the various offices with great reputation. He first made himself known as an author by a defence of Harvey's doctrine of the circulation, in a work entitled "Apologia pro Circulatione Sanguinis, qua respondetur Æmilio Parisano," 1641, reprinted with large additions in 1685. The anatomical reputation he had acquired caused him to be appointed one of the lecturers in that science before the College of Physicians. Charles II. once condescended to be his auditor, and after the lecture conferred upon him the honour of knighthood. He was one of the original members of that private philosophical society, which, after the restoration, formed the Royal Society. In 1669, Sir George Ent was elected to the presidentship of the college, which office he filled six successive years. After that period he retired to a life of ease and leisure, but without resigning his professional studies. He published, in 1679, a controversial piece, entitled "Antidiatriba in Malachiam Thruston de Respirationis Usu primario;" and in the Philosophical Transactions for 1691 are observations of his concerning the comparative weight of the land-tortoise at the time of his autumnal retreat, and his reappearance in spring. Sir George Ent died in 1689, at the age of eighty-six.

ENTICK (John) was born in 1713, and died in May 1777. At the age of eighteen he engaged in a controversy with Woolston, against whom he wrote a tract, entitled "The Evidence of Christianity proved from Facts," which is supposed to be a translation from Houteville. He was subsequently a school-master in the vicinity of Stepney, and wrote largely for the booksellers. He also compiled a small Latin and English Dictionary, and an English Spelling Dictionary, and had a share in composing the new "Week's Preparation," and the "Whole Duty of Man."

ENTRECASTEAUX (Jos. Antoine Bruni d'), a French marine officer and circumnavigator, who sailed in quest of the unfortunate M. de la Perouse in 1791, and died at sea, July 20th, 1793. An account of the expedition was published in France, and translated into English.

ENZINAS (Francis), called also *Dryander*, was born at Burgos in Spain, about the year 1515. He had a brother, named John, who resided at Rome, while it appears that Francis had resorted to Germany for the sake of pursuing his studies. They had both become converts to the Protestant religion; and John was on the point of setting out for Germany to join his brother, when some expressions which he had dropped, relative to the corruptions and disorders of the church, occasioned his being accused of heresy, and thrown into prison. Being brought before the pope and cardinals to be examined, he had the boldness openly to avow his opinions; and, refusing to retract, was condemned to the stake, and burnt at Rome, in the year 1545. Francis was the author of a Spanish translation of the New Testament, which was printed at Antwerp in 1543, and was the occasion of the author's being committed to prison, where he remained for fifteen months. From this confinement he was so fortunate as to escape in the year 1545, and retired to Calvin at Geneva.

EOBANUS (Helius), surnamed *Hessus*, an eminent modern Latin poet, was born in 1488, on the confines of Hesse. The bishop of Risenburg in Prussia, who wished to make him his secretary, sent him for the study of the civil law to Leipsic; but his passion for polite literature caused him to quit this place in disgust, and selling his books, he returned to Erfurt. There he employed himself in teaching the belles-lettres, till, in 1526, Philip Melancthon procured him an invitation from the city of Nuremburgh. He taught there for seven years, and then returned to Erfurt. His reputation there was so high, that, it is said, he has had 1500 auditors at a time. His emoluments, however, were no better than those of the German literati in general, and he seems frequently to have laboured under the pressure of poverty. Philip Landgrave of Hesse at length placed him in the university of Marpurg, where he died in 1540. He was a man of great candour and good-nature, industrious, sincere, and averse to contention. He had, however, his country's failing of being addicted to bacchanalian revels; and it is said, that once, at a challenge of this kind, he laid his antagonist dead on the floor. Eobanus possessed a wonderful facility in Latin poetry, whence he has been called the German Ovid, and sometimes the Christian Ovid, which last title he particularly acquired from his "Heroidum Christianorum Epistolæ," in imitation of the Roman poet's heroic epistles. He composed a great variety of other Latin poems, of which his Elegies have been judged to be the best.

EON (De l'Etoile), a French fanatic in the twelfth century, who for a time excited much attention, and drew after him numerous followers, was a native of Lower Bretagne, and a gentleman by birth. His brain, however, was undoubtedly disordered; for having heard these words in the form of exorcism, *per Eum qui venturus est judicare vivos et mortuos*, from the resemblance in sound between the Latin word *Eum* and his own name, he persuaded himself that he was the person who was to come to judge the quick and the dead, and of course the son of God. This extravagant opinion he preached in various towns and provinces of France, and notwithstanding its absurdity and wildness, succeeded in gaining a vast crowd of adherents from among the weak and ignorant, who believed him to be the arbiter of their everlasting destiny. He was committed to prison by order of the archbishop of Rheims, who, in the year 1148, brought him to be examined before the council assembled in that city, at which Pope Eugenius, who had been obliged to retire into France, presided in person. The answers which Eon made to the questions put to him by the pope afforded evident proof of the derangement of his mind, and should have recommended him to merciful treatment, in some situation where he might have indulged in his visionary dreams without creating any public disturbance. But he ap-

pears to have been treated with much severity, being committed to a close prison, where in a few days he died miserably.

EPAMINONDAS, one of the greatest and noblest characters recorded in history, was a native of Thebes in Bœotia, and son of Polymnis, a man of rank and family. He was educated with great care, and derived from the best masters all the accomplishments, both solid and ornamental, which distinguished the polished Grecian. The Roman Nepos thinks it necessary to premise a kind of apology, when he relates that Epaminondas was taught to play on the harp and flute, to sing and dance. In philosophy he was instructed by Lysis, the Tarentine, a Pythagorean, whose society, notwithstanding his age and austerity, he preferred to that of his young companions; to which taste he was probably indebted for that purity of morals and elevation of mind which ever characterized him. Nor did he neglect those exercises of the palæstra which were calculated to give perfection to the bodily powers, and prepare for the toils and hardships of war. He cultivated that eloquence which is so necessary in a popular state, and few equalled him either in studied harangue or ready reply. The expense of his education exhausted his patrimony; but he had learned that lesson so essential to a great man, not to be ashamed of honourable poverty. His indifference for riches accompanied him through the whole course of his public life, and rendered him inaccessible to corruption of every kind; and though he was more sensible to glory, yet, like a genuine philosopher, he made the consciousness of rectitude, and not fame, the great object of his conduct. To the qualities of an exalted mind he joined every amiable disposition which fits a man for friendship and society. He was so attached to truth as never to deceive, even in jest; modest, prudent, patient of injuries, and unassuming. In short, by the general agreement of writers, he exhibited beyond almost any person of historical eminence, the image of a *perfect character*. Epaminondas was the intimate friend of Pelopidas, who shares with him in the honour of raising the Theban republic to consequence among the states of Greece. They made a campaign together among the succours sent by the Thebans to the Lacedæmonians, while yet in alliance with them; and at a battle fought in this service, Epaminondas saved the life of Pelopidas. When the Lacedæmonians afterwards took possession of the citadel of Thebes, and expelled Pelopidas and others attached to liberty and independence, Epaminondas was suffered to remain, as one whose poverty and philosophy would prevent him from taking any lead in political concerns. The exiles, who maintained a correspondence with their party in the city, re-entered it by stratagem four years afterwards. During the conflict with their adversaries, Epaminondas, who abhorred shedding blood in civil contests, remained at home; but when the success was decided, he joined them at the head of the principal citizens, and put an end to the slaughter. Liberty was proclaimed to the Thebans, the citadel recovered, and the Spartans were defeated in their attempts to regain their authority. Not content with this success, the two friends formed the design of raising their countrymen from the depravity and want of spirit into which they were fallen; and Epaminondas, by his example and exhortations, assiduously promoted that frugality and contempt of pleasure which is the basis of all manly exertion. Being once present at a sumptuous entertainment, he was observed to content himself with the commonest food and most ordinary wine he could find; and when asked the reason of this abstemiousness, "It is," said he, "lest I should forget how to live at home." Being sent as one of the delegates to Sparta to treat of a general peace, his independent conduct so exasperated the Spartan king, that the Thebans were excluded from the peace, and war was immediately declared against them. The first event of this war was the famous battle of Leuctra, fought B.C. 1371, in which the Thebans, with a much inferior force, gained a complete victory, with little loss, while the Lacedæmonians lost their King Cleombrotus and 4000 men. The Thebans were now become formidable; and being joined by several allies, who had been oppressed by the power of Sparta, they entered Peloponnesus with a large army, and Epaminondas appeared before the city of Lacedemon itself, the women of which, according to the boast of Agesilaus, "had never seen the smoke of an enemy's camp." A great alarm was excited; but through the courage and prudence of that great Spartan king, the attempts of the Thebans were foiled, and Epaminondas left the place without venturing upon an attack. On quitting the Spartan territories, he rebuilt the ancient city of Messene, and recalled its dispersed inhabitants from the surrounding countries, in which they had long lived as aliens. During the campaign in Peloponnesus, the winter solstice took place; after which, by the laws of Thebes, all public officers were changed, and the penalty of death was denounced against any who should hold their power beyond the appointed period. Epaminondas and Pelopidas persuaded their colleagues, for the good of the service, to disregard this law, and continue the military operations four months in the next year. For this disobedience they were called to account on their return, and capitally arraigned. Epaminondas took the whole fault upon himself; and, being brought before the assembly, confessed the charge, and declared that he had nothing to plead against the sentence, but only requested that it might be recorded in the following terms: "Epaminondas was punished with death by the Thebans, because he compelled them at Leuctra to vanquish the Lacedæmonians, whom no Bœotian general before dared to meet in the field, and in one battle not only delivered Thebes from ruin, but restored liberty to all Greece; and because he so changed the state of affairs, that the Thebans made an attack upon Sparta, while the Lacedæmonians were satisfied with saving themselves; and because he did not quit their country till, by the restoration of Messene, he had blockaded their city." This happy and eloquent turn excited a general smile, and none of the judges dared to give a suffrage against him. In the next year Epaminondas again broke into Peloponnesus, in order to assist the Arcadians, who had taken up arms against the Spartans. After laying waste the country, and taking some towns, he marched to Corinth, which was successfully defended against him by Gobrias the Athenian. The change of public favour, so common in a popular state, caused him upon his return to be deprived of his command, and reduced to a private condition. He contentedly remained among the mass of citizens, till Pelopidas, who had been

sent by the Thebans to expostulate with Alexander the Pheræan, in favour of the Thessalians, was seized by that tyrant, and put in prison. An army was sent to rescue him, in which Epaminondas served as a private soldier; and it was owing to him, that, upon a defeat, the army was not entirely destroyed. His countrymen now reinstated him in his command, and sent him with fresh forces upon the welcome errand of recovering his friend, whose life was supposed to be in imminent danger. By skilful manœuvres he so intimidated Alexander, without reducing him to despair, that he was glad to accept of a cessation of arms, on the condition of releasing Pelopidas and another deputy. Thebes was now arrived at that importance among the Grecian states, as to be preferred to Sparta and Athens by the Persians, who wished to form a treaty with the most powerful among them. It was either on this or some former occasion that Diomedon the Cyzicene was sent to Thebes by Artaxerxes, in order to bribe Epaminondas to his interest. "There is no need of money," said the hero; "for, if the king desires what is advantageous to Thebes, I am ready gratuitously to serve him in it; if otherwise, he does not possess gold and silver enough to induce me to sacrifice my country's good to his." The Persian treaty was concluded by Pelopidas, though contrary to the inclination of the Theban allies. Some of these showed a disposition to separate from the league, and Epaminondas was sent with an army to force the Achæans to continue the alliance; in which he succeeded. A general peace soon after followed, which was not of long duration. In the mean time Epaminondas conceived the project of rendering his country as powerful by sea as it had become by land. The scheme which he proposed to the people for this purpose was unanimously adopted, and he was deputed to enter into negotiations with the Rhodians, Chians, and other maritime people. He soon after lost his noble friend and coadjutor Pelopidas, who was slain in a battle with Alexander the Pheræan. The Thebans still pursued their ambitious designs; and Epaminondas, taking advantage of new commotions in Peloponnesus, marched a powerful army into it. A confederacy was formed against the Thebans, the troops of which assembled at Mantinea. This circumstance leading Epaminondas to conclude that Sparta would be left naked, he made a sudden march, with the hopes of surprising it. In this attempt he would probably have succeeded, had not the King Archidamus obtained timely information, which put him upon his guard; so that the Thebans, after some vigorous assaults, were obliged to retreat. Epaminondas then marched suddenly to Mantinea, with similar expectations of finding it defenceless; but it happened that a strong Athenian force arrived in it on the very same day. Foiled also in this attempt, he determined to retrieve his honour by a battle. He therefore proceeded against the combined army of Lacedæmonians, Arcadians, and their allies, commanded by Agesilaus; and, falling upon them unexpectedly, threw them into confusion. But while he was pursuing with great ardour the broken Spartan battalions, the enemy suddenly rallied, and covered him with a shower of darts. Several of these he drew out, and returned; but, at length, a Spartan struck a javelin into his breast with such force, that the wood broke, and left the point in his body. He was carried off the field by his soldiers, and conveyed to his tent. His first question when he recovered his speech was, what was become of his shield. It was brought him, and he kissed it. He then inquired which side had the victory; and being answered, The Thebans; "It is well," said he, "I die unconquered:" and the javelin being extracted, he expired. This event is dated B. C. 363. Epaminondas would never marry, thinking a life of celibacy best suited to his philosophical pursuits while a private man, and to his active services when in a public character. The glory of his country, as it rose with him, so it did not long survive him. Cicero, in the time of the Roman splendour, styled him one of the greatest men that any age or nation had produced; and Swift, in his Gulliver, ranks him as one of the six great and just men, equal to whom it would be difficult to find a seventh.

EPAPHRODITUS, one of the first bishops or ministers of the Christian church that was founded by St. Paul at Philippi in Macedonia. He was in that situation when St. Paul was prisoner at Rome, and was sent by his church to visit the apostle in his bonds, and to carry him their liberal contributions towards his support and maintenance. St. Paul calls him his brother and companion in labour, and fellow-soldier, who was well able to supply the place of an apostle.

EPAPHUS, in fabulous history, a son of Jupiter and Io, who founded a city in Egypt, which he called Memphis, in honour of his wife, who was the daughter of the Nile. He had a daughter called Libya, who became mother of Ægyptus and Danaus by Neptune. He was worshipped as a god at Memphis.

EPEE (Charles Michael de l'), son of the king of France's architect, was born at Versailles in 1712, and after finishing his studies obtained a canonry in the cathedral of Troyes. At the age of twenty-six he is said to have refused a bishopric, offered him by Cardinal Fleury as a return for some personal services rendered by his father. His whole life was devoted to the instruction of persons deprived by nature of the powers of speech; an art, of which he derived the first ideas from a Spanish treatise he met with by accident. The Abbé L'Epeé, however, had the merit of bringing the art into more general use, extending its advantages, and making it the object of a national institution. He was an enthusiast in the pursuit with which he was occupied. From his father he inherited an income of about 400*l.* a year, and of this sum he expended only a fourth part on his personal wants, employing the remainder for the benefit of his pupils. He died December 23rd, 1789. He was the author of an "Account of the Cure of Marianne Pigalle;" and an "Elementary Treatise on the Instruction of the Deaf and Dumb."

EPHORUS, an orator and historian of Cumæ in Æolia, about 352 years before Christ. He was disciple to Isocrates, by whose advice he wrote a history which gave an account of all the actions and battles that had happened between the Greeks and barbarians for 750 years. It was greatly esteemed by the ancients. It is now lost.

EPHRAIM, the second son of the patriarch Joseph, and the progenitor of one of the twelve tribes of Israel, was born in Egypt, of Athenah, the daughter of a priest or prince of On, towards the latter end of the seventeenth century B. C. He was adopted, together with his brother Manasseh,

by Jacob, when on his death-bed, who decreed that, in the future distributions of inheritance among his descendants, they should be entitled to rank with his immediate sons, and be considered as the ancestors of distinct tribes. In the manner of pronouncing his blessing on them, however, he prophesied that Ephraim, though the youngest of Joseph's sons, should have pre-eminence over his brother, by proving the father of a much more numerous posterity; which predictiou was verified in the subsequent history of the Israelites.

EPHREM (St.), au ancient Christian writer of the fourth century, was a native of Edessa, according to some; or, as others say, of Nisibe in Syria; and was born under the Emperor Constantine. He embraced a monastic life from his earliest years, and in a short time was chosen superior to a considerable number of monks. He was ordaiued deacon at Edessa, and priest at Cæsarea in Cappadocia by St. Basil, who is also said to have taught him Greek; but these two last circumstances are questionable, since some accounts say, that he did not understand Greek, and that he died a deacon. He might have been a bishop; but when the people had chosen him, he ran into the market-place, and pretended to be mad, in consequence of which another was chosen. He wrote a great number of books, all in the Syriac language; but a great part of them is said to have been translated in his life-time. Photius tells us, that he wrote above a thousand orations, and that himself had seen forty-nine of his sermons: and Sozomen observes, that he composed three hundred thousand verses. His works were so highly esteemed, that they were publicly read in the churches after the scriptures. He had an extreme aversion to the heresies of Sabellius, Arius, and Apollinarius; the last of whom, as Gregory relates, he treated in a very extraordinary manuer. Apollinarius having written two books, in which he had collected all the arguments in defence of his own opinion, and having iutrusted them with a lady, St. Ephrem borrowed these books, under the pretence of being an Apollinarian; but, before he returned them, he glued all their leaves together. The lady, seeing the outside of the books to be the same as before, and not discovering that any thing had been done to them, returned them to Apollinarius to be used in a public conference he was going to have with a Catholic: but he, not being able to open his books, was obliged to retire in disgrace. St. Ephrem was a man of the greatest severity of morals, and so strict an observer of chastity, that he avoided the sight of women. Sozomen tells us, that a certain woman of dissolute character, either on purpose to tempt him, or else inspired to it by others, met him on purpose in a narrow passage, and stared him full and earnestly in the face. St. Ephrem rebuked her sharply for this, and bade her look down on the ground. But the woman said, "Why should I do so, since I am not made out of the earth, but of thee? It is more reasonable, that thou should'st look upon the ground, from which thou had'st thy original, but that I should look upon thee, from whom I was procreated." St. Ephrem, wondering at the woman, wrote a book upon this conversation, which the most learned of the Syrians esteemed one of the best of his performances. He was also a man of most exemplary charity, of which the following instance is related by Sozomen:—Edessa having been long afflicted with a famine, he quitted his cell; and applying himself to the rich men, expostulated severely with them, for suffering the poor to starve, while they covetously kept their riches hoarded up. He read them a religious lecture upon the subject, which affected them so deeply, that they became regardless of their riches: which St. Ephrem receiving, caused three hundred beds to be provided and laid in the public porticoes, and took care of those who were sick through the famine. His death happened in 378, under the Emperor Valens. Upon his death-bed he exhorted the monks, who were about him, to remember him in their prayers; forbade them to preserve his clothes as relics; and ordered his body to be interred without the least funeral pomp, or any monument erected to him.

EPICHARMUS, a philosopher and writer of comedy, is supposed to have been a native of Cos, but to have been brought very young into Sicily, whence he has usually passed for a Sicilian. He was a disciple in the Pythagorean school; and upon being prevented by the tyranny of King Hiero from publicly professing philosophy, he applied to dramatic poetry, and is reckoned by Aristotle the earliest writer of comedy. He taught in school at Syracuse, and is said to have been the inventor of two of the Greek letters. He wrote also commentaries upon physical and medical subjects. Among his fragments are some moral sentences which do him honour: such are, "The gods set up their favours at a price, and industry is the purchaser:" "He who is naturally inclined to good is noble, though his mother were an Ethiop." Epicharmus is said by Lucian to have reached the great age of ninety-seven. The era of his flourishing is the fifth century B. C.

EPICTETUS, an eminent philosopher of the stoic school, who flourished in the first century of the Christian era, was born at Hieropolis in Phrygia, in a servile condition, and was sold as a slave to Epaphroditus, one of Nero's freedmen. Ancient writers agree that he was lame, but differ with respect to the cause of his lameness. Suidas attributes it to a defluxion on one of his legs when he was young; Simplicius asserts that he was born lame; and Celsus says that it was owing to the cruelty of his master, who one day, in order to torture him, bent his leg with such violence, that Epictetus said, "You will break it;" and when the brute, by continuiug the torment with increased force, had broken the leg, he only said, "Did I not tell you, sir, that you would break it?" Others ascribe his lameness to the heavy chains with which his master loaded him. By some means or other he obtained his freedom, and, upon an edict of Domitian for banishing all philosophers from Rome and Italy, about the year 94, he withdrew to Nicopolis, a city of Epirus, where he was attended by numerous hearers. It has generally been thought, that he passed the remainder of his life at Nicopolis, in consequence of Arrian's saying, that those discourses, of which his book consists, were made and delivered in that city. Spartian, however, tells us, that the Emperor Adrian was very intimate with Epictetus, who, if this be true, must have returned to Rome. The time and manner of his death are unknown; but from the mention made of him by Aulus Gellius and the Emperor Marcus Aurelius, it is supposed that he died towards the close of the reign of Adrian. His memory was so highly prized,

that the few utensils which he possessed were purchased with avidity, and the earthen lamp by which he studied sold for three thousand drachmas, more than 90*l.* sterling. Epictetus maintained the immortality of the soul, exhorted contentment and a submission to the appointment of Providence, and in regard to the practical virtues, he seems to approach nearer to the simple moral principles of the Gospel than any other Pagan writer—the great doctrine of forbearance being the main-spring of his system. Excepting some fragments preserved by Antoninus, Gellius, Stobæus, and others, the only remains of this philosopher are to be found in the beautiful manual or "Enchiridion," and the "Dissertations" collected by Arrian, and drawn up from notes taken by himself from the life of Epictetus. The best editions of this philosopher are those of Leyden, 1760, 8vo.; of Utrecht, 1741, 4to.; of Oxford, by Sampson, 1740; of London, in 2 vols. 4to., by Upton; that of Heyne, 1776, 8vo.; and that of Schweighauser, 1798, 6 vols. 8vo. They have been translated into various languages, the ablest English version being that of Mrs. Carter, published in 1758, with notes.

EPICURUS, a celebrated philosopher, son of Neocles and Cherestrata, born at Gargettus in Attica, 342 B. C. Though his parents were poor and of an obscure origin, yet he was early sent to school, where he distinguished himself by the brilliancy of his genius, and at the age of 12, when his preceptor repeated to him this verse from Hesiod,—

"In the beginning of things the Chaos was created,"

Epicurus earnestly asked him who created it? To this the teacher answered that he knew not, but only philosophers. "Then," said Epicurus, "philosophers henceforth shall instruct me." After having improved himself, and enriched his mind by travelling, he visited Athens, which was then crowded by the followers of Plato, the Cynics, the Peripatetics, and the Stoics. Here he established himself, and soon attracted a number of followers by the sweetness and gravity of his manners, and by his social virtues. He taught them that the happiness of mankind consisted in pleasure, not such as arises from sensual gratification, or from vice, but from the enjoyments of the mind, and the sweets of virtue. This doctrine was warmly attacked by the philosophers of the different sects, and particularly by the Stoics. They observed that he distracted the gods by representing them as inactive, given up to pleasure, and unconcerned with the affairs of mankind. He refuted all the accusations of his adversaries by the purity of his morals, and by his frequent attendance on places of public worship. When Leontium, one of his female pupils, was accused of prostituting herself to her master and to all his disciples, the philosopher proved the falsity of the accusation by silence and an exemplary life. His health was at last impaired by continual labour, and he died of a retention of urine, which long subjected him to the most excruciating torments, and which he bore with unparalleled fortitude. He died about 270 years before Christ, in the 72nd year of his age, saying, "All I suffer is counterbalanced by the satisfaction of mind which I feel in reflecting upon my discourses and discoveries." His disciples showed their respect for the memory of their learned preceptor, by the unanimity which prevailed among them. While philosophers in every sect were at war with mankind and among themselves, the followers of Epicurus enjoyed perfect peace, and lived in the most solid friendship. The day of his birth was observed with universal festivity, and during a month all his admirers gave themselves up to mirth and innocent amusement. Of all the philosophers of antiquity, Epicurus is the only one whose writings deserve attention for their number. He wrote no less than 300 volumes, according to Diogenes Laertius; and Chrysippus was so jealous of the fecundity of his genius, that no sooner had Epicurus published one of his volumes, than he immediately composed one that he might not be overcome in the number of his productions. Epicurus, as we have before said, deemed philosophy the exercise of reason in the pursuit and attainment of a happy life; but the adoption of the word *pleasure* for the name of this consummation has, from his own time to the present, exposed the system of Epicurus to excessive reproach; so much so, that the name of his sect has very incorrectly become a proverbial expression for laxity of principle and gross sensuality. All of this which is not mere calumny, may be attributed to the licentious conduct of many professed votaries, who, as ably shown by Gassendi and Bayle, have affected to follow his system, because, from the latitude given to the expression, *pleasure*, it might be made to form a more plausible shelter for their vices than any other. His rejection of the doctrine of a providence has more reasonably exposed him to the charge of impiety, especially as it may be suspected, that in admitting the existence of the gods, while he carefully deprives them of every essential character of divinity, either as creators or preservers, he only sought to avoid the odium and punishment of an open avowal of atheism. The physical system of Epicurus is in accordance with the atomic theory; it is equally ingenious and hypothetical, but mixed up with too great a degree of ignorance with respect to the true principles of the *phenomena* of nature, to merit serious consideration. One of the charges against this eminent person, of being an enemy to liberal studies and manly pursuits, is as unmerited as the imputation of immorality. On the contrary, although he thought that nothing deserved the name of learning which was not conducive to the happiness of life, he wrote a greater number of books than any other Grecian philosopher. The only remains of these, however, which have reached our times, are to be found in Diogenes Laertius, and a few fragments collected from ancient writers, by Gassendi. A very clear and succinct account of the philosophy of Epicurus, may be gained from Dr. Enfield's abridgement of Brucker.

EPIMENIDES, an epic poet of Crete, contemporary with Solon. His father's name was Agiasarchus and his mother's Blasta. He is reckoned one of the seven wise men, by those who exclude Periander from the number. Among other marvellous tales related of him, it is said that whilst tending his flocks one day, he entered into a cave, where he fell asleep. His sleep continued for forty or forty-seven, or according to Pliny, fifty-seven years, and when he awoke, he found every object so considerably altered, that he scarce knew where he was. His brother apprized him of the length of his sleep to his great astonishment. It is supposed that he lived 289 years, though Diogenes Laertius limits his age to 150. After death he was revered as a

god, and greatly honoured by the Athenians, whom he had delivered from a plague, and to whom he had given many good and useful counsels. He is said to be the first who built temples in the Grecian communities. Laertius enumerates a variety of pieces written by Epimenides, both in prose and verse; and among them one on "Oracles and Responses," from which St. Paul is said to have taken his quotation in his Epistle to Titus, wherein the Cretans are denominated "Liars, evil beasts and slow bellies."

EPIMETHEUS (in fabulous history), a son of Japetus and Clymene, one of the Oceanides, who inconsiderately married Pandora, by whom he had Pyrrha, the wife of Deucalion. He had the curiosity to open the box which Pandora had brought with her, and from thence issued a train of evils, which from that moment have never ceased to afflict the human race. Epimetheus was changed into a monkey by the gods, and sent into the island of Pithecusa.

EPIPHANIUS, surnamed *the Scholastic*, an Italian by nation, and an able Greek and Latin scholar, flourished about the year 510. He was the friend of the celebrated Cassiodorus, at whose request he translated into the Latin language the ecclesiastical historians Socrates, Sozomen, and Theodoret; a version more to be commended for its fidelity than its elegance. Epiphanius was also the author of several other translations from the Greek into Latin, which are no longer extant.

EPIPHANIUS, patriarch of Constantinople in the sixth century, was a strenuous advocate for the orthodox doctrines in opposition to the tenets of the Eutychians, and, after his elevation to his high dignity in the year 520, procured the condemnation of the latter in a synod of bishops held at Constantinople. During his patriarchate, the decrees of the council of Chalcedon were confirmed, and the reconciliation was completed between the churches of Constantinople and Rome, after the first great schism which had lasted about thirty-five years.

EPIPHANIUS, an ancient Christian writer, was born about 332, at Besanduce, a village of Palestine. In his youth he went into Egypt, where he imbibed the principles of the Gnostics, but he soon withdrew himself from those heretics, and, returning to his own country, put himself for some time under the discipline of Hilarion, the father of the monks of Palestine. He afterwards founded a monastery near the village where he was born, and presided over it. About 367, he was elected bishop of Salamis, afterwards called Constantia, the metropolis of the isle of Cyprus, where he raised himself a great reputation by his writings and his piety. In 382, he was sent for to Rome by the imperial letters, in order to determine the cause of Paulinus concerning the see of Antioch. In 391, a contest arose between him and John, bishop of Jerusalem, relative to the opinions of Origen, which Epiphanius condemned. In the course of this dispute, as in others in which he was involved, he displayed more zeal than charity or prudence, particularly when in the height of his resentment against the favourers of Origen, he sent word to the Empress Eudoxia, who requested his prayers for her son Theodosius, who was ill, that the prince should not die, provided she would discard the heretics who enjoyed the imperial patronage. Epiphanius died in 402 or 403, on returning from Constantinople to Cyprus. His work entitled "Panarion," against heresies, is reckoned as a piece of ecclesiastical history; but the carelessness or ignorance of the author as to facts and opinions, deducts much from its authority. The best edition of the writings of Epiphanius is that of Petavius, Paris, 2 vols., folio; reprinted at Cologne, in 1682.

EPISCOPIUS (Simon) was born at Amsterdam in 1583, and educated at Leyden, where he took his degree of M.A. in the year 1606, but in consequence of siding with Arminius against Gomarus, did not obtain ordination, until 1610, when he was appointed to a church in the village of Bleswyck, in the vicinity of Rotterdam. In 1711 he was one of the deputies at the conference held at the Hague, before the states of the province, between six antiremonstrant ministers, where he maintained the opinions of his party with great learning and eminent ability. In the following year he succeeded Gomarus as professor of divinity at Leyden, but the insults he received from the Gomarist party, made his place any thing but desirable, and even exposed him to personal danger. After a long scene of tumult and confusion, in which the Arminians suffered much indignity and oppression, Prince Maurice and the Gomarist party, of which he had declared himself the head, succeeded in obtaining a decree of the states for the meeting of a national synod, under the pretence of healing the unhappy divisions which distracted the country. It was appointed to meet at Dort, in the year 1618, and Episcopius being invited to take his place among the other professors of the seven united provinces, he was one of the first who repaired thither, accompanied by some remonstrant ministers. When they were admitted, Episcopius in an able, temperate, and eloquent address declared that he and his brethren were ready to enter into a conference on the matters in debate between them and their opponents; but the members of the synod not deigning to reason with them, demanded implicit submission to their decisions as judges. They likewise passed a decree that the remonstrants should defend and explain their opinions no further than the synod should think fit, and concluded by expelling them all from the synod. Episcopius and his followers then retired to Antwerp, where he employed himself in controversial works in exposure of the injustice of the synod. On the death of Prince Maurice in 1625, the Arminians were allowed to return to Holland, and Episcopius was chosen minister of the remonstrant church of Rotterdam, and soon after married. After remaining some years unmolested, the Arminians ventured to found a college at Amsterdam, of which Episcopius became principal, and so continued until his death in 1634. His works, consisting of Commentaries, Theological Institutions, Controversial Treatises, &c., forming two volumes in folio, were edited by Curcellæus in 1665, who has prefixed to them a life of the author.

ERASISTRATUS, an ancient Greek physician, was a native of the isle of Ceos according to some, of Sicyon according to others. He is supposed to have been the grandson, or the nephew, of Aristotle, and to have been a disciple of that philosopher; and also of Theophrastus, and of Chrysippus the Gnidian. He was in high professional reputation in the reign of Seleucus Nicanor, who consulted him concerning the illness of his son Antiochus, which Erasistratus by his sagacity discovered to be occasioned by love for his mother-in-law, Stratonice. The physician is said to have been rewarded with

one hundred talents on this occasion. He did not make a practice of visiting patients, but staid at home, and employed himself in study and experiments. He is reckoned by Galen, the reviver of anatomy from the state of decay into which it was fallen; and he, as well as Herophilus, is charged with the cruelty of dissecting criminals alive, with whom he was supplied by Antiochus. He thought and examined for himself, and made a number of anatomical discoveries, which have been confirmed by modern observations. Erasistratus wrote a number of books, all which have perished; but many of his opinions are recorded by Galen and Cælius. He founded a sect, which was subsisting in the time of Galen.

ERASMUS (Desiderius), the natural son of Gerard, native of Tergou, was born at Rotterdam in 1467, and sent to school at Deventer when nine years of age, and soon exhibited quick parts, and particularly that strength of memory which is so essential to a scholar. His affectionate mother, who followed him to Deventer in order to take care of him, died of the plague when he was about thirteen; and his father soon followed her. Thus he was left an orphan in the care of three guardians, who agreed to bring him up to a religious life, in order the more easily to embezzle his small patrimony. To this life, however, he was extremely averse; and it was not till his third removal from convent to convent that he was persuaded to take the habit at a house of canons-regular at Stein, near Tergou. He made his profession there in 1486, at the age of nineteen. In conformity with the pedantic taste then prevailing among men of letters, of assuming names of Greek or Latin etymology, he translated his name of *Gerard*, signifying *Amiable*, into the equivalent ones of *Desiderius* in Latin, and *Erasmus* in Greek. He used both of these; but the latter was his common and perpetual appellation. His constitution being delicate, and ill suited to monastic austerities, he, with permission of his superiors, accepted in his twenty-third year an invitation to reside with the archbishop of Cambray, whence he went to Paris, and became a student in the college of Montaigue. For his support he gave private lectures; but he passed some years of his life in that penury which stimulated him to great exertions, and gave him those habits of industry which raised him to literary eminence. Among his pupils at Paris were some Englishmen, whose liberality induced him to visit their country. He was in England in 1497, where he contracted many valuable friendships. Such was his reception, that he ever retained a predilection for this island, in which he passed much of his time. The works by which he was first known were of the philological kind, and calculated to assist students in the learned languages. Of these were his works "De Copia Verborum et Rerum," "De Ratione Conscribendi Epistolas," and many others, which caused him to be regarded as an excellent preceptor. In 1503, he printed at Louvain some works of the theological kind, particularly his "Enchiridion Militis Christiani," a kind of manual of practical religion, which, though it underwent some censure from the monks, was much read, and translated into several modern languages. About this time too, he prefixed to a translation of several dialogues of Lucian, a dedication, in which he freely exposed the legendary fables of the early Christians. About his fortieth year he visited Italy, took his doctor's degree at Turin, and then staid about a year at Bologna; whence he went to Venice, and printed an improved edition of his "Adagies." In 1509 he went to Rome, and whilst there received a pressing invitation to England from King Henry VIII., who had contracted a friendship for him while prince. We find him in England at the beginning of 1510, and in favour with the king, with Wolsey, Warham, archbishop of Canterbury, and other persons of distinction. He first lodged with More (afterwards Sir Thomas and chancellor), and amused himself and his friend with writing his "Moriæ Encomium;" or, Praise of Folly: a facetious and satirical composition, which became popular. At the request of Fisher, bishop of Rocester, chancellor of Cambridge, Erasmus went to that university and read lectures in Greek and divinity. A living was conferred upon him, and he received presents from many of his patrons; but, upon the whole, his expectations in this kingdom were not answered. He seems too much to have indulged a querulous disposition, and to have observed very little delicacy in importuning his friends for favours; yet the extent of his wishes was never great, and he coveted no more than a sufficiency for the moderate comforts of life, and literary leisure. He returned to the Low-countries in 1514, and visiting by invitation the court of the Archduke Charles (afterwards Charles V.), was created nominal counsellor to that prince, with a stipend. He was now urged to return to his convent of Stein, but wrote a letter of excuse, in which he spoke very freely of the monkish character, and declared his opinion of the profession in such terms, that it is not surprising that he was ever after honoured with the enmity of that order of men. About this time he paid a visit to the town of Basil, where he formed that intimacy with the learned family of Amberbach, and with the printer Froben, which induced him to spend his latter days in that place. In 1516 his New Testament, in Greek and Latin, with notes, was published at Basil, and was received with great avidity by all who were desirous of studying theology in its original and genuine sources. It was dedicated to Pope Leo X. His edition of St. Jerom, his favourite father, also appeared this year, dedicated to his excellent and generous patron Archbishop Warham. An offer was made to him on the part of Francis I. to settle in France upon honourable conditions; but his connexions with Charles V., or other reasons, induced him to decline it. Among the meritorious efforts of Erasmus may be reckoned his perpetual opposition to war, which he thought scarcely lawful to a Christian. He has dwelt upon this topic in many of his works, especially in his eloquent "Querela Pacis," printed in 1517; but he had no better success than all others who have employed the arguments of reason and religion against the ambition and bad passions of mankind. The commencement of the reformation under Luther was the most trying circumstance in the life of Erasmus. No man had done so much as he to discredit the frauds and superstitions of popery, and to place Christianity upon its proper foundation. The monks were so sensible of this, that they were used to say, "Erasmus laid the egg, and Luther hatched it." Yet there were several reasons which prevented him from joining the reformers. He had, in the first place, a great horror of any open breach or schism

in the church, the evil consequences of which he thought scarcely any benefit of reform could compensate. He seems also to have been considerably unsettled in his owu mind with respect to many points upon which Luther and his followers dogmatized in a decisive manner. The doctrine of justification by faith alone, which that reformer made fundamental to his system, Erasmus was by no means prepared to receive. He was likewise offended with the rudeness, vulgarity, and contempt of polite literature, which characterized some of the class. To these fair and houest causes for declining to enter their party, may undoubtedly be added the less honourable ones, of a timidity and weakness of temper which unfitted him for the part of a martyr; of a fondness for being noticed and honoured by the great; and of habits of personal indulgence which rendcred the prospect of indigeuce insupportable to him. It is to be observed, that his income arose almost solely from pensions and gratuities which he received from crowned heads, prelates, and men of rank, all of the Catholic persuasion, which he would certainly have lost had he gone over to the opposite side. Yet he did enough to merit the eternal gratitude of all candid friends to light aud liberty, by the example he never ceased to give of free inquiry, and the perpetual war he waged against persecution, ignorance, and bigotry. For some years Erasmus treated Luther with great deference, and in his letters to various persons defended his character and applauded his intentions. In 1520, when the emperor and the elector of Saxony were at Cologne, and the pope's nuncio produced a bull against Luther, Erasmus spoke very freely in his favour to the elector, drew up some axioms in his defeuce, and treated the bull as a forgery. In process of time, however, Erasmus, irritated at some ill-timed attacks upon him by the zealous reformers, and alarmed by the violence of the religious differences which began to arise, acquired more of the dread of innovation, and took his part among the defenders of the church of Rome. In 1522 he published the most popular of his works, his "Colloquies," which though apparently intended for the instruction of youth in the Latiu language, and commencing with dialogues of great simplicity, abound in solid and liberal sentiments on the most important topics, and attack the prevalent superstitions of the time both with serious argument and humorous sarcasm. They were very geuerally read, and probably were more efficacious in promoting the principles of the reformation than the most elaborate works of controversy. Their tendency was soon discovered, aud iu many places they underwent ecclesiastical condemnation; but it was impossible to suppress a performance at once so sensible and so entertaining. Editions of them were multiplied; and it is said that a bookseller of Paris, by representing them as prohibited, sold above twenty-four thousand copies of one impression. It was about this year that Erasmus, after a wandering life, fixed his final residence at Basil, which he did not quit, except during a temporary abode at Friburg. After having been loug urged by his Catholic friends and patrons to write against Luther, he at leugth, with manifest unwillingness, undertook the task, and in 1524 published his treatise "De Libero Arbitrio." As in this work he professedly attacked only Luther's opinion concerning predestination, it might be supposed that he did not mean to condemn his dissent from the church of Rome in other points. He was, however, led, in the heat of controversy, to say many severe things against the reformers; and it appears from several of his letters at this period, that his mind was imbittered with the consciousness of having been induced to act a part which he could not thoroughly approve. Luther replied in a letter written with that air of superiority, which a man pursuiug great ends by plain and direct means has a right to assume towards a trimmer. "We saw (says he) that the Lord had not conferred upon you the discernment, the courage, and the resolution to join with us, and freely and openly to oppose those monsters; and therefore we dared not to exact from you that which greatly surpasses your strength and capacity. We have even borne with your weakness, and honoured that portion of the gift of God which is in you." He proceeds to lament that Erasmus had been led by mere worldly considerations to take an open part against him; and he expresses pity rather than resentment for that imbecility of character which had seduced him to act against his principles. Erasmus could not but acutely feel a treatment of this kind, which displayed to himself and the world what he would most have wished to conceal. Several letters passed between him and Melancthon, whose learning and talents he respected, and whose mildness aud candour permitted differeuce of opinion without breach of frieudship. But that eminent reformer gave an example which Erasmus could not follow—of the most decided firmness uuited with moderation. The contest between Luther and Erasmus became, in the usual course, more acrimonious as it proceeded, and did honour to neither of these eminent men. A controversy of a very different kind in which Erasmus engaged was the souree of some vexation and obloquy to him, though it has finally been favourable to his literary reputation. A sect of *Ciceronians* had arisen, principally among the scholars of Italy, who were extremely zealous for classical purity in writing Latin, and carried so far their nicety, that they scrupled using any word which was not to be met with in Cicero. Erasmus, who was much superior to this narrow pedantry, and who, in his own use of the Latin language, aimed at freedom and copiousness, and employed new words for new ideas, published, in 1528, his dialogue, entitled, "Ciceronianus," one of the most lively and ingenious of his compositions, in which he attacked the sect both with argument and ridicule. It is at present almost laughable to consider the heinous offence he gave by this performance, and the abuse he underwent in consequence. The haughty pedant Julius Cæsar Scaliger wrote against him with all the scurrility that he could put in classical Latin; and the *odium theologicum* was scarcely more inveterate than that which he roused in the breasts of the Ciceronians. In the same year Erasmus also published his learned treatise, "De Recta Latiui Græcique sermonis Pronuntiatione;" and thus seems to have been desirous of diverting his mind from the dangerous disputes of theology. In consequence of the public change of religion at Basil, Erasmus thought it necessary for his reputation, in 1529, to quit that place and remove to Friburg, though the magistrates would gladly have retained him as an honour to their city. He seems at this time to have feared nothing so much as that he should be regarded as a friend to the reforma-

tion; and therefore, though he continued his hostility with the monks, he thought it incumbent upon him to declare as openly against the opposite party. On this account he published an epistle against some "who falsely call themselves Evangelists;" and as they, from his former works, had produced his authority in condemnation of putting heretics to death, he now began to maintain that there were certain cases in which they might lawfully be punished capitally as blasphemers and seditious persons. Such were the unworthy steps to which, as he grew into years, he was led by an anxiety to keep upon good terms with his patrons and protectors! He continued his learned labours without intermission, though now under the pressure of many infirmities. During the printing of his treatise entitled, "Ecclesiastes," or, On the Manner of Preaching, in 1535, he returned to Basil, which he no more left. At this time there was an intention at Rome to add Erasmus, with some other learned men, to the college of cardinals; but it was now too late to burthen him with so splendid a promotion; besides, many zealous Romanists would have been much offended with such a measure, since it was impossible he could ever have been regarded as a thorough Papist in his heart. His health now rapidly declined; a dysentery exhausted his remaining strength; and he calmly expired on July 12, 1536, at the age of sixty-nine, in the arms of his dearest friends, who were Protestants, and after having substituted pious addresses to God and Christ, to all the dying ceremonies enjoined by the Romish ritual. His body was interred with great funeral solemnity in the cathedral church of Basil. By his will he left handsome legacies to several friends, and a considerable residue for charitable purposes. In person he was below the middle size, well-shaped, of a fair complexion, with a cheerful countenance, a low voice, and agreeable elocution. He was neat and decent in apparel, pleasant in society, friendly, generous, and charitable. The greater features of his character are sufficiently displayed in the preceding sketch of his life. The works of Erasmus were published by Froben, in nine volumes, folio. They consist of numerous translations from the Greek, from Lucian, Plutarch, Chrysostom, Athanasius, and others; of grammatical and philological pieces; of poems, declamations, and orations; of a collection of adages and apophthegms; of works in divinity on various topics, moral, didactic, controversial, &c.; of a version of the New Testament, paraphrases of the Gospels and the Epistles, and commentaries on some other parts of Scripture; and of apologies, epistles to correspondents, and other personal writings. Many of his works have been often printed separately, and a new edition of the whole was given in Holland, in eleven volumes folio, 1703, under the revision of Le Clerc. His editions and translations were certainly of great use to learning at the time they appeared; but his knowledge of the Greek was not extremely profound or accurate, and he has been detected in many mistakes. It is attributing too much to Erasmus to represent him as the sole reviver of good learning; for he had some predecessors, and many able coadjutors: but no one contributed so much as he to throw discredit upon the barbarism and ignorance of the schools, or to make literature agreeable, and ally it with good sense and solid criticism. He was a great public benefactor; and therefore he is justly regarded as one of the principal glories of his age and country. His memory is equally honoured at the place of his birth and of his death. Several of his relics are preserved at the latter place; and at the former, the house in which he was born is marked with an inscription, and his statue in bronze decorates the great square.

ERATO (in fabulous history), one of the muses who presided over lyric, tender, and amatory poetry. She is represented as crowned with roses and myrtle, holding in her right hand a lyre, and a lute in her left, musical instruments, of which she is considered by some the inventress. Love is sometimes placed by her side holding a lighted flambeau, while she herself appears with a thoughtful but oftener with a gay and animated look. She was invoked by lovers, especially in the month of April, which, among the Romans, was more particularly devoted to love.

ERATOSTHENES, son of Aglaus, was a native of Cryeno, and the second intrusted with the care of the Alexandrian library. He dedicated his time to grammatical criticism, and philosophy, but more particularly to poetry and mathematics. He has been called a second Plato, the cosmographer, and the geometer of the world. He is supposed to be the inventor of the armillary sphere. With the instruments with which the munificence of the Ptolemies supplied the library of Alexandria, he was enabled to measure the obliquity of the ecliptic, which he called 20½ degrees. He also measured a degree of the meridian, and determined the extent and circumference of the earth with great exactness, by means adopted by the moderns. He starved himself after he had lived to his eighty-second year, B.C. 194. Some few fragments remain of his compositions. He collected the annals of the Egyptian kings by order of one of the Ptolemies.

ERASTOSTRATUS, an Ephesian who burnt the famous temple of Diana, the same night that Alexander the Great was born. This burning, as some writers have observed, was not prevented or seen by the goddess of the place, who was then present at the labours of Olympias, and the birth of the conqueror of Persia. Eratostratus did this villany merely to eternize his name by so uncommon an action.

ERCILLA Y ZUNIGA (Don Alonzo de), an eminent Spanish poet, was born of a noble family, at Madrid, in 1533. Being made page to the Infant Don Philip, he attended him in his progress through the Low-countries, and afterwards accompanied him when he went to England to celebrate his marriage with Queen Mary. He was in that kingdom, when intelligence of the revolt of the people of Arauco, a district of Chili, caused some troops to be sent thither, with whom Ercilla embarked, and proceeded to Lima. He was personally engaged in all the subsequent war with the Araucanians, whose courage and love of liberty he seems greatly to have admired, though his military duty obliged him to use his best efforts in subduing them. The interesting scenes to which he was witness called forth his poetical powers, and he employed the intervals of leisure in recording them in heroic verse. He composed, as it were, with the sword in his hand, and the earlier parts of his poem were written upon scraps of leather for want of paper. After he had escaped the dangers of this expedition, he was near losing his life in a disgraceful manner. At the American city of Imperial, a tournament was exhi-

bited in honour of the accession of Philip II., during which a dispute arose between Ercilla and another gentleman. Swords were drawn, and many joined in the broil; which being construed into a plan of mutiny by the governor, Don Garcia, he hastily condemned the two antagonists to be beheaded. Ercilla was led to the scaffold, and his innocence was discovered but just in time to save him. He soon after quitted Chili, and embarked on an expedition against a Spanish rebel in Venezuela, who was destroyed before he arrived. He then, as his health was much impaired, returned to Spain, being at that time in his twenty-ninth year. After a short stay at home, he commenced a tour through various parts of Europe, the purpose and particulars of which are unknown. He married in 1570, and is said to have been afterwards a gentleman of the bed-chamber to the Emperor Rodolph II. Little, however, is known of this part of his history, or indeed of the whole latter part of his life; but he appears in 1580 to have been residing in poverty and retirement at Madrid. It is said that he presented his Araucana to King Philip, and was recompensed by him; but in a distinct part of the work, written long after his return, he mentions that he had received from his sovereign no requital whatever for his various services. In 1596 he is spoken of by a contemporary as being then engaged in celebrating the victories of the marquis of Santa Cruz, in a poem which has never appeared. This is the latest notice concerning him. He left no legitimate offspring, but had some natural children, of whom a daughter married a Portuguese nobleman. The "Araucana" was published in three parts: the two first in 1577 and 1578, the whole complete in 1590. Mr. Hayley, in his "Essay on Epic Poetry," and the notes attached to it, has taken much pains to make Ercilla advantageously known to the English reader, by translations of select parts, and an analysis of the whole.

EREBUS (in fabulous history), a deity of hell, son of Chaos and Darkness. He married Night, by whom he had the light and the day. The poets often used the word Erebus to signify hell itself, and particularly that part where dwelt the souls of those who had lived a virtuous life, from whence they passed into the Elysian fields.

ERECTHEUS, king of Athens, is reckoned the sixth from Cecrops, and is supposed to have succeeded his father Pandion about 1399 B.C. He was the most powerful Grecian prince of his time. Among his children was a daughter, Orithyia, who is fabled to have been forcibly carried away by the wind Boreas, which is with probability interpreted to refer to her rape by a Thracian king. In his reign the Athenians were instructed by a stranger in the cultivation of corn, whence Ceres is said to have visited Athens at that period. Erectheus, after a reign of fifty years, was slain in a battle against the Eleusians.

ERGINUS (in classical history), a king of Orchomenos, son of Clymenus. He obliged the Thebans to pay him a yearly tribute of 100 oxen, because his father had been killed by a Theban. Hercules attacked his servants, who came to raise the tribute, and mutilated them, and he afterwards killed Erginus, who attempted to avenge their death by invading Bœotia with an army.

ERIC, king of Denmark. There were several princes of this name, but few of them have any claim to biographical notice.—Eric, the first, was possessed of so many virtues that he was surnamed the *Good*. A musician celebrated for his great skill on the harp, asserted that he could deprive his hearers of their understanding by the powers of his instrument. Eric challenged him to a trial, and in the paroxysm of frenzy into which the performer threw the monarch, he killed four of his guards. Grieved at what he had done, he made all the recompense he was able to the relations of the deceased, and to do penance for the bloody deed, he determined to undertake a pilgrimage to the Holy-land. He died, on his way thither, at the Isle of Cyprus in 1107.

ERIC IX. (or X.), king of Denmark, also king of Sweden and Norway, was the son of Wratislaus VII., duke of Pomerania, by Mary of Mecklenburgh, whose mother was Ingeburga, a Danish princess. In 1388 he was declared successor to the crowns of Denmark and Norway by his great-aunt, Queen Margaret, who had no children of her own; and when, in 1396, she annexed the crown of Sweden to her dominion, Eric was, by the treaty of Calmar, declared successor to that also. On the death of Margaret in 1412, Eric succeeded without opposition to the three united crowns. He had married Philippa, daughter of Henry IV., king of England, with whom he had a large portion. Thus he might be regarded as one of the most potent kings of his time. A dispute with the princes of Holstein, which had subsisted during the former reign, soon involved Eric in a war with that country, which continued with various success for many years. The Danish troops were several times repulsed in their invasions of Sleswick; but the Emperor Sigismund, who was related to Eric, favoured his cause, and in 1421 gave a sentence which adjudged all South Jutland, containing Sleswick, Gottorp, and other dependencies, to the Danish crown. This award was made at a conference at Buda, at which Eric was present, and where he resolved upon a pilgrimage to the Holy-land. This proved an unfortunate expedition; for, being recognised in Syria, he was made captive, and obliged to pay a large sum for his ransom. His absence from his dominions was attended with other evils. From his accession he had displeased the Swedes by refusing to call a general diet for the confirmation of their liberties, and by quitting Stockholm where he had resided, and thenceforth governing them by delegates. Their discontents were continually gaining ground, and at length broke out into open resistance. Eric's perpetual occupations in the southern parts of his dominions, against the Holsteiners and their allies, with whom a fresh war broke out after his return from the East, prevented him from paying due attention to the motions of the Swedish malcontents; and his imprudent and haughty refusal to listen to the remonstrances against the oppressions of his officers, which were carried to him by the patriot Engelbert, was followed by a violent insurrection of the Dalecarlians. This was appeased; and after other disputes, Eric, in 1435, met the Swedish diet at Stockholm, and agreed to a full redress of grievances. Like most sovereigns, however, Eric thought himself little bound by forced concessions; and having taken some measures to support his authority in future by military force, the Swedes again revolted, and absolutely renounced their allegiance to him. Finding it necessary now to get rid of foreign

disputes, he made a peace with the Holstein princes upon terms favourable to them, and accommodated his differences with the Hans-towns; but in the mean time he gave dissatisfaction to his Danish subjects by an attempt to secure the succession to the crown to his nephew, Bogislaus, duke of Pomerania. The quarrel with the Danish diet, which asserted its own right of election, proceeded so far, that Eric retired to Prussia; and though he was prevailed upon to return to Denmark, he thenceforth withdrew his confidence from the Danes, and placed his fortresses in the hands of German governors. In Sweden, the murder of Engelbert by the contrivance of Charles Canutson, marshal of the kingdom, who affected the regency, caused an application from the senate to Eric, that he would again assume the sovereignty upon proper conditions. A general diet of the three kingdoms was held at Calmar, for the purpose of settling affairs; but Eric retired to the isle of Gothland with all his treasures and a large body of troops. There he lived at his ease, regardless of the disorders which prevailed both in Sweden and Denmark, and paying no attention to the invitations of his Danish subjects to return amongst them. At length, considering this conduct as a virtual abdication of his throne, they formerly deposed him in 1439, and chose in his stead Christopher of Bavaria, his nephew. He made some unavailing efforts to prevent this extremity, and continued to reside ten years in Gothland, sending forth piratical squadrons, by which the Swedish commerce was greatly annoyed, and frequently ravaging the coasts with furious hostility. He employed himself more laudably in compiling a history of Denmark from the public registers and annals which he had taken with him, comprising the period from the commencement of the monarchy to 1288. This work is found in the first volume of the "Chronicon Chronicorum Joh. Gaulteri." He afterwards repaired to Bogislaus in Pomerania, to whom he had given the isle of Rugen, and at length ended his chequered life at Rugenwalde in 1459. Eric possessed quick natural parts, and was a lover of learning; but his ambitious and despotic temper, joined with insincerity and irresolution, plunged him into a series of difficulties, which rendered his reign perpetually turbulent and disastrous.

ERIC, duke of Brunswick-Lunebourg, born 16th February, 1470, was brought up at the court of Albert, duke of Bavaria, and in his eighteenth year visited Palestine, and passed some time with the Emperor Maximilian I., under whom he commanded 15,000 men against the Turks. He rendered the emperor great service at the battle of Ratisbon in 1504, and afterwards saved his life in battle. After the death of Maximilian, Eric was attacked and made prisoner by John, bishop of Hildesheim, and hereditary prince of Lauenbourg. He was released by Charles V., but lost great part of his estates. He died July 26, 1548.

ERIC XIV., king of Sweden, son of Gustavus Vasa, succeeded to the throne on the death of that king in 1560. He was then twenty-seven years of age, and possessed all the accomplishments proper to an elevated station; but had already given tokens of an impetuosity and unsteadiness of temper, which sometimes approached to derangement, and had caused his father once to entertain a design of setting him aside from the succession. This was also the reason why he refused to permit Eric in person to visit England, in order to pay his court to the princess (afterwards queen) Elizabeth, but negotiated the alliance first by his ambassador, and then by his second son Duke John. After his accession, however, Eric resolved to obtain an interview with Elizabeth, and set sail with a large fleet and splendid train; but having narrowly escaped shipwreck in a storm, he returned, and for a time relinquished his matrimonial project. Soon after he sent proposals of marriage to Mary, queen of Scotland, and nearly at the same time he demanded from the emperor the hand of the princess of Lorraine. He received a favourable answer from the latter, but in the mean time he had again changed his mind in favour of Elizabeth. His political conduct early involved him in quarrels with his neighbours, and a confederacy was formed against him by Muscovy, Poland, Denmark, and Lubeck. His brother John, who had married Catharine, daughter to the king of Poland, fell under his suspicion, and was driven by his violence to an open rupture. A Swedish army invaded his duchy of Finland, and took him prisoner in Abo, with his wife and family. John was condemned as guilty of rebellion, and committed to prison at Stockholm, where it is said that the king frequently visited him with an intention to put him to death, but that he always relented at the sight of his brother, and asked him pardon on his knees for his bloody purpose. The early years of his reign were spent in wars chiefly with Denmark, carried on with vigour on the part of Eric, and upon the whole with success, though without permanent advantage. Domestic troubles, however, at length withdrew his attention from foreign wars. His capricious conduct destroyed all respect for him in the breasts of his subjects. Disappointed in all his matrimonial projects, he entertained a number of concubines, one of whom, a peasant's daughter, who, when a girl, sold fruit about Stockholm, obtained an entire ascendancy over him. He was likewise much under the influence of ministers and domestics of mean rank, who inflamed his jealousies of the great families. He entertained a particular hatred of the family of Sture, the descendants of the ancient administrators. In a fit of passion he had treated Nils Sture with great indignity, and made him a spectacle of disgrace to the populace. He afterwards restored him to favour, and appointed him ambassador to Stralsund; but again becoming suspicious of him, suborned witnesses to accuse him of treasonable designs. All the Stures were committed to prison; but, upon a judicial examination, their innocence appeared so clear, that the king himself apologised to them for their detention. Soon after, however, he stabbed Nils Sture with his own hand, and caused him to be dispatched by his guards. Being thus dipt in blood, he proceeded to massacre all the rest of the imprisoned family, while his unprincipled minister Peerson endeavoured to save his honour by procuring their condemnation by the states, after they had been executed. He could not, however, secure his master from remorse. Driven to madness by the stings of conscience, Eric wandered four days in the woods like a wild beast, and the soothing entreaties of his Catharine alone could prevail upon him to return, and take food and repose. He now endeavoured to compensate for his cruelty by bestowing large sums upon the friends and relations of the victims, and by submitting hi-

adviser Peersou to a trial, who was capitally condemned. These disorders gave the king of Denmark hopes of attacking Sweden again with advantage, and he made great preparations for the purpose. Eric thinkiug it necessary to confrout the danger by domestic union, at length set at liberty his brother John, after exacting from him a number of conditions, which John never intended to fulfil. He, however, used his influence with the king of Poland to make peace with Sweden. Eric also released and pardoned Peerson, and again made use of his pernicious counsels. By his advice he proposed assigning to his brothers lands in Livonia, in lieu of those left them by their father Gustavus; and upon their refusal he formed the design, it is said, of putting them to death, and of conciliating the friendship of the czar of Muscovy, by delivering him the wife of Duke John, to whom that prince had paid his addresses before her marriage. This project was to be executed on the day which he had fixed for his public nuptials with his mistress Catharine. His brothers, however, discovering his intentions, withdrew in time, and began to raise forces in order to dethrone him. Eric, at first, made a vigorous resistance; but being deserted by many of his subjects and partisans, he made an accommodation, by one article of which Peerson was delivered to justice. On being put to the torture, he confessed a plot formed by himself and the king, of pillaging Stockholm, burning part of the ships in the harbour, and proceeding with the rest, loaded with the spoil, to Narva. This information caused the royal dukes to break the treaty, and endeavour to make themselves master of Stockholm. This they effected, and obliged Eric to capitulate in the citadel. He was put under confinement, solemnly deposed by the states, and Duke John was elected in his stead. His children were declared incapable of the succession, and he was condemned to perpetual imprisonment. When brought before the court to hear his sentence, Eric pleaded his cause with that acuteness and subtlety which is often observed in alliance with insanity. He was, however, remanded to prison, and given to the custody of the relations of those nobles whom he had massacred, who subjected him to various insults and indignities, and even made him feel the evils of cold and hunger. He was taken first to Abo, then to Gripsholm, and finally to Oreby. There, nine years after his deposition, he finished his wretched life in 1578, in consequence, it is said, of a dose of poison administered by order of his brother King John, who apprehended lest in the commotions then prevailing on account of religion, he might be liberated and again set upon the throne.

ERIC (Peter), a Venetian admiral, who seized in 1584 a vessel which was carrying the widow of the bashaw of Tripoli to Constantinople with all her treasures. Not satisfied with obtaining their gold, he put to death the sailors, and offered violence to the females, and then cut their bodies to pieces, and threw them into the sea. This barbarity was punished, and Eric was beheaded by order of the Venetian senate, and his plundered riches restored to Amurath, emperor of Turkey.

ERICHTHONIUS (in classical history), the fourth king of Athens, sprung from the seed of Vulcan which fell upon the ground when that god attempted to offer violence to Minerva. He was very deformed, and had the tails of serpents instead of legs. Minerva placed him in a basket, which she gave to the daughters of Cecrops, with strict injunctions not to examine its contents. Aglauros, one of the sisters, had the curiosity to open the basket, for which the goddess punished her indiscretion by making her jealous of her sister Herse. Erichthon was young when he ascended the throne of Athens. He reigned fifty years, and died B.C. 1437. The invention of chariots is attributed to him, and the manner of harnessing horses to draw them. He was made a constellation after the death under the name of Bootes.

ERIGENA (John), called also Scotus, was an Englishman, according to some, and born at Ergene, a town bordering upon Wales; a Scotsman, as others say, and born at Aire; an Irishman, according to others, and taking his name from Ireland, which was formerly called Eri. He flourished about the middle of the ninth century, and when young, went into France, where he was kindly received and greatly encouraged by Charles the Bald, who made him the constant companion both of his pleasures and of his business. About 850, when the Predestinarian controversy was agitated, Erigena engaged warmly in it; and drew great ill-will upon himself, although the books of his antagonists were condemned. This was supposed to have proceeded partly from some philosophical dogmas in his writings, not agreeable to the doctrines of holy church, and partly from envy conceived against him for his intimacy with the king. In 877, being demanded of Charles by the pope, he was allowed to escape to England: and, some time after, was employed by King Alfred to promote learning and the liberal arts. For this purpose he was appointed to preside at Oxford, over the studies of geometry and astronomy in particular; that university being either lately founded, or lately restored by Alfred. Three years he spent in this situation; but some disputes and disturbances arising at Oxford, he left that place, and retired to a monastery at Malmesbury, where he opened a school; but behaving harshly to his scholars, was stabbed by them, with the iron bodkins they then wrote with, in such a manner that he died. His death happened in 883, according to some; 886, according to others. Some say, that his scholars were instigated to this desperate act by the monks, who had conceived a hatred against him, as well for his learning as his heterodoxy: nevertheless, if this was so, we are told, that a miracle was wrought at his funeral by the descent of fire from heaven, which changed their way of thinking about him; for they not only buried him in a more honourable place than they intended, but considered him also as a saint and martyr. He wrote five books, "De divisione naturæ, seu de rerum natura;" and translated from Greek the "Ambigua S. Maximi, &c." These two works were printed at Oxford, in 1681, folio. He wrote also a book "about Predestination;" translated into Latin four pieces of Dionysius the Areopagite, which he dedicated to Charles the Bald; and wrote also, at the command of Charles, a book "upon the Body and Blood of Christ," in which he maintained the same doctrine with Bertram; but his book was afterwards condemned in the days of Lanfranc. Erigena sitting at table one day with his patron Charles, was asked by the king in a jocular manner, "Pray what is between a Scot and a sot?" "Nothing but the table," was the courtier's reply.

ERIGONE (in fabulous history), a daughter of Icarius, who hung herself when she heard that her father had been killed by some shepherds whom he had intoxicated. She was made a constellation, now known under the name of *Virgo*. Bacchus deceived her by changing himself into a beautiful grape.

ERINNA, a Greek poetess, is by different writers mentioned as a native of Lesbos, of Teios, of Rhodes, and of Tenos in Laconia. She is supposed to have been contemporary with Sappho, about B.C. 600, but the Chronicle of Eusebius places her two hundred and fifty years later. She was celebrated in ancient Greece, and several epigrams were written upon her, one of which speaks of her as inferior to Sappho in lyrics, and superior in hexameters. Some fragments are extant in her name, which are inserted in the "Carmina novem Poëtarum Fœminarum."

ERIPHYLE (in classical history), a sister of Adrastus, king of Argos, who married Amphiaraus. She was daughter of Talaus and Lysimache. When her husband concealed himself that he might not accompany the Argives in their expedition against Thebes, where he knew he was to perish, Eriphyle suffered herself to be bribed by Polynices with a golden necklace, which had been formerly given to Hermione by the goddess Venus, and she discovered where Amphiaraus was. This treachery of Eriphyle compelled him to go to the war; but before he departed, he charged his son Alcmæon to murder his mother as soon as he was informed of his death. Amphiaraus perished in the expedition, and his death was no sooner known than his last injunctions were obeyed, and Eriphyle was murdered by the hands of her son.

ERIS, the goddess of discord among the Greeks. She is the same as the Discordia of the Latins.

ERISICHTHON (in classical fable), a Thessalian, son of Triops, who derided Ceres and cut down her groves. This impiety irritated the goddess, who afflicted him with continual hunger. He squandered all his possessions to gratify the cravings of his appetite, and at last he devoured his own limbs for want of food. His daughter Metra had the power of transforming herself into whatever animal she pleased, and she made use of that artifice to maintain her father, who sold her, after which she assumed another shape, and became again his property.

ERIZZO (Paul), a noble Venetian, was in 1469 a governor of Negropont, which, after a brave resistance, he would only surrender to the Turks, on account of having his life spared. Mahomet II., however, disregarding his promise, ordered Erizzo to be sawn asunder, and cut off with his own hands the head of his daughter, who refused to gratify his licentious passions.—Lewis and Mark, two brothers of the same family, who in 1546 murdered their uncle at Ravenna to obtain his riches. The deed was discovered, and Lewis was beheaded; Mark died in prison.

ERIZZO (Sebastian), a noble Venetian, cultivated letters with success, and was particularly distinguished for his knowledge of the medallic science. He published in 1559, in Italian, a "Discourse upon Ancient Medals, with the particular Explanation of many Reverses," which was much esteemed for its erudition. He also published a moral work, entitled "Sei Giornate," a treatise "On Logic," in Italian; a translation of "Plato's Dialogues;" and a discourse "Of Civil Governments;" and some other pieces. He died in 1585.

ERLACH (John Louis), a native of Berne, at the head of the six families of that name so illustrious in Switzerland. He chose a military life, and so distinguished himself at the taking of Brisach in 1639, and at the battle of Lens, in 1648, that Louis XIV. made him commander-in-chief of his troops, on the defection of Turenne. He died 1650, aged fifty-five, at Brisach, of which he was governor.

ERNEST. See Mansfield.

ERNEST (Louis, duke of Brunswick), third son of Ferdinand Albert, duke of Brunswick-Luneburg, was born in 1718. He entered the imperial service in 1750, became field-marshal of the republic of Holland, and from 1759 till 1766 was captain-general of the united provinces. He was subsequently appointed counsellor of the states-general by the stadtholder, but was obliged to quit his service in consequence of his having incurred the hatred of the people, by his partiality for the nobility. He died in 1788.

ERNESTI (John Augustus), born 4th of August 1707. He studied at Pforta, Wittenberg, and Leipsic, where he applied to theology, and in 1730 took the degree of master of arts; but, in 1734, having been chosen rector of Thomas's school at the latter, in the room of Gesner, ancient literature, and those branches of knowledge connected with it, became the principal objects of his pursuit. On this account, contrary to the usual etiquette, which excluded schoolmasters from academical chairs, he was elected, in 1742, to be extraordinary-professor of ancient literature; in 1756, to be public professor of eloquence; and, two years after, he was made doctor and professor of theology. He died 11th of September, 1781. Besides carefully collating and publishing valuable editions of Homer, Aristophanes, Cicero, &c., Ernesti was the author of "Initia Doctrinæ Solidioris," 8vo.; "Institutio Interpretis Novi Testamenti;" "Opuscula Oratoria Orationes, Prolusiones et Elogia," 8vo.; and other original works.—The younger, Augustus William, born 1733, succeeded his uncle as professor of rhetoric at Leipsic, and rivalled him in his bibliographical pursuits. To him we are indebted for excellent editions of Livy and Quintilian. His death took place in 1801.

ERPENIUS (or in Dutch *Van Erpe*, or *Erpen*, Thomas), was born at Gorcum, in Holland, in the year 1584, and after having studied with distinction at Leyden, travelled for the completion of his education, in England, France, and Italy. He returned to Holland in 1612, and in the following year, he was chosen professor of the Arabic and other oriental tongues, excepting the Hebrew, in the university of Leyden. The Hebrew professorship was at that time occupied by another person, but in 1619 a second Hebrew professorship was founded at Leyden, in the chair of which he was placed by the curators of the university. In 1620 and 1621 he was sent by the states-general on different journeys into France, to engage Peter du Moulin, or Andrew Rivet, to undertake the theological professorship at Leyden; and at length succeeded in prevailing on Rivet, to accept of that appointment. Some time afterwards he was appointed oriental interpreter to the states, and was

employed to translate the letters addressed to them from Asia and Africa, and to write such as were sent by them to the sovereigns in those parts of the world. So greatly was his fame for a perfect knowledge of the Arabic extended, that he was repeatedly invited into Spain, by order of the king, to explain certain inscriptions in that language on the Moorish buildings and monuments in that country. He was the author of various works; the principal of them are, "Notes on the Arabic Lexicon of Raphelengius;" an Arabic grammar, and a collection of Arabian proverbs, each in one vol. 4to., a selection from the works of Lokmann and other Arabian fabulists, 8vo.; a treatise on the Arabic particles, 4to.; rudiments of the Arabian language, 8vo.; a Hebrew grammar, 8vo; three essays on the dignity of the Arabic and Hebrew tongues, 8vo.; a Chaldee and Syriac grammar, 8vo.; remarks on the Greek language, and a treatise on punctuation, 4to. He also translated the Pentateuch and the New Testament into Arabic, and the "History of the Saracens," by Elmacinus, from Arabic in Latin, into one vol. folio.

ERSCH (John Samuel), the father of modern German bibliography, was born at Grossglojau in Lower Silesia 23rd of June, 1766. He published a number of very valuable works, which procured him great reputation and the place of principal librarian at Halle in Saxony, where he died in January, 1828. His chief works are, "Literary France, &c. from 1771 to 1805," and a "Manuel of German Literature, from the middle of the eighteenth century to the present time," 8 vols. 8vo. He was also joint editor with professor Gruber, of the "Universal Encyclopedia of Arts and Sciences," published on an extensive scale at Leipsic.

ERSKINE (Ralph), the elder, was born at Alloa in 1628, and wrote several polemical and other treatises, which have never appeared in print. He died in 1696, leaving two sons, Ebenezer and Ralph.—The former, born 1680, became minister of Portmoak in Fife, in 1702; in which situation he continued six-and-twenty years, when he removed to Stirling. Five volumes of his sermons are extant, printed 1762 and 1765, 8vo. Quarrelling with the members of the kirk, he joined the sect known by the name of Burghers, and died in 1755. —His brother, Ralph, who was two years younger than himself, was minister of Dumfermline in Fifeshire from 1711 to 1734, when he was ejected by the synod for secession. His sermons are numerous, and, together with a controversial treatise, and some lyrical effusions on sacred subjects, called "Gospel Sonnets," fill two folio volumes, printed in 1760. He died in 1751.

ERSKINE (John, D.D.), a learned clergyman of the Scottish church, born 1721, ordained to the ministry of the parish of Kirkintilloch in 1744, which he quitted for Culross in 1754. Four years afterwards he was preferred to the New Church of the Grey Friars in Edinburgh, and in 1759 appointed, in conjunction with Dr. Robertson, to that of the Old Grey Friar in the same metropolis. He assisted Bishop Horsley in his controversy with Dr. Priestley, and published in his life-time an essay "On the legitimate Use of Reason and Liberty of Conscience;" a duodecimo volume of "Theological Dissertations;" "Sketches of Church History," 2 vols. 12mo.; and an octavo volume of Sermons. He died January 19, 1803.

ERSKINE (Thomas, Lord Erskine), one of the most eloquent advocates of modern times, was the third and youngest son of David Henry Erskine, tenth earl of Buchan, in Scotland, and born in the year 1750. He was educated partly at the high-school of Edinburgh, and partly at the university of St. Andrews, and, after having passed four years as a midshipman, quitted the navy and entered into the Royals, or first regiment of foot, in 1768. In 1770 he married, and went with his regiment to Minorca, where he spent three years. He served in the army six years, at the expiration of which period, an increasing family, and the earnest persuasion of his mother, who is said to have told him he "must go and become lord chancellor," induced him at the age of twenty-six, to embrace the legal profession. He entered as a fellow-commoner at Trinity-college, Cambridge, in 1777, merely to obtain a degree, to which he was entitled as the son of a nobleman, and thereby to shorten his passage to the bar. Indeed, his opinion of a university education, with respect at least to the profession, in which he was about to enter, was almost contemptuous; for the writer of this memoir heard him once reply to a gentleman who expressed an intention of sending one of his sons to Cambridge previously to his being called to the bar; "Pooh! nonsense, you might as well send him to learn the Hottentot language." After having entered himself a student of Lincoln's-inn, Mr. Erskine became a pupil in the office of Mr., afterwards Judge Buller, then an eminent special pleader, and subsequently in that of Mr., afterwards Baron Wood. He was called to the bar in 1778, and having been introduced to Captain Baillie, who had been removed by the earl of Sandwich from the superintendence of Greenwich-hospital, he was employed by that gentleman to oppose a motion of the attorney-general, for leave to file an indictment against him for a libel on the earl. The eloquence and spirit which he displayed on this occasion, may be conceived from the fact, that on leaving the court he received thirty retainers from attorneys who happened to be present. Even the judge, the celebrated Lord Mansfield, was silenced by the overwhelming impetuosity of our advocate, who, when he was desired from the bench not to mention Lord Sandwich, as that nobleman was not before the court, replied in a tone equally impassioned and determined; "then, my lord, *I will bring him before the court.*" The circumstances which led to Mr. Erskine's introduction to Captain Baillie, having never yet been publicly stated, may not perhaps be impertinent in this place, as they give some insight into the character of the man, and afford another proof, if an additional one were wanting, of

"What great effects from little causes flow."

The anecdote will be the more interesting to our readers, as they will find it here related nearly in the words in which it was communicated by his lordship himself to a professional friend. One of Mr. Erskine's most intimate friends at this period, was a Mr. Agar, with whom he used frequently to dine *sans ceremonie*. He was one day invited to meet a large party, and had intended to go there, when he was over persuaded by a friend whom he accidentally met on the appointed day, to accompany him to one "Barnes's at Hendon, who kept excellent claret." They set off to walk across the fields, and coming to a ditch, were about to go

round it, when Erskine made a vigorous effort and leaped it. His companion, who was surprised at this display of his saltatory powers, observed "he could not leap back again." Erskine attempted, but catching his foot, fell into the ditch, and was helped out knee-deep in mud, and with a sprained ankle. He could not go on to Barnes's in this state, and was accordingly put into a coach and sent home, where he found his wife ready dressed to go with him to Mr. Agar's. His ankle not being very seriously injured, he, at his wife's request, dressed himself, and accompanied him to the house of their friend, who, being a very punctual man, was already seated at dinner with his friends, and desired his late comers to squeeze themselves where they could. The subject of our memoir thus found himself seated near a long-tongued Scotchman, to all of whose numerous observations, Erskine assented by a simple "yes," and thus "made him think me," to use his own words, "a devilish clever fellow." Returning to his chambers a few days afterwards, he was met by his servant, who told him, not without consternation, that a very fierce-looking stranger with a cocked-hat had called at his chambers and insisted on seeing him immediately. Erskine thinking, perhaps, he was going to be challenged, got a friend to accompany him, and called upon the stranger, whom he found at the Bloomsbury Coffee-house, surrounded by several bundles of papers, and looking as un-urbane as his servant had represented him. "Oh, your name is Erskine," was his first exclamation, "come here, sit down, you are the very man I want; no apologies—I know all about you—you dined with my brother at Mr. Agar's the other day; I am Captain Baillie; my counsel don't understand my cause,—you've been to sea, and know all about nautical terms; you must be one of my counsel, and attend a consultation to-morrow; here are all the papers—look at them at once." Erskine, half thunderstruck, stammered out, "But I am not called to the bar yet; it is impossible, sir, that I can attend any consultation." "But you are to be called next term—no excuses—here, take the papers, and I will manage about your attending the consultation." To conclude our story, Mr. Erskine was introduced as a friend of Captain Baillie to the other counsel at consultation, and was complimented by them on the manner in which he went over and explained their client's case. Before the argument for making the rule absolute came on, he was called to the bar: how splendidly he acquitted himself we have already seen. In 1779 Mr. Erskine was employed as counsel for Admiral Keppel; and in the spring of the same year, at the bar of the House of Commons, he distinguished himself by his eloquent opposition, on behalf of Mr. Carnan, to Lord North's bill for restoring to the University the monopoly in Almanacs. Lord Elliott, the brother-in-law of the prime-minister, had come down expressly to vote for the bill, but such was the effect of Mr. Erskine's speech upon his mind, that he voted against the measure, declaring that after what he had heard from the learned counsel he could not conscientiously do otherwise. In July, 1781, Mr. Erskine successfully defended Lord George Gordon; indeed, his reputation became so established, that he was henceforward engaged either for plaintiff or defendant in almost every cause of importance during a practice of twenty-five years. In 1783 he received a silk gown, was elected member of parliament for Portsmouth, and was unanimously rechosen for the same borough on every succeeding election, until raised to the peerage. When George the Fourth obtained his establishment as prince of Wales, he chose Mr. Erskine as his attorney-general; but he lost this situation in 1792, in consequence of his defending Thomas Paine, on his prosecution for the second part of the Rights of Man. He had previously added to his professional reputation by his defence of the dean of St. Asaph, on which trial he contended for the rights and privileges of juries, with his usual eloquence and independence. The most arduous effort, perhaps, in his professional life, arose out of the part cast upon him, in conjunction with Mr., afterwards Sir Vieary Gibbs, in the trials of Hardy, Tooke, and others, for high-treason, in 1794. These trials lasted for several weeks, and the ability displayed by Mr. Erskine on this eventful occasion was admired and acknowledged by all parties. Admitting, however, the forcible appeal of Mr. Erskine to have swayed the jury in their verdict of acquittal, it is doubtful whether, in the state of popular excitement upon the subject, any twelve men would have *dared* to act otherwise. The populace showed their enthusiasm at the result, by dragging home Mr. Erskine in his carriage; but other motives than patriotism influenced some of his admirers, for he found himself, the next day, minus one of his horses, and was never able to recover it. Mr. Erskine was a warm partizan of Mr. Fox's, and a strenuous opposer of the war with France; on which subject he embodied his sentiments in a pamphlet, entitled "A View of the Causes and Consequences of the War with France;" when such was the attraction of his name, that it ran through the unprecedented number of forty-eight editions. In 1802 the prince of Wales not only restored him to his office of attorney-general, but made him keeper of his seals for the duchy of Cornwall. In the same year he visited Paris when he was introduced to Napoleon, who is said to have passed him with the simple question, "*Etes vous légiste?*" In 1803 he acted as commander of the Temple volunteers, but resigned the post in 1806, when he was created a peer by the title of Lord Erksine, of Restormel-castle, in Cornwall, and raised to the dignity of lord high-chancellor of Great Britain. His public career may be said to have terminated with this event; and it is to be lamented that, owing to a decay in fortune, originating in an unfortunate landed purchase, and a great fall of income from the loss of professional emoluments, the latter years of his life were, notwithstanding the extreme buoyancy of his spirits, exceedingly embitt red. Nor were these difficulties abated by the circumstance of an unhappy second marriage, though the story of his eloping with his wife to Gretna-green, dressed in woman's apparel, is, though generally credited, totally without foundation. The facts are these: his lordship went to Scotland to be married for the purpose of legitimatizing such of his children in that country as he already had by the lady, to whom he was about to be united. Not choosing, under the circumstance to travel in his own name, he assumed that of Mr. Thomas, and continued his journey incog., till his marriage caused his real name to transpire. Whilst stopping at one of the inns on the road, he happened, to amuse one of the children, to take up the bonnet of his intended wife and place it on his own head; and being seen in this situation

by one of his servants, it at last got reported that Lord Erskine had not only travelled to Scotland incog., but had disguised himself in female apparel. In the leisure of his latter years Lord Erskine amused himself by editing several of the state trials. The preface to Mr. Fox's Speeches was also written by him, as well as a political romance, in two volumes, entitled "Armata," and a letter to Lord Liverpool, in support of the Greek cause. The last time he appeared in public was at the Albion Tavern, at a dinner of the Metropolitan Law Society, when he made a speech, in which he reprobated the taxes of law proceedings; they were not long afterwards repealed. His death was produced by an inflammation of the chest, a malady to which he was subject. He was seized by it while accompanying one of his sons by sea to Edinburgh, and was in consequence landed at Scarborough; whence he reached Scotland by easy stages, but soon after died on the 17th of November, 1823, at his late brother's seat Almondale, a few miles from Edinburgh. By his first wife, who died in 1805, Lord Erskine had three sons and five daughters, and several children by his second. The talents of Lord Erskine were peculiarly those of the accomplished advocate, in which character he exhibited a power of commanding, at the instant, all the resources of his mind, and a dexterity of applying them, which no one at the bar ever exceeded. This faculty, united with great spirit and undoubted courage, rendered him peculiarly able on the defensive side of political persecution; and it may safely be asserted, that some leading, but disputed constitutional doctrines have been firmly established by his exertions. "His eloquence," says his biographer in the Georgian æra, "was not characterized merely by the elegance of its diction and the graces of its style, but was peculiarly remarkable for its strength and earnestness. The excellence of his speeches did not consist merely in the beauty of separate passages, but even in the longest of his oratorical displays there was no weakness or flagging. Being without that deep legal knowledge so necessary to an advocate, he, with admirable tact, supplied its place, by an undeviating adherence to one great principle of justice, by which he gave an air of sincerity to his arguments." As a senatorial orator his claims were but secondary; nor as a political writer is he entitled to much distinction. Lord Erskine was a most agreeable companion, full of spirits and conversation, and though always glad of an opportunity to be facetious, never sunk the gentleman in the wit. His moral character was not free from blemish, though as compared with his virtues, his errors were said to be "spots on the sun" by Lord Kenyon, who was a sincere admirer of his character. He may be forgiven for a little vanity, for good-humour always accompanied it, and it never degenerated into conceit. Many would have felt flattered by the good opinion of such a man as Dr. Parr, but how few could have returned the doctor's adulation so elegantly as Erskine, who on Parr's offering to write his epitaph, replied that "such an intention on the doctor's part was almost a temptation to commit suicide." In getting the ear of a jury he did not always employ his address so innocently. In a cause in which Mr. Pidcock, the menagerie-keeper, sought to recover against a coach-proprietor damages for the loss of his trunk, it was clearly proved that he had a right to do so, and the judge was about to charge the jury to that effect, when Mr. Erskine rose as counsel for the defendant. "There can be no defence," Mr. Erskine said.—Lord Kenyon, smiling, said, "it is hardly worth while to address the jury, if you have no evidence."—"One word, if your lordship pleases," replied our advocate;—"Gentlemen of the jury, the plaintiff has lost his property through his own negligence; it is proved that he suffered the trunk to be put behind; now if he had taken a lesson from that sagacious animal the elephant, he would have learnt that he should have caused his trunk to be put before instead of behind him, and then he would not have lost it;" and with these few remarks, aided by a manner which was as persuasive as his eloquence, he actually juggled the jury into a verdict in favour of the defendant.

ERSKINE (Henry), brother of the late Lord Erskine, was born at Edinburgh in 1746, and called to the Scottish bar in 1768. He was appointed lord-advocate of Scotland, 1782, and soon after became a member of parliament, and subsequently a dean of the faculty. In 1812 he retired from the bar, and died October 18th, 1817. "In his profession," says one of his biographers, "all his wit was argument, and each of his delightful illustrations a meterial step in his arguments." He was much beloved in private life, and was a most witty and cheerful companion.

ERSKINE (David Stewart, earl of Buchan,) was born in 1742, and succeeded to his title on the death of his father in 1767. He was educated at the university of Glasgow, where he applied himself diligently to study, and also devoted some time to the arts of designing, etching, and engraving in the academy of Robert Foulis. He was distinguished for his liberal patronage of public institutions, authors, and artists, although his income was but limited. A "Life of Napier of Marchieston," and a few other works, came from his pen. He died at his seat of Dryburgh-abbey, Berwickshire, in April 1829.

ERXLEBEN (John Christian Polycarp), a learned German naturalist, was born on the 22nd of June, 1744, at Quedlingburg. He studied medicine at Gottingen, took the degree of master of arts in 1767, and soon after began to give lectures on natural history and the veterinary art. On his return from a veterinary tour, he taught, as professor of philosophy, besides the above branches of science, experimental philosophy, chemistry, the principles of the mathematics, and the art of deciphering. In 1774 he was elected a member of the Royal Society of Gottingen; and the same honour was conferred on him by the Royal and Electoral Agricultural Society of Brunswick Lunebourg at Zelle, the Society of Experimental Philosophy at Rotterdam, and the Society of the Friendly Searchers into Nature at Berlin. In the year 1771 he conceived the design of establishing a veterinary-school at Gottingen; but this laudable undertaking did not meet with that encouragement which it deserved. Erxleben gave to the literary world many useful productions of his genius, of which the chief is "The Principles of Natural History," which was published at Gottingen in 1768, in two parts, octavo.

ERYCEIRA (Ferdinand de Meneses), count of, born at Lisbon in 1614, was brought up to arms, and was successively made governor of Peniche and Tangier, counsellor of war and of state, and gentleman of the bedchamber to the Infant Don Pedro.

In the midst of his other occupations he cultivated literature, and wrote a number of works. Of these the principal are, "A History of Tangier," folio; "History of Portugal, from 1640 to 1657," 2 vols. folio; and "The Life of John I., King of Portugal."

ERYCEIRA (Francis Xavier de Meneses), count of, great-grandson of the preceding, like him, allied the profession of arms with the study of letters. He was born at Lisbon in 1672, arose to the rank of camp-master-general and counsellor-of-war, and died in 1743. He was member of various learned societies, and received the homage of the literati of several countries, among whom he lived with great affability and politeness. He inherited a large and well-chosen library, to which he made great additions. He himself was the author of above one hundred works. Of these the best known are, "Memoirs on the Value of the Monies of Portugal," 4to., 1738; "Reflections on Academical Studies;" "Parallels of illustrious Men and Women;" "A Translation of the Henriade."

ESAU, the son of Isaac and Rebecca, and the twin brother of Jacob, whom he preceded at their birth, was born in the year 1836 B. C. When he came into the world he was covered all over with red hair, indicative of great constitutional strength of body. As soon as he grew up, he became "a cunning hunter, a man of the field," and was his father's favourite, on account of the masculine and active spirit which he displayed, and the variety of delicious food with which he supplied his table. With Rebecca, however, Jacob was the favourite son, who followed the pastoral life, and inherited more of his mother's gentle, easy temper. The circumstance of Esau's selling his birthright to his brother Jacob for a mess of pottage, and the manner in which Jacob supplanted him in obtaining his father's blessing, is too well known in scripture history to need repetition here. Esau felt high resentment at the conduct of his brother on this occasion, and at first determined to kill him as soon as their father should die. Intelligence of this design being brought to Rebecca, she prevailed upon Isaac to send Jacob to her brother Laban, where he should be beyond the reach of Esau's vengeance, and, by marrying a wife out of his family, prevent the same kind of unhappiness which his brother's union with idolaters had occasioned. This separation between the brothers lasted for several years; during which Esau, considering that Isaac and Rebecca had an aversion to the daughters of the Canaanites, married a wife of the family of Ishmael, and, removing to mount Seir, became possessed of great wealth and power. He afterwards had a meeting of reconciliation with his brother, and intimated his wish that Jacob would settle in his neighbourhood; but Jacob was afraid of complying, and went and dwelt in Shechem. The next account which the Scriptures give of any meeting between the two brethren, was on the death of Isaac, when they both attended to pay their filial respects to his remains, and appear to have adjusted their respective claims on their father's estate, and to have conducted themselves towards each other in the most peaceable and amicable manner. As, however, their joint possessions were now grown to such a magnitude, that there was no room for them both in the land in which they were strangers, Esau returned to his former settlement at mount Seir, where his posterity became a numerous and powerful people, called after their progenitor, Edomites. Of the time of Esau's death no mention is made in Scripture, or of the age to which he arrived. At his father's death he was one hundred and twenty years old; after which he married a wife, by whom he had several sons. Bishop Cumberland thinks it probable that he died about the same time with Jacob, when he must have been about one hundred and forty-seven years of age.

ESCHENBACH (Andrew Christian), born in 1663 at Nuremburgh; studied at Altdorf; took his degree there as master of arts in 1684, and was honoured with the poetical crown. He then went to Jena, where he was made an adjunct of the philosophical faculty; and having paid a visit to Holland, assisted, on his return, his father in his clerical duties. On the death of his father he was invited by Magliabecchi to Florence, to assist him in the superintendance of the Grand Duke's library; and this invitation he was on the point of accepting, when he was offered the place of inspector at the Academy of Altdorf. He entered on this office in 1691; and in 1695 was made deacon of Mary's Church, and appointed professor of eloquence, poetry, history, and Greek, in the Ægidian gymnasium at Nuremburgh; but in this situation he was so poor that he was obliged to sell a part of his library, which contained many rare books. He was afterwards preacher in the church of St. Clara, and died in 1722. He published the works of Orpheus, containing his Argonautica, hymns and treatise on precious stones, with his own notes and those of Henry Stepheus and Joseph Scaliger; and edited "Devarius de particulis linguæ Græcæ cum novis curis."

ESCOBAR (Anthony), surnamed *de Mendoza*, a Spanish Jesuit, and famous casuist, died in the year 1669, when he was more than eighty years of age. His opinions have been justly censured by numerous writers, and the principles of his morality have been ably exposed in the ingenious Mr. Paschal's Provincial Letters. He left behind him numerous works, of which the most known are, "Theologia Moralis," in seven volumes folio; and "Commentaria in Vetus et Novum Testamentum," in nine volumes folio.

ESCOIQUIZ (Don Juan), the confidential friend of Ferdinaud VII., was born in 1762, and in his youth was page to Charles III. He was educated for the church at Saragossa, and was afterwards appointed tutor to the prince of Asturias, who made him his counsellor of state on his coming to the throne in 1808. It was against the advice of Escoiquiz that Ferdinand abdicated the throne of Spain; and in 1814, he left the court, having fallen into disgrace for advising the king to accept, at least in part, the constitution of the Cortes. He was recalled, but again disgraced, and died in exile at Ronda in Andalusia, in 1820. He acquired some reputation as an author by his Spanish translation of Young's Night Thoughts, Milton's Paradise Lost, and other works.

ESKIL, a celebrated Danish archbishop, one of the most learned men of his time, was born of a noble family, and educated at the school of Hildesheim. On his return he became canon at Lund; in 1134 was made bishop of Roeskild, and in 1138 archbishop of Lund. He founded many convents, chiefly of the Cistertian order; maintained a constant correspondence with learned men in foreign

parts, and in particular with St. Bernard and Peter Abbot of la Celle, as may be seen by their works; and after various vicissitudes, which were the consequence of a proud and vindictive disposition, was deprived of his office in 1177. He then retired to the monastery of the Bernardines at Clairvaux, in France, where he became a monk, and died in 1182. Gramm, in his "Oratio de Origine et Statu Rei Litterariæ," and Suhm in the sixth volume of his History of Denmark, have fully proved that Eskil was the author of the "Complaint," which Hvitfeldt has printed under the year 1275, and ascribed to Erland, who was then electus of Lund. Eskil published the Scandinavian Church Laws, which are printed in Thorkelin's Collection of the Danish Ecclesiastical Laws: Copenhagen, 1781, 4to.

ESMENARD (Joseph Alphonse) was born in 1769 in Provence, and being compelled to quit Paris at the revolution, travelled, and settled in Venice. Returning to France, he was again banished for his political writings, but came back after the Revolution of the 18th Brumaire, and assisted La Harpe and Fontanes in the *Mercure de la France*. He subsequently received a place in the ministry of the Interior, and was made a member of the Institute; was banished and returned once more to Paris, and died in 1811. His chief works are, "Navigation," a poem, and "Trajan," a tragedy.

ESPAGNAC (John Baptist Joseph de Sahuguet Damarzil, Baron d'), a military writer, was born in 1713, at Brive-la-Gaillarde. He entered the service at the age of nineteen, bore arms with reputation in Italy in 1734, and was an aid-de-camp in the war of Bavaria in 1742. He was esteemed by Marshal Saxe, who employed him as aid-major-general and colonel of a regiment of grenadiers. In 1766 he was made governor of the Invalids, into which he introduced some useful reforms. He arrived at the rank of lieutenant-general in 1780, and died at Paris in 1783. He published "Campaigns of the King in 1745—48," 4 vols. 8vo.; "Essay on the Science of War," 3 vols. 8vo., 1751; "Essay on the great Operations in War," 4 vols. 8vo., 1755; "Supplement to the Reveries of Marshal Saxe," 2 vols. 8vo., 1773. All these are accounted judicious and instructive performances. He also wrote "The History of Marshal Saxe," 3 vols. 4to., in which are given plans of his battles and marches, together with anecdotes and particulars of the life of that celebrated general.

ESPAGNE (John d'), a French Protestant divine in the seventeenth century, was a native of Dauphiné, and became minister of the French church in London, where it appears that he officiated during the reigns of James I. and Charles I. He published several small tracts, which were collected together and printed at Geneva in 1670, in three volumes 12mo., and at the Hague in 1674, in two volumes 12mo. Besides these, he published a treatise entitled "Erreurs populaires en Points generaux qui concernent l'Intelligence de la Religion," dedicated to Charles I., king of England, and which, according to Bayle, contains many good things.

ESPAGNET (John d'), a learned Frenchman of the seventeenth century, and president of the parliament of Bourdeaux. He was attached to the study of the new philosophy, and his "Enchiridion physicæ restitutæ," printed at Paris in 1623, and afterwards translated into French, under the title of "La Philosophie des Anciens restablie en sa Pureté," may be said to have been the first which appeared in France containing a complete system of physics contrary to that of Aristotle. He also published a work concerning the philosopher's stone, entitled, "Arcanum Hermeticæ philosophiæ Opus;" an old MS. entitled, "Le Rozier des Guerres," found at Nerac, in the king's closet, and erroneously supposed by some to have been the production of Louis XI.

ESPEN (Zeger Bernard Van), a celebrated Flemish canonist, was born at Louvain, in the year 1646, admitted to priest's orders in 1673, and received the degree of doctor of laws two years afterwards. From that time until 1702 he lived in the college of Pope Adrian VI. discharging with great success the duties of a professor in his faculty, and employed in a close application to the works which have attached to his name no little celebrity. Some sentiments, which he had expressed respecting the formulary, the constitution *Unigenitus*, and the validity of the consecration of M. Steenoven, archbishop of Utrecht, procured him many enemies, and in 1728, believing that it was intended to put him under an arrest, he withdrew to Maestricht, and afterwards to Amersfort, in the province of Utrecht, where he died towards the latter end of the same year. He was the author of numerous works, the most considerable of which, still in great estimation, and much consulted, is his "Jus ecclesiasticum universum."

ESPENCE (Claude de), a learned French Catholic divine in the sixteenth century, was born at Chalons sur Marne, in the year 1511. He was educated at Paris, where he studied the classics in the college of Calvi, philosophy in that of Beauvais, and theology in the college of Navarre, in which he continued for five years. So highly was he respected for his learning and merits, that he was chosen rector of the university of Paris before he had taken his doctor's degree, which he received from the faculty of the Sorbonne when he was thirty-one years of age. The cardinal of Lorrain, who well knew his worth, engaged him to reside at his house, and employed his abilities in the management of the ecclesiastical concerns of which he had the care. In 1544 he accompanied the cardinal on his embassy to Flanders, when he went to negotiate a treaty of peace between Francis I. and the Emperor Charles V., and he was himself employed in several important negotiations from this time to 1560. In 1561 he was appointed a member of the conference at Poissy, where he agreed with the Calvinists in certain articles which were far from being satisfactory to the prelates, and also fell under the suspicion of being the author of a treatise on Image Worship. The remainder of his days he devoted to studious retirement, until he died of the stone at Paris, in the year 1571. He was one of the most learned, judicious, and moderate ecclesiastics of his time. The works which he left behind him are chiefly written in Latin, and in a dignified and elegant style, of which there are few examples among the writers of that period. They were collected together and published at Paris in 1619, in folio.

ESPER (John Frederick) was born at Drossenfeld in Bayreuth, in 1732, and studied at Erlangen, where he applied chiefly to theology. From 1759 to 1763 he assisted his father at Frauenaurach

in his pastoral duties; but in the latter year he obtained a settlement at Uttenruth, near Erlangen. In this situatiou he remained fourteen years, when he was invited to be superinteudant at Wunsiedel, where he died in July, 1781. Esper acquired considerable reputation as a naturalist, but particularly on account of his researches respecting the zoolites in the principality of Bayreuth. They were discovered by him in a number of large subterranean holes or caverns, partly insulated, and partly connected with each other, near the village of Muggendorf. With the assistance of the late Dr. Heuman, and Frischman, an ingenious apothecary of Erlangen, Esper undertook an examination and description of these remarkable curiosities; and the result of his labours was published under the following title: "An accurate Description of the lately-discovered Zoolites of unknown Animals, and of several Caverns, &c." Nuremburgh, 1774, folio, with fourteen illuminated plates. Besides various papers in the Transactions of the Friendly Society of the Searchers into Nature, Esper wrote also, "A Method of determining the Orbits of Comets and other celestial Bodies, without astronomical Instruments, or mathematical Calculations."

ESPERIENTE (Philip Callimachus), born at St. Geminiano in Tuscany, 1437, was the founder of a society of learned men whose assemblies exciting suspicion in the Papal government, their dispersion followed, and Esperiente betook himself to Poland, where he entered the service of Casimir the Third, (to whose children he was appointed tutor,) and afterwards that of his successor, John Albert. By both these sovereigns he was employed on various diplomatic missions to the Porte, Rome, Venice, and Vienna, and was the author of several historical works written in the Latin tongue. His death took place in 1496, at Cracow.

ESPINASSE (Julie Jeanne Eleonora), the illegitimate child of a lady of rank, though brought up as the daughter of a citizen of Lyons, was born in 1732. Being left without any provision at an early age, she became a governess, and in this situation was seen by the Marchioness du Deffand, who took her as her companiou. Her superior attractions, which captivated the heart of the celebrated D'Alembert, though his passion was not returned, awakeued the jealousy of the marchioness, who was not sorry to see Julie break off her connexion with her. By the recommendatiou of the Duke de Choiseul, a pension was granted her by the king, and she was soon surrounded by a host of admirers. It seems, however, that her sensibility was only excited in favour of the Marquis Mora, a young Spanish nobleman, though she also entertained a sentimental sort of passion for Colonel Gurbert, celebrated for his connexion with Frederick II. It does not appear that she was loved in return by this officer, but her letters published at Paris in 1805, and 1811, show her to have been very ardently attached to him. She died May 23, 1776.

ESPREMENIL (James Duval d'), born at Pondicherry in 1745, was counsellor of the parliament of Paris, and first distinguished himself against M. de Lally Tolendal, who attempted to obtain a reversal of the attainder of his father, Count Lally, beheaded in the reign of Louis XV. Esprémeuil, who entertaiued the project of restoring to France the states-general, spoke with energy in favour of that scheme, and iu consequence of his animadversions the 3rd of May, 1788, he was seized and banished to the isle of St. Margaret. Being recalled to Paris in 1789, he was nominated a deputy to the states-general, when he defeuded the monarchy against innovators with as much warmth as he had before opposed the despotism of the ministry. He endeavoured in vain to curb the revolutionary fury; and on the 27th of July, 1792, being assailed by a band of armed men, and nearly killed, his friends then entreated him to leave France, but he refused, and being coudemned by the revolutionary tribunal, perished on the scaffold in 1793.

ESPRIT (James) was born at Beziers, in the year 1611, and in 1629 entered into a seminary belonging to the congregation of the Oratory, where he diligently applied himself for four or five years to the study of the belles-lettres and theology. M. Esprit possessed, in no common degree, good sense, wit and polished manuers; recommeudations which had such weight with the chancellor, that Seguier (to whom he had been introduced by the Duke de Rochefoucault,) gave him a regular seat at his table, and a pension of five hundred crowns, besides procuring for him a pension of two thousaud livres on an abbey, and a brevet of counsellor of state. Having, however, in the year 1644, incurred the displeasure of the chancellor, he withdrew to the seminary of St. Magloire, where he found a new patron in the prince of Conti, who visited there, and was so charmed with the conversation of M. Esprit, that he gave him apartments in his own hotel, and a pension of a thousaud crowns. When the prince of Couti went to his government of Languedoc, M. Esprit followed him out of gratitude, and after the death of the prince in 1666, continued in Languedoc until his death in 1678. He was a member of the French Academy, and the author of "Paraphrases on some of the Psalms;" a treatise, entitled "La Fausseté des Vertus humaines," which is a kind of commentary on the Maxims of the Duke de la Rochefoucault; and "Political Maxims in Verse," printed at Paris in 1669, which were drawu up for the use of the Dauphiu.

ESSENIUS (Andrew), born at Bommel in 1618, was educated at Utrecht, where he became pastor of the principal church, and diviuity professor, in connexion with Walter de Bruyn. He died in 1677, author of numerous productions, chiefly written in the Latin language; among which are, "The Triumph of the Cross," "On the Morality of the Sabbath," "A System of Divinity," &c., &c., in two volumes; "An Apology for the Euglish Nonconformist Ministers."

ESTAING (Charles Henry, Count d'), admiral and lieutenant-general of the armies of France, before the Revolution, was born at Ravel in Auvergne in 1728: he commenced his career by serving in the East Indies under Lally, when he was taken prisoner by the English, and seut home on his parole. Having had the imprudence to engage in hostilities again before he had been regularly exchanged, he was taken a second time, aud imprisoned at Portsmouth. On obtaining his freedom, he vowed eternal hatred to the English, which he endeavoured to wreak duriug the American war, when he was employed as vice-admiral. Notwithstanding the favours which he had received from the court, he promoted the revolution, aud in 1789 he was appointed a commandant of the national guard at Versailles. At the flight of the royal family from

Paris, he acted with a degree of indecision which deprived him of all future influence, and ended in his becoming a victim in the proscriptions of 1793, when he suffered under the guillotine, as a counter-revolutionist.

ESTCOURT (Richard) was born at Tewksbury in Gloucestershire in 1688, and received his education at the Latin school of that town; but having an early inclination for the stage, he stole away from his father's house at fifteen years of age, and joined a travelling company of comedians then at Worcester, where, for fear of being known, he made his first appearance in woman's clothes, in the part of Roxana, in Alexander the Great. But this disguise not sufficiently concealing him, he was obliged to make his escape from a pursuit that was made after him, and, under the appearance of a girl, to proceed with great expedition to Chipping-Norton. Here, however, being discovered, and overtaken by his pursuers, he was brought back to Tewksbury, and his father, in order to prevent such excursions for the future, soon after carried him up to London, and bound him apprentice to an apothecary in Hatton-Garden. From this confinement he broke away, and passed two years in England in an itinerant life; he went over to Ireland, where he met with good success on the stage, from whence he came back to London, and was received in Drury-lane theatre. His first appearance there was in the part of Dominic the Spanish Fryar, in which, although in himself but a very middling actor, he established his character by a close imitation of Leigh, who had been very celebrated in it. Estcourt, however, as a companion, was perfectly entertaining and agreeable: and Sir Richard Steele, in the Spectator, records him to have been not only a sprightly wit, but a person of easy and natural politeness. He quitted the stage some years before his death, which happened in 1713. He left behind him two dramatic pieces, the "Fair Example," a comedy, and "Prunella," an interlude.

ESTHER, or HADASSAH, a Jewess of the tribe of Benjamin, was a descendant from one of the families which had been carried into captivity by Nebuchadnezzar, king of Babylon, and afterwards settled in the city of Shushan. Being early left an orphan, she was adopted by her uncle Mordecai, who appears to have held some inferior post about the king's palace. King Ahasuerus having repudiated his queen Vashti, issued a decree that beautiful young virgins should be collected from all the provinces of his empire, and sent to his palace, that he might fix upon one who should please him, to become Vashti's successor. On this occasion Mordecai had sufficient interest to procure his niece, who possessed extraordinary personal charms, to be admitted a candidate for the royal favour. At the same time he strictly enjoined her to conceal her parentage, for fear that the knowledge of her being one of the children of the Jewish captivity should expose her to contempt and disappointment. When brought to the king she was so fortunate as to triumph over her numerous rivals, and with circumstances of great pomp and magnificence was raised to the throne. Soon after her advancement, a plot against the king's life was projected by two of his chamberlains, of which by some means Mordecai obtained information. This he immediately communicated to the queen, and she to the king; who ordered an inquiry to take place, which terminated in the death of the traitors. The particulars of this plot were recorded in the king's Book of Chronicles, and Mordecai was therein mentioned as the person through whose means it had been discovered: but we do not read of any reward which had been conferred upon him for his signal service. Some time after this the king had chosen for his favourite minister Haman, to whom he was so partial, that he advanced him to greater honours than were bestowed on any other of his attendant princes, and commanded that a degree of respect should be paid him amounting to divine worship. This respect Mordecai refrained from paying, probably on a religious account; and Haman resolved that he should feel the weight of his indignation. Disdaining, however, to have the supposed injury to his honour compensated by the sacrifice of such an insignificant object alone, whom he knew to be a Jew, he determined to bring about the destruction of every Jew in the king's dominions, at once to exhibit a terrible proof of the danger of offending him, and to glut his malice towards a people whom he abhorred. With this design he artfully insinuated into the king's mind prejudices against the unfortunate nation, and by representing them as refusing to be governed by any laws but their own, and continually rebellious against the king's authority, he so highly incensed the monarch, that he received full power from him to carry into execution such measures against them as should seem to him expedient. Accordingly orders were issued out by Haman to the king's lieutenants, and the governors of all the provinces, on a fixed day to put to death all the Jews, both old and young, and to give up their property to general plunder. When Mordecai obtained information that such orders were issued, he presented himself before the king's palace with all the signs of extreme affliction; of which mention was made to the queen, who sent one of the king's chamberlains among her attendants to learn the cause of his distress. Through this faithful messenger Mordecai apprised the queen of the evil that was designed against his nation; at the same time entreating her, without delay, to present herself before the king, and, by avowing her kindred and people, endeavour to prevent their threatened destruction. It was an established law of the kingdom, that whosoever, of whatever sex or quality, should presume to enter into the king's inner court without being called, should be put to death. Encouraged, however, by Mordecai, she at length entered the forbidden court, and presented herself to the view of the king; who, when he saw her, held out towards her the golden sceptre that was in his hand, as an invitation to her to approach, and an assurance of her safety, notwithstanding the legal transgression of which she was guilty. The king then asked her what request she had to make to him; when she entreated that he would come that day, accompanied by Haman, to a banquet which she had prepared for him. At the banquet the king repeated his desire to know what petition she had to make, giving her the strongest promise that it should be granted. She reserved the disclosure of it, however, to the following day, when she requested that the king would honour her with his presence at another banquet, attended by his favourite. The distinguished honour that was shown him by the queen in these repeated invitations, so inflated Haman's mind, that on his return home he made it the subject of proud boasting before his friends and

family; but he at the same time acknowledged that the satisfaction which he received from it was embittered by the continued disrespect with which Mordecai treated him. Upon this they advised him no longer to delay his vengeance against that audacious Jew, but to order a lofty gallows to be made, and to apply to the king on the following day to have him immediately hanged on it; and as the advice accorded with his inclination, he ordered such a gallows to be instantly prepared. In the course of the following night the king found himself unable to enjoy repose, and, to divert his mind, commanded that his book of chronicles, or the records of the events of his reign, should be read by one of his attendants. To whatever cause it was owing, whether to accident, or to the direction of Providence, the reader opened at the place in which the service of Mordecai in discovering the plot against the king's life was recorded. Upon hearing the particulars, the king asked what honour or dignity he had received in recompense for his discovery. When it was answered that he had as yet been unrewarded, he immediately inquired if any of his ministers were already in attendance. Being informed that Haman was in the outer court (who had come early to obtain an order for the execution of Mordecai), he commanded that he should be introduced; and then addressing himself to him, asked what marks of public respect should be shown to the man whom the king intended peculiarly to honour. "Now Haman thought in his heart, to whom would the king delight to do honour more than to myself?" and he proposed that the person whom the king meant to distinguish, should be arrayed in the royal robes, placed on the king's own horse, and conducted by one of the most noble of the princes through the streets of the city, attended by an officer who should proclaim that these marks of respect were bestowed in testimony of the special favour of the king towards him. Upon which the king ordered him immediately to take the necessary measures, and to confer those honours on Mordecai, the intended victim of his pride and hatred. He had scarcely returned from fulfilling that humiliating commission, and heard the ominous constructions which his friends put on what had taken place, when the king's chamberlains came to hasten him to the queen's banquet. After the festivities of the day had delighted the king, he called upon Esther to prefer her suit, again renewing his promise that it should be granted. And the queen said "Let my life be given me at my petition, and my people at my request. For we are sold, I and my people, to be destroyed, to be slain, and to perish: but if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not countervail the king's damage." Astonished at the nature of her request, and the circumstances which she had disclosed, and perhaps thinking it incredible that any person could so far abuse the power which he intrusted to him, as to devise a sanguinary plan for the destruction of a whole people, the king said, "Who is he? and where is he that durst presume in his heart to do so?" And Esther said, "The adversary and enemy is this wicked Haman." Highly enraged that his favourite had made use of his unbounded confidence to obtain authority for so inhuman and odious a design, the king rose from the banquet, and went into the palace gardens, whence he soon returned and denounced that doom against him which his malignity and cruelty merited. At this moment one of the chamberlains informed the king of Haman's having ordered a gallows to be prepared, on which he designed to hang Mordecai; when the king commanded that he himself should be executed on it. After the death of this wicked minister, the king bestowed his estates upon Esther, and sending for Mordecai, who was now the acknowledged uncle of the queen, admitted him into his confidence, and advanced him to a situation of high office and trust at his court. At Esther's request, likewise, he commanded that letters should be sent into all the provinces of his kingdom, in which the king authorized the Jews to stand up in their own defence against all who should attempt to molest them under the sanction of the wicked orders issued by Haman, and commanded his lieutenants, governors, and other officers, to assist them; by which means the Jews triumphed over their enemies, and exterminated those who attempted to take active measures for their ruin. In commemoration of this great deliverance, of which Esther was the instrument, the feast of *Purim* was instituted, which continues to be annually observed with much ceremony and rejoicing by the Jews. Of Esther we have no further certain particulars; but it is not unreasonably supposed, that by her interest with the king, Ezra obtained his commission to return to Jerusalem, with as many of his nation as were willing to accompany him, to reform the state of ecclesiastical and political matters in that city. The learned world is much divided in opinion respecting the Persian sovereign who is intended by the Ahasuerus of the Scriptures. The authors of the Universal History, in common with Josephus, Sulpitius Severus, and many other ancient and modern writers, conceive that Axtaxerxes Longimanus must have been the Ahasuerus who married Esther. There is likewise considerable diversity of sentiment respecting the author of the Book of Esther. Epiphanius, Augustin, and Isidore, ascribe it to Ezra; Eusebius is of opinion that it is to be referred to a later date; some attribute it to Joachim, the son of Joshua the high-priest; others to Mordecai; and the Talmudists to the men of the great synagogue. It is a point, however, which is never likely to be ascertained to general satisfaction.

ESTIUS (William), a Dutch ecclesiastic, born 1542, at Gorcum, first filled the professor of theology's chair at Douai, and afterwards was elected to the chancellorship of that university. He wrote besides other works, a "History of the Martyrs of Gorcum," and died at Douai in 1613.

ESTOILLE (Peter de l'), known by his historical writings, was of the profession of the law, and became grand audiencer of the chancellery of Paris. He died in 1611. From his MSS. were published, "A Journal of Henry III.," several times printed, and last by the Abbé Lenglet du Fresnoi, in 1744, 5 vols. 8vo.; also "A Journal of the Reign of Henry IV.," published by the same editor, with additional pieces, in 1741, 4 vols. 8vo. Editions of both these journals had been published by M. Godefroi at Cologne, in 1719, 1732, in 6 vols. 8vo., which, as containing several things omitted in Du Fresnoi's edition, are sought by the curious.

ESTOILLE (Claude de l'), son of the preceding, was a poet, and member of the French Academy, into which he was received in 1632. He

was one of the dramatic writers favoured and employed by Cardinal Richelieu; but he had not the happiness to please the public in that capacity. Pelisson says of him, that he had more genius than acquired knowledge; he died in 1652, above fifty years of age.

ESTRADES (Godfrey, count of), marshal of France, was brought up to arms, and served under Prince Maurice in Holland, with whom he acted as agent of the French court. In 1661 he went to England as ambassador-extraordinary, and maintained there with great spirit the precedence of his crown before that of Spain. In 1662 he went to Holland in the same character, and concluded the peace of Breda. He was intrusted with the important negotiation for a general peace at Nimeguen in 1675, and acquitted himself with much reputation. He was made governor of Dunkirk, Mardyke, and the province of Limburg, and viceroy of America. In 1685 he was nominated governor to the duke of Chartres; but soon after died, in 1686, at the age of seventy-nine. He left very copious MSS. of his different negotiations, amounting to twenty-two volumes folio, from which an abridged and mutilated collection, entitled, "Letters, Memoirs, and Negotiations of the Count d'Estrades," was published in 1709. An improved edition of this work was published at the Hague, in 9 vols. 12mo. 1743.

ESTREES (John d'), born in 1486, was in his youth one of the pages o. Anne of Brittany, queen to Charles VIII. and Louis XII. He afterwards distinguished himself as a military commander, especially at the siege of Calais in 1558, and attained to the high post of grand-master of the artillery, into which department he introduced several improvements, particularly in casting cannon. He is recorded as being the first Picard who renounced the Romish for the Protestant religion, and died in 1567.

ESTREES (Francis Annibal, d', duke, peer, and marshal of France), grandson of the preceding, was born in 1573. He was educated for the church, and the bishopric of Noyon was conferred upon him by Henry IV.; but he resigned it upon the death of his elder brother, in 1594, and assumed the profession of arms, in which he rendered himself distinguished under the title of the Marquis de Cœuvres. He was ambassador-extraordinary to Switzerland and the princes of Italy in 1614; lieutenant-general in the allied army for the relief of the Valteline, and marshal of France, in 1626. He succoured the duke of Mantua besieged in his capital in 1630, and took Treves in 1632. In 1636 he was sent ambassador-extraordinary to Rome, where he vigorously supported the honour and interests of his crown, but with less prudence than spirit; his haughty and violent disposition involving him in quarrels with Urban VIII. and his nephews. It was thought necessary to recall him; which he considered as such an affront, that he refused to go to court and give an account of his conduct. He still, however, maintained a high character, and was much respected. He died at Paris in 1670, at the great age of ninety-eight. At the request of Cardinal Richelieu, he drew up from his papers "Memoirs of the Regency of Mary de Medicis." From his papers were likewise taken "A Relation of the Siege of Mantua in 1620;" and "An Account of the Conclave in which Pope Gregory XV. was chosen, in 1621." This duke was brother to the fair Gabrielle, mistress to Henry IV.

ESTREES (Cæsar d', Cardinal), an eminent and able negotiator, son of the preceding, was born in 1628. His family interest caused him early to be brought forward in the church, and he was raised to the bishopric of Laon in 1653. He was appointed mediator between the pope's nuncio and the four refractory bishops, respecting the famous *regal*, and by his address succeeded in restoring a temporary calm to the church. He was created cardinal by Clement X. in 1671; and at the death of that pontiff entered the conclave, and managed so as to put off the election five weeks, till the arrival of the other French cardinals. In 1677 he was sent into Bavaria to negotiate the marriage of the dauphin, and other important concerns. He afterwards went to Rome, where he was charged with the delicate business of the *regal*, the difficulties of which were augmented by the interference of the assembly of French clergy in 1682. He supported the rights of the crown and of the Gallican church with great firmness, and intimidated Pope Innocent XI. from publishing any act infringing upon either. After the death of his brother the duke, in 1687, he remained at Rome, the sole resident on the part of France, and exerted much influence at the elections of the succeeding popes. When Philip V. assumed the crown of Spain, the Cardinal d'Estrees followed him, in order to act in concert with his ministers in the management of his affairs. On his return to France he was rewarded with the rich abbey of St. Germain des Prés, where he died in 1714, in his eighty-seventh year, leaving a high character for political ability, and regretted for his amiable qualities in private life.—Victor Marie, born 1660, of the same family, succeeded his father, Count John, in his post of vice-admiral of France, and commanded at the bombardment of Barcelona and Alicant in 1691, and also at the siege of Barcelona six years afterwards. In 1701 he was appointed to the command-in-chief of the combined fleets of France and Spain, and received for his services the baton of a marshal of France, with the insignia of the golden fleece, as well as admission into the order of grandees of Spain. He was much attached to literature, and became an honorary member of several learned associations. His death took place December 28, 1737.—Louis Cæsar, duke d'Estrees, born July 1, 1695, served with great reputation in the war with Spain, and afterwards rendered himself conspicuous by his courage and conduct at Egra, Fontenoy, Mons, Charleroi, and Lafeldt, under the celebrated Marshal Saxe. In the war of 1756 he commanded the French army at Hastenback against the duke of Cumberland. He was raised to the dukedom in 1763, and survived this acquisition of dignity eight years, dying January 2, 1771.

ETEARCHUS, a king of Oaxus in Crete. After the death of his wife, he married a woman who made herself odious for her tyranny over her step-daughter Phronima. Etearchus gave ear to all the accusations which were brought against his daughter, and ordered her to be thrown into the sea. She had a son called Battus, who led a colony to Cyrene.

ETEOCLES (in classical fable), a son of Œdipus and Jocasta. After his father's death, it was agreed between him and his brother Polynices, that they should both share the royalty, and reign alternately each a year. Eteocles by right of seniority first ascended the throne, but after the first year of

his reign was expired, he refused to give up the crown to his brother according to their mutual agreement. A struggle now took place between them for the crown, and it was at last agreed between the two brothers that the war should be decided by single combat. They both fell in an engagement conducted with the most inveterate fury on either side, and it is even said that the ashes of these two brothers, who had been so inimical one to the other, separated themselves on the burning pile, as if even after death, sensible of resentment, and hostile to reconciliation.

ETHELBERT, king of Kent, one of the most illustrious princes of the Saxon heptarchy, succeeded his father Hermenric about 560, being associated with him in the throne some time before his death. He endeavoured to revive the reputation of his family, which had sunk in the scale of kindred monarchs, and made war upon Ceaulin, king of Wessex, by whom, however, he was twice defeated. But the superiority of that king having excited a confederacy against him, Ethelbert was placed at its head, and obtained a complete victory over him. He afterwards acquired the same ascendancy over the other states, and even reduced them all, except Northumberland, to the condition of his tributaries or dependants. But what has rendered his reign particularly memorable is, that it was the era of the introduction of Christianity into England. He had married Bertha, daughter of Caribert, king of Paris, who, being a Christian, had stipulated for the free exercise of her religion, and had carried over with her a French bishop. Her devout and irreproachable conduct had conciliated the esteem of her husband and the court, and inspired a favourable idea of her religion. Pope Gregory, surnamed the Great, taking advantage of this circumstance, sent a mission, consisting of the monk Augustine, with forty associates, to preach the Gospel in the island. He landed in Kent in 597, and was well received by Ethelbert, who assigned him a habitation in the isle of Thanet, and admitted him to a conference. Ethelbert took some time to consider of the new doctrine presented to him; and in the mean while permitted Augustine to preach to his subjects. Numbers were converted, and the king himself at length submitted to the rite of baptism. Community of religion produced a closer connexion with the nations on the Continent; and Christianity proved a means, as the Roman conquest had formerly done, of promoting knowledge and civilization in this secluded part of Europe. Ethelbert, with the consent of his states, enacted a body of laws, which was the first written code promulgated by the northern conquerors. After a glorious reign of fifty years, he died in 616, and left his crown to his son Eadbald.

ETHELBERT, king of England, son of Ethelwolf, succeeded to the government of the eastern part of the kingdom in 857; and, on the death of his elder brother Ethelbald in 860, became sole king. He displayed some vigour in defending his country from the inroads of the Danes, who, however, continued to ravage one part as they were repulsed from another. He died in 866.

ETHELRED I., king of England, son of Ethelwolf, succeeded his brother Ethelbert in 866. The whole of his reign was disquieted by inroads of the Danes, which became so formidable as to threaten the entire conquest of the kingdom. Ethelred, assisted by his younger brother Alfred, pursued them from place to place, and drove them from the centre of Mercia, into which they had penetrated. The Mercians, however, jealous of his superiority, refused to act with him, and he was obliged to oppose the Danes with his West Saxons alone, who were his hereditary subjects. Various actions were fought with various success. In one these, Ethelred, who was hearing mass, refused to march to the succour of his brother Alfred, who was surrounded by the enemy, till the service was finished; and to this act of piety, say the monkish historians, he was indebted for the subsequent victory. The invaders, however, reinforced with new bodies of their countrymen, continued to gain ground; and Ethelred died, in consequence of a wound received in an action with them, in 871, leaving his crown and his cares to the great Alfred.

ETHELRED II., king of England, son of Edgar, succeeded to the crown on the murder of his brother, Edward the Martyr, in 978. He was at this time a minor; and, when he grew to manhood, he discovered so little vigour and capacity, that he had been characterized by the epithet of *the Unready*. His reign was one of the most calamitous in the English annals. The Danes, who had for some time forborne their inroads, now renewed them with increased fury. After having experienced the weakness of the king, and want of spirit in the nation, by the success of a considerable incursion, from which they were bought off by a sum of money, they repeated their attacks; and, in 993, under the command of Olave, king of Norway, and Sweyn, king of Denmark, made a formal invasion of the country. Their progress was such, that they even laid siege to London; but the valour of the citizens proved sufficient for its defence. It was again thought necessary, however, to purchase their departure, and this disgraceful policy produced, as might have been expected, but a short respite; for, in 997 and 998, fresh bodies of pirates came over, who laid waste all the southern parts of the kingdom, and were to be pacified by a still larger payment. In order to strengthen himself by a foreign connexion, Ethelred, being a widower, married, in 1001, Emma, sister to Richard II., duke of Normandy. In the next year a shocking massacre took place on the same day throughout England of all the Danes settled in the kingdom. The English had long been provoked by their insolence and debauchery, and by their treachery in joining their countrymen upon every invasion, and their vengeance was proportionally cruel and bloody. They spared neither sex nor age. Even a sister of the king of Denmark, who was married to an earl, and was become a Christian, was put to death in cold blood by the orders of Ethelred, after seeing her husband and children butchered before her face. Such a revenge added nothing to the strength of the nation, but rendered its enemies more implacable. In 1003, Sweyn with his Danes appeared off the western coast, and carried fire and sword through the country. They were opposed with more vigour than usual; but after several campaigns they were again bribed to depart. Internal treachery and dissensions rendered unavailing the rational schemes that were adopted for the future defence of the country; so that Sweyn, upon a new invasion, obliged the nobles to swear allegiance to him as king of England, while Ethelred, in 1013, fled into

Normandy with his family. On the death of Sweyn, in 1014, he was recalled by his subjects, and resumed the government; but his character was not improved by misfortune. Canute, the son of Sweyn, came over, and though resisted by the valour and activity of Prince Edmund Ironside, he made continual progress. Ethelred, mean time, ventured not to quit London, where he finished his inglorious reign of thirty-five years, in 1016.

ETHELWOLF, king of England, succeeded his father Egbert in 838. Soon after his accession he gave to his eldest son, Athelstan, the sovereignty over Essex, Kent, and Sussex. It was not long before he began to be molested with those piratical incursions of the Danes which had disquieted the preceding reign. They came over almost annually; and, in 851, made an invasion in such numbers, that they threatened to subdue the country. Though opposed with vigour by Athelstan and other commanders, they took up their winter-quarters in England, and in the next year burnt Canterbury and London. In the midst of these dangers, Ethelwolf was induced by a spirit of devotion to make a pilgrimage to Rome, where he staid a year, accompanied by his young son Alfred (afterwards king). On his return, he found Athelstan dead, and the reins of government seized by his next son, Ethelbald, who had, in concert with the nobles, entertained the design of dispossessing his father of a throne which he was too weak to fill. A civil war could only be avoided by the king's cession of the western division of the kingdom to his son. He soon after summoned the estates of the whole kingdom, and solemnly conferred upon the clergy the tithes of all the produce of the lands, which, though England had almost two centuries been distributed into parishes, they had not hitherto obtained. This act of piety was then thought the most effectual measure for resisting the Danes. Ethelwolf survived this grant about two years, and died in 857.

ETHEREGE (George), one of the "wits of Charles's days," was born about 1636. He is supposed to have been for a time at Cambridge, then to have travelled abroad, and afterwards to have entered at one of the inns of court. But his manners and pursuits were really formed by the gay and polite company of the metropolis, under the influence of which he turned his attention to the stage; and in 1664 presented to the town his first comedy, entitled "The Comical Revenge, or Love in a Tub." The author was immediately enrolled among the courtly wits of the age, such as Villiers, Rochester, Scroop, Sedley, &c.; and his improvement was shown in his next play, "She would if she could," acted in 1668. A dissipated course of life seems to have been the cause which rendered the author so dilatory in pursuing his success; for it was not till 1676 that he produced his third and last comedy, "The Man of Mode, or Sir Fopling Flutter." At this time it appears from the dedication, that he had the honour of *belonging to* the second duchess of York, Mary of Modena. This performance was still more applauded than the preceding, and was thought by the wits to be the true model of polite comedy. Etherege's plays are lively conversation-pieces, with little either of true comic humour or of plot; and now that their licentiousness of language is become too offensive to be borne, there is nothing else to keep them alive. With respect to his personal history, it appears, that, having injured his fortune and constitution by his mode of living, he projected the reparation of the former by marrying a rich old widow. She, however, made it a condition that she should acquire the rank of a lady, and accordingly he procured the honour of knighthood. After the accession of James II. he obtained the appointment of envoy to Ratisbon, where he resided some time, and whence he wrote two letters to the duke of Buckingham, which are a favourable specimen of his talent for easy pleasantry. After the Revolution, he is said by some to have joined his former master in France, and to have died there; but there is also a tradition that he was killed at Ratisbon by a fall down stairs, as he was taking leave of some guests whom he had been entertaining. He is not known to have had any legitimate issue; but he left a natural daughter by Mrs. Barry the actress. Etherege was a man of a courteous and companionable disposition, sprightly and generous. He had an elegant person, till spoiled by intemperance. Besides his plays, he wrote several pieces of light and easy poetry, such as songs, lampoons, panegyrics, &c., which are not without their appropriate merit.

ETIENNE, the name of a family of celebrated printers.—Henry, *the elder*, founder of the family, was a printer at Paris, and died at Lyons in 1520. He is known as the editor of some books, and particularly of a Psalter, of which the verses were, by Le Fevre d'Estaples, distinguished by figures, being the first book of Scripture in which this practice was observed.—Robert, second son of Henry, worked first under Simon de Colines, who had married his mother, and then set up for himself in Paris. His education had fully qualified him for sustaining the character so rare in our days, that of a *learned printer*. No one did more to perfect the art of typography, as well with respect to beauty as to correctness, and his editions have preserved their value to the present time. His house resembled a learned seminary, in which Latin was the only language spoken even by the workmen, and was understood by the females and domestics. He early acquired reputation by his editions of Bibles in different languages. He was the first who introduced the division of the whole into verses; of which he formed that of the New Testament, in a journey on horseback from Paris to Lyons. In 1532 he published his "Thesaurus Linguæ Latinæ," two vols. folio, an immense treasure of knowledge relative to the Latin language. This work received many additions and improvements in successive editions, some given by himself, others since his time: the best are reckoned those of London, 1734; and of Basil, 1740, both of four volumes folio. The literary reputation of Robert attracted the notice of his sovereign, Francis I., who reimbursed him some of his expenses in procuring of manuscripts and founding of new types; and, in 1539, conferred upon him the title of his printer for Greek and Latin books. In common with most scriptural critics about the era of the Reformation, he fell under the suspicion of heresy, and underwent a long persecution from the Sorbonne. Their enmity was especially excited by his Bible printed with a version by Leo Judæ, and notes attributed to Professor Vatable, but partly borrowed from Calvin. After a solemn examination, the doctors of the Sorbonne unanimously decreed, in 1548, that this publication ought to be suppressed, and placed in the list of prohibited

books. Etienne maintained himself for a time against their rage, by means of his protectors, but at length, in 1551, he thought it advisable to withdraw to Geneva, where he soon openly embraced the reformed religion. He published his Apology, in which he did not spare the Sorbonne or the Roman-catholic church. He continued to follow his profession of a printer, and published several books, especially of a controversial kind, in favour of Protestantism. He was admitted a burgher of Geneva, and lived upon terms of intimacy with Calvin and Beza. He has been charged by his enemies with carrying away with him the matrices of the Greek types belonging to the royal press at Paris; but this stain upon his memory has been expunged by his biographer, Mattaire, who has taken pains to disprove the accusation. Robert died at Geneva in 1559, at the age of fifty-six. He manifested his displeasure against his native country by bequeathing his property exclusively to such of his children as should remain at Geneva. This eminent person has obtained deserved commendations from many of the learned; and the illustrious De Thou has not scrupled to say, that France owes more to him for having brought to perfection the art of printing, than to her greatest captains for extending her frontiers.—CHARLES, younger brother of Robert, was born at Paris, and received a very liberal education. His literary reputation caused him to be chosen by Lazarus de Bayf to superintend the education of his son Antony; and he accompanied Lazarus in an embassy to Germany. To the profession of a printer, in which he succeeded his father, he joined that of a physician, and became a doctor in the faculty of Paris. He published a number of books, as well on literary topics, as in the several branches of medicine, and died at Paris in 1564, aged about sixty. Guy Patin asserts, that he ended his days in the Chatelet overwhelmed with debt.—HENRY ETIENNE II., son of Robert, born at Paris in 1528, was one of the most learned men of his time. He followed the family employment of printing and editing, and in 1554 gave a great treat to the learned world by his "Odes of Anacreon," which were for the first time published by him, from MSS. which he had casually found in Italy. He published successively various other Greek authors, the MSS. of which he had collected in his travels, and all of which he corrected and enriched with annotations. But the work which has most contributed to his reputation among scholars was his "Thesaurus Linguæ Græcæ," four vols. folio, published in 1572. Henry Etienne was protected by Henry IV. of France, who engaged him in the composition of a French work, "Sur la Précellence de la Langue Françoise." His attacks on the monks, however, in his "Préparation à l'Apologie pour Herodote," brought a prosecution upon him, from which he thought it safest to take refuge in the mountains of Auvergne. He was burnt in effigy during his concealment, and pleasantly said, "that he had never felt so cold as on the day on which he was burning." He passed an unquiet life, often persecuted on account of his writings, and brought into difficulties from the derangement of his affairs; and at length died in an almshouse at Lyons, in 1598, when he was reduced almost to a state of mental imbecility. Besides the works above mentioned may be distinguished his "Castigationes in Ciceronis locos quam-plurimos;" "De origine mendorum;" "Dialogus de bene instituendis linguæ Græcæ studiis;" "De criticis veteribus Græcis et Latinis;" together with many works in French, both in verse and prose, and some of them on singular topics. He was, indeed, a man of many singularities in manners and opinions, and is said to have had the appellation of the *Pantagruel of Geneva*. Several other members of the ETIENNE family were eminent as printers.—ROBERT II., the son of Robert before mentioned, continued at Paris in the profession of the Roman-catholic religion, and had the direction of the royal printing-office. Many fine editions, equal to those of his father, came from his office. His son, ROBERT III., was also an eminent printer, and a man of letters. Almeloveen and Mattaire have written lives of this family, under the title of *Vitæ Stephanorum*.

ETMULLER (MICHAEL), an eminent physician, was born at Leipsic, May 26, 1646, or as some say, 1644. We know no more of him, but that, after having travelled over the greatest part of Europe, he was made professor of botany, chemistry, and anatomy, at Leipsic; where he died in 1683. He was a prodigious writer, his works amounting to no less than five volumes in folio, as they were printed at Naples in 1728. He left a son, MICHAEL ERNEST, who was also an ingenious physician; and who, after having given to the public several pieces, died in 1732.

EUBULIDES, a Grecian philosopher of the Megaric sect, was a native of Miletus. He became a disciple of Euclid, the founder of the Megaric school, and his successor in it; and was noted for his enmity to Aristotle, whose opinions he censured, and whose character he calumniated on every occasion. Like his master, he was warmly attached to the art of disputation, and was the inventor of several sophistical modes of reasoning, of which the most ingenious served only to produce perplexity and confusion, and some were truly trifling and contemptible. Aristotle calls them *Eristic*, or disputatious syllogisms. They received their denominations from their chief examples, of which we shall produce some specimens. 1. *The Lying*. If, when you speak the truth, you say that you lie, you lie: but you say that you lie, when you speak the truth; therefore, in speaking truth, you lie. 2. *The Occult, or Veiled*. Do you know your father? Yes. Do you know this man who is veiled? No. Then you do not know your father; for it is your father who is veiled. 3. *Electra*. Electra, the daughter of Agamemnon, knew her brother, and did not know him; she knew that Orestes was her brother, but she did not know the person who stood by her and conversed with her, to be her brother. *Sorites*. Is one grain a heap? No. Two grains? No. Three grains? No. Go on, adding one by one; and, if one grain be not a heap, it will be impossible to say what number of grains make a heap. Or, according to the example quoted by Cicero, Diogenes Laertius, Sextus Empiricus, and others; Are not two a few? Are not three so likewise? Are not four the same? And so on to ten? Yes. But two are a few; and, therefore, two are ten. *The Horned*. What you have not lost, you have; you have not lost horns; therefore you have horns. In such high repute were these silly sophisms held, that Diogenes Laertius mentions that Chrysippus wrote six books upon the first of them; and Suidas and Athenæus assert, that Philotas, a Choan, died of a consumption, which

he contracted by the close study which he bestowed upon it.

EUCHERIUS, a saint in the Romish calendar, who, after having acquired considerable wealth, and sustained the rank of senator, distributed a part of his property among the poor, and the rest among his daughters, and retired with his two sons into the island of Lerins, and afterwards into that of Lero, at present called St. Marguerite, where they embraced the monastic state. That solitude he was with much difficulty prevailed upon to quit, and to accept of the see of Lyons, in the year 434. He assisted at the first council of Orleans in the year 441, and distinguished himself in it by his learning and sagacity. He died about the year 454. His works, that remain of him, were published at Basil, in 1531, at Rome, in 1564, and are to be found in the sixth volume of the *Bibliotheca Patrum.* There was also another EUCHERIUS, who was likewise bishop of Lyons in the sixth century, and assisted at the second council of Orleans, in the year 529, who has been frequently confounded with our author, and had many circumstances attributed to him which are only applicable to the subject of the preceding article.

EUCLID, a Grecian philosopher, and the founder of the Megaric sect, flourished about the 95th olympiad, or about 400 years B. C. He was a native of Megara, whence he removed to Athens for the sake of attending the instructions of Socrates; and the Athenians having passed a law prohibiting any of the Megareans from entering Athens on pain of death, he frequently came thither by night, from a distance of more than twenty miles, disguised in a female dress, that he might attend his master. But with all his reverence for Socrates, the tranquil dispassionate method of philosophising adopted by him was not suited to the genius and inclination of Euclid, who set up a school at Megara, in which his chief employment was, not to teach the science of ethics, but the art of disputation, and how to refine the subtilties of logic. Though ardent and contentious, however, in his philosophical debates, that he knew how to command his temper appears from Plutarch's anecdote of his reply to his brother, who, in a quarrel with him said, "Let me perish if I be not revenged on you:" "And let *me* perish," answered Euclid, "if I do not subdue your resentment by my forbearance, and make you love me as much as ever." It is said, that being asked his opinion concerning the gods, he replied, "I know nothing more of them than this, that they hate inquisitive persons."

EUCLID, a celebrated mathematician, according to the accounts of Pappus and Proclus, was a native of Alexandria in Egypt, where he flourished, and taught the mathematics with great applause under the reign of Ptolemy Lagus, about 300 years B. C. He was the first who set up a mathematical school in that city, and it is to him and his scholars that the world has been indebted for Eratosthenes, Archimedes, Apollonius, Ptolemy, Theon, &c. He was the first who reduced the fundamental principles of pure mathematics into regular order, and added many others of his own discovering; on which account arithmetic and geometry may be said to owe their scientific form to his labours. He likewise applied himself to the study of mixed mathematics, particularly to astronomy and optics. He was the author, according to Pappus and Proclus, of "Elements;" "Data;" "An Introduction to Harmony;" "Phenomena;" "Optics;" "Catoptrics;" a treatise "Of the Division of Superficies;" "Porisms;" "Loci ad Superficiem;" "Fallacies;" and four books "Of Conics." The most valuable of these, however, is his "Elements of Geometry," consisting, as commonly published, of fifteen books; of which the two last are by some suspected not to have been Euclid's, but a comment of Hypsicles of Alexandria, who lived two hundred years after this time. Euclid died, but at what age is uncertain, in the 123rd olympiad, and the year 283 B. C. He is represented to have been a person of agreeable and pleasing manners, and admitted to habits of friendship and familiarity with King Ptolemy. It is said, that when that prince once asked him if he could not direct him to some shorter and easier way of acquiring a knowledge of geometrical science than that which he had laid down in his Elements; he answered, that "there was indeed no royal road to geometry." Of his Elements there have been numberless editions in all languages; and of all his works now extant, a fine folio edition was published at Oxford, in 1703, in Greek and Latin, by David Gregory, the Savilian professor of astronomy in that university.

EUDÆMON (JOHN ANDREW, or JOHN THE HAPPY), a learned Jesuit in the sixteenth and the beginning of the seventeenth century, taught philosophy in their seminary at Rome, and afterwards theology in the university of Padua. He died in 1625, author of various works, among which are, "Castigatio Lamberti Danæi;" "De Antichristo Lib. III.;" "Confutatio Anticotoni;" "Recitatio Exercitationum Casauboni," &c.

EUDES, or OTHO, duke of Aquitain, succeeded towards the end of the seventh century his father Boggis and his uncle Bertrand in the duchies of Toulouse or Neustrian Aquitain, and of Gascony. When Pepin Heristal took possession of the royal authority in France, Eudes declared himself independent, and seized upon the remainder of Aquitain. Pepin attacked him, but was called away by other enemies; and Eudes was left master of all the country lying between the Loire, the Ocean, the Pyrenees, Septimania, and the Rhone. His authority was recognised by Chilperic II., whom he defended against Charles Martel; but by the menaces of the latter, he was induced, in 719, to deliver up the king with his treasures. In 721 he gave a defeat under the walls of Toulouse to Zama, lieutenant of the Saracen caliph who had invaded Gaul. These incursions, however, were renewed, so that in 730 Eudes found it expedient to make an alliance with Munuza, another Saracen general, to whom he gave his daughter in marriage. This did not secure him from being attacked the next year by Abdalrahman with a numerous army, who gave him two defeats, and overran all Aquitain. Eudes had now no other resource than to call in the aid of Charles Martel; and their united forces gained the great victory over the Saracens in 732, near Poitiers, which freed France from the Mahometan yoke. Eudes recovered Aquitain after this event, but did not long survive, dying at an advanced age in 735. He left three sons by his wife Valtrude, who was nearly related to Pepin.

EUDES (JOHN), a French priest and founder of the *Congregation of Jesus and Mary,* more generally known by the name of the congregation of the *Eu-*

dists, was born at Rye in the diocese of Seez, in Lower Normandy, in the year 1601. He was the brother of the celebrated historian Mezerai, and received his education under the Jesuits at Caen. In 1625 the celebrated father, afterwards Cardinal Berulle, received him as a member into his congregation of the Oratory, where he continued for eighteen years, at the expiration of which period he established a new institution at Caen, under the title of *the Congregation of Jesus and Mary*, of which he was the first superior as well as founder. As he was a favourite preacher in his day, and frequently appeared in the pulpit, his popularity soon filled the house of his congregation with scholars and devotees, and branches from it were speedily spread over different parts of the province of Normandy. Eudes died at Caen, in 1680, leaving behind him several works, which afford stronger evidence of the ardour of ill-regulated devotion, and of his superstitious credulity, than of his knowledge and judgment.

EUDOCIA, a Roman empress, wife of Theodosius the younger, is celebrated for her history and adventures. Her original name was *Athenais*, and she was daughter of Leontius, an Athenian philosopher. She was educated in the sciences, as well as in the religion, of ancient Greece; and such was the opinion her father entertained of the advantages she might expect from her beauty and talents, that upon his death he divided his property between his two sons, bequeathing his daughter only a small legacy. This injustice caused her to seek the protection of Pulcheria, the sister of Theodosius, who in reality reigned in his name. She was struck with the figure and the eloquence of Athenais, and destined her to the bed of her brother, who was then approaching to manhood. The marriage took place in the year 421, and Athenais, renouncing the errors of Paganism, received the baptismal name of Eudocia. The title of Augusta, however, was witheld from her till she had borne a daughter. She was reconciled to her brothers, and calling them to court, raised them to the rank of consuls and prefects. She continued upon the throne to cultivate letters, and employed her talents of versification in the service of the religion to which she was a convert. She put into Greek verse the eight first books of the Old Testament, and wrote poetical paraphrases on some of the Jewish prophets; and she has had the credit of a Homeric cento on the life of Christ, still extant, though her title to this performance is disputed by the critics She lived for a considerable time in harmony with her consort; and after the marriage of her daughter to the Emperor Valentinian III., she was permitted to pay her vows in a splendid pilgrimage to Jerusalem. In this progress she pronounced from a throne of gold an oration to the senate of Antioch, upon which city she bestowed her imperial bounty. Her benefactions in the Holy-land surpassed those of the Empress Helena, and in return she was enriched with some relics of inestimable value. After this period the rivalry, which might long have been expected, broke out between Eudocia and Pulcheria; and the latter had the art to excite suspicions of the empress's fidelity in the breast of her husband. The principal object of these was Paulinus, a handsome and accomplished man, who had been raised to the post of master of the offices. He was put to death, and others of her household were dismissed; and after a struggle, in which the revengeful passions on both sides were productive of bloodshed, Eudocia was stripped of her honours, and reduced to a private condition. She chose Jerusalem for her retreat, and devoted herself to religious studies. They took a turn which involved her in the errors of Eutychianism, but she was at length reclaimed to orthodoxy by the letters of Simeon Stylites and the exhortations of the abbot Euthymius. After passing several years in devout retirement, she died in Palestine in 460, at the age of sixty-seven. Before her death she asserted in the most solemn manner her innocence of the criminal intercourse of which she had been suspected.

EUDOXIA. See MACREMBOLITISSA.

EUDOXIUS, patriarch of Constantinople in the fourth century, was a native of Arabissus, a town in Armenia Minor. He was first bishop of Germanicia, and then, of Antioch; from which, however, he was deposed by the dominant faction at the synod of Seleucia, in 359. In the same year he was made patriarch of Constantinople, and continued so until his death, in 370, under the reign of the Emperor Valens.

EUDOXUS, of Cnidus, a city of Caria in Asia Minor, who flourished about 370 years before Christ, is pronounced by Cicero the greatest astronomer that had ever lived. He learnt geometry from Archytas, and afterwards travelled into Egypt for the sake of learning astronomy. There he and Plato studied together, as Laërtius tells us, for the space of thirteen years; and then came to Athens, where Eudoxus opened a school; which he supported with so much glory and renown, that even Plato, though his friend, is said to have envied him. Petronius tells us, that he spent the latter part of his life upon the top of a very high mountain, for the sake of contemplating the stars and the heavens with more convenience and less interruption: and we learn from Strabo, that there were some remains of his observatory at Cnidus, to be seen even in his time. He died in his fifty-third year.

EUDOXUS, of Cyzicus, lived about a century before the Christian æra. He is celebrated for having sailed round the coast of Africa from the Red Sea, and entered the Mediterranean by the columns of Hercules.

EUGENE DE BEAUHARNAIS. See LEUCHTENBERG.

EUGENE (FRANCIS OF SAVOY), called *Prince Eugene*, one of the most famous generals of his time, was grandson of Charles-Emanuel, duke of Savoy, and son of the count of Soissons by Olympia Mancini, niece to Cardinal Mazarin. He was born at Paris in 1663, and being destined to the church, was known in his youth by the name of the Abbé de Carignan. His mother, a woman of intrigue, was involved in the suspicion of being concerned in some poisonings which were then the subject of judicial inquiry, and thought proper to retire to Brussels. Deprived of her support, young Eugene was refused, first an abbacy, and then a regiment, which he solicited at the French court. He then went as a volunteer to serve in Germany against the Turks. Louvois sent an order of recall to him and the other French volunteers, upon pain, in case of disobedience, of being perpetually exiled. Eugene alone ventured to disobey: "I will return one day (said he) in spite of Louvois." He so much distinguished himself in his first campaign, that the emperor gave him a regiment of dragoons. After the siege of Vienna was raised, he served in Hun-

gary under the command of the duke of Lorrain and the elector of Bavaria. In 1691 he was sent with a body of troops into Piedmont, where he relieved Coni besieged by the French, and took Carmagnole. Still augmenting his reputation by new services, he was appointed, in 1697, to the command of the imperial army. In the month of September of that year he entirely defeated the Turks at the battle of Zenta, where the grand-vizier and more than twenty thousand men were left upon the field, and the grand-seignior was obliged to make a precipitate retreat with the broken relics of his army. Eugene had hazarded this engagement contrary to the express orders of the imperial court; but he so well justified his conduct, that Leopold gave him a written authority to act thenceforth according to his own judgment. In the Spanish-succession war he was sent, in 1701, to command in Italy against Catinat. He forced the French post at Carpi, and obliged Catinat to retreat beyond the Oglio. Villeroi, who came from court to supersede that general, attacked Eugene in his intrenchments at Chiari, but was repulsed with considerable loss. In the ensuing winter Eugene obtaining admission into Cremona by stratagem, took Villeroi prisoner, but an accident prevented him from keeping possession of the town. He was opposed the next year by Vendome, with whom he fought the indecisive battle of Luzzara. On returning to Vienna the emperor created him president of the council of war, and intrusted the military chest to his disposal; but that chest was often poorly furnished, and the delays and chicanes with which he had to contend at court, gave him no less trouble than the most vigorous opposition in the field. He was, however, strictly united with the other great general of the allied army, the duke of Marlborough; and by their talents and concert, they obtained a decisive superiority over the French in Germany. Eugene commanded the imperial part of the army at the famous battle of Hochstet or Blenheim, fought in 1704, and had a glorious share in the success. In 1705 he underwent a repulse in Italy from Vendome, at the bloody action of Cassano; but whatever reputation he might lose in this campaign, he fully regained in the next, when, by a most extraordinary march across Lombardy in the face of a French army, he penetrated to Turin, then closely besieged, attacked the French in their intrenchments, and obtained a complete victory, which secured the duke of Savoy, and restored all the Milanese to the emperor. In 1707 he made good his menace of one day re-entering France without permission, by joining the duke of Savoy in an invasion of Provence and Dauphiné. Toulon was besieged, but without success; and finally the invaders were obliged to quit the country after having done no more than insult the pride of Louis, and desolate a barren district. Eugene, in 1708, resumed the command of the imperialists in Flanders, and partook with Marlborough of the victory at Oudenard, and the capture of Lisle. In the next year he commanded the centre at the bloody battle of Malplaquet. During the heat of the action he received a considerable wound, but he refused to retire from the field, in order to have it dressed. "Of what use will that be (said he), if we are to die here? if we are to survive it, it will be time enough in the evening to be dressed." He continued for some ensuing campaigns to act in Flanders; and when the change of politics in the English court prepared a peace and the downfall of Marlborough, he went to London for the purpose of supporting the war party. He was received with much applause and admiration by the public, but was unable to change the resolutions of the cabinet; and he returned to finish the war alone. He took Quesnoi, but upon the whole he was fully matched by Villars, who took his magazines at Marchiennes, and disconcerted the whole plan of the campaign. After making all possible exertions to support the arms of the emperor, who obstinately continued the war after the desertion of his allies, the prince commenced a negotiation with Villars, which produced the peace of Rastadt in 1714. The repose of Eugene was short. The hostilities committed by the Turks on the frontiers of the empire called him forth to command a powerful army assembled by the Emperor Charles VI. With this he passed the Danube, and gave a defeat to the grand-vizier at Peterwaradin in 1716. The next year he undertook the siege of Belgrade, when the Turks came with a vast army to its relief, and invested him in his camp. He suffered them to approach near, and then, suddenly quitting his lines, fell upon them with such vigour and effect, that he killed twenty thousand men, and possessed himself of their cannon and all their camp equipage. This victory was followed by the immediate surrender of Belgrade; and the advantageous peace of Passarowitz in 1718 was the consequence of his brilliant success. After this period he retired to Vienna, covered with glory, and loaded with recompenses of every kind, worthy of one who was justly considered as the saviour of the empire, and the greatest benefactor to the house of Austria. He employed his fortune in cultivating the fine arts and patronizing letters, and displayed no less magnanimity in peace than he had done heroism in war. The war of 1733, in consequence of the disputed election to the Polish crown, called him again into the field; but he was no longer the man he had been. Philipsburg was taken by the French before his eyes; and although he obtained some credit in covering Mentz and Friburg, he did not choose to hazard a battle. He died at Vienna on the 10th of April, 1736, aged seventy-three. Prince Eugene was cold and reserved in his manner, and remarkably serious in his aspect; he was, however, capable of friendship, faithful to his promises, free from pride, generous and liberal. He obtained the affection and confidence of the officers and soldiers who served under him, who regarded him as their father and protector. In his military character he was active, enterprising, full of resources; and though he sometimes committed faults, he redeemed them by new successes. He is said not to have been very delicate in the means he employed, and to have been too much addicted to stratagems which war itself can scarcely justify. He treated the French officers, his prisoners, with less politeness than Marlborough did; and was somewhat too fond of triumphing over the neglect with which he had been treated by the French court in his youth. If it be true that he always carried about with him in his campaigns Kempis's Imitation of Christ, it may prove his doctrinal belief in Christianity, though it cannot be supposed that he made it the manual of his practice. He left behind him some interesting memoirs of his life, which were published at Weimar in 1809.

EUGENIUS I., king of Scotland, succeeded his father Fergus I. in 419. He was a brave and warlike prince, and obtained several victories over the neighbouring states, by which his dominions were extended and enriched, till a league was formed against him by the Danes, Saxons, and English, in a battle with whom he was slain in 449.—There were six other Scottish kings of this name, but the particulars of their reigns are scarce worthy of commemoration.

EUGENIUS I., Pope, was a native of Rome, who was raised to the pontifical dignity on the deposition and banishment of Pope Martin, in the year 654. At the time of his election, the eastern and western churches were engaged in anathematizing each other on account of their disagreement concerning the question, whether Christ possessed one will, or two wills? Eugenius sent legates to Constantinople, between whom and Peter, newly elected patriarch, and a monothelite or advocate for the doctrine of one will, a sort of compromise was entered into on the subject. That it was not satisfactory to the Roman people and clergy appeared from the opposition which they soon afterwards made to the admission of the patriarch Peter's confession of faith, in which no mention was made of the will or operations in Christ, and their refusal to permit the pope to perform divine service in the church of St. Mary ad Præcepe, until he had publicly declared his condemnation of it. We meet with no further particulars concerning this pope, excepting that he is warmly commended for his piety, mildness, humanity, and generosity, and that he died in the year 657.

EUGENIUS II., Pope, was a Roman by birth, who, from being archpriest of St. Sabina, was made bishop of Rome in the year 824. He was not chosen to that dignity, however, without opposition; the great mass of the people supporting another candidate, whom they declared pope at the same time. This double election produced considerable disturbances at Rome, which the Emperor Louis the Debonnaire sent his son Lotharius to quell, and to correct the abuses which had taken place in the government of that city. By this prince, Eugenius was confirmed in the papacy, and several ancient customs and laws were revived, declaratory of the dependence of the bishops of Rome on the imperial power, and determining the limits of the submission and obedience which were to be paid to them. On this occasion Eugenius and his clergy took an oath of fidelity to Louis and Lotharius, in which was included their solemn engagement that no future pope should be consecrated, with their consent, but in the presence of the emperor's deputy, and after the exaction of a similar oath to what was then administered. During Eugenius's pontificate, the worship of images was very prevalent at Rome, in consequence of which a council held at Paris in 825 condemned the practice, and requested the Emperor Louis to remonstrate with Eugenius on the subject. Eugenius, who died in 827, is highly praised by Catholic writers for his humility and beneficence, and the humane policy of his government, and spoken of as excelling in mental as well as corporeal endowments. But if what is related concerning him by several writers be true, that he was the first institutor of the ordeal by cold water, we cannot from that circumstance be led to form a favourable opinion of his understanding. Excepting the preparatory mummery of exorcising and blessing the water, that process was similar with the trials of witchcraft practised some years ago in this country by the ignorant and brutal populace. The suspected person was bound hand and foot, and thrown into deep water; when, if he was so fortunate as presently to sink to the bottom, he was pronounced innocent, but if for some length of time he continued floating on the surface, he was judged to be guilty. Two of the epistles of this pope, and eleven of his decrees are extant in the seventh volume of the "Collectio Consiliorum," 1644, folio.

EUGENIUS III., Pope, called before his elevation to the papal dignity Bernard, was a native of Pisa, and abbot of the monastery of St. Anastasius, at Rome. Upon the death of Pope Lucius II. in 1145, Bernard was unanimously fixed upon by the cardinals to become his successor; but the people of Rome, who had been for some time struggling to wrest from the popes the sovereignty which they had acquired over them in temporal matters, and had vested the chief authority in one of their own body, with the title of Patrician, upon the election of Eugenius immediately took up arms. Eugenius withdrew privately to the benedictine monastery of Farsa in Sabina, and from thence to Viterbo, where he took measures to force the Romans to submission. After finding that his spiritual fulminations produced no effect, he raised troops at Viterbo, and other cities which declared for him, and forming an alliance with the Tiburtines, marched against Rome, which he soon reduced to such straits, that the inhabitants were obliged to surrender on his terms, and, after abolishing their patriciate, to receive him as their temporal as well as spiritual lord. But his triumph was short-lived; for finding the popular party still hostile to him, and learning that a formidable insurrection against his authority was in preparation, he was obliged again to seek for safety in flight. He first retired to Sienna, then to Brescia, and afterwards to Treves, where he held a council in the year 1146. After continuing three months at Treves, he went to the monastery of Cluny in Burgundy, and from thence to Dijon, where he was met and received with great respect by the king of France, whom he followed to Paris, and kept his Easter there in 1147. During his stay at Paris he held a council, in which William, archbishop of York in England, was deposed from his dignity. From Paris he went to Rheims, where, in 1148, he held that council before which the fanatical Eon was examined, of whose cruel treatment we have given an account in the article relating to him. After the termination of this council, Eugenius returned to Italy, and, with the assistance of Roger, king of Sicily, once more subdued the people of Rome, in the year 1149. In the following year, however, the Romans were instigated anew to divest him of his power, by Arnold of Brescia; when he retired abruptly into Campania, and continued there till the year 1152. During this period he sent a legate into Ireland, by whom he first established the four archbishoprics in that kingdom, in the year 1151. At length, towards the latter end of the year 1152, an agreement having been effected between him and the people of Rome, concerning the articles of which we have no information, he was permitted to return to that city, where he appears to have maintained a good understanding with the inhabitants until his death, which took

place at Tivoli in the year 1153. Eugenius was very instrumental in promoting the crusades, by means of which incalculable calamities were produced not only to the eastern world, but to Europe in general, which was infatuated by his apostolical letters and admonitions, and the enthusiastical discourses of his agent St. Bernard. Many of his epistles are still extant in the tenth volume of the "Collectio Consiliorum."

EUGENIUS IV., Pope, whose original name was *Gabriel Condelmerio*, was a native of Venice, and descended from an ancient family, but of plebeian rank. Coming in his youth to Rome, where he took the celestine habit, he ingratiated himself into the favour of Pope Gregory, who made him his treasurer, afterwards bishop of Sienna, and in 1408 advanced him to the sacred college, with the title of cardinal-presbyter of St. Clement. During the pontificate of Martin V., he was sent legate into the Marche of Ancona, and upon the death of that pope in 1431, he was elected by the conclave to the papal see, and took the name of Eugenius IV. Soon after his accession to that dignity, having ordered the arrest of the late pope's vice-chamberlain, he was so scandalously treated by Stephen Colonna, the general of the papal troops, that the pope was obliged to dismiss him from his service. The general retiring to his relation, the prince of Palestrina, that prince was persuaded by him that Eugenius was bent on the ruin of the whole family of the Colonnas, and therefore took up arms with the design of making himself master of Rome. The inhabitants, however, uniting themselves with the pope's troops, defeated him in his attempt on that city. No sooner was Eugenius extricated from this difficulty, than he involved himself in a contest with the council of Basil, which was opened in the first year of his pontificate, pursuant to a bull issued by his predecessor. Soon after their opening, the fathers of the council ordered a letter to be written to the Hussites of Bohemia, inviting them to attend the council to give an account of their doctrine, and promising them a safe conduct and favourable hearing. It is reported that Eugenius, offended at this complaisance shown towards heretics whom the church condemned, made use of it as an excuse for a resolution which he had taken to dissolve that council, and that he sent a letter to his legate Cardinal Cæsarini, empowering him to act accordingly. The council, however, resolved not to obey the bull, and after confirming the decrees of the fifth and sixth sessions of the council of Constance, which declared the papal power to be subordinate to that of a general council, and bound by its statutes and mandates, they voted that no power on earth could dissolve them without their own consent, and that none should withdraw from them without their leave; and they also summoned the pope to appear in person before them, within a limited time, or to send legates with full authority to act in his name. These spirited proceedings were highly mortifying to the pope, who, after some further resistance, was at length brought to submission, and in the year 1433, he issued a bull declaring null and void whatever had been done by him, or in his name, in derogation of the council-general of Basil. In the following year, Philip, duke of Milan, making an irruption into the territory of Rome, the inhabitants complained to Eugenius of their losses. He referred them to the cardinal his nephew and chamberlain, an indolent and voluptuous man, who treated their complaints not only with neglect but insult. Enraged at his behaviour, they immediately took up arms and produced a temporary revolution at Rome, deposing the pope's magistrates, and appointing others in their place to act in the name and by the authority of the Roman people. In this insurrection Eugenius with difficulty escaped from their fury, and took refuge at Florence. The pope's authority, however, was soon re-established at Rome by John Vitelleschi, patriarch of Alexandria, who severely chastised the revolters; and the reconciliation between the citizens and the pope was further confirmed through the mediation of the council of Basil, who dispatched some of their body to offer their friendly advice on that occasion. In the year 1437, new disputes arose between the council and the pope, which terminated in their final rupture. A general council being about to be held, at the instigation of the emperor, John Palæologus, for the purpose of effecting an entire harmony and union between the Greek and Latin churches; a dispute took place as to whether it should be held at Florence, or Basil. Eugenius, as a proof that he was now determined to try the question of power with the fathers at Basil, confirmed the choice of Florence, or Udine; which so provoked the council, that they charged him with mal-administration, simony, a breach of his oath, and a shameful abuse of his power, and summoned him to appear before them to answer to these charges. When the time fixed for his appearance was elapsed, they declared him contumacious, and ordained that he should be proceeded against as such. In the mean time Eugenius published an unexpected decree, removing the council from Basil to Ferrara; to which the council opposed a counter decree, declaring the nullity of the pontiff's, and enjoining all those whose duty it was to attend general councils to repair to Basil. The pope's new council of Ferrara opened in the beginning of the year 1438, and in their first session declared the *congregation* at Basil an unlawful assembly, and themselves an œcumenical council lawfully assembled; and ordered all the bishops who still remained at Basil to withdraw from that city within thirty days, on pain of excommunication and the forfeiture of their dignities and benefices. The council of Basil, on the other hand, proceeded to pass against Eugenius a decree of suspension from all papal jurisdiction both spiritual and temporal, forbidding all ecclesiastics, on pain of excommunication and the loss of their benefices, to obey him. Soon after the opening of the council of Ferrara, the Greek emperor, Palæologus, arrived at that city, attended by the patriarch of Constantinople, and many of the principal Greek clergy, and the conferences commenced between them and the Latins on the opposite opinions maintained by their respective churches. In the beginning of the year 1439, a contagious disorder breaking out at Ferrara, the pope translated the council to Florence, not without opposition from the Greeks, which their necessities and a promise of pecuniary assistance induced them to withdraw. At Florence, through the intrigues of the papal court, and the persuasions of the emperor, who was ready to purchase assistance of the pope and of the western princes on any terms, a pretended union was at length effected between the Greek and Latin churches, and a decree containing the articles of agreement, signed by the pope, the emperor, and their respective clergy. But when it

was carried to Constantinople, its reception was opposed by every ecclesiastic and layman of any note, and it was in vain that the emperor exerted his authority to bring the Greeks to submit to it. Even many of the prelates who had signed it at Florence, retracted at Constantinople, and wrote against it; so that the negotiations at Florence proved fruitless as far as respected any real termination of the schism between the Greek and Latin churches. In the mean time the council of Basil, after declaring the superiority of councils over the pope to be an article of Catholic faith, proceeded to depose Eugenius from the papacy, whilst Eugenius again thundered his excommunications against the fathers at Basil, pronouncing all their acts null and void, and their proceedings unlawful. But they held his denunciations in derision, and after laying down regulations for the election of a new pope, raised to that dignity Amadeus, duke of Savoy, who accepted of the appointment, and took the name of Felix V. Thus was the Catholic world distracted by the claims of rival popes, and rival councils, who reciprocally anathematized each other, and exhibited an edifying spectacle of the indivisibility and infallibility of the pretended depositaries of the faith and power of the Christian church. In the year 1442 Eugenius removed his council from Florence to Rome, to meet at the Lateran, and in 1447 he was gratified by the appearance of ambassadors at Rome from the German princes, who had agreed to quit their neutrality, and to acknowledge him for the only true vicar of Christ upon earth. He enjoyed the satisfaction arising from their submission, however, but for a very short time, as he died in the midst of the public rejoicings on that occasion, in 1447. Eugenius was a man who, under an exterior of modesty, humility, and self-denial, possessed much ambition, an intriguing spirit, and a decided aversion to the reformation of such abuses as were profitable to the Roman see. Though not learned himself, he is said to have been a great encourager of learning, and liberal to learned men. Exclusive of his ecclesiastical contests, he was embroiled in all the wars of Italy, and was the prime mover in many of them. By his persuasion the king of Hungary was led to take up arms against the Turks, and the dauphin was provoked to make war with the Swiss. When at the point of death he exclaimed, "Oh, Gabriel, how much better had it been for thy soul's safety, hadst thou never been promoted to the dignity of cardinal or pope, but continued in a religious discipline in thy monastery!"

EUGENIUS, Catholic bishop of Carthage, under the reign of Hunneric, was raised to that situation in the year 480 or 481, at the request of the Emperor Zeno, who had entered into a treaty of peace and alliance with the African prince. For some time he continued unmolested in the discharge of his episcopal functions, until, in the year 483, Hunneric summoned all the Catholic bishops of Carthage, to maintain a public debate in defence of their principles against the arian bishops, whom he patronized. Eugenius, on this occasion, offered to be their defender, but a decree of banishment was pronounced against all the Catholic bishops, and Eugenius was sent into exile amidst the deserts of Tripoli. On the death of Hunneric, towards the latter end of the year 484, he was permitted to return to Carthage, and remained there in peace during the reign of Gundamund; but after the accession of Thrasamund, he was once more banished, and sent into Gaul. He died at Albi, in the year 505. His remains still extant are, "Expositifiodei Catholicæ;" "Apologeticus pro Fide;" "Altercatio cum Arianis;" and a letter to his flock, exhorting them to constancy in the orthodox faith, preserved by Gregory of Tours.

EUGENIUS, bishop of Toledo, in the seventh century, was attached to the monastic life, but compelled by order of his prince to accept of the episcopal dignity in the year 646. He filled that see for about eleven years, and presided at the eighth, ninth, and tenth councils of Toledo, in the years 653, 655, and 656. He was the author of a treatise "On the Trinity," and he revised and improved Dracontius's work "On the Creation of the World," adding to it the work of the seventh day.

EULER (Leonard) was born at Basil, in the year 1707, and passed the first years of his life at the village of Richen, of which his father was Protestant minister, whence at a proper age he was sent to the university of his native city. The rapidity with which he performed his academical tasks enabled him to consecrate much of his time to the study of the mathematics, which he studied under the celebrated John Bernouilli. In 1723 he graduated M.A.; and afterwards, to comply with his father's desire, who designed him for the church, applied himself to the study of theology, and of oriental literature. His predominant bias, however, still engaging him to devote his principal attention to the mathematics, his father very prudently suffered him to follow the bent of his mind. He now closely applied himself to the study of physiology, and other branches of natural knowledge, and afterwards attended the medical lectures of the most eminent professors of Basil. While engaged in these pursuits, he composed a dissertation "On the Nature and Propagation of Sound;" and also an answer to a prize question "Concerning the Masting of Ships," to which the Academy of Sciences at Paris adjudged the *accessit*, or second rank, in the year 1727. Soon after, having been disappointed of a promotion in his native city, which was determined by lot, he set out for Petersburgh, and obtained the appointment of joint professor with his countrymen Hermann and Daniel Bernouilli, in the university of that city. He was now placed in a situation perfectly congenial to his wishes, and which called forth his talents and genius into exercise in a manner that entitles him to rank among the most eminent mathematicians whom the world has produced. To the academical collections he contributed a great variety of memoirs, which excited a noble spirit of emulation between him and the Bernouillis, unalloyed by the least mixture of selfish jealousy, and such as produced no alteration in their friendship. The integral calculus he carried to new degrees of perfection; invented the calculation of sines; simplified analytical operations; and thus threw a new light on all the branches of mathematical science. In 1730 he was appointed professor of natural philosophy; and, in 1733, upon the removal of his friend Daniel Bernouilli to Basil, he succeeded him in the mathematical chair. In 1735 the academy proposed an intricate and important problem for solution, in as short a time as possible. Some eminent mathematicians demanded a space of some months for that purpose: M. Euler, however, completed it in three days, to the astonish-

ment of the academy; but his exertion on this occasion was so violent, that it produced a fever, which endangered his life, and deprived him of the use of one of his eyes. In 1738 the Academy of Sciences at Paris adjudged the prize to his memoir "On the Nature and Properties of Fire;" and in 1740, on the same society proposing for solution the important subject of "The Flux and Reflux of the Sea," he produced a memoir which was allowed to be a masterpiece of analysis and geometry, and was awarded the prize, in conjunction with Colin Maclaurin and Daniel Bernouilli. In 1741 M. Euler, upon an invitation by Frederic II., king of Prussia, who was about to establish an academy, repaired to Berlin, where he enriched the last volume of the "Melanges de Berlin" with five essays, which are, perhaps, the best memoirs in that collection. At the same time he continued his contributions to the Academy of Petersburgh, which was now encouraged by the patronage and munificence of the Empress Elizabeth, who granted M. Euler a pension in the year 1742; and when, during an irruption of the Russian troops into the Prussian territories, a small farm of his in the neighbourhood of Charlottenburg had been plundered in common with the surrounding country, General Tottelben amply recompensed him for his losses, and the empress also sent him a considerable pecuniary donation. After he had remained twenty-five years at Berlin, he became desirous of returning to Petersburgh; but it was with much difficulty that in the year 1766 he obtained the king's permission to follow his inclination, when the munificence of Catharine II. liberally rewarded him for the preference which he showed towards his Petersburgh connexions. Soon after his return he had the misfortune entirely to lose his sight, and in this situation he dictated to his servant, a tailor's apprentice, who was entirely unacquainted with mathematical knowledge, his "Elements of Algebra:" a work which, by the fulness of information, and profoundness of research that distinguish it, is equally recommended to the most experienced adepts, as it is to the student, by the wonderful simplicity and clearness of the great author's manner. About the same time he was honoured by the Academy of Sciences at Paris with the place of one of the foreign members of that learned body; and, after this, received from them the academical prize for three of his memoirs "concerning the Inequalities in the Motions of the Planets." The next honours which he received from that body were two prizes, for questions proposed in 1770 and 1772, relative to "a more perfect Theory of the Moon," in solving which he was assisted by his eldest son. In his last memoir on this subject he reserved for further consideration several inequalities in the moon's motion, which he could not determine in his first theory; but afterwards he had the courage to review his whole theory, and to pursue his researches until he had constructed the new tables, which appeared, together with the great work, in 1772. This work alone would be sufficient to render his name immortal; and when it is considered that it was completed after he was totally blind, and at a time in which he was embarrassed in his circumstances by a dreadful fire that had consumed the greater part of his substance, and forced him to quit his ruined house, it is impossible not to be struck with admiration and astonishment at the powers of his genius and memory, and the perseverance, fortitude, and tranquillity of mind, which he must have possessed. It would be improper to omit observing, that his self-possession and calmness he derived not only from the love of science, but from the influence of religion, which powerfully co-operated with philosophy in inspiring him with true magnanimity, and unwearied patience. Some time after this, the famous oculist Wentzell, by couching the cataract, restored M. Euler's sight; but some instances of negligence on the part of his surgeons, and his own imprudence in making use of the organ before it was completely cured, deprived him of his sight a second time, and the relapse was attended with much tormenting pain. Still, however, he continued his labours, with the assistance of his son and Messrs. Kraft and Lexell, until within a short period of his death, which was brought on by apoplexy, in September 1783. M. Euler's knowledge was not confined to his favourite studies of the mathematics and astronomy; he had made a very considerable progress in medical, botanical, and chemical science, and also possessed, in a very high degree, what is generally called erudition. His memory was extraordinary; the Æneid of Virgil he could repeat from the beginning to the end, and point out to his hearers the first and last line of every page in the edition which he used. He enjoyed an uncommonly vigorous constitution, and a surprising share of health, considering the intensity and ardour of his application. His manners were unaffected and pleasing, his temper lively and cheerful, and his conversation both instructive and entertaining. Besides being foreign member of the Royal Academy of Sciences at Paris, he was also member of the Imperial Academy of Petersburgh, ancient director of the Royal Academy of Berlin, and fellow of the Royal Society of London. The catalogue of his works has been printed in fifty pages, fourteen of which contain the MS. works. The printed works consist of such treatises as have been published separately and already mentioned by us, together with such pieces as are to be found in the memoirs of several academies, viz. in thirty-eight volumes of the Petersburgh Acts; in several volumes of the Paris Acts; in twenty-six volumes of the Berlin Acts; in the Acta Eruditorum, in two volumes; in the Miscellanea Taurinensia; in volume nine of the Society Ulyssingue; in the Ephemerides of Berlin; and in the Mémoires de la Société Œconomique for 1766.

EULOGIUS, patriarch of Alexandria in the latter end of the sixth and the beginning of the seventh century, was raised to that see in 581, and immediately became active in rooting out heresy, not only by his writings, but by expelling from their situations in the churches of Egypt all ecclesiastics who were advocates for the doctrine of one nature in Christ. He died in 608. Of his various works little more than fragments are now remaining, which are to be found in Father Combefi's "Auctuarium Pat. Græc." and other collections.

EULOGIUS, elected archbishop of Toledo in the ninth century, and a martyr under the Saracenic persecutions in Spain, was born at Cordova about the year 800. In 844 he was driven into exile by the Saracens; and after wandering about for some time through different parts of Spain, he ventured to return to Cordova, where, in the year 850, he was thrown into prison on account of his religion. He appears to have been liberated some time after-

wards, and was chosen to fill the vacant see of Toledo; but having been accused of converting a young Mahometan female to the Christian faith, he was beheaded in 859, before he had received episcopal consecration. He was the author of some pieces which are to be found in the fifteenth volume of the "Bibliotheca Patrum," and other collections.

EUMATHIUS, a Greek writer of amatorial compositions. He wrote Ismenias and Ismene; the age in which he lived is not known. He is sometimes called Eustathius.

EUMÆUS (in classical history), a herdsman and steward of Ulysses, who knew his master at his return home from the Trojan war, after twenty years' absence, and assisted him in removing Penelope's suitors. He was originally the son of the king of Seyros, and upon being carried away by pirates, he was sold as a slave to Laertes, who rewarded his fidelity and services.

EUMELUS (in classical history), a son of Admetus, king of Pheræ in Thessaly. He went to the Trojan war, and had the fleetest horses in the Grecian army. He distinguished himself in the games made in honour of Patroclus.—One of the Bacchiadæ, who wrote, among other things, a poetical history of Corinth, B. C. 750, of which a small fragment is still extant.

EUMENES, one of Alexander's captains, was a native of Cardi or Cardiopolis, in the Thracian Chersonese. His father is said to have been a waggoner; he was, however, in a condition to have been once the host of King Philip of Macedon, who took the son to his court, and made him his secretary. He so well approved his capacity and fidelity in that post, that Alexander continued him in the same, and also gave him a considerable command in his cavalry. He was so much in that conqueror's favour, that he gave him for a wife the sister of Barsine, the first Asiatic lady whom he espoused. It appears from a story related by Plutarch, that he was not negligent in making use of the advantages his office afforded in accumulating money; for his tent being set on fire by the private orders of Alexander, who was offended with him for his refusal of a loan of three hundred talents, there was found to the value of more than one thousand talents in melted gold and silver. After the death of Alexander, when the provinces were divided among the principal commanders, to Eumenes was assigned the government of Cappadocia, Paphlagonia, and the country bordering the Euxine sea as far as Trapezus; but these districts were as yet unconquered. Eumenes particularly attached himself to Perdiccas, who made him his confidant and chief minister, and gave directions to Antigonus and Leonatus to put him in possession of his government. Antigonus paid no regard to this order; but Leonatus, pretending to comply, marched an army for the purpose, which Eumenes joined. His design, however, was to seize the kingdom of Macedon for himself; but upon communicating it to Eumenes, this chief deserted him by night, after seizing his treasures, and repaired to Perdiccas. For this instance of fidelity, Perdiccas himself made an expedition into Cappadocia, and after defeating and killing the king, Ariarathes, left Eumenes master of the country. When war broke out between Perdiccas and Ptolemy, Eumenes was appointed by the former prefect of Asia between Mount Taurus and the Hellespont, and was intrusted with the care of opposing the army which was expected to march against him out of Greece under Antipater and Craterus. Eumenes had greatly exerted himself in raising a body of well-disciplined cavalry in Cappadocia; and he was not only proof against all offers from the opposite party to gain him over, but he fell upon and defeated Neoptolemus who had determined to desert Perdiccas. On the approach of Craterus, Eumenes artfully concealed from the Macedonians in his army that they were to contend with that commander, for whom they had a high respect; and giving battle to him and Neoptolemus, he slew the latter with his own hand, while Craterus was mortally wounded fighting at the head of his phalanx. Eumenes, who had a great friendship for him, took his hand as he was expiring, wept over him, and honoured his remains with a magnificent funeral. He permitted the Macedonian phalanx to retire unmolested after taking an oath of fidelity; but disdaining to serve a stranger, they soon after went over to Antipater. After the murder of Perdiccas by his own troops, Eumenes was declared a public enemy, and Antigonus was sent to conduct the war against him. Eumenes prepared for a vigorous resistance; but through the treachery of his general of the cavalry he met with a total rout. On this occasion he gave a remarkable proof of the spirit and resolution of his character. Collecting his fugitives, he wheeled round by another road unperceived by the enemy, and returning to the field of battle, hastily burned the dead bodies of his soldiers, and threw a mound of earth over their ashes. Having thus performed those last offices to the slain, which were esteemed so sacred by the Greeks, he dismissed all the invalids, and with six hundred men retired to the impregnable castle of Nora. Antigonus followed him, and proposed a conference, to which Eumenes acceded, but only upon terms of equality; "For (said he) while I am master of my sword, I shall never hold any man my superior." It was conducted with the apparent friendship of old intimates, but the conditions of peace demanded by Eumenes were such as Antigonus could not grant. He therefore invested the fortress, and Eumenes prepared for his defence. He was abundantly supplied with corn, but with no other provisions; he was able, however, by his affable and cheerful demeanour, to keep his men in good-humour. While confined in this narrow spot, he contrived such modes of exercising his men and horses, as preserved them in health. The blockade had continued a considerable time, when the death of Antipater opened a wide prospect of ambition to Antigonus. He therefore caused proposals of accommodation to be made to Eumenes, and framed an oath of fidelity to himself, on taking which he was to be liberated. Eumenes refused to swear, unless the names of Olympias, the kings, and the royal family, were substituted to that of Antigonus; and the Macedonian commanders approved of this change. He was therefore suffered to depart, and immediately began to levy new forces. Antigonus found that he could not depend upon him; but Polysperchon, tutor to the young princes, in conjunction with Olympias, declared him the royal general in Asia, and gave him a guard of Argyraspidæ, or silver shields. He continued to augment his army; and in order to inspire his soldiers with a kind of religious enthusiasm in the cause, he pretended to have seen Alexander in a vision, by whose direction he erected a royal tent, containing

a throne of gold, with all the ensigns of majesty, where the captains were to offer incense, and then deliver their orders in a common-council. Eumenes marched first into Phœnicia, and thence to the upper provinces beyond the Tigris, and wintered on the frontiers of the province of Babylon. He was joined by many other leaders, and disputes arose about the chief command, which the soldiers awarded to them in turns, according to the largesses they received from them; but when Antigonus approached, all agreed that Eumenes was the general to fight under, and they would obey no other. The war was protracted with various success to a second campaign, when a battle ensued, in which Eumenes routed the enemy's infantry, but in the mean time his cavalry took possession of the camp of Eumenes. This circumstance occasioned great discontent in his army; and when Antigonus sent an offer to restore the soldiers their wives and property, on condition of their delivering Eumenes into his hands, the Argyraspidæ surrounded him, and seizing his sword, tied his arms behind him, and yielded him as a prisoner. Antigonus was asked by those who had him in custody, how he should be kept? "As you would keep a lion or a wild elephant," he replied. All the Asiatic chiefs submitted upon this event, and it remained only to determine the fate of the illustrious captive. This was so long kept in suspense, that Eumenes himself expressed his surprise that Antigonus had neither the courage to put him to death, nor the generosity to make him his friend by setting him at liberty. A party in the army, headed by the Prince Demetrius, favoured this last measure; but the majority urged Antigonus to remove so formidable a rival. This counsel prevailed, and orders were given to deprive him of food. He had suffered hunger two or three days, and began to sink, when the army being suddenly obliged to decamp, an executioner was sent to dispatch him. His remains were treated with funeral honours, and his ashes, enclosed in a silver urn, were sent to his family. Eumenes perished in his forty-fifth year, B. C. 315. He had a fine person, was well accomplished, and possessed the manners and sentiments suited to an elevated station. He adhered with great fidelity to the cause he espoused, which was that of the house of his deceased master; and it was not till after his death that the captains who divided the Macedonian empire among them openly assumed the style of independent sovereigns.

EUMENES II., king of Pergamus, succeeded his father Attalus I., B. C. 197. He cultivated the friendship of the Romans, who were now beginning to extend their influence into Asia, and he urged them to check the ambitious projects of Antiochus the Great, of which he apprehended becoming the victim. In the war between those two powers, Eumenes assisted the Romans; and for his services he was rewarded by an accession to his dominions of all the countries west of mount Taurus which had belonged to Antiochus, and also all the provinces lying between that mountain and the river Meander, except Lycia and Caria. Eumenes was now become one of the most potent princes in Lesser Asia, one of the consequences of which was, to involve him in a war with Prusias, king of Bithynia; but the interposition of the Roman senate brought about a peace. Hostilities soon after took place between Pharnaces, king of Pontus, and Eumenes; but the latter aided by the king of Cappadocia, soon compelled Pharnaces to sue for peace. Eumenes then made an alliance with Antiochus, son of his old enemy, Antiochus the Great; and, in conjunction with his brother Attalus, placed that prince upon the throne of Syria, from which he had been driven by an usurper. Perses, king of Macedon, was at this time making such additions to his military force as to excite the jealousy of his neighbours; and Eumenes took a journey to Rome for the purpose of acquainting the senate with all he had discovered of his dangerous projects. On his return, going to offer a sacrifice at Delphi, he had nearly lost his life by means of two assassins hired by Perses, who rolled down large stones upon him from a height, as he was passing through a defile. He received so many bruises that he was carried almost lifeless on board of his ship, and the report of his death pervaded all Asia. His brother Attalus giving too hasty credit to the news, assumed the royal ensigns, and even married the queen, Stratonice. Eumenes, however, when after his cure he returned to Pergamus, gave his brother a kind reception, only cautioning him in a whisper "not to marry his wife again till he was sure he was dead." When the war with Perses broke out, Eumenes with his brothers joined the Romans, and were engaged in several actions in Greece, but with such apathy that the Romans began to regard him with suspicion and alienation, and they even encouraged Attalus to demand his brother's kingdom for himself. His fraternal affection, however, would not allow him to listen to the proposal. Eumenes was so much alarmed at the displeasure of Rome, that he determined upon a voyage thither to justify himself. He landed at Brundusium, where he was met by a quæstor, who presented him with an edict passed on the occasion, purporting that no king should be permitted to come to Rome; at the same time acquainting him that if he had any thing to lay before the senate, he might communicate it to *him*; otherwise, that he must instantly depart from Italy. This haughty message caused him immediately to return to his dominions, where he was engaged in quarrels with the Asiatic Gauls, and the Bithynians. He sent his two brothers again to plead his cause at Rome against the charges of his adversaries; and the senate deputed legates to enquire into the state of the dispute upon the spot. These showed themselves decidedly hostile to Eumenes, and he appeared in danger of undergoing the worst effects of the Roman displeasure, when he died, B.C. 159, in the thirty-ninth year of his reign, leaving an infant son to the protection of his brother and successor Attalus. Eumenes was liberal and magnificent, and took a pleasure in enriching his friends. He was a patron of letters, and made great additions to the famous library of Pergamus. Polybius says of him, that he had a great soul in a feeble body.

EUMENES, or EUMENIUS, a native of Autun in Gaul, was long a professor of rhetoric in that city, where he acquired a great reputation. He is said also to have been secretary to the Emperors Maximian and Constantius, and he was much esteemed by Constantine the Great. He died about the middle of the fourth century. The remains of his orations are printed in the "Panegyrici Veteres."

EUMOLPUS (in classical history), a king of Thrace, son of Neptune and Chione. He was thrown into the sea by his mother, who wished to

conceal her shame from her father. Neptune saved his life, and carried him into Æthiopia, where he was brought up by Amphitrite, and afterwards by a woman of the country, one of whose daughters he married. An act of violence to his sister-in-law obliged him to leave Æthiopia, and he fled to Thrace with his son Ismarus, where he married the daughter of Tegyrius, the king of the country. This connexion with the royal family rendered him ambitious; he conspired against his father-in-law, and fled, when the conspiracy was discovered, to Attica, where he was initiated in the mysteries of Ceres of Eleusis, and made Hierophantes or high-priest. He was afterwards reconciled to Tegyrius, and inherited his kingdom. He made war against Erechtheus, the king of Athens, who had appointed him to the office of high-priest, and perished in battle. His descendants were also invested with the priesthood, which remained for about 1200 years in that family.

EUNAPIUS, a Greek sophist, historian, and physician, was a native of Sardis in Lydia, and flourished in the fourth century under the Emperors Valentinian, Valens, and Gratian. He wrote "Lives of the Sophists, or Philosophers, of his Time," which is extant, and said by Brucker, to be "a mass of extravagant tales, discovering a feeble understanding, and an imagination prone to superstition." He also composed a history of the Cæsars from Claudius II. to Arcadius and Honorius, of which a fragment "De Legationibus," is remaining. His "Vitæ Philosophorum" was published, together with a Latin translation by Junius, in 1596, by Commelin.

EUNOMIUS, an heresiarch of the fourth century, born at Dacora, in Cappadocia, was the son of a peasant; but not relishing a country life, went to Constantinople, and afterwards to Alexandria, where he became the disciple and secretary of Etius. He was more subtle than his master, as well as more bold in propagating the doctrines of his sect, who have since been called Eunomians. He then returned to Antioch, where he was ordained a deacon by Eudoxus, bishop of that place; but being sent to defend Eudoxus against Basil of Ancyra, before the Emperor Constantius, he was seized upon the road by the partisans of Basil, and banished to Mide, a town of Phrygia. He returned to Constantinople, and in 360 was made bishop of Cyzicum by his protector Eudoxus, until he gave so much disturbance to the church by the intemperance of his zeal, that Eudoxus himself, by the order of Constantius, was obliged to depose him from his bishopric. Eunomius then retired to a house which he had in Chalcedonia, where he concealed the tyrant Procopius in 365; and, being accused by the Emperor Valens of having afforded shelter to his enemy, was by him banished a third time to Mauritania. Valens, bishop of Mursa, got him recalled; and he was next banished to the isle of Naxos, for disturbing the peace of the church. He again returned to Chalcedonia; but Theodosius the Elder obliged him to quit that place, and sent him first to Halmyris, a desert of Mæsia near the Danube, and afterwards to Cæsarea of Cappadocia; where, however, the inhabitants would not suffer him to continue, because he had formerly written against Basil, their bishop. Wearied at length with so many chances, he petitioned to retreat to the place of his birth; at which he died very old about 394. Eunomius and his writings were so highly esteemed by his followers, that they thought their authority preferable to that of the gospels. The greater part of them are lost.

EUNUS, a Syrian slave, who inflamed the minds of the servile multitude by pretended inspiration and enthusiasm. He filled a nut with sulphur in his mouth, and by artfully conveying fire to it, he breathed out flames to the astonishment of the people, who believed him to be a god, or something more than human. Oppression and misery compelled 2000 slaves to join his cause, and he soon saw himself at the head of 50,000 men. With such a force he defeated the Roman armies, till Perpenna obliged him to surrender by famine, and exposed on a cross the greatest part of his followers, B.C. 132.

EUPEITHES (in classical history), a prince of Ithaca, father to Antinous. In the former part of his life he had fled before the vengeance of the Thesprotians, whose territories he had laid waste in the pursuit of some pirates. During the absence of Ulysses he was one of the most importuning lovers of Penelope.

EUPHEMIUS, patriarch of Constantinople in the fifth century, succeeded to that dignity on the death of Fravita, in the year 490. He was a zealous advocate for the Catholic doctrines, and when in the year 491, Anastasius was taking measures to secure the imperial throne, Euphemius warmly opposed him, on account of his being a known favourer of the arian party; and refused to crown him until he had delivered to him a written confession of orthodox faith, and engaged by oath, to maintain the principles of the Catholic doctrine, as established at the council of Chalcedon. Some time afterwards, Anastasius having confidentially informed the patriarch of his desire to terminate in an honourable manner the war in which he was engaged with the Isaurians, Euphemius betrayed his secret to the patrician John, the father-in-law of Athenodorus, one of the chiefs of the Isaurians. The emperor was immediately made acquainted with the patriarch's conduct by John, and was so incensed that he procured the patriarch's deposition, in 495, and then banished Euphemius to Ancyra, where he died in 515.

EUPHEMUS (in classical history), a son of Neptune and Europa, who was among the Argonauts, and the hunters of the Calydonian boar. He was so swift and light that he could run over the sea without scarce wetting his feet.

EUPHORBUS (in classical history), a famous Trojan, son of Panthous, the first who wounded Patroclus, whom Hector killed. He perished by the hand of Menelaus, who hung his shield in the temple of Juno at Argos. Pythagoras, the founder of the doctrine of the metempsychosis, or transmigration of souls, affirmed that he had been once Euphorbus, and that his soul recollected many exploits which had been done while it animated that Trojan's body. As a further proof of his assertion, he showed at first sight the shield of Euphorbus in the temple of Juno.

EUPHORION, a Greek poet of Chalcis in Eubœa, in the age of Antiochus the Great. Tiberius took him for his model for correct writing, and was so fond of him that he hung his pictures in all the public libraries. He died in his fifty-sixth year B.C. 220.

EUPHRATES, of Alexandria, a stoic philosopher in the second century, who was the friend of Dio and Apollonius Tyanæus, by whom he was introduced to Vespasian. According to the testimony of Epictetus, Pliny the younger, and Eusebius, he was universally esteemed for his talents and virtues. In conformity with the principles of his sect, when he found his strength worn out by diseases and old age, he voluntarily put an end to his life, after he had obtained permission for so doing from the Emperor Adrian, in the year 118.

EUPHRATES, the reputed founder of a religious sect in the second century, who are sometimes called *Ophians*, or *Ophites*, and sometimes *Serpentinians*, in consequence of his doctrine, that the serpent, by which our first parent was deceived, was either Christ himself, or Sophia, i. e. wisdom concealed under the form of that animal, and that he was the occasion of all the knowledge which men had received. No particulars of his life have been recorded; his doctrines have been discussed fully by Dr. Lardner.

EUPOLIS, an Athenian writer of comedy, flourished B.C. 440. His comedies appear to have been chiefly of a political cast, and their popularity was more owing to the warmth of their invective than to the graces of their style. In his comedy of the "Baptæ" he so severely satirized the effeminate licentiousness of his countrymen, that Alcibiades, who was more peculiarly attacked, is said to have hired assassins to throw him into the sea as he was crossing the Hellespont with the Athenian forces on an expedition against the Lacedæmonians. It is proved, however, that he wrote several comedies after this period, and Ælian relates that he died in Ægina. Pausanias mentions his tomb on the banks of the Æsopus in Sicyonia. Some fragments only are remaining of this writer. We have the titles of above twenty of his plays.

EURIPIDES, one of the most eminent of the Greek tragedians, was born B.C. 480, in the isle of Salamis, whither his father Mnesarchus, an Athenian, together with his mother Clito, had retired for refuge against the invasion of Xerxes. He attended the lectures in rhetoric of Prodicus, and received instructions in morals from Socrates, and in physics from Anaxagoras. He began to write at the age of eighteen, and passed his life in that occupation; for the number of his pieces is stated by some at seventy-five, by others at ninety-two. They do not appear to have been very striking on the theatre, since it is said that no more than five of them gained the prize at the Olympic games; yet it is certain that they were highly esteemed, and that many passages from them were impressed upon the memory of his countrymen. Of this fact an illustrious and affecting example was given after the unfortunate termination of the Athenian expedition against Syracuse. Several Athenian captives obtained kind treatment from the Sicilians, and rescued themselves from want and misery, by going about from place to place, and singing the verses of Euripides. He was engaged in constant rivalry with his contemporary and fellow-citizen Sophocles, who divided with him the palm of tragedy; and their emulation, as too frequently has happened, degenerated into declared enmity. He was also a frequent object of the raillery of Aristophanes, who parodied him in his comedies, and made such gross attacks upon him as the licence of the old comedy permitted. Euripides was twice married, but he enjoyed little domestic felicity with either of his wives. To this circumstance may perhaps be attributed those frequent strokes against the female sex in his pieces, which gave him the title of the *woman-hater*. His life was at length rendered so uncomfortable at Athens, that in advanced age he accepted the invitation of Archelaus, the splendid king of Macedon. In his court Euripides was treated with the distinction due to his great reputation; but, according to traditional stories, he did not there escape the malice of petty jealousy. To the consequences of a quarrel from this cause is imputed his tragical death. As he was walking one evening in a wood, the king's hounds, let loose, it is said, on purpose, fell upon him and tore him in pieces. He was then in his seventy-fifth year. Archelaus caused him to be interred with great magnificence, and a public mourning took place at Athens on the news of the event. The merits of this great tragedian, singly, and in comparison with those of Sophocles, have been discussed by many critics ancient and modern. The general opinion seems to be, that with less pomp of diction, less force and elevation of character, and less knowledge of dramatic effect than Sophocles, he more excels in tenderness, suavity, and moral sentiment He was slow in composing, and laboured with difficulty, from which circumstance a foolish and malevolent poet once observed that he had written one hundred verses in three days, while Euripides had written only three. "*True,*" *says Euripides,* "*but there is this difference between your poetry and mine; yours will expire in three days, but mine shall live for ages to come.*" He seems to have entertained an elevated notion of the preceptive office of the theatre; for being once desired by the auditors to retrench a passage in one of his plays, he stept forward on the stage, and said, "I do not write in order to learn from you, but to teach you." Nineteen only of his pieces are preserved. Of these, both singly and collectively, there are many editions. The best of the whole works are those of Basil, 1551, of Plantin, 1571, of Commelin, 1597, of Paul Stephens, 1604, 1611, of Barnes, Cambridge, 1694, and of Musgrave, Oxford, 1778.

EUROPA (in fabulous history), a daughter of Agenor, king of Phœnicia, and Telephassa. She was so beautiful that Jupiter became enamoured of her, and the better to seduce her he assumed the shape of a bull, and mingled with the herds of Agenor, while Europa, with her female attendants, were gathering flowers in the meadows. Europa caressed the beautiful animal, and at last had the courage to sit upon his back. The god took advantage of her situation, and with precipitate steps retired towards the shore, and crossed the sea with Europa on his back, and arrived safe in Crete. Here he assumed his original shape, and declared his love. The nymph consented, though she had once made vows of perpetual celibacy; and she became mother of Minos, Sarpedon, and Rhadamanthus. After this distinguished amour with Jupiter, she married Asterius, king of Crete. This monarch seeing himself without children by Europa, adopted the fruit of her amours with Jupiter, and always esteemed Minos, Sarpedon, and Rhadamanthus, as his own children. Some suppose that Europa lived about 1552 years before the Christian era.

EUROTAS, a son of Lelex, father to Sparta, who

married Lacedæmon. He was one of the first kings of Laconia, and gave his name to the river which flows near Sparta.

EURYALUS, one of the Peloponnesian chiefs who went to the Trojan war with eighty ships.—A Trojan who came with Æneas into Italy, and rendered himself famous for his immortal friendship with Nisus.

EURYBIADES, a Spartan general of the Grecian fleet at the battles of Artemisium and Salamis against Xerxes. He has been charged with want of courage, and with ambition. He offered to strike Themistocles when he wished to speak about the manner of attacking the Persians, upon which the Athenian said, "Strike me, but hear me."

EURYCLEA (in classical history), a beautiful daughter of Ops of Ithaca. Laertes bought her for twenty oxen, and gave her his son Ulysses to nurse, and treated her with much tenderness and attention.

EURYDAMAS, a wrestler of Cyrene, who, in a combat, had his teeth dashed to pieces by his antagonist, which he swallowed without showing any signs of pain, or discontinuing the fight.

EURYDICE, the wife of Amyntas, king of Macedonia. She had by her husband, Alexander, Perdiccas, and Philip, and one daughter called Euryone. A criminal partiality for her daughter's husband, to whom she offered her hand and the kingdom, made her conspire against Amyntas, who must have fallen a victim to her infidelity had not Euryone discovered it. Amyntas forgave her. Alexander ascended the throne after his father's death, and perished by the ambition of his mother. Perdiccas, who succeeded him, shared his fate; but Philip, who was the next in succession, secured himself against all attempts from his mother, and ascended the throne with peace and universal satisfaction. Eurydice fled to Iphicrates the Athenian general for protection. The manner of her death is unknown.—A daughter of Amyntas, who married her uncle Aridæus, the illegitimate son of Philip. After the death of Alexander the Great, Aridæus ascended the throne of Macedonia, but he was totally governed by the intrigues of his wife, who called back Cassander, and joined her forces with his to march against Polyperchon and Olympias. Eurydice was forsaken by her troops. Aridæus was pierced through with arrows by order of Olympias, who commanded Eurydice to destroy herself either by poison, the sword, or the halter. She chose the latter.

EURYDICE (in fabulous history), the wife of the poet Orpheus. As she fled before Aristæus, who offered her violence, she was bit by a serpent in the grass, and died of the wound. Orpheus was so disconsolate that he ventured to go to hell, where, by the melody of his lyre, he obtained from Pluto the restoration of his wife to life, provided he did not look behind before he came upon earth. He violated the conditions, as his eagerness to see his wife rendered him forgetful. He looked behind, and Eurydice was for ever taken from him.

EURYLOCHUS (in classical history), one of the companions of Ulysses, the only one who did not taste the potions of Circe. His prudence, however, forsook him in Sicily, where he carried away the flocks sacred to Apollo, for which sacrilegious crime he was shipwrecked.

EURYSTHENES, a son of Aristodemus, who lived in perpetual dissension with his twin brother Procles, while they both sat on the Spartan throne. It was unknown which of the two was born first: the mother, who wished to see both her sons raised on the throne, refused to declare it, and they were both appointed kings of Sparta, by order of the oracle of Delphi, B. C. 1102. After the death of the two brothers, the Lacedæmonians, who knew not to what family the right of seniority and succession belonged, permitted two kings to sit on the throne, one of each family. The descendants of Eurysthenes were called *Eurysthenidæ;* and those of Procles, *Proclidæ.*

EURYSTHEUS (in classical history), a king of Argos and Mycenæ, son of Sthenelus and Nicippe, the daughter of Pelops. Juno hastened his birth by two months, that he might come into the world before Hercules, the son of Alcmena, as the younger of the two was doomed by order of Jupiter to be subservient to the will of the other. This natural right was cruelly exercised by Eurystheus, who was jealous of the fame of Hercules, and who to destroy so powerful a relation, imposed upon him the most dangerous and uncommon enterprises, well known by the name of the twelve labours of Hercules. The success of Hercules in achieving those perilous labours alarmed Eurystheus in a greater degree, and he furnished himself with a brazen vessel, where he might secure himself a safe retreat in case of danger. After the death of Hercules, Eurystheus renewed his cruelties against his children, and made war against Ceyx, king of Trachinia, because he had given them support, and treated them with hospitality. He was killed in the prosecution of this war, by Hyllus, the son of Hercules. His head was sent to Alcmena, the mother of Hercules, who, mindful of the cruelties which her son had suffered, insulted it and tore out the eyes with the most inveterate fury. Eurystheus was succeeded on the throne of Argos by Atreus, his nephew.

EURYTUS (in classical history), a king of Œchalia, father to Iole. He offered his daughter to him, who shot a bow better than himself. Hercules conquered him, and put him to death because he refused him his daughter as the prize of his victory.

EUSDEN (Lawrence) was born at Spotsworth in Yorkshire, and educated at Trinity-college, Cambridge; after which he went into orders, and was for some time chaplain to Richard, Lord Willoughby de Broke. His first patron was the celebrated Lord Halifax, whose poem "On the Battle of the Boyne" Eusden translated into Latin. He was also esteemed by the duke of Newcastle, on whose marriage with Lady Henrietta Godolphin he wrote an Epithalamium, for which, upon the death of Rowe, he was by his grace (who was then lord chamberlain) preferred in 1718 to the laureatship. He had several enemies; and, among others, Pope, who put him into his Dunciad; though it is not known what provocation he gave to any of them, unless by being raised to the dignity of the laurel. It is observed, that Eusden set out well in life, but afterwards turned out a drunkard, and besotted his faculties away. He died at his rectory at Coningsby, Lincolnshire, the 27th of September, 1730; and left behind him in MS. a translation of the works of Tasso, with a life of that poet. Some of his best poems may be seen in Nichols's "Select Collection."

EUSEBIA, abbess of St. Cyr, or St. Saviour's at Marseilles, who is said to have cut off her nose to secure herself from the brutality of the Saracen ra-

vishers. Her nuns followed her example; but they were all murdered by the disappointed barbarians, in 731. A similar story is related of an abbess of Coldingham, in England.

EUSEBIUS, Pope, a Greek by nation, and son of a physician, succeeded Marcellus in the see of Rome, in the year 310. He is said to have been a violent opponent to the re-admission of *lapsed* Christians to communion, without a strict conformity to the severest rules of penitential discipline. His conduct on this head is reported to have created great dissensions at Rome; to put an end to which the Emperor Maxentius banished him into Sicily. It is disputed how long he held the pontifical chair, but it was for a very short time.

EUSEBIUS, surnamed *Pamphilus*, from his friendship with Pamphilus the Martyr, was born in Palestine, probably at Cæsarea, about A. D. 267. He was ordained priest by Agapius, bishop of Cæsarea, where he contracted an intimacy with Pamphilus, after whose martyrdom he went to Tyre and other places, to escape the Diocletian persecution. In 313 he was elected bishop of Cæsarea, in the room of Agapius; and had afterwards a considerable share in the contest relating to Arius, whose cause he, as well as other bishops of Palestine, defended at first, upon a persuasion that Arius had been unjustly persecuted by Alexander, bishop of Alexandria. He assisted at the council of Nice, held in 325, and made a speech to the Emperor Constantine, at whose right hand he was placed, when he came to the council. He at first refused to admit of the term *Consubstantial;* and the long and formal opposition which he made to it occasioned a suspicion that he was not altogether sincere, when he subscribed, as he did at length, to the Nicene creed. About 330, he was present at the council of Antioch, in which Eustathius, bishop of that city, was deposed: but though he consented to his deposition, and was elected to the see of Antioch in his room, he absolutely refused it; and when the bishops wrote to Constantine to desire him to oblige Eusebius to consent to the election, he wrote also to the emperor, to request him that he would not urge him to accept of it: which Constantine readily granted, and at the same time commended his moderation. Eusebius assisted at the council of Tyre held in 335 against Athanasius; and at the assembly of bishops at Jerusalem, when the church was dedicated there. He was sent by those bishops to Constantine, to defend what they had done against Athanasius: and it was then, that he pronounced his panegyric upon that emperor, during the public rejoicings in the 30th year of his reign, which was the last of his life. He was honoured with very particular marks of Constantine's esteem: he frequently received letters from him, several of which are inserted in his books; and he was often invited to the emperor's table, and admitted into private discourse with him. He died soon after his imperial patron in the year 339 or 340. Eusebius was a man of great learning. "It appears from his works," says Tillemont, "that he had read all sorts of Greek authors, whether philosophers, historians, or divines, of Egypt, Phœnicia, Asia, Europe, and Africa." Though his industrious researches render his writings valuable, they are defective in judgment and accuracy. Among the most important are—the "Ecclesiastical History," ten books; the "Evangelical Preparation," fifteen books; the "Evangelical Demonstration," ten books; the "Life of Constantine;" and his "Chronicle." His historical works were published by Valesius at Paris, in 1672; and are comprised in Reading's Collection, Cambridge, 1720, 3 vols. folio.

EUSEBIUS, bishop of Berytus, was a distant relation of the Emperor Julian, and like the subject of the preceding article, espoused at first the cause of Arius, but, at the council of Nice in 325, signed the creed which the fathers established as a test of orthodoxy. As, however, he still openly avowed the principles that were condemned by the council of Nice, he was deposed from his see by the command of the Emperor Constantine, and sent into exile, but recalled from banishment in 329, and restored to the possession of his see, and to the imperial favour. As he was a person not only of considerable learning and abilities, but also of great address, he so well managed the advantages of his situation, that he rendered the party of Arius triumphant at the Constantinopolitan court, and, after the death of his friend, employed his credit in persecuting those who had been the persecutors of Arius. Eusebius maintained his influence with Constantine until the death of that emperor, and afterwards possessed in an equal, if not greater, degree, the confidence of his son Constantius. By that prince's favour, in the year 338, he was translated from Nicomedia to the see of Constantinople, upon the deposition of Paul, who had been chosen bishop by the orthodox party; and in that situation he continued active in promoting the Arian interests, and in persecuting the Catholics, till his death, in 342.

EUSEBIUS, bishop of Emesa in Phœnicia, in the fourth century, was a descendant from an honourable family, and born at Edessa in Mesopotamia. His settlement at Emesa, however, was at first violently opposed by the ignorant populace, who, from the fame which he had acquired by his proficiency in literature and the sciences, had been led to entertain a suspicion that he was conversant in magical arts. Their absurd prejudices obliged him for some time to retire to Laodicea, where he lived with his friend George, the bishop of that city, who was afterwards his biographer. When proper steps had been taken to disabuse the misguided people of Emesa, he returned to that city, where he spent the remainder of his life, excepting when occasionally employed on public services, in the diligent discharge of his episcopal duties, and eminent for his virtue and piety, as well as learning and eloquence. He died at Antioch about the year 360. The chief of his works were, treatises against the Jews, against the Novatians, and against the Manicheans; ten books upon the Epistle to the Galatians; and many short homilies upon the Gospels.

EUSEBIUS, bishop of Vercelli, now Verceil in Piedmont, in the fourth century, was a native of the island of Sardinia. Having removed to Rome, he was first appointed reader of that church, and afterwards raised to the see of Vercelli. At the council which was soon after held at Milan, he pleaded unsuccessfully the cause of Athanasius, and refusing to ratify the decree pronounced against that saint, was banished to Scythopolis in Syria, whence he was afterwards removed to Cappadocia, and again into the Upper Thebais. On the accession of Julian to the empire, he obtained his liberty, and was present at the synod held by Athanasius at Alexandria, in the year 362. Afterwards he went on a mission

to Antioch, and travelled through different parts of the East, endeavouring to reclaim many of the Arian churches to the Nicene faith, and then returned to Italy, where he continued indefatigable in pursuing the same object until his death, which took place in the year 370, or soon after. There are still extant some letters or fragments of letters supposed to be his, in different collections, to which Cave and Du Pin refer; and there is a MS. in the cathedral church at Vercell, kept there with great respect, and said to have been written by him.

EUSEBIUS, bishop of Samosata, in the fourth century, was originallyc onnected with the Arian party, but becoming a convert to the orthodox faith, distinguished himself by the intrepidity and zeal with which he defended and propagated it. His opposition to the Arian party, and the boldness with which he declared his sentiments drew on his head at length the vengeance of the emperor, who, in 373, sent him into banishment. After the death of Valens, he returned to his flock, and at the council of Antioch, in 378, distinguished himself as a spirited defender of the Catholic doctrine. By that council he was deputed to visit the Eastern churches, and to establish orthodox bishops in those sees of which the Arians had possessed themselves. While he was on this errand at Dolicha in Syria, he was killed, according to report, by a tile which an Arian woman threw upon his head.

EUSEBIUS, bishop of Dorylæum in Phrygia, in the fifth century, was first bred to the profession of an advocate, in which he rose to considerable eminence at Constantinople. While he was yet a layman, he distinguished himself by his zeal for the Catholic faith, in opposing the opinions of Nestorius, and having afterwards embraced the ecclesiastical life, he obtained the see of Dorylæum. The remainder of his life was passed in disputes with Dioscorus and Eutyches, the particulars of which are no longer worthy of being recorded.

EUSTACE (John Chetwode), a Roman Catholic divine, who travelled on the continent as a tutor to some young persons of rank and fortune; and published the result of his observations on the countries through which he passed, in a "Classical Tour in Italy," 2 vols., 4to., which, like the travels of Addison, is principally devoted to the illustration of the Roman writers in the classic ages. He also wrote some small pieces on professional subjects; and died at Naples of a fever in 1815.

EUSTACHE (David), a respectable French Protestant minister in the seventeenth century, was a native of Dauphiné, who settled as pastor with the Protestant church at Montpellier. He assisted at the national synod held at Loudon in 1659, as deputy of the province of Lower Languedoc, and was nominated by the assembly to present to the king the letter which they addressed to his majesty. He was the author of some sermons, and some controversial pieces, by which he acquired considerable reputation. The time of his death is not mentioned.

EUSTACHIO (Eustachius Bartholomew), an excellent anatomist, was a native either of St. Severino in the Marche of Ancona, or of St. Severina in Calabria. Little is known of his history, further than that he was a medical professor in the college of Sapienza in Rome, and that he was physician to Cardinal Julio della Rovere, named the Cardinal d'Urbino. He appears to have enjoyed but a small share of worldly prosperity; for in his dedication of his work "On the Organ of Hearing" to the datary Franc. Alciati in 1562, he mentions his humble condition, and the vicissitudes of fortune to which he had been subject. He was at that time advanced in years, and afflicted with the gout. He is supposed to have died in 1570. Haller says of him, that he embraced a wider field of inquiry than any other anatomist down to the present time; and that he enriched the science with more discoveries and more corrections than any other person whom he knows. His name is perpetuated in the internal tube of the ear, called the Eustachian, and in the Eustachian valve of the heart. A series of anatomical tables by him, first published in 1714, and again in 1728, are much valued, and the celebrated Boerhave superintended an edition of his "Opuscula Anatomica," at Leyden, in 1707, reprinting it from the original edition of Venice, 1563. His other work is an edition of Erotian's Lexicon, with a commentary, in one quarto volume.

EUSTATHIUS (St.), bishop of Berœa and Antioch, under Constantius, who banished him to Trajanopolis in Thrace. A charge of incontinence was the pretext, but his real offence seems to have been his writings against the Arians, none of which, however, are now extant. He was one of the bishops who composed the council of Nice. His treatise on the Pythoness was published in 1689. His death took place in his exile about the year 360.

EUSTATIUS, archbishop of Thessalonica, a grammarian and critic of note, lived in the twelfth century, under the Emperors Manuel, Alexius, and Andronicus Comnenus. He is known by his Commentaries upon Homer, and upon Dionysius the geographer, the former of which were printed at Rome in four volumes folio, 1542, 1550, and have been reprinted, particularly at Florence, 1730, &c., with the notes and translations of Politi and Salvini. Many of the annotations are given in the notes on Pope's Homer. This author's commentaries on Dionysius were first printed in the Greek by Robert Stephens in 1547, and have been several times reprinted. A Latin version of them was given by Politi in 1742, at Geneva, two volumes 8vo. Eustatius has been supposed to have been the author of the Greek romance of Ismenias and Ismene, but this opinion appears unfounded.

EUSTOCHIUM, or EUSTOCHIA, a Roman lady in the fourth century, who rendered herself celebrated for the proficiency which she made in literature, and on account of her early dedication of herself to a religious life. Becoming a disciple of St. Jerome, she followed that father from Rome to Cyprus, where she went to kiss the feet of Epiphanius; and thence to Antioch, Egypt, and numerous other places, and at length, fixed her residence in a monastery at Bethlehem. Eustochium is said to have been driven out of the monastery, of which after her mother's death she was made superior, by the Pelagians, and to have died in the year 419.

EUSTRATIUS, a presbyter of the church of Constantinople under the patriarchate of Eutychius, probably flourished about the year 578. He was the author of "A Treatise concerning the Souls of the Dead," inserted in the twenty-seventh volume of the "Bibliotheca Patrum;" "The Life of the Patriarch Eutychius," a Latin version of which is inserted in Surius's "Lives of the Saints for the Month of April," and the original Greek at the end of the first volume of Papebrock's "Act. Sanct. Mens. Ap."

EUSTRATIUS, archbishop of Nice in the twelfth century, is spoken of by Anna Comnena, his contemporary, and by some Latin writers, as a person of profound learning and skill, as well in civil as ecclesiastical affairs. He was the author of "Commentaries on the latter Analysis of Aristotle," published in Greek at Venice, 1534, folio; and "Commentaries on the Ethics of Aristotle," published in Greek at the same place, 1536, folio, and in Latin at Paris 1543, folio.

EUTERPE (in fabulous history), one of the Muses, daughter to Jupiter and Mnemosyne. She presided over music, and was looked upon as the inventress of the flute and of all wind instruments. She is represented as crowned with flowers, and holding a flute in her hands. Some mythologists attributed to her the invention of tragedy, more commonly supposed to be the production of Melpomene.

EUTHYCRATES, a sculptor of Sicyon, son of Lysippus. He was particularly happy in the proportions of his statues. Those of Hercules and Alexander were in general esteem, and particularly that of Medea, which was carried on a chariot by four horses.

EUTHYMIUS, patriarch of Constantinople in the tenth century, was a native of Isauria, who was first of all a simple monk, but by his talents and virtues so far recommended himself to notice, that he obtained the appointment of *Syncelle*, a confidential office of high rank under the patriarch, and was chosen confessor by the Emperor Leo VI., surnamed the Wise, or the Philosopher. In the year 906, Nicholas the patriarch, surnamed the Mystic, having awakened the indignation of the emperor by excommunicating him for marrying a fourth wife, contrary to the laws of the Greek church, was deposed from that dignity, and Euthymius was elevated to it in his room. Upon the death of Leo, his successor Alexander II. re-established Nicholas in the patriarchal chair, in the year 911, and issued a sentence of banishment against Euthymius. On this occasion he is reported to have received injurious and brutal treatment from some ecclesiastics, whose simoniacal practices he had detected and punished; but he bore their outrages without a murmur, and sustained the disgrace and inconveniences of his exile with meekness and patience until his death, which took place about the year 920. There was another patriarch of Constantinople of the name of *Euthymius*, who obtained that dignity in the year 1410, and enjoyed it until his death, in 1416.

EUTHYMIUS ZIGABENUS, or ZIGADENUS, as the word is sometimes written, was a Greek monk of the order of St. Basil, who flourished at Constantinople at the beginning of the twelfth century. Of the time either of his birth or of his death we have no information. He was a person eminent for his abilities and learning, by which he acquired the patronage and esteem of the Emperor Alexius Comnenus, at whose command he drew up his "Panoplia," or Defence of the Orthodox Faith against all Heresies. A Latin version of it by Zinus, was printed at Lyons in 1536, and afterwards at Paris and Venice, and is to be found in the nineteenth volume of the "Bibliotheca Patrum." Euthymius was also the author of "A Commentary on the Four Evangelists," and other similar works.

EUTOCIUS, one of the most intelligent mathematicians who lived at the time of the decline of the sciences in Greece, was a native of Ascalon in Palestine, and a disciple of Isidorus, one of the celebrated architects employed by the Emperor Justinian. We meet with no particulars concerning his life; but his works reflect lasting honour on his memory. To him the mathematical world is indebted for very elaborate and perspicuous "Commentaries" on the books of Archimedes concerning the sphere and cylinder, the dimensions of the circle, and equiponderants; and also on the first four books of the Conics of Apollonius Pergæus. They have appeared in their most perfect and magnificent form in the edition of the works of Archimedes, printed at Oxford in 1792, folio, which was prepared for the press by the learned Joseph Torelli, of Verona; and in Dr. Halley's edition of the eight books of Apollonius, published at Oxford in 1710, folio.

EUTROPIUS, a Latin historian of the fourth century, is supposed to have been a native of Aquitain, though Suidas calls him "an Italian sophist." He himself says that he bore arms under Julian in his expedition against the Persians; and he is thought to have risen to the senatorian rank. He wrote several works, of which the only one remaining is an abridgment of the Roman History, in ten books, from the foundation of the city to the reign of the Emperor Valens. There is a Delphin edition of 1683, 4to.; an Oxford, with a Greek translation, 1703, 8vo.; and a very elegant one by Dellin, with the notes of Le Fevre, Paris, Barbou, 1746.

EUTROPIUS, the eunuch minister of the Emperor Arcadius, was probably a native of Asia, and, according to Claudian, was first devoted to the pleasures of one Ptolemy, who had a post in the imperial stables. He then served the general, Ariatheus, who gave him to his daughter on her marriage to perform those menial offices about her person, in which ladies of rank were accustomed to employ eunuchs. The further detail of his progress is not recorded; but we find him in 395 arrived at the important post of great chamberlain to the emperor of the east, the weak Arcadius, and instrumental in promoting his marriage to Eudoxia, the daughter of Banto. After the fall of Rufinus, he succeeded that minister in the confidence of his master, and rose to unlimited authority. Honours of every kind were accumulated upon him; in 399 he was made consul; the towns were filled with his statues; and in his inscriptions he was entitled the third founder of Constantinople, which seems to imply some extraordinary benefits bestowed upon that capital. Avarice seems to have been the predominant character of his administration; and the most shameful venality directed all appointments to the great offices of the state. It was chiefly for his security that a very severe and arbitrary law of treason was passed, which extended the penalties of that crime to every attempt against the ministers and servants, as well as against the person, of the emperor. Such a defence was, however, unavailing against court intrigue. Some insult which he offered to the empress caused her to implore the protection of her husband; while at the same time the revolted Gainas, the Goth, demanded the head of Eutropius. Arcadius was readily induced to sign his condemnation; and the fallen and odious favourite was obliged to take refuge in the sanctuary of a church, from the pulpit of which the celebrated John Chrysostom pronounced an eloquent discourse, pointing him out to the people as an example of

the instability of human grandeur. He afterwards delivered himself up on promise that his life should be spared; and was condemned to perpetual exile in Cyprus. He was conveyed thither, but hastily brought back through the instigation of Gainas; and being taken to the suburb of Chalcedon, was there condemned on a new sentence, and beheaded, A.D. 399.

EUTYCHES, the founder of a Christian sect in the fifth century, was a Greek presbyter, and abbot of a monastery at Constantinople. He maintained, that in Christ there was but one nature, that of the incarnate word; an opinion which was very generally received by the monks, and soon afterwards by so many other ecclesiastics, that it rose to a high degree of credit in the eastern churches. At the instigation of Eusebius, bishop of Dorylæum, a council was assembled by Flavianus, bishop of Constantinople, before which Eutyches was summoned. After endeavouring to evade his appearance by an ambiguous declaration, he at length came to Constantinople; and upon his refusing to pronounce those accursed who acknowledged but one nature in Christ after the incarnation, the council decreed that he should be deprived of his priesthood, cut off from the communion of the church, and removed from his office of abbot. By his influence with the court he obtained the assembling of a second council at Constantinople, to revise the acts of the former, and to decide on the legality of their judgment. This council, however, appearing disposed to support the proceedings of the former, was dissolved, and a general council was summoned to meet at Ephesus in the year 449; at the head of which the Emperor Theodocius placed Dioscorus, bishop of Alexandria, the successor of Cyril, the inheritor of his violence and intolerance, who himself maintained notions little, if at all, differing from those of Eutyches. Through his intrigues the doctrine of one nature in Christ triumphed at the Ephesian council; Eutyches was acquitted of the charge of heresy which had been brought against him, and Flavianus and Eusebius were deposed and condemned to banishment. On the accession of the Emperor Marcian, however, another council was called at Chalcedon in 451, by which Dioscorus and Eutyches were condemned, while the following doctrine was inculcated upon Christians as the object of Catholic belief: "that in Christ two distinct natures were united in one person, and that without any change, mixture, or confusion." We find no further information relative to Eutyches, excepting that Pope Leo wrote two letters to the Emperor Marcian, and to his Empress Pulcheria, soliciting that he might be expelled from his monastery, and sent into banishment; but we are not told what success his application met with.

EUTYCHIANUS, Pope, or bishop of Rome, in the third century, was a Tuscan by birth, and succeeded to the see of Rome on the death of Felix, in the year 275. Nothing certain is related concerning him by authors of any authority, excepting that he presided over the church of Rome nearly nine years, and died at the close of 283. Two decretal Epistles, relative to subjects of ecclesiastical discipline, still extant in Gratian, and other collections, are attributed to this pope.

EUTYCHIUS, patriarch of Constantinople, born in the year 512, relinquished, after having obtained, the episcopal dignity in a town of Pontus, and entered into a monastery in Amasæa. In 552 he was sent by the bishop of that city to Constantinople, to act as his representative in the approaching general council, where he so pleased the Emperor Justinian, by an opinion which he gave concerning the legality of pronouncing anathemas against the dead, that he was raised to the patriarchate of Constantinople, which became vacant in the year 553, by the death of Mennas. In his new character he presided at the council which opened during the same year, and is commonly called the fifth general œcumenical council, in which the opinions of Origen and his followers were condemned. We learn no further particulars concerning him until the year 564, when the Emperor Justinian, having adopted the notion that the body of Jesus Christ was rendered incorruptible before his resurrection by the union of the divine and human natures, deposed and banished Eutychius for not agreeing with him. In 578 he was reinstated in the see of Constantinople by the Emperor Tiberius II., and died in the year 585, aged seventy-three.

EUTYCHIUS, patriarch of Alexandria, and one of the most learned men of his age, was born in 876, at Fostat, or Old Cairo, in Egypt. He was originally bred a physician, but afterwards embraced the ecclesiastic life, and in 932 was elected patriarch of Alexandria, which dignity he held until his death. Cave places that event in the year 950; but D'Herbelot, from authorities which cannot be questioned, in the year 939 or 940. On his accession to the patriarchate, he changed his Arabic name of *Sâïd Ebn Batrik* for *Eutychius*, which means *happy* in Greek, as *Sâïd* does in Arabic. He was the author of "Annals, commencing with the Origin of the World, and reaching to the Year 940," which contain much information worthy of notice, not to be found elsewhere. In 1642 the learned Selden published an extract from them in Arabic and Latin, under the title of "Origines Alexandrinæ, &c." 4to., and the whole with Selden's preface, and notes, was published by Dr. Pocock, at Oxford, in Arabic and Latin, in the year 1659, 4to.

EUZOIUS, bishop of Antioch in the fourth century, was originally a deacon of the church of Alexandria, from which situation he was expelled by Alexander, bishop of that see, on account of his espousing the doctrine of Arius. In 535 he presented a confession of faith to the Emperor Constantine, which met with the approbation of that prince; and in 361 he was appointed to the see of Antioch; soon after which he was the bishop chosen to baptize the Emperor Constantius. His name frequently occurs in the ecclesiastical records of his time; and to his influence with the higher powers the friends of Athanasius attribute much of the persecution by which that bishop was harassed. He died about the year 376.

EUZOIUS, bishop of Cæsarea, obtained that see in 366. He is principally entitled to have his name honourably transmitted to posterity on account of his great exertions to promote the interests of science and literature. To him was the eastern world indebted for the restoration and improvement of the library at Cæsarea, which had been originally collected by Origen and Pamphilus, and was at this period fallen much into decay. In his religious principles he was of the Arian, or, according to Epiphanius, of the semi-arian party; on which ac-

count he was deposed from his see, under the reign of the Emperor Theodosius, about the year 380.

EVADNE (in classical history), a daughter of Iphis or Iphicles of Argos, who slighted the addresses of Apollo, and married Capaneus, one of the seven chiefs who went against Thebes. When her husband had been struck with thunder by Jupiter for his blasphemies and impiety, and his ashes had been separated from those of the rest of the Argives, she threw herself on his burning pile, and perished in the flames.

EVAGORAS, a king of Cyprus, who retook Salamis, which had been taken from his father by the Persians. He made war against Artaxerxes the king of Persia, with the assistance of the Egyptians, Arabians and Tyrians, and obtained some advantage over the fleet of his enemy. The Persians, however, soon repaired their losses, and Evagoras saw himself defeated by sea and land, and obliged to be tributary to the power of Artaxerxes, and to be stripped of all his dominions, except the town of Salamis. He was assassinated soon after this fatal change of fortune, by a eunuch, 374 B.C.

EVAGRIUS, patriarch or bishop of Constantinople in the fourth century, was chosen to that situation in 370, in opposition to Demophilus, elected by the Arians, and approved by the Emperor Valens, who sent a body of troops to Constantinople to drive Evagrius from that city by force. The Arians, thus countenanced by the emperor, commenced from that event a cruel persecution against the Catholics, which lasted until the accession of Gratian to the throne. Evagrius most probably died in exile during that period.

EVAGRIUS, bishop of Antioch in the fourth century, was elected successor to Paulinus, in the year 389, by the party who had adhered to that bishop. In the year 381 Flavianus had been chosen successor to Meletius by an opposite party, so that the election of Evagrius only served to keep up that schism in the church of Antioch, which was the subject of much lamentation in the orthodox world. His cause, nevertheless, was warmly espoused by Siricius, bishop of Rome, who procured his election to be approved by the council of Capua, in the year 390. Flavianus, however, paid no attention to their judgment. Two years afterwards Evagrius died; when the party which had elected him agreed to terminate the schism, and in a short time became reconciled to the communion of Flavianus. Evagrius was the friend and intimate companion of St. Jerome, who says that he was a person of an active and fervent spirit, and author of various writings of which that father had the perusal. None of them, however, have reached our times, if we except a translation into Latin from the Greek of Athanasius's life of St. Anthony, inserted in Rosweydi Vit. Patr.

EVAGRIUS, surnamed *Ponticus*, and by St. Jerome *Hyperborita*, from the situation of his native place, which was not far from the Euxine sea, flourished towards the latter end of the fourth century. He was appointed by St. Basil lector, or reader of the church at Cæsarea, and afterwards ordained a deacon of Constantinople by St. Gregory Nazianzen, by whom he was instructed in biblical learning, and promoted to the office of his archdeacon. His handsome person rendering him an object of suspicion to a man of considerable consequence, who was jealous of his intimacy with his wife, Evagrius withdrew from Constantinople, in 385, and retired to some distant place. Arriving at Jerusalem, he determined to embrace the monastic life; and for that purpose went to Egypt, where he passed fifteen years in a monastery amidst the deserts of Nitria, and was a disciple of both the Maccarii in the ascetic discipline. Afterwards he proved a zealous defender of the opinions of Origen, and, according to Jerome, Epiphanius, Theophilus of Alexandria, and other orthodox writers, laid the foundation of those notions which within a few years were propagated by Pelagius and his followers. He appears to have died at an advanced age, but in what year is uncertain. Some of his treatises are still to be found entire, in the *Bibliotheca Patrum*, and in *Cotelerius's monument. Eccles. Græc.*; but of the greater part a few fragments only remain, dispersed in the writings of Socrates, and other authors, to which the reader may find references in Cave and Du Pin.

EVAGRIUS, the name of a monk, whom Gennadius places among the ecclesiastical writers of the fifth century, and attributes to him "A Dissertation between Simon a Jew, and Theophilus a Christian." It is to be found in the fifth volume of the "Thesaurus Anecdotorum," &c. by Martenne and Durand. To the same author have been ascribed three books of debates between Zacheus a Christian, and Apollonius a philosopher, which was published by D'Acherius in the tenth volume of his "Spicilegium veterum aliquot Scriptorum, &c."

EVAGRIUS, surnamed *Scholasticus*, an ancient ecclesiastical historian, was born at Epiphanea, a city of Syria, in the year 536 or 537. He was sent to a grammar-school at four years of age; and, two years after, was seized with the plague, as he himself informs us. He says, that this pestilence raged two-and-fifty years, and in a manner desolated the earth; and that he afterwards lost, during the several stages of it, many of his children, his wife, and several of his relations and servants. Quitting the grammar-school, he applied himself to rhetoric; and making a great progress in that art, was registered among the advocates, whence he obtained the name of Scholasticus, this term signifying a lawyer. He practised law at Antioch, where he gained the friendship of George the patriarch of that city, and was made his counsellor and assessor. His authority appears to have been great in that city; for, in 592, when deprived of his wife and children, he married again, a holiday was kept, and a public festival celebrated both in pompous shows, and about his marriage-bed. In the reign of Tiberius Constantinus, he had the dignity of quæstor conferred upon him; and, not long after, when he had made an oration in praise of Mauricius Augustus, upon the birth of Theodosius, he was appointed prefect by Mauricius. In 589, he attended George of Antioch to Constantinople, in quality of counsellor, when he appealed to the emperor and synod upon an accusation of incest, brought against him by a silversmith. After this, he published "Six Books of Ecclesiastical History;" beginning with the year 431, where Theodoret, Socrates, and Sozomen, conclude, and ending with 594. It is not certain when he died. His ecclesiastical history was published in Greek by Robert Stephens, Paris, 1544; at Geneva, in Greek and Latin, in 1612; at Paris in 1673, with a new version and notes by Henry Valesius; and afterwards republished at Cambridge in 1720,

by William Reading, with additional notes of various authors: all of them, in folio. Besides this history, there were "Letters, Relations, Decrees, Orations and Disputations," written chiefly in the name of Gregory of Antioch: but these are now lost: as is likewise his "Panegyric to the Emperor Mauricius, upon the birth of Theodosius."

EVANDER (in classical history), a son of the prophetess Carmente, king of Arcadia. An accidental murder obliged him to leave his country, and he came to Italy, where he drove the Aborigines from their ancient possessions, and reigned in that part of the country where Rome was afterwards founded. He kindly received Hercules when he returned from the conquest of Geryon; and he was the first who raised him altars. He gave Æneas assistance against the Rutuli, and distinguished himself by his hospitality. It is said that he first brought the Greek alphabet into Italy, and introduced there the worship of the Greek deities. He was honoured as a god after death, by his subjects, who raised him an altar on Mount Aventine.—A philosopher of the second academy, who flourished B.C. 215.

EVANS (Abel), though a man of genius, the friend of the first poets of the times, and applauded by them, is now hardly known. He is generally styled Dr. Evans the epigrammatist, and was one of the Oxford wits. He is mentioned in the Dunciad, in company with Dr. Young and Dean Swift, as one of the authors whose works had been claimed by James More Smith. Dr. Evans was of St. John the Baptist's-college, Oxford, took the degree of D.D., May 16, 1711; was bursar to his college, and vicar of St. Gyles's, Oxford. A good specimen of his poems may be seen in Nichols's "Select Collection;" particularly "The Apparation, occasioned by the Publication of Tindal's rights of the Christian Church;" "Vertumnus, an Epistle to Mr. Jacob Bobart, 1713;" and some of his best epigrams.

EVANS (John), a respectable Welsh divine of the Protestant nonconformist persuasion, was born at Wrexham in Denbighshire, in 1680. His first settlement in life was with a private family at Borealton in Shropshire, where he applied himself with great diligence to the study of Scripture criticism and ecclesiastical antiquities, and commenced his labours as a Christian preacher. About 1701 he was invited to settle at Dublin; but preferred a proposal which was made to him to become assistant to Dr. Daniel Williams, pastor of a congregation in London, whose fellow-labourer he continued until the death of the doctor, in 1716, when he was chosen his successor. In his principles he is described as having been "soberly orthodox, and thoroughly Catholic; disposed to think well of, and to honour those who differed from him, who appeared upright and deserving, of whatever denomination." He appears to have been honoured with the degree of doctor in divinity, but at what periods we are not informed, by the universities both of Edinburgh and Aberdeen. After a lingering illness, he fell a sacrifice to a complication of disorders in 1730, when in the fifty-first year of his age. Besides numerous single sermons, he was the author of "Two Letters to Mr. Cumming, on the Importance of Scripture Consequences," 1719, 8vo.: a volume of "Sermons for Young Persons," 1725, 8vo.; and two volumes of "Practical Discourses concerning the Christian Temper," 1729, 8vo., which met with a very favourable reception from the public, and are still held in much repute. Dr. Watts gives them the character of being, "perhaps, the most complete summary of those duties which make up the Christian life, that hath been published in our age."

EVANS (Evan), an ingenious Welsh clergyman, born in 1730, is principally known by his treatise on the bards of his native country, with specimens of their poetry, published in one quarto volume in 1768, and entitled "Dissertatio de Bardis." He was also the author of an English poem on the "Love of our Country," and translated several of the sermons of Archbishop Tillotson and other English divines, into the Welch language. He died in 1790.

EVANS (Thomas), born in 1742, is known by a collection of scarce old English ballads, which he printed in four volumes, with some interesting notes explanatory of their subjects, rythm, &c., as well as by several republications of rare books. His death took place in 1784.

EVANSON (Edward) was born in 1731 at Warrington, and in 1768 obtained the vicarage of South Mimms, and two years after, the rectory of Tewkesbury, in conjunction with which he held the vicarage of Longton. While at Tewkesbury his opinions deviated so far from those of the church, that he altered the liturgy to suit them; in consequence of which, a prosecution was commenced against him, which ended in a nonsuit. Mr. Evanson, however, resigned his livings, and in 1778 went to Mitcham, and undertook the education of a few pupils, the father of one of whom settled an annuity upon him. He published a number of works to justify his opinions, among which was, "The Dissonance of the four generally received Evangelists, and the evidence of their authenticity examined," which involved him in a controversy with Dr. Priestley, and brought a considerable share of obloquy and persecution from persons of all parties. He died in 1805.

EVARISTUS, Pope, or bishop of Rome, was chosen to that office in the year 100. All that can with certainty be learned concerning him is, that his episcopate lasted till about the year 109. As to the statements in several modern writers concerning his decretals, his distribution of Rome into parishes, his presenting to Adrian a book on the excellence of the Christian religion, and his martyrdom under the reign of that emperor, we have only to observe, that they do not receive any confirmation from the testimony of the ancient ecclesiastical historians.

EVE, the first woman, and the mother of the human race, was formed out of a rib taken from Adam's side when he was in a deep sleep, and brought to him by the Creator to become his wife, and "help meet for him." She was the first who was seduced to that breach of the divine command, which, as we have already mentioned in our account of Adam, exposed her and her husband to the displeasure of God, and was followed by the penalty of mortality, and by an expulsion from Paradise. Eve afterwards proved the mother of a numerous offspring, of whom the names of Cain, Abel and Seth, only are transmitted to us in the Hebrew Scriptures, and no information is afforded us of the time of her death. Those of our readers who are desirous of perusing some of the absurd fables relative to Eve, invented by the Jewish Rabbis, we refer to the article concerning her in Bayle's Dictionary.

EVEILLON (James), a learned French ecclesiastic, was born at Angers in 1542, and when very young, was appointed regent of the rhetorical school

at Nantes. Afterwards he held for thirteen years the living of Soulerre, and in 1620, William Fouquet, bishop of Angers, made him a canon of his cathedral, and his grand-vicar. Eveillon was considered to be conversant, beyond most of his contemporaries, in a knowledge of ecclesiastical rights and usages, of the councils, the fathers and the canon law. His "Treatise concerning Monitions and Excommunications," 1651, 4to., has been highly prized in the Catholic communion. Eveillon, who devoted to the poor almost the whole of a liberal income, died in 1621.

EVELYN (John), an ingenious promoter of philosophy and the liberal arts in England, was the son of Richard Evelyn, Esq. of Wotton in Surrey, where he was born in 1620. He had his early education at the free-school of Lewes in Sussex, whence he was removed to Baliol-college, Oxford. When the civil wars commenced, he obtained leave from the king to travel abroad, and spent some years in Italy and France, improving his mind in curious and useful knowledge. In 1647, he married at Paris the only daughter of Sir Richard Browne, the king's minister there, in whose right he became possessed of the mansion of Sayes-court near Deptford. He returned to England about 1651, and employed himself in literary occupations, of which the first fruits were some translations from the French. In 1659, he took some part in preparing men's minds for the restoration of monarchy, by publishing a favourable account of the king's character. He was graciously received by his majesty on his return, and came more into public life, though he still continued his literary occupations. One of his principal works appeared in 1662, entitled "Sculptura, or the History and Art of Chalcography or Engraving on Copper;" and evidence has been brought to prove that Evelyn was himself a performer in this art, which Mr. Walpole has thought satisfactory enough to entitle him to a place in his catalogue of English engravers. On the institution of the Royal Society in 1662, he was nominated among the first fellows and members of the council, and he ever continued a zealous and active associate of that learned body. At its meetings was first read that discourse on forest trees, which afterwards was the basis of his most celebrated publication. This was "Sylva, or a Discourse of Forest Trees, and the Propagation of Timber in his Majesty's Dominions: to which is annexed Pomona, or an Appendix concerning Fruit Trees in relation to Cider, &c.," 1664, folio. This capital work has been several times reprinted, the last time in 1776 by Dr. Andrew Hunter, of York, who added a set of excellent plates of all the trees, in which their parts of fructification are accurately displayed according to the Linnæan system. It was the author's great object to encourage the growth of timber trees in this island, especially of navy timber, the quantity of which had much declined; and his patriotic efforts were so successful, that, as he himself says, within a very few years after the first publication more than two millions of oaks, &c., were planted, which have since supplied those fleets by which Great Britain has been rendered the mistress of the seas. As a sequel to this work he afterwards published "Terra; a Philosophical Discourse of Earth, relating to the Culture and Improvement of it for Vegetation and the Propagation of Plants;" 1675, folio and 8vo. This was likewise reprinted, with notes, by Dr. Hunter, in 1778. The king's regard for Mr. Evelyn was shown by his appointing him to be one of the commissioners of the sick and wounded seamen in 1664, and also a commissioner for rebuilding St. Paul's. For this last office he proved his fitness by publishing a work entitled "A Parallel of the Ancient Architecture with the Modern," translated from the French of Roland Freart, Sieur de Chambray; with additions from Alberti and other writers. At this period he resided at his house of Sayes-court, where he cultivated a garden and plantations, which were greatly admired; and he ranks among those who took the lead in the improvement of horticulture, and the introduction of exotics in this country. When Charles II. formed a board of trade, he was nominated one of the members; and on this occasion he drew up a small treatise on the origin and progress of navigation and commerce, with an assertion of the king's title to the dominion of the sea. Among the papers which he communicated to the Royal Society is a curious letter describing the mischiefs done to his garden at Sayes-court by the uncommonly severe winter of 1683-84. It is valuable both as affording information of the perennials at that time chiefly cultivated in English gardens, and as stating the effects of rigorous frost upon them. He has lamented in another place the greater injury his garden received from the rough usage it underwent during the time he lent his house to the czar, Peter, for his residence while studying the art of ship-building at Deptford. That great but rude sovereign, it seems, took a delight in the pastime of being wheeled backwards and forwards in a barrow through Mr. Evelyn's "most glorious and impenetrable holly hedge," which he mentions as the pride of his garden. In the reign of James II., Evelyn was for a short time one of the commissioners for executing the office of privy-seal, during the absence of the earl of Clarendon, appointed lord-lieutenant of Ireland. After the revolution, his favour at court still continuing, he was made treasurer of Greenwich-hospital. He continued to amuse his declining years with the studies which had occupied his early life; and besides various translations, he published a large work entitled "Numismata; a Discourse of Medals Ancient and Modern: to which is added, a Digression concerning Physiognomy," 1697, folio. This performance obtained commendation at the time, when medallic studies were probably little advanced in this country; but it has been treated with great contempt by Mr. Pinkerton (Essay on Medals), who asserts that all the observations are tacitly borrowed from other writers, and that the style is so obscure as to be scarcely intelligible. His last work was, as he confesses, written for the service of luxury, but of a very innocent kind. It is entitled "Acetaria; a Discourse of Sallets," 1699, 8vo., in which he treats of the nature and properties of all plants which have been employed as salad herbs. His faculties, prolonged by the temperance and serenity of his life, served him still to prepare a new edition of his Sylva, which task he fulfilled a short time before his death in February 1706, in his eighty-sixth year. He was interred at the family-seat of Wotton. Few persons have sustained a more respectable character through life than Evelyn, who passed his days in useful and elegant pursuits, void of all rivalry and contention, and distinguished by benevolence, piety, and integrity. His knowledge was very extensive;

and though he may not altogether deserve the title given him by Dr. Campbell of "a great philosopher," he was undoubtedly a very ingenious, as well as a very estimable and accomplished person. He is mentioned with great respect by his contemporaries; and Cowley has very properly complimented him with addressing to him his pleasing "Essay on a Garden."—JOHN, third son of the foregoing, was born at Sayes-court in 1655. He studied at Trinity-college, Oxford; where he composed a Greek poem, which appeared in the second edition of the "Sylva." He was appointed one of the clerks of the treasury, and a commissioner of revenue in Ireland, and he died in 1698. This gentleman was the author of a translation, in English verse, of Rapin's Poem on Gardening, and other works of little importance.—His second son, JOHN EVELYN, was made a baronet in 1713.

EVELYN (Sir GEORGE AUGUSTUS WILLIAM SHUCKBURGH) succeeded to the baronetcy on the death of his uncle, Sir Charles Shuckburgh, in 1773; and in 1785 he was married to his second wife, Julia Annabella, the daughter, and at length sole heiress, of James Evelyn, Esq. of Falbridge, in Surrey, on whose death, in 1793, Sir G. Shuckburgh took the name of Evelyn. He was chosen member of parliament for Warwickshire in 1802, and he died at Shuckburgh-park in that county, August 11, 1804. He was a fellow of both the Antiquarian and the Royal Societies; and in the Transactions of the latter are several papers by him.

EVEMERUS, an ancient historian of Messenia, intimate with Cassander. He travelled over Greece and Arabia, and wrote a history of the gods, in which he proved that they all had been upon earth, as mere mortal men. Ennius translated it into Latin. It is now lost.

EVERARD (JOHANNES SECUNDUS), second son of Nicholas Everard, president of the council of Holland, and afterwards of that of Mechlin. He was born in 1511 at the Hague, and educated by Volkard, a tutor of considerable talent, on whose death he completed his study of the science of jurisprudence under Alciat at Bourges. He was afterwards Latin secretary to the Emperor Charles V., whom he accompanied to the siege of Tunis, having served the archbishop of Toledo in the same capacity. He is now principally known by his "Basia," a Latin Poem, of which it is difficult to say whether it be more elegant or licentious. It has gone through a great variety of editions, and been translated into most of the modern European languages, especially into English, in 1731 and 1775. The best edition of the original poem is that of Leyden, 1631. Secundus, as he is generally called, died in 1536.

EVEPHEMUS, a Pythagorean philosopher, who is represented as having been condemned to death by Dionysius, tyrant of Syracuse, for being active in detaching the Metapontines from his alliance. According to the story, he requested that before his execution he might be permitted to visit his native country to settle his affairs, and to bestow his sister in marriage on a person to whom she was betrothed; promising to return at a fixed period, and to submit to the sentence pronounced upon him. As a security for the performance of his promise, he offered his friend Eucritus, who cheerfully engaged to become prisoner in his room, and to die in his stead if he should fail in his engagement. The rest of the story corresponds exactly with the particulars which we have already related under the article DAMON.

EVERDINGEN (CÆSAR VAN), a Dutch painter, born at Alemaer, died in 1679, aged seventy-three. His victory of David over Goliah, in the church of his native place, is his best piece.—His nephew ALBERT was eminent as a landscape painter.

EVREMOND. See St. EVREMOND.

EWALD (JOHN,) son of a clergyman at Copenhagen, was born in that city in 1743, and sent for education to a school at Sleswick, shortly after the death of his father. Here a perusal of a translation of Robinson Crusoe excited his passions to such a degree, that he eloped from school in his thirteenth year, in order to proceed to Holland, that he might undertake a voyage to Batavia, in the hope of being shipwrecked on some desert island; but when he had got to the distance of about four miles he was overtaken by his preceptor, who carried him back by force. Returning, when about fifteen, to Copenhagen to complete his education, he became enamoured of a relation of his step-father; but having a passion for military glory, and being dissatisfied also with the treatment which he experienced at home, he resolved to leave Denmark. His elder brother having saved some money from his allowance, he communicated to him his plan, and both of them, full of the romantic notion of becoming Prussian hussars, set out privately from Copenhagen and proceeded to Hamburgh, where Ewald waited on the Prussian resident, and offered to enlist. The resident gave him a letter to a Prussian officer at Magdeburg, but finding, when he reached that place, that instead of being admitted a hussar, as the resident had promised, he was obliged to join a regiment of infantry, this disappointment mortified him not a little; and an opportunity occurring soon after, he deserted to the Austrians. In the Austrian army he was first a drummer, and then a serjeant. He served a campaign in Bohemia, had a share in various engagements, and was in Dresden at the time when it was besieged by the Prussians, and relieved by Count Daun. His family having obtained information respecting his situation, some applications were made in his favour; and in consequence of these he was offered a commission if he would embrace the Catholic religion. This he absolutely refused; and through the means of Count Dietrichstein, the imperial ambassador at Copenhagen, his friends obtained leave to purchase his discharge. Money was accordingly remitted for this purpose; but the colonel of the regiment not being willing to part with him till the campaign of that year should be closed, Ewald again deserted. On his return to Denmark he devoted himself to theology, and studied with so much diligence as to be fit, in the course of a year, for undergoing an examination. A new period of his life seems here to have commenced. The lady of whom he was enamoured, had bestowed her hand upon another. This disappointment produced a complete change in Ewald's disposition, and gave to his ideas a melancholy cast, which seems to prevail throughout all his poems. A prose piece, which he wrote about this time, called "The Temple of Good Fortune," being shown to some of his friends, it by their means came into the hands of Professor Snedorf, who desired him to send it to the Society of the Belles-lettres, by whom it was crowned. On the death of Frederick V. in 1766, Ewald wrote an elegy upon the

event, which at once brought him into repute as a poet. His next effort was a drama in one act, called "Adam and Eve," but being advised to study and read before he published it, he so improved it in consequence, that he called his original performance "the worst abortion that a warm heart and a fervid imagination could produce from an ignorant brain." A perusal of Shakspeare and Macpherson's Ossian in translations, induced him to study English, and here he found opened to him an inexhaustible store of poetical treasures. Ewald's next work was "Rolf Kräge," a tragedy entirely in the taste of Ossian; and "The Songs of Skalden," which he wrote under the eye of Klopstock, who loved him and respected his genius. During the time he was employed on this piece, he was attacked by a disease, which contracted the muscles of his neck in such a manner that his head ever after was inclined to one side; yet his spirits and cheerfulness never forsook him, and he wrote, by way of amusement, some small theatrical pieces, which in part related to present times and manners, and which abounded with humour and the keenest satire. Ewald had obtained from the king a pension of one hundred dollars; but this not being sufficient, he was obliged, by writing temporary poems, to gain a part of his livelihood, till the profits arising from the representation of his theatrical pieces, which the court twice allowed him, and from the sale of his works, placed him beyond the fear of want. In the years 1778 and 1779 he wrote his last theatrical piece, called "The Fishermen," which he had scarcely ended when he conceived the idea of a new Hamlet; this he actually began, but did not live to finish. He died at Copenhagen on the 17th of March, 1781, in the thirty-eighth year of his age. In strength of imagination, spirit, and originality, Ewald certainly surpasses all the other Danish poets. His occasional pieces, written between 1765 and 1776, are almost all distinguished by bold ideas, and new and happy allusions; and display, in the fullest manner, the fertility of his poetical genius. A complete edition of his works appeared at Copenhagen, 1781—1791, four parts, 8vo., the three last of which are ornamented with masterly engravings by Chodowieky.

EXAGONUS, the ambassador of a nation in Cyprus, who came to Rome and talked so much of the power of herbs, serpents, &c., that the consuls ordered him to be thrown into a vessel full of serpents. These venomous creatures, far from hurting him, caressed him and harmlessly licked him with their tongues.

EXIMENO (Anthony), a native of Balbastro in Arragon, was educated at the university of Salamanca, and was for some years a teacher in the Military Academy of Segovia. At length, on the suppression of the order of the Jesuits, he went to Rome, and died in that city in 1798. He was the author of "The Military History of Spain," 2 vols. 4to.; a treatise on "The Origin and Rules of Music," 4to.; and other works.

EXMOUTH. See Pellew.

EXPILLI (Claude), a native of Voiron in the province of Dauphiny, born in 1561, was an eminent professor of jurisprudence, and besides his Pleadings," printed at Paris in 1612, 4to., and other professional works, was the author of a treatise on Orthography, Lyons, folio, 1618, and of a volume of poems in the French language, Grenoble, 1624. He died president of the parliament of the latter city in 1636.—John Joseph Expilli, born in 1719 at St. Remy, was a learned and ingenious man, and proved of great service to the science of geography, by correcting from personal observation various errors in the relative situations of different places, both in Europe and Africa, as laid down in the maps. He published several scientific works, the principal of which are, "Polychorographic," 8vo.; "De la Population de la France;" "Dictionnaire geographique des Gaules et de la France," in 6 folio vols.; "Topographie de l'Amiens," 2 vols. 8vo.; and a Tour through England, Scotland, and Ireland.

EXUPERIUS, a Romish saint, bishop of Toulouse, distinguished for his charity in the time of a famine. After parting with all his property, he sold the gold and silver utensils of his church to supply the necessities of the poor. He died about the year 417.

EYCK (Hubert Van), a Flemish painter, accounted the founder of that school, was born at Maaseyk in 1366. He had obtained great reputation for his paintings in distemper, when the discovery of oil-painting by his brother John caused him to practise in that branch with equal success. A capital piece of his, in conjunction with his brother, is preserved in the cathedral of Ghent. Its subject is the adoration of the Lamb, from the Apocalypse. It contains three hundred and thirty figures, which are painted in a hard manner, but with a great character of truth and nature in the heads, and the landscape is well coloured. A copy of it by Michael Coxis, which cost two years' labour, is in the Escurial. Hubert died in 1426.

EYCK (John Van), younger brother and pupil to the preceding, born in 1370, is immortalized by the invention of painting in oil-colours. He had long employed himself in chemical experiments upon colours, in search of some method of fixing and preserving them, when he found that their preparation with linseed or walnut-oil would produce the desired effect. Vasari, who gives him the honour of this discovery, says, that about 1410, Antony of Messina, having seen a picture painted by John in this manner, which had been sent to Alphonso I., king of Naples, went to learn the secret of him, and employed it in founding the Venetian school of painting. But Mr. Raspe has proved that the preparation of colours with oil was known many centuries before. If, however, John Van Eyck not only discovered it by his own experiments, but brought it to such a state of practical perfection, that it thenceforth came into common use, his title to the invention will be as good as that of most authors of celebrated discoveries. This painter, who settled at Bruges, whence he has acquired among artists the name of *John of Bruges*, finished his pieces with extreme delicacy and minuteness, though they have no great merit of design. One of his principal works, consisting of a Virgin and Child and other figures, is preserved in the cathedral of Bruges.

EYNDIUS (James), a Dutch Latin poet and historian, was born at Delft in Holland. He was also a captain of curassiers in the Dutch service, and acquired considerable reputation in both professions. In 1611 he published a quarto volume of his Latin poems, and died at his castle at Helmstede, in the isle of Schowen in Zealand in 1614.

After his death the states of Zealand ordered his "Chronicon Zelandiæ" to be published at Middleburgh, 1634, 4to.

EYRE (James), successively lord chief-baron of the Exchequer, and lord chief-justice of the Common Pleas, was born in 1721, and in 1762 was appointed recorder of London. His refusal to present the famous city remonstrance to the throne, occasioned a vote of censure to be passed upon him, but he was rewarded by government with a judgeship in the Exchequer in 1772, of which he became chief-baron in 1787. He was removed to the Common Pleas, with the honour of knighthood, in 1793, and died at Ruscombe in Berkshire, July 6, 1799. He was an impartial and able judge, and his decisions are always attended to with great respect.

EZEKIEL, the third in number of the Hebrew prophets, was the son of Buzi, of the family of Aaron. He was one of the captives who were carried by Nebuchadnezzar to Babylon in the year 597 B.C. when Jerusalem was twice subdued, first under the reign of Jehoiakim, and again under that of Jehoiachin Nebuchadnezzar planted his Jewish captives at Tel-abib, and other places on the river Chebar, which flows into the river Euphrates, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of twenty-two years; and here he was present in body, though in visionary representation he was sometimes taken to Jerusalem. He was called to the prophetic office in the fifth year of Jehoiachin's captivity. Of the events of his life subsequent to this period nothing certain can be learned in addition to the circumstances which he has himself related, and which are intimately blended with the detail of his predictions. In a life of this prophet which has been attributed to Epiphanius, Ezekiel is said to have been killed by the prince or commander of the Jews in the place of his exile, who was addicted to idolatry, and who could not bear the reproofs of the prophet. There are so many absurd and fabulous circumstances however admitted into that work, that little credit can be given to any of its statements which are not corroborated by other authorities. In Bayle, the reader may find specimens of the strange tales told by the Jewish rabbis concerning Ezekiel's tomb. The latest and best English version of Ezekiel is that published by Bishop Newcome, in 1788, in 4to., with a preface and notes.

EZRA, author of the book in the Hebrew Scriptures which bears his name, was a descendant of the house of Aaron, and of the family of Seraiah, who was the high-priest whom Nebuchadnezzar caused to be put to death at the taking of Jerusalem. It seems most probable that he was born in the land of captivity, where by his great learning, intimate acquaintance with the Scriptures, and ardent zeal for the religion of his fathers, he acquired the esteem and respect of his countrymen. His merits also appear to have gained him a high reputation at the Persian court, where he received an ample commission from Artaxerxes Longimanus to proceed to Jerusalem, with as many of his nation as were willing to accompany him, in order to reform the state of ecclesiastical and civil affairs in that city. He engaged in his task with zeal and perseverance during thirteen years, in which he continued at the head of Jewish affairs, and produced numerous important reformations both in the state and in the church. When the term of his government expired, and Nehemiah had arrived at Jerusalem and become his successor, he still continued his advice in the management of public affairs, and particularly of ecclesiastical matters. One of Ezra's chief employments during his government was the collection and revision of the books of the sacred writings, a work, in which he probably received the assistance of the prophets Haggai, Zechariah, and Malachi. It is generally allowed also, that by him was formed that canon of the Hebrew Scriptures which is commonly received by Jews and Christians at this day, excepting the two books of Chronicles, Ezra, Nehemiah, Esther, and Malachi, which were afterwards added in the time of Simon the Just. After Ezra had completed his collection and revision of the sacred writings, which was during Nehemiah's administration, preparation was made for the public reading of the law of Moses at the feast of trumpets, when the commencement of the new year was joyfully celebrated. On the first day of that festival, Ezra ascended a scaffold, accompanied with thirteen elders who had been properly prepared, and standing up, began to read the law out of the Hebrew Scriptures, from morning until noon, while the assistant elders interpreted what he read in the Chaldee language, that the people might thoroughly understand it. The next morning they assembled again in the same place, and on each of the days of this festival, Ezra and his assistants continued to explain the law to the people in the same manner as on the days of the feast of trumpets, until they had gone through the whole pentateuch. Observing the good effects which this practice had produced on them, Ezra and Nehemiah embraced the opportunity of engaging the people, before their separation, to observe a solemn fast, in which they made a general confession of their past transgressions, and afterwards entered into a public covenant to avoid them for the future, and strictly to observe the laws of God which had been explained to them. After this, we learn nothing certain concerning Ezra. Josephus says that he died at Jerusalem; but the rest of the Jews affirm that he returned into Persia, and died there in the hundred and twentieth year of his age. So great is their veneration for his memory, that they speak of him as a second Moses, and every way worthy to have been their legislator, if that honour had not been bestowed on the former. In the writings of the Talmudists numerous tales are related concerning him, many of which are so improbable, and others so absurd, that they are not entitled to any notice. Several of these fables have been borrowed by the Mahometans, and may be found by the curious in D'Herbelot's Bibliothèque Orientale, under the articles *Ozair and Ben Seraiah*. That Ezra was the author of the book which bears his name, there appears no just reason to entertain any doubt. The Jews suppose him to be the author of the book of Nehemiah; but that supposition is inconsistent with the declaration of Nehemiah at the beginning of it, that it contains his words, and with his always speaking of himself in the first person. Many authors are disposed to attribute to him, not without some probability, the compilation of the two books of Chronicles; and others that of the two books of Kings.

F.

FABBRA (Louis della), professor of medicine at the university of Ferrara, was born in that city in 1655, and died there May 5, 1723. He enjoyed a very high reputation as a physician; but his writings, which were published at Ferrara in 1712, under the title of "Dissertationes physico-medicæ," were not much esteemed.

FABER, or Fevre and Favre,—which see.

FABER (John), a German Catholic divine, surnamed after the title of one of his most celebrated controversial works, *Malleus Hæreticorum*, or *the Mallet of Heretics*, was born at Leutkirchen, in Suabia, towards the latter end of the fifteenth century. After being admitted to the degree of doctor in theology, he took an active part in the disputes of the Catholics with the Lutherans, and Sacramentarians; and his ardent zeal for the catholic faith induced the bishop of Constance to appoint him his official in the year 1518, and in the following year his vicar-general. In the latter character he attended an assembly appointed by the senate to be held at Zurich, in the year 1523, to inquire into the truth of the opinions which were at that time propagating by Zuingle. The result of the meeting was an edict issued by the senate, favourable to the opinions of the reformers, against which Faber entered his unavailing protest. In 1526, the Swiss cantons, with the exception of Zurich, appointed an assembly to be held at Baden, at which the Catholics obtained a decree condemning the doctrines of Luther and Zuingle. At this assembly Faber was designed to enter the lists against Zuingle; but as the latter did not deem it prudent to go to Baden, their debates were confined to the press, whence they issued different publications in defence of their respective tenets. During the year last mentioned Faber was appointed confessor to Ferdinand, king of the Romans, and afterwards emperor, who sent him as his envoy to the court of Henry VIII., king of England; and in 1531 he was advanced to the bishopric of Vienna. He died in 1542, author of numerous works, which were collected together, and published at different periods during his life-time, at Cologne, in three volumes folio. His "Malleus Hæreticorum" procured the author no little reputation at Rome, where it was received with great applause, and underwent different impressions; and his account of his disputation with the Zuingliaus at Baden, was translated from the original German into Latin, by Thomas Murner, and published at Lucern, in 1528, under the title of "Causa Helvetica, Orthodoxæ Fidei."

FABER (John), a German Catholic divine, was born at Hailbron, on the Necker, about the year 1500. We learn no further particulars concerning the circumstances of his life, than that he became a member of the Dominican order at Wimpfen; was created a doctor in theology at Cologne; and afterwards resided at Augsburg, where he acquired high reputation in his communion by his pulpit services, and various theological publications, particularly some polemical treatises against the Protestants. His "Fructus quibus dignoscuntur Hæretici" is esteemed curious and interesting by the Catholics, on account of the stories which it details concerning Luther.

FABER (Basil), born at Sorau, in Lower Lusatia, in 1520, was successively rector of the seminary at Nordhausen; of that at Tennstadt; then of the seminary at Quidlinburg; and lastly of the Augustinian college at Erfurt. He died in the year 1576. His chief work is "Thesaurus Eruditionis Scholasticæ," which was published by him in the year 1571. After the author's death the work received at different times considerable additions from the labours of other learned men, and appeared in its most complete form at the Hague, in 1735, in two volumes folio.

FABERT (Abraham de), a French military officer, was a native of Metz, and entered the army when he was but thirteen years old. One of his most famous exploits was the retreat of Mayence, by which he saved the French army from being attacked by a vastly superior force; a manœuvre which has been compared to the retreat of the Greeks under Xenophon. Being badly wounded in the thigh at the siege of Turin, he refused to suffer amputation, which his surgeon recommended, saying, "No; I will not die piecemeal." He afterwards distinguished himself by the fortification of Sedan, of which he was governor; and by the taking of Stenay. In 1658 he was rewarded with the baton of marshal; and in 1661 he refused the cordon bleu, as an honour to which none but nobles of ancient descent were entitled. He died May 17th, 1662, aged sixty-three.

FABIAN (Robert), an English historian, or rather chronicler, was born in London, and brought up to commerce, in which he became sufficiently eminent to be chosen sheriff of the city in 1493. Applying himself to the study of history, he employed himself in compiling a chronicle, which was printed after his death, entitled "A Concordance of Stories," and contains seven parts, of which the first six bring the history of England from the fabulous Trojan Brutus to William the Conqueror; the seventh carries on the English and parallel French histories down to the reign of Henry VII. The merit of this compilation is very small; all the earlier parts being copied without any judgment from Geoffrey of Monmouth and the old historians, good and bad; and the latter being filled with the most trifling occurrences as well as the most important. To each of his books are prefixed a metrical prologue and other pieces in verse, which practice has given him a place among the early English poets; though it would not be easy to find a more uncouth rhymster. He died in 1512. His Chronicle was first printed in 1516, folio, and several subsequent editions were made of it.

FABIANUS, pope, or bishop of Rome, was a native of that city, or of some place in the neighbourhood, and chosen to succeed Anterus in the year 236, in consequence, it is said, of a miraculous demonstration in his favour. He presided over the Roman church for fourteen years, and fell a martyr to the Christian cause under the Decian persecution, in the year 250. To Fabianus, according to Tillemont and other learned moderns, a considerable part of Gaul was indebted for its conversion to Christianity, by the care which he took to send able bishops into different parts of that country

FABIUS MAXIMUS (Q. surnamed Rullianus), an eminent Roman commander of the illustrious Fabian family, was master of the horse to the dictator Papirius Cursor, B. C. 324. Papirius, in a campaign against the Samnites, returning to Rome on account of some religious ceremony, left express orders with Fabius not to fight in his absence; but notwithstanding this prohibition, he made use of a favourable occasion, and gave the enemy a signal defeat. Conscious of having deserved the dictator's resentment, he burnt all the spoils, that they might not grace his triumph, communicated to the senate, and not to him, the news of his success, and by a seditious harangue engaged the soldiers to protect him. When Papirius arrived, armed with all the authority of the state, and by temper inclined to preserve the military discipline in all its rigour, he commanded his lictors to seize the master of the horse, and proceed to his execution. Fabius took refuge among the legions, and on the next day made his escape to Rome, whither the dictator followed him, still resolved upon his punishment. His father appealed for him to the people, and endeavoured to gain over the assembly by invectives against the severity of Papirius; but the dictator supported the cause of discipline and the laws with so much energy, that the people, though inclined to favour Fabius, were thrown into perplexity. At length, instead of assuming the decision of the point, they joined in intercession with the dictator for pardon of an acknowledged criminal. Satisfied with having thus established the force of his authority, he consented to forgive the offence; and Fabius was dismissed amid the acclamations of the whole Roman people. It is unpleasing to relate that after this event Fabius was the perpetual foe of Papirius. At the next election he was chosen one of the consuls, and with his colleague obtained a great victory over the Samnites. The Samnite war continuing with dubious success, Fabius was created dictator B. C. 313. His master of the horse was killed in an action with the enemy; but the Samnites were afterwards defeated, and the town of Saticula was taken. He was a second time consul B. C. 308, when he had the management of the war against the Etruscans, who had laid siege to Sutrium. He defeated them, and afterwards penetrated into their country through the Ciminian forest, which had hitherto been deemed impassable. On his return, after having laid waste the adjacent district, he met two tribunes of the people who had been sent to forbid him to undertake so hazardous an expedition, but who were rejoiced to find that he had opened a way to further conquests. The Etruscans collected a great army, and returned to the camp before Sutrium, where they offered battle to the Romans. Fabius fell upon them in the night by surprise, and almost entirely destroyed their army, and took their camp. He was continued in the command next year, and gained a complete victory over the Umbrians, the allies of the Etruscans. He afterwards, in an extremely hard-fought battle, overthrew an army of the latter nation, which had made a vow to conquer or die. Equal success attended him when he was a third time consul. He entered Umbria, and struck such terror into the people, that he put an end to a war which they had rashly undertaken against the Romans. Commanding the next year as pro-consul against the Samnites, he gave them a complete defeat, and caused a large body of captives to pass under the yoke. He served the important office of censor B. C. 304, with P. Decius Mus for his colleague. In this station he reformed an abuse introduced by Appius Claudius, who, in order to obtain influence in elections, had distributed a great number of freedmen and persons of the meanest condition among the country tribes. Fabius caused all these to be incorporated into four tribes called the urban, and thus almost destroyed their influence. This act was so acceptable to all the most considerable citizens, that it conferred upon Fabius the appellation of *Maximus*, which was perpetuated in his branch of the family. On a renewal of the Samnite and Etruscan war, Fabius was a fourth time made consul, which honour he accepted only upon the condition of nominating a colleague, who was Decius Mus. He was opposed to the Samnites, over whom he obtained a victory by means of a skilful stratagem. The patrician party were greatly desirous of creating him consul the next year, along with Appius, in order to exclude a plebeian from that dignity; but Fabius, thinking it contrary to the law that he should be chosen at a comitia in which he himself presided, would not agree to the design. In the year following, however, he was elected to a fifth consulate along with his former colleague Decius. The Romans were at that time alarmed with intelligence that the Etruscans, Umbrians, Gauls, and Samnites, had formed a confederacy against them. Fabius was sent to command in Etruria, and his first care was to restore confidence and courage to the Roman army, which had lost its spirit under Appius. The number of foes was so great, that both consuls with their joint forces marched against them. Fabius, by sending a detachment to lay waste Etruria, drew off part of the hostile army, and then brought the Gauls and Samnites to an engagement. It was in this great action that the second Decius Mus devoted himself for his country. The battle, after great exertions, terminated in favour of the Romans; and Fabius, on his return, was honoured with a triumph. Three years afterwards, he gave a signal proof how much the love of his country predominated in him over other affections, by opposing, when prince of the senate, the promotion of his own son, Fabius Gurges, to the consulate, for which office he probably thought him not adequately qualified; as, indeed, he had passed his youth in notorious intemperance. Gurges was, however, chosen, and marching against the Samnites, underwent a defeat from them. The veteran father then offered to serve as lieutenant under his son; and proceeding to the army, he gave battle to the elated enemy. By his conduct and valour, he not only rescued his son from imminent danger, but entirely routed the Samnites with great slaughter, and took prisoner their general, Pontius Herennius. Further successes were obtained by the Fabii in this campaign, for which the son, as consul, was decreed a triumph. The joyful father followed the triumphal car on horseback, and was gratified with hearing their joint praises in the acclamations of the people. This was the conclusion of his military exploits. He was a second time nominated dictator, B.C. 287, for the purpose of completing a reconciliation between the plebeians and the patricians. He soon after died, full of glory, and was honoured with a public funeral.

FABIUS MAXIMUS (Q., surnamed Verruco

sus, and also Cunctator) was either the grandson or the great-grandson of the preceding. He displayed from his infancy gravity, patience, mildness, together with a slowness of parts which subjected him to the imputation of stupidity, but which did not preclude his acquisition of sound sense, and civil and military knowledge. He was consul for the first time B. C. 233, when he obtained a triumph for a victory over the Ligurians. We find nothing more related of him, except that he had been a second time consul, when upon the great alarm excited at Rome on account of the victory gained by Hannibal at the lake Thrasymenus, B. C. 217, he was nominated by the senate pro-dictator, the laws not allowing him the full title of dictator, since the nomination of the surviving consul was not waited for. Fabius having restored tranquillity and confidence to the minds of the public by some extraordinary acts of religion, marched with a recruited army to meet the dreaded Carthaginian. It was, however, his plan to hazard nothing, but to hover round the enemy, watching all his motions, cutting off his convoys, and perpetually harassing him, while he himself with the main body remained in posts of safety. In this he steadily persevered, notwithstanding all the provocations of Hannibal, who became seriously alarmed at a mode of warfare which in the end must, he foresaw, prove his ruin. The Romans, however, imputing his extreme caution either to timidity or bad faith, recalled him to Rome on the pretext of a solemn sacrifice; and refused to ratify a convention for the mutual exchange and ransom of prisoners which he had made with Hannibal. Fabius, who was a strict observer of his engagements, finding himself indebted to the Carthaginians for some released captives, sent orders to his son to sell his lands in order to raise the money. On departing from the army he had left peremptory orders with Minucius not to fight; but that officer, as soon as he was gone, sent out some strong detachments which were successful in cutting off a number of the enemy's foragers. The news of this advantage, industriously spread and magnified at Rome, inflamed the public discontent against Fabius, and one of the tribunes in a virulent harangue charged him with treachery. The dictator made no other reply than saying with dignity, "Fabius cannot be suspected by his country;" and he publicly declared his intention of punishing the master of the horse for his disobedience. In order to prevent this, the people passed an unprecedented order, confirmed by the senate, equalling Minucius in the command with Fabius. When the latter returned to the camp, Minucius proposed that they should command on alternate days; but Fabius would not consent thus to put the whole army to the hazard of rashness, and in consequence they divided the forces between them. Minucius was soon circumvented by the arts of Hannibal, and would have been entirely cut off, had not Fabius descended from the mountains and rescued him. On this occasion, whatever honour Minucius might lose as a general, he recovered as a man. At the head of his soldiers he returned Fabius thanks for his deliverance, called him father, declared his own incapacity for the command, and resigned his authority into the hands of the dictator. Fabius had too much magnanimity to upbraid him for his temerity, but embraced him, and continued him in the post of master of the horse. When the time of the dictatorship was expired, he left his example and advice to the consul, Paulus Æmilius, who could not, however, restrain that rashness of his colleague, Terentius Varro, which brought on the fatal battle of Cannæ. Æmilius when expiring requested a friend to acquaint Fabius that he had never ceased to follow his counsel, and was innocent of this misfortune. This dreadful overthrow, as it justified the prudence and caution of Fabius, so it augmented his authority in Rome; and all looked to him for direction in the measures proper to be pursued. In the ensuing years of the war, he was thrice created consul, and once served as lieutenant under his son when consul. In all his campaigns he pursued his original policy of defensive war, and thus contributed to wear out the foe, while the more adventurous Marcellus kept him in continual alarm, and gained frequent advantages over him. The Romans distinguished the respective merits of their two great commanders, by calling one their *shield*, and the other their *sword*. The most considerable action of Fabius was his recovery of Tarentum, which had been betrayed to Hannibal. In this he was assisted by the treachery of the Bruttian commander in garrison, who admitted the Romans into the place. The success was sullied by an indiscriminate slaughter of the defenders, and by great severity towards the inhabitants, who were sold for slaves, after being stripped of all their wealth. Fabius, who was a Roman of the old stamp, void of knowledge and taste in the fine arts, while collecting with great care all the gold and silver for the public treasury, paid no attention to the admirable pictures and statues which adorned that Grecian colony. When asked by his questor what should be done with them, "Let us leave," said he, "to the Tarentines their angry gods." He carried away, however, a colossal statue of Hercules, which he erected in the capitol, and near it an equestrian statue of himself. He made a smart reply to Livius, the former Roman commander of Tarentum, who had retired into the citadel when it was taken by the Carthaginians, and boasted that Fabius had recovered it through his means. "True," said Fabius, "for if you had not lost it, I had not recovered it." Hannibal, notwithstanding the numerous armies under able commanders which had been sent against him, still kept his footing in the southern extremity of Italy, and while he remained there, Rome could not feel secure. It was reserved for a young general, the celebrated Scipio, to free his country from the formidable relics of the war, and conquer Hannibal at home. When consul, B.C. 205, he proposed the bold measure of invading Africa. Fabius, whose characteristic caution was now aggravated by old age, and who probably was not free from jealousy of a rising hero whose fame might eclipse that of former commanders, strenuously opposed this design, and even employed practices directed personally against Scipio, which were little to his credit. He was unable, however, to control the favour with which the youthful victor was regarded by the Roman people. The news of Scipio's first successes only seemed to augment his ill-humour, and he in vain proposed to take the command from him after the expiration of his consulship. Fabius did not live to witness the triumphant close of the war. Though he had lost some popularity by his opposition to Scipio, the Roman people, just to his merits, defrayed his funeral by a general contribution, and

honoured him as their common father. He was ever after reckoned among the great men of Rome, and the safety of the city at the time of its principal danger was ascribed to him. An anecdote is related of his son which shows him to have imbibed the disciplinarian spirit of his father. Soon after he had entered upon the consular dignity, his father approached him on horseback. Young Fabius perceiving him, sent a lictor to order him to dismount, and show the usual respect, of coming before the consul on foot. The old man obeyed, and advancing to his son, tenderly embraced him, and applauded him for so well understanding the dignity of his office.

FABIUS PICTOR, the earliest of the Roman historical writers in prose, is supposed to have been the third in descent from that *Fabius* who acquired the surname of *Pictor* from his really exercising the art of painting, as mentioned by Pliny. The historian lived during the second Punic war, and was sent after the battle of Cannæ, B.C. 216, upon a deputation to the Delphic oracle, in order to inquire the proper means for appeasing the anger of the gods. He is thought to have written both in Latin and Greek; and his authority is quoted by Livy and by other ancient writers. He composed annals of his own times, and also treated of the origin and antiquities of the Italian cities. Nothing of him is remaining. A work published under his name by the impostor Annius of Viterbo is decidedly supposititious.

FABRE (John Claude), a French ecclesiastic, was born at Paris in the year 1668, where, after he had been admitted to the degree of bachelor in theology by the faculty of Paris, he became a member of the congregation of the Oratory. From his learning and abilities he was fixed upon by his superiors to be professor of philosophy in various seminaries belonging to the order, and afterwards he filled the theological chair at Riom, and at Lyons. While he was at Lyons, in 1709, he gave to the public an enlarged edition of the Satirical Dictionary of Richelet, in two volumes folio, under the title of "Amsterdam." Some of the articles which he admitted into that edition, of a theological and satirical complexion, gave such offence to the fathers of the Oratory, that he was obliged to withdraw from their society, and to retire to Clermont in Auvergne, but was permitted to re-enter the congregation in 1715. In 1723, we find him a resident at Montmorency, where he commenced his "Continuation of the Ecclesiastical History of the Abbé Fleury," which became gradually extended to sixteen volumes in 4to., and 12mo. Besides the works already mentioned, Father Fabre was the author of a "Translation of all the Works of Virgil;" a prose "Translation of the Fables of Phædrus;" a summary or "Index of M. de Thou's History;" a Latin and French Dictionary; and Conversations between Christina and Pelagia. He died in 1753.

FABRE (John), a native of Nismes, famous for his filial piety, was born in 1727, and died in 1797. When his father was condemned to the galleys for his adherence to Calvinism, in 1752, John, unperceived, took his place among the condemned, and remained for six years in confinement, till this virtuous sacrifice was made known to the Duke de Choiseul, who ordered him to be liberated.

FABRE D'EGLANTINE (Philip Francis Nazarius), a native of Carcassone in France, gained, when young, the poetical prize, a golden eglantine or wild rose, at the floral games of Toulouse, whence the adjunct to his name. He was the author of several comedies, two of which, "Le Philinte," and "L'Intrigue epistolaire," display much dramatic talent. The insurrection of the 10th of August, 1792, which he had promoted by his writings, first brought him into notice. He was then a member of the municipality of Paris, and immediately after he obtained the post of secretary to the minister of justice, Danton, under whom he joined in the schemes of the Herbertists, assisted in the ruin of the Gironde party or Brissotins, and then joined Robespierre to accomplish the destruction of his former associate Herbert and his followers. The fall of Danton and of Fabre soon followed, the latter of whom was guillotined in April 1794. Besides his dramatic productions, he published, "Les Etrennes du Parnasse," a periodical work; and a poem, entitled, "Chalons sur Marne;" and to him is ascribed the adoption of the new French calendar.

FABRETTI (Raphael), an eminent antiquary, was born at Urbino, in 1619. He studied jurisprudence in his native city, and after graduating at the age of eighteen he went to Rome; and being sent upon business of importance into Spain, he acquitted himself so well, that Pope Alexander VII., nominated him first, treasurer, and then assessor to the Spanish nuntiature. He was absent thirteen years, and upon his return was appointed judge of appeals, in which office he gave general satisfaction by his diligence and integrity. He was afterwards for three years auditor of legation in Urbino; whence being recalled to Rome, he occupied successively the posts of clerical examiner, secretary of the memorials, canon of the Vatican, prefect of the holy cemeteries, and archivist of the castle of St. Angelo. He employed his intervals of leisure in the study of antiquities, and particularly devoted himself to the examination and collection of all the inscriptions and ancient monuments dispersed through Latium. His horse was so much accustomed to stop among ruins, that he became himself a kind of antiquary, and sometimes, by stopping spontaneously, gave his master notice of objects which would otherwise have been passed unobserved. His works are a Dissertation "De Aquis et Aquæductibus veteris Romæ;" "De Columna Trajani;" and his great collection of inscriptions, entitled "Inscriptionum Antiquarum Explicatio," which for its exactness, and the erudition of the explanations, was esteemed the best that had hitherto been given to the public. Fabretti died at Rome in 1700, universally esteemed and beloved.

FABRI (Honorius), a French Jesuit, born in the diocese of Bellay, in 1606, was professor of philosophy in the college of the Trinity at Lyons, and is said by some, to have discovered the circulation of the blood before the celebrated Harvey. He was the author of "Physica, seu rerum corporearum Scientia," published at Paris and Lyons in 6 volumes 4to.; "Synopsis Optica;" "De Plantis, de Generatione Animalium, et de Homine," 4to. and various other treatises relating to mathematics, natural history, and medicine.

FABRI (Alexander), born in 1691, was chancellor of the republic of Bologna from 1731 till 1762, when he retired in consequence of old age, and died in June 1768. He was the author of a Discourse upon Sculpture, &c.; and several other works.

FABRI (James). See Fevre.

FABRICIO (Jerom), usually called *ab Aquapendente*, from the town of that name at the foot of the Apennines which was his birth-place, was born of a noble but indigent family about 1537. He was sent to study at Padua, and was a disciple of the famous anatomist Fallopius, at whose death, in 1563, he became anatomical demonstrator. In 1565 he was made professor of surgery, with the obligation of still teaching anatomy; and in 1571, the chair of anatomy, which had hitherto been only an appendage to that of surgery, was declared primary, and Fabricio was enjoined to teach that science in the spring months, and surgery the rest of the year. On this occasion his salary was raised to 600 ducats, which was afterwards successively augmented to 1100; and after he had filled the chair thirty-six years, an annual pension of 1000 crowns for his life was assigned him, under the obligation of not quitting the territories of the republic. All the honours and privileges belonging to the ordinary professors of medicine were granted him, with precedence over the lectures in philosophy; and he was made a citizen of Padua, and honoured with the distinctions of a cavalier of St. Mark. It was also in compliance with his desire that the public theatre of anatomy was erected in 1594. Besides his stipend, he received large sums from patients who came to him from the different parts of Italy, and from foreign countries. Yet he was not greedy of fees, and often refused the recompense due to him. This moderation, however, caused many rich presents to be sent him, which he collected in a cabinet, bearing the inscription "Lucri neglecti lucrum." He expended his money freely upon his friends and men of letters, whom he magnificently entertained at a country-house near the Brenta, named Montagnuola. He did not pass through life, however, without contentions, and he had particularly a sharp controversy with the anatomist Eustachio Rudio. He died at Padua in 1619, leaving to a niece an inheritance which is said to have amounted to 200,000 ducats. His works are chirurgical and anatomical. His "Prælectiones Chirurgicæ," or "Pentateuchos Chirurgicus," were published without his approbation by Beyer at Frankfort, 1592. He himself published first in 1613 his "Opera Chirurgica in duas partes divisa: 1. Operationes Chirurgicæ; 2. Pentateuchos;" folio, many times reprinted. As an anatomist, he is principally distinguished for his description of the valves of the veins, which, if he did not first discover, he first accurately examined, though without comprehending their use in the circulation of the blood. His discovery of these organs is dated as far back as 1574, but his work "De Venarum Ostiolis," did not appear till 1603. Among his other anatomical works are: "De Formato Fetu," 1600, a splendid performance; "De Visione, Voce, et Auditu;" "De Motu locali animalium secundum totum," is one of his most curious works; "De Gula, Ventriculo, et Intestinis," &c., &c. The whole were collectively published by Bohn, Lips., 1687, folio, and at Leyden with a preface of Albinus, 1737, folio.

FABRICIUS (Caius), surnamed *Luscus* or *Luscinus*, a Roman commander distinguished for integrity and magnanimity, was consul the first time B.C. 282, when he gained a complete victory over the allied Lucanians, Bruttians, and Samnites. He forced the enemy's camp, and gained so great a booty, that after largely rewarding his soldiers, he brought four hundred talents to the public treasury on the day he triumphed, and this glory was all the recompense he reserved for himself. Two years afterwards he was one of the ambassadors sent to Pyrrhus, king of Epirus, in order to treat of the ransom of prisoners. On this occasion the king, informed of his poverty, tempted him with a large sum to become his friend, but Fabricius was proof against such offers. Pyrrhus then tried his courage by ordering a curtain to be suddenly drawn which separated him from a huge elephant, an animal he had never yet seen: the beast was at the same time urged to roar, and to place his trunk upon the Roman's shoulder. Fabricius, perfectly unmoved, turned to the king, and asked him if he thought that the man who could withstand his offers, would be shaken by the braying of a beast? The admiration of Pyrrhus was redoubled, and he invited Fabricius to dinner. The conversation turned upon the Epicurean philosophy, which Cyneas explained as teaching that pleasure was the sovereign good. "Would to Heaven (cried the Roman) that Pyrrhus and the Samnites might adopt this principle!" Fabricius was a second time consul B.C. 278, and in conjunction with his colleague Æmilius Papus, carried on the war with Pyrrhus in the territory of Tarentum. He received at this time a proposal from the physician of that king, to carry him off by poison, upon promise of a suitable reward. The virtuous consul, abhorring such treachery, communicated the affair to his colleague, and, as some affirm, to the Roman senate; and a letter was sent to Pyrrhus, warning him of his domestic danger, and expressing a detestation of employing such modes of warfare against an enemy. In the year B.C. 275, Fabricius served the office of censor, and displayed that rigour against luxury which belonged to the ancient Romans. His contempt of riches continued during his life, and he died so poor, that a dowry was given to his daughter out of the public treasury. Through respect to his memory, a law of the twelve tables was dispensed with, prohibiting burials within the city.

FABRICIUS (Theodore), one of the apostles of the Reformation in Germany, was born 2nd February, 1501, at Anholt, in Zutphen. His parents were too poor to pay for his education; and for eight years he supported, by manual labour, and what he could gain from public charity, himself and his mother, who had been abandoned by her husband. He was afterwards apprenticed to a shoemaker, and contrived in his leisure hours to obtain some instruction at a school at Emmerick. His ardour for study attracted the notice of Count Oswald, of Beyen, who enabled him to continue his studies at Cologne, and Wittemberg, where, at the school of Luther, Melancthon, and Bergenhagen, he learnt Hebrew, and became a convert to the principles of the reformed religion. At the end of four years he returned to Cologne, opened a school for teaching Hebrew, and preached the religion which he had espoused, in consequence of which he was obliged to leave Cologne. He then attained the protection of Philip, landgrave of Hesse, who made him his almoner, and in 1536 gave him the curacy of Altendorf. Offending, however, his patron, by some remarks on polygamy in one of his sermons, Fabricius was imprisoned; and, on being liberated, returned to Wittemberg, where he was made professor of Hebrew and theology, and first pastor of St. Nicholas, at Zerbst. After experiencing

many more vicissitudes on account of his religion, he died Sept. 15, 1550. He was the author of "Institutiones grammaticæ in linguam sanctam," and other works.

FABRICIUS (George), born at Kemnitz in Misnia, in 1516, distinguished himself by a great facility in writing Latin verse, of which he published twenty-five books of sacred poems, printed at Basil in two volumes 8vo., 1567; likewise odes against the Turks, &c. He also wrote an art of poetry in seven books, frequently reprinted, and esteemed for its erudition. His other works were—"A Description of Rome, and Travels," in Latin prose; "Rerum Germaniæ magnæ et Saxoniæ universæ memorabil.," 2 vols. folio; "Saxonia illustrata seu Origines Saxonicæ," 2 vols. folio; "Rerum Misnicarum, Lib. vii.," folio. He also published a collection of the Christian Latin poets, in which he took the liberty of making some alterations in the originals. He died in 1571.

FABRICIUS (William, surnamed Hildanus), a celebrated surgeon, was born at the village of Hilden, near Cologne, in 1560. He was a disciple of John Griffon, of Lausanne, in which place he settled as physician and surgeon, and also gave public lectures in anatomy. He was medical surgeon to the margrave of Baden; and finally, in 1615, accepted an invitation to become public physician at Berne, where he died, in 1634. Hildanus displayed much ingenuity in his chirurgical practice, by the invention of instruments and contrivances for particular occasions; and he paid much attention to anatomy as the surest guide in the art of surgery. His numerous works are a treasury of useful facts. Of these the most considerable are six centuries of "Observations and Cures," published successively from 1606, and at length collectively, in 1641, 4to. All his works were published together by J. Bayer, Francfort, 1646, folio, and again in 1682. They have been translated into German, and partly into French.

FABRICIUS (Andrew), a learned Catholic divine in the sixteenth century, taught philosophy and theology in the university of Louvain, whence he was sent by Otho, cardinal bishop of Augsburg, to Rome, to manage his concerns at that court, where he continued for six years under the pontificate of Pius V. On his return, he was appointed counsellor to the dukes of Bavaria, who procured for him the provostship of Ottingen in Suabia, where he died in the year 1581. He was the author of "Harmonia Confessionis Augustanæ," in folio, which was not published till after the author's death, in 1587; and other pieces distinguished by erudition.

FABRICIUS (James), the elder, born at Rostock, in 1577, held the joint professorships of mathematics and physic in that place, and was afterwards chief physician to the court of Denmark. He is the author of several medical tracts, intended to assist the tyro in medicine. He died at Copenhagen in 1652.

FABRICIUS (David) distinguished himself by some astronomical discoveries; and he made an abortive attempt to reconcile the Ptolemaic system with the observation of Kepler on the elliptic forms of the planetary orbits. He was the author of a chronicle of East Friesland, and exercised the functions of minister at Osterla, where he was killed, in 1617, by a peasant, whom he had accused of robbery in his public discourses.—John son of the preceding, a native of Osterla, in East Friesland, who made a voyage to Holland, where he learnt to construct refracting telescopes. Besides other obervations which he made with these instruments, he noticed the spots on the disc of the sun, which led him to publish his work, entitled "Joh. Fabricii Phrysii de Maculis in Sole observatio, et apparente earum cum Sole conversione Narratio," Wittemb., 1611, 4to. From this treatise it appears that he preceded Galileo in the discovery of the Solar Maculæ. The period of his death is uncertain; but he was living in 1619.

FABRICIUS (Vincent), a German poet, born in 1613, at Hamburgh, was celebrated for his eloquence as well as his writings, and cultivated with great success the sciences of medicine and jurisprudence. He became counsellor to the bishop of Lubeck, and syndic and burgomaster of Dantzic, from which city he was on thirteen occasions deputed to the diet at Warsaw, where at length he died in 1667. His friend Heinsius superintended an edition of his Latin poems in 1632; a better was, however, printed afterwards at Leipsic, and edited by his son, Frederick, in 1685.

FABRICIUS (John Lewis), a learned Swiss divine of the reformed communion in the seventeenth century, was born at Schaffhausen, in the year 1632. After studying at Cologne and Utrecht, he took the degree of M.A. at Heidelberg, in 1656; and in the following year was admitted to the exercise of the ministry, and created professor-extraordinary of the Greek language. He then travelled with a young nobleman, and on his return he was appointed professor of theology at Heidelberg, superintendent of the College of Wisdom, a professor of philosophy, and director of the studies of the electoral Prince Palatine. In 1664 he was nominated ecclesiastical counsellor to the Elector Charles Lewis, who, as well as his son and successor, employed Fabricius in foreign embassies and other affairs of church and state. He died in February 1696-97, aged sixty-four. His works, which are chiefly theological, were collected and published at Zurich, in 1698, 4to., with a prefixed account of his life, by J. Hen. Heidegger.

FABRICIUS (John Albert) was the son of an organist at Leipsic, where he was born in 1668. At the age of sixteen he was sent to the school of Quedlinburg, and returning to Leipsic in 1686, entered upon the study of theology. As his reading extended, he began to conceive the project of his Greek and Latin Bibliothèques, and made collections for the purpose. At the age of twenty he gave the first fruits of his erudition, in a dissertation entitled "Miscellaneous Remarks on the Seventy Interpreters of the Old Testament;" and for several successive years he published learned pieces of philology, which proved his intimacy with scriptural and philosophical criticism. In 1693 he went to Hamburg, where he resided in the house, and superintended the library, of John Frederick Mayer. In this situation he remained five years, devoting his time to study and the labours of the pulpit. In 1697 he published the first edition of his "Bibliotheca Latina," in a single octavo volume. In 1699, he was elected to the vacant chair of eloquence in Hamburg, took the degree of doctor in theology at Keil in that year; and in the next, married the daughter of the master of the school at Hamburg, to whose place he afterwards succeeded. He died in that city, in 1736. Scarcely any man has sur-

passed him in the knowledge of books, insomuch that he well merited the epithet bestowed upon him by another learned man, of *Bibliothecarius reipublicæ literariæ*. The following are the titles of his most valuable publications: "Bibliotheca Græca," 14 vols. 4to., containing notices of the lives, and abstracts of the works of Greek authors; "Bibliotheca Latina," 3 vols. 8vo., a similar but less extensive work relating to Latin literature; "Bibliotheca Latina Ecclesiastica," folio; "Bibliotheca mediæ et infimæ Latinitatis," 5 vols. 8vo.; "Bibliographia Antiquaria," 4to.; "Codex Apocryphus Novi Testamenti," 3 vols. 8vo., a curious collection of spurious gospels, &c.; "Codex Pseudepigraphus Veteris Testamenti," 2 vols. 8vo.; "Salutaris Lux Evangelii toto orbe exoriens," 4to.; "Memoriæ Hamburgenses," 7 vols. 8vo. He also distinguished himself as an editor of the works of others, and published many less important treatises of his own composition.

FABRICIUS (John Christian), a celebrated modern entomologist, was born in the duchy of Sleswick, in 1742. After completing his studies he went to Upsal, at the age of twenty, to hear the lectures of Linnæus, but adopted the profession of medicine, and took his doctor's degree in that faculty. Being afterwards appointed professor of natural history at Kiel, he devoted himself entirely to his favourite science, and in 1775 he published his System of Entomology. This work produced a complete reform in that branch of zoology. Two years after he pointed out the classic and generic characters of insects, in a second treatise; and in 1778 he published his "Philosophia Entomologica," on the model of the Philosophia Botanica of Linnæus. From that period to his death, which occurred in 1807, Fabricius industriously employed himself in extending his system, and displaying it under a variety of forms, in different works which he published. He was counsellor of state to the king of Denmark, and professor of rural and political economy, on which subjects he wrote many useful works in the German and Danish languages.

FABRIS (Nicholas), an ingenious Italian mechanician, who was a priest of the Oratory, was born at Chioggia in 1739, and was made counsellor to the bishop of that city, where he died, August 13th, 1801. After studying mathematics and music, he applied his knowledge to the construction of curious machinery; was also occupied in researches after the perpetual motion; and conceived the plan of a self-moving machine, acting by means of a magnet.

FABRONI (Angelo), an eminent Italian biographer, was born in 1732 of an ancient family at Marradi in Tuscany. He received his early education at home, and in 1750 was sent to Rome and placed in the college founded for the Tuscan youths. Three years after he became an assistant to Bottari, a canon of St. Mary's, in his official duties; and devoting himself to literature, drew up, in Latin, a life of Pope Clement XII., which was so much approved by Cardinal Corsini, that he was at the expense of printing it, and also rewarded the author with a handsome present. At the funeral of that descendant of the house of Stuart who was styled by his adherents James III. of England, Fabroni was appointed by his college to deliver a laudatory oration, for which he acquired the thanks and recompense of the Cardinal York. He was now employed upon his great work of the lives of the eminent Italian literati of the seventeenth and eighteenth centuries, of which he published the first volume at Rome in 1766. In 1767, on a vacancy in the priorate of the church of St. Lorenzo in Florence, he was nominated to that preferment by Duke Peter Leopold, on which occasion he removed to that city. After a residence of two years, he obtained leave to revisit Rome, where he had expectations from Clement XIV. (Ganganelli); but no particular result is mentioned. At Pisa, in 1771, he began a literary journal, which was extended to 102 parts. The liberality of the Grand Duke furnishing him with the means of travelling to foreign countries, he visited France and England, and returned to Tuscany in 1773, when he was made provost (provveditore) of the university of Pisa. His constitution beginning to suffer from frequent attacks of the gout, he in 1801 retired to a Carthusian monastery near Pisa, where he died in September 1803. The work by which Fabroni is principally known to readers out of his own country is his "Vitæ Italorum Doctrina excellentium quæ Sæculis xvii. et xviii. floruerunt." Of this, 18 vols. 8vo. were published in his life-time, and two more were afterwards added, the last containing his own memoirs with a short supplement, and a collection of letters written to him by eminent persons. Of his other publications the principal are, the lives, in Latin, of Lorenzo dé Medici, Leo X., and Cosmo dé Medici, and of Petrarch and Palla Strozzi; the eulogies, in Italian, of several illustrious literary characters of that nation; "Istoria dell 'arte del Disegno;" "Dissertazione sulla fabola de Niobe;" "Historia Lycæi Pisani," 3 vols. 4to.

FABRONI (Giovanni), a distinguished Italian writer on political economy, agriculture, and physical science, died at Florence in 1823, aged upwards of seventy. He was secretary to the *Academia dei Georgofili*, director of the museum and cabinet of natural history at Florence, director of the mint, royal commissary of the iron works and mines, and one of the commissioners of taxes for the states of Tuscany. The best known of his writings, all of which attracted great notice at the time of their publication, are his "*Provvedimenti Annonarij*;" his Discourses on National Property; on the Equilibrium of Commerce; on the Chemical Action of Metals, &c. &c.

FABROT (Charles Annibal), one of the most learned jurists of his time, was born at Aix, in Provence, in 1581. After a very liberal education, he took the degree of doctor of laws in 1606, and was admitted an advocate in the parliament of Provence. Through the patronage of the first president, William du Vair, he obtained a chair of professor of law at Aix, which he held till 1617. He then followed du Vair, who was made keeper of the seals, to Paris, where he continued till the death of his patron in 1622. After this, he returned to Aix, and resumed his employment, and in 1638 was made first professor of law. At that period he was in Paris, printing his notes on the Greek paraphrase of Justinian's Institutes by Theophilus. This work procured him great reputation among the learned; and the Chancellor Seguier, to whom it was dedicated, kept him in the metropolis, with a pension, for the purpose of translating the Basilics, or collection of Roman laws in use in the eastern empire. This task he finished in seven volumes folio, Paris 1647, with the title of "Basilicon." He afterwards edited several of the Byzantine historians,

and the works of Cujas, and wrote many exercitations on professional topics. He died in 1659.

FACCARDINE, or FAKR-EDDIN, emir or prince of the Druzes, a people inhabiting the environs of Mount Libanus in Syria, was master of Barut, Seide, and other places, when the Sultan Amurath IV. sent an army against him. Ali, the elder of Fakr-eddin's sons, attacked the Turks, and killed eight thousand of their troops; but overpowered by numbers, he surrendered on promise of having his life spared. He was however immediately put to death; which so disheartened the old emir, that, abandoning Seide and Barut, he fled, and at length submitted to the mercy of the victor; by whom he was at first well received, but the fears of Amurath having been alarmed by his intriguing courtiers, he had his captive executed, March 14th, 1635.

FACCIOLATI (Jacopo) was born at the village of Torreglia, in January 1682, and was made a substitute in the gymnasium of Padua in 1704. Soon after, he was appointed to be teacher, first of philosophy, and then of the belles-lettres, and at length became director of the seminary. In 1723 he was made professor of logic and metaphysics in the university, with permission to retain his place in the seminary; and in 1739 was employed to continue Papadopoli's History of the University of Padua. He died in 1769. He was the author of various works, a list of which may be seen in Hirsching's Manual.

FACINI (Peter), a native of Bologna, who attained eminence as an historical painter, studied under Annibal Caracci, whose jealousy being excited by the proficiency of his scholar, a quarrel took place, and Facini opened an academy in opposition to that of Caracci, which was much frequented. He was extensively employed in ornamenting churches and mansions; but his works being painted in fresco, few of them are preserved. He died in 1602, aged forty-one.

FACUNDUS, bishop of Hermiana, a city of the province of Byzacena in Africa, in the sixth century, is noticed by ecclesiastical historians, principally on account of his zealous defence of *the Three Chapters*, against which the Emperor Justinian was persuaded, by Theodore, bishop of Cæsarea, to issue an edict of condemnation in the year 544. We have only to notice the effects which the edict produced on Facundus. Finding the orthodoxy of *the Three Chapters* thus openly impeached, he boldly and warmly undertook the defence of them, and wrote a treatise for that purpose, consisting of twelve chapters, which have been analysed by Dupin. In his opposition to the imperial edict Facundus was joined by the African and western bishops, and by Vigilius the Roman pontiff, who, however, thought proper afterwards to express his approbation of the emperor's edict. Facundus, and the bishops of Africa and Illyrium, persevered in resisting all persuasions or threatenings to desert their cause, and even separated themselves from the communion of the pope, until he had retracted the sanction which he had given to the condemnation of *the Three Chapters*. It was either on this occasion, or, after the council of Constantinople had yielded to the emperor's wishes, that Facundus was condemned to banishment; after which we learn no further particulars concerning him. His remains were published by Father Sirmond, 1629, 8vo., with notes, after a copy taken from a MS. in the Vatican library; and were afterwards reprinted together with the works of Optatus, in 1675, by Philip le Prieur, as well as in the collections of Father Sirmond's works published in 1699 and 1721.

FADLALLAH, or CHODSA RASCHID ADDIN FADLALLAH, an oriental historian, was the son of a physician of Hamadan in Persia. He was vizier to the Sultan Cazan, who reigned at Taurus, when he was enjoined by his sovereign to draw up a history of the Moguls from the materials collected by an old officer named Poulad. He finished this work A.D. 1294, to which he gave the title of "Tarickh Moubarec Cazani;" or, The August History of Cazam. After the death of this sultan, his successor Mohammed Khodabendi ordered Fadlallah to complete the work, and add to it a civil and geographical description of all the territories and people of the Moguls and Tartars. The first volume of this work, containing the history of the Moguls, was in the library of the king of France, and was translated from the Persian into French, by M. Petis de la Croix, jun. for the use of his father's history of Genghizcan.

FAERNO (Gabriel) was a native of Cremona, who, after having held a situation in the Vatican library, was introduced by Cardinal Borromeo to the Cardinal de Medicis, who became his friend and protector. He died in 1561. Of his works, that for which he is best known is his fables, first printed at Rome in 1564, under the title of "Fabulæ centum ex antiquis auctoribus delectæ." Faerno was also a skilful critic, and took pains in collating the best MSS. of ancient authors. He thus gave amended editions of the Philippics of Cicero, and the comedies of Terence. He left in MS. numerous corrections of Livy and Plautus, from which has been published his "Censura emendationum Livianiarum Sigonii."

FAGAN (Christopher Bartholomew), a French comic writer, was born at Paris in 1702, and died in 1755. He was a clerk in a public office at Paris, but devoting his leisure to literature, published several works, of which a collection appeared in 4 vols., 12 mo., 1760. His most approved comedies are, the Rendezvous, and the Bard.

FAGE (Raimond de la) a French artist in the seventeenth century, distinguished for the extraordinary facility and beauty with which he executed pen-and-ink drawings. He was at Rome three years, during the pontificate of Innocent XI.; and returning to Paris, was killed by an accidental blow on the head, as he was entering an archway on horseback at night, in 1690.

FAGEL; a Dutch family, which has given to the United Provinces a series of able statesmen and warriors; from 1670, to 1795, the station of secretary to the states-general was filled by a member of this family.—Gaspar, who was grand pensionary of Holland, was born in 1629, and signalized himself by his firmness and activity during the invasion of his native country by the French in 1672; assisted with Sir William Temple, in concluding the peace of Nimeguen in 1678; and displayed his talents on other occasions. But his most splendid political achievement was the elevation of the prince of Orange to the throne of England; in the measures preparatory to which he was deeply engaged, and drew up the manifesto published by his master. He died December 15th, 1688, before the official news

of the success of William III. reached Holland.—Francis Nicholas Fagel, grand-nephew of Gaspar, was a military officer of distinction under William III., in many of whose victories he participated, as he did also in the battles of Ramillies and Malplaquet, and other actions in the wars of Queen Anne. After the peace of Utrecht he retired to the fortress of Sluys in Flanders, of which he was governor, and died there in 1718. There were several other distinguished members of this family, but the two above mentioned are the best entitled to biographical commemoration.

FAGIUS, or vernacularly Büchlin, Paul, a learned German Protestant divine, was born at Reinzabern in 1504. Being sent to complete his education at Strasburg, he continued there for some years, supplying himself with such books and necessaries as his father's narrow circumstances were unable to afford him, by the recompense which he received for teaching junior students. After having made himself master of the Hebrew language, he opened a school at Isne, but subsequently returned to Strasburg, and being received into the university, went back to Isne to undertake the pastoral office in that town. With the view of exciting a more general attention to the study of the Hebrew language in Germany, he set up a Hebrew press at Isne, under the patronage of Peter Butler, but he did not meet with the encouragement which he expected. When the plague broke out at Isne, Fagius severely reproved the richer inhabitants, who were led from their apprehensions to desert their poorer brethren, and by his influence and eloquence established funds for the relief of the distressed, and engaged the magistrates to make such regulations as greatly contributed to lessen the horrors of that calamity. This same plague extending to Strasburg, where, among others, Wolfgang Capito fell a sacrifice to its ravages, the senate invited Fagius to become his successor; with which invitation he ultimately complied.

FAGNANI (Prospero), a celebrated Italian canonist of the seventeenth century, resided at Rome, where he was during fifteen years secretary to the holy congregation, and was highly in favour with several successive popes, who consulted him on important occasions. He became blind at the age of forty-four; but this did not prevent him from proceeding in the composition of his great work, the "Commentary on the five Books of Decretals," first printed at Rome in 1661, in three volumes folio, and since several times reprinted. Fagnani died in 1678, when he was above eighty years of age.

FAGON (Guy Crescent), an eminent French physician, was professor of botany and chemistry in the royal gardens, and physician to Louis XIV. He early supported the doctrine of the circulation of the blood, and it was by his advice that the king sent Tournefort to collect plants in the East. He died in 1718, aged eighty, leaving two sons, one of whom became a bishop, and the other a counsellor of state.

FAGUNDEZ (Stephen), a Portuguese Jesuit, celebrated in the Catholic world for the extent of his knowledge in civil and canon law, was born at Viana, and became a member of the society of Jesus at Evora, in 1694. We are furnished with no further particulars concerning him, excepting that he was appointed by his superiors to teach moral theology at Lisbon, where he died in 1645, aged sixty-eight years. His works were published after his death, at Lyons, and consist of "Quæstiones de Christianis Officiis, &c., Conscientiæ in vi Ecclesiæ Præcepta, &c. &c."

FAHRENHEIT (Gabriel Daniel), a native of Hamburg, was originally designed for a commercial life; but a taste for natural philosophy caused him to turn his attention to the construction of barometers and thermometers, in which art he became distinguished. In the latter instrument he introduced, about 1720, the improvement of using mercury instead of spirit of wine, which has greatly contributed to its accuracy. He made various journeys in the north of Europe for the purposes of science; and in 1724 he published "A Dissertation on Thermometers." The scale he employed, in which the freezing point is placed at thirty-two degrees, and the boiling point at two hundred and twelve, is still in use in various parts of the continent and in England, though apparently an inconvenient one. Fahrenheit was living in 1740.

FAILLE (Germain de la), was born in 1616, and died in 1711, at Toulouse, of which he was Syndic. He published, besides other works, a history of the city of Toulouse, in 2 vols. folio.

FAIRCLOUGH. See FEATLY.

FAIRFAX (Edward) was the son of Sir Thomas Fairfax, of Denton in Yorkshire, and was not, according to the writer of his life in the Biogr. Britan., illegitimate, as commonly supposed. After having had a liberal education, he married, and settled as a country gentleman at Newhall, in the parish of Fuyistone, in Knaresborough-forest. From his work "On Demonology," it appears that he was attached to the doctrine and discipline of the church of England; but it may also be inferred from the same piece, in which he treats of witchcraft, "as it was acted in his own family," that he was not free from credulity and superstition. These are all the particulars which have been recorded of his life, which is asserted to have terminated about 1632; though the second edition of his "Godfrey," printed in 1624, had another editor. The work by which Fairfax is known, is a translation of "Tasso's Godfrey of Bouillon," which first appeared in 1600, dedicated to Queen Elizabeth. Waller professedly formed his manner upon this work of Fairfax, the harmony of whose lines, and the general elegance of whose version, are extraordinary for the period in which he wrote. He also wrote a poetical history of Edward the Black Prince, and some eclogues. Of the first nothing is known, and the last have been lost to the public, except the fourth, which was printed in Mrs. Cooper's Muses' Library, 1737.

FAIRFAX (Thomas, Lord), was the eldest son of Ferdinando, Lord Fairfax, at whose seat of Denton in Yorkshire he was born in 1611. He received an academical education at St. John's-college, Cambridge; but his disposition inclining him rather to an active than a studious life, he went to Holland and served as a volunteer in the English troops under Horatio, Lord Vere, with whom he was at the taking of Bois-le-duc. On his return he married a daughter of Lord Vere's, and when the discontents of the reign broke out, he took a decided part against the royal party in church and state. He presented a popular petition to the king, on Heyworth-moor, in the presence of a large body of people; and when actual hostilities commenced, he had a commission from the parliament to serve as general of

horse under his father, who was appointed their commander in the north. He was soon actively engaged against the earl of Newcastle and the other royalists in those parts, and in consequence of inferiority suffered several defeats, though he always behaved with distinguished valour, and speedily repaired his losses, and returned to action. His father and he were completely routed in an attack they made upon the earl of Newcastle at Adderton-moor in June 1643, for the purpose of relieving Bradford. Sir Thomas with much difficulty made good his retreat to Hull. His wife was intercepted by the way, but was afterwards politely sent to him by the earl in his own coach with a guard. Hull was besieged by the royalists, but without effect; and Fairfax went with his horse into Lincolnshire, where he assisted in the rout of Sir John Henderson. Thence he was hastily summoned in the winter to the relief of Nantwich in Cheshire, besieged by Lord Byron; whom, in conjunction with Sir William Brereton, he entirely defeated. Returning into Yorkshire, he and his father joined the Scotch army which advanced to the assistance of the parliament, and with it they laid siege to York. This brought on, in July 1644, the battle of Marston-moor; and Sir Thomas Fairfax on that occasion commanded the right wing of horse, which was driven off the field by Prince Rupert. Such was now his reputation for zeal and courage, that, upon the new-modelling of the army, and displacing of the earl of Essex, the parliament by an unanimous vote appointed Fairfax general in his stead. Cromwell was at the same time made lieutenant-general; the heads of the party expecting, what in fact took place, that by his superior art and abilities he would become the actual director of the army's motions. Fairfax was called to London, and received with great honour by the parliament. An ordinance was made for the raising of forces under his command, and the appointment of officers was committed to him, with liberty to select them out of all the other armies. When this force was completed, he marched to attend the king's motions, who threatened to break in upon the eastern associated counties. The two parties met at Naseby, in June, 1645, where Fairfax gained a complete and decisive victory. In this engagement he led the main body of infantry, and acquitted himself with signal bravery, as well as military skill. It was, indeed, his character to be animated during action with a spirit which did not seem to belong to his ordinary temper, and which rose to a kind of enthusiastic fury. He pursued his success with vigour. Marching westwards, he raised the siege of Taunton, took Bridgewater, Bath, Bristol, Dartmouth, and other places, defeated Lord Hopton, the king's general, at Torrington, and finally, by a series of masterly movements, cooped up the whole of the remaining royal army in the extremity of Cornwall, and obliged it to capitulate upon terms. Then returning, he reduced Exeter, Oxford, and Wallingford, and by the capture of Ragland-castle in August 1646, put an end to all opposition to the parliament's authority throughout England. In these transactions Fairfax conducted himself with honour and humanity. He was particularly careful of the concerns of literature on the surrender of Oxford, and diligently preserved the Bodleian library from pillage; so that, according to Dr. Warton (Hist. of Engl. Poetry), it suffered much less than when that city was in possession of the royalists. Fairfax was now to act in a scene for which he was much less fitted than for martial exploits—in the involved and hollow politics of the triumphant party. Meaning well, but narrow and confused in his views, he was induced by the army agitators to head them in their advance towards London in order to awe the legislature, and he joined in that violent restoration of the seceding members, which destroyed all parliamentary independence. He behaved with respect to the king, and seemed desirous of restoring him to his throne; yet he concurred in the declaration of the army to support the vote of the commons for no further addresses or application to him. By the death of his father in March 1648, he succeeded to his title and estates, and thus united the hereditary dignity of the peerage with his acquired honours. In the insurrection of that year for the royal cause, he resumed his arms, and acted with his usual zeal and vigour. He was engaged in the siege of Colchester, and appears to have been much irritated by the resistance he met with; for upon its surrender without conditions of quarter, he caused Sir Charles Lucas, and Sir George Lisle, to be shot. Returning to London, he took up his quarters in Whitehall, and prepared the way, by overawing and purging the parliament, for the king's trial. He himself, indeed, affirms that the seclusion of members by Colonel Pride, for which the authority of the council of the army was alleged, was done totally without his knowledge; which, if true, proves how mere a tool he was become of other men's designs. He was among the first of those nominated for the king's judges, but refused to act, probably at the persuasion of his wife, who had made herself conspicuous for a severe remark against the justice of the proceedings, and incurred some danger by her boldness. Fairfax was expected to have interfered in order to prevent the execution; but it is said that he was held in prayer and conference at Major Harrison's apartments in Whitehall, till the fatal blow was struck. If he felt any resentment on the occasion, he was soothed by the new appointment of general in chief of the forces in England and Ireland; and under this commission he suppressed the levellers who were become formidable in Oxfordshire. When in 1650 the Scotch nation had declared for Charles II., and the English council of state had resolved to anticipate them by carrying the war into their country, Fairfax, though first approving the design, was induced by his wife and the Presbyterian ministers to regard it as unlawful; and he chose conscientiously to lay down his commission rather than be instrumental in it. As it was now no longer necessary to the ruling party to have the support of his name, his resignation was accepted, but he was gratified with a pension of five thousand pounds per annum, for past services. Thenceforth he lived in retirement at his seat in Yorkshire, and took no part in public measures. At the eve of the restoration he, like many others who had been engaged in the same cause, came forward to participate in the merit of that event, and it was chiefly through his influence that the Irish brigade forsook Lambert and joined Monk's army. He afterwards took possession of the city of York, was made a member of the healing parliament, and was at the head of the committee appointed to wait upon Charles II. at the Hague, and invite him to resume his kingly office. He readily

made his peace, and again retired into the country; where, after much suffering from the gout and stone, which he endured with great fortitude, he died in 1671, in the sixtieth year of his age. Lord Fairfax was of a manly aspect, gloomy but gentle in his disposition, sincere, open, disinterested, more liberal in his sentiments than many of his party, a lover and patron of learning, but extremely confined in his talents, and unfit for taking a lead in any affairs but those of war.

FAIPOULT (Guillaume Marie), born of a noble family in Champagne, in 1752, served in the army in his youth, and under the imperial government was for ten years prefect of the department of the Scheldt. He subsequently held the office of minister of finance under Joseph Buonaparte in Spain, and, returning to his native country in 1813, he was employed on a mission to Italy by Napoleon, who on his second restoration nominated Faipoult prefect of the department of Saone et Loire. He died near Auxerre, in October 1817.

FAITHORNE (William), an ingenious English painter, who flourished in the seventeenth century. After the civil wars broke out, he went into the army; when being taken prisoner in Basing-house, and refusing to take the oaths to Oliver, he was banished into France. He studied several years under the famous Champagne, and arrived to very great perfection in correctness of drawing. He was also a great proficient in graving, as likewise in painting, especially in miniature, of which there are many specimens now extant in England. He died in Blackfriars, in 1691, when he was near seventy-five years of age. He wrote a book "Upon Drawing, Graving, and Etching," for which he was celebrated by his friend Flatman, the poet.—William, the son, who performed chiefly in mezzotinto, has often been confounded with his father.

FALCANDUS (Hugh), a Sicilian historian of the twelfth century, is supposed to have been a Norman by birth, but to have resided long in Sicily. The subject of his work, after a brief view of the first exploits of the Normans in the kingdom of Sicily, is the calamities it underwent from 1154 to 1169, under the two kings William I. and II. He appears to have published his history in 1189, or 1190. It has been several times printed, the last by Muratori in the seventh volume of his great collection of Italian historians.

FALCONE da Benevento, an ancient chronicler, was notary and palace-secretary to Pope Innocent II. before the middle of the twelfth century. He was also chief magistrate of Benevento. He wrote a chronicle of the affairs of the kingdom of Naples from 1102 to 1140, which has been several times printed in historical collections relative to those periods, and is contained in that of Muratori, volumes ii. and v.

FALCONBRIDGE (Alexander), an English surgeon, who made two voyages to the coast of Africa, and died at Sierra Leone in 1792. He published an "Account of the Slave-trade on the Coast of Africa," 1789, 8vo.—His wife, Anna Maria, who accompanied him in his voyages, published an account of the settlement of Sierra Leone, London, 1793, 8vo., reprinted in 1794 and 1795.

FALCONER (William), author of "The Shipwreck," is said to have been born in one of the villages on the coast of Fife, whence his parents removed to a sea-port town in England, where both died of an epidemic disorder, leaving him a destitute orphan. He was brought up as a sailor, and while serving on board a man-of-war, attracted the notice of Campbell, author of *Lexiphanes*, who took him for his servant, and delighted in giving him instruction. In 1751, he published a poem on the death of Frederick, prince of Wales; but it was little noticed, and he continued to struggle with the hardships of his profession. Among his misfortunes, the incident of suffering shipwreck in a voyage from Alexandria to Venice, when three only of the crew came safe to land, would stand prominent, had it not given birth to that effort of his muse to which he is indebted for his fame. When the event happened, we are not told; but it was in 1762 that he published "The Shipwreck, a Poem, in three Cantos, by a Sailor." It was inscribed to Edward, duke of York, and immediately excited the attention of the public, as well as of the royal duke, whom he further complimented by "An Ode on his second Departure from England as Rear-Admiral." This obtained for him the lucrative employment of purser to the Royal George. Gratitude then induced him to enter the field of political controversy as one of the party of "king's friends." He wrote a satirical poem entitled "The Demagogue," in which Mr. Pitt, Wilkes, Churchill, and the oppositionists, were treated with the same kind of virulence which the latter poet so unsparingly employed against all Scotchmen and placemen. In 1764 he published a new edition, with large additions, of his "Shipwreck," now become a favourite with the public. A very useful professional work which he published in 1769, "The Marine Dictionary," quarto, might have perpetuated his name in another branch of literature, had not his poetical reputation stood foremost. This was his last performance, for in that year he embarked on board the Aurora, the ship fitted out to carry the new officers, called supervisors, to the East Indies, in which country Falconer purposed to settle. This vessel was never heard of after her departure from the Cape of Good Hope, and there is no doubt that she perished by some accident, with all the crew.

FALCONER (Thomas), who died at Chester in 1792, was author of "Chronological Tables, beginning with the reign of Solomon, and ending with the death of Alexander the Great; with a prefatory Discourse,"—a valuable work.

FALCONER (William), a skilful physician, was son of the recorder of Chester, and born in 1743. After taking his degree of M.D. in 1766, he settled at Bath, where he practised with great success. He was also famous for his writings, principally on professional subjects. His "Essay on the Influence of the Passions," gained the first Fothergillian medal given by the London Medical Society, in 1784; and his "Observations on the Gout," in answer to Dr. Cadogan, octavo, 1772, is also considered a very able treatise. The discovery of the acid properties of fixed air (carbonic acid gas), improperly attributed to Dr. Priestley, was made public by him some time before it had attracted the notice of that learned chemist. A work "On the Influence of Climate," from his pen; and his "Miscellaneous Tracts," have also attracted much attention. Among his other writings are three essays "On the Bath Waters;" "Observations on the Poison of Copper," "Account of the Epidemic Catarrhal Fever, called the Influenza," 8vo., 1782; a translation of "Ar-

rian's Voyage round the Euxine;" &c. &c. Dr. Falconer died in 1824. He was intimate with several of the most distinguished characters of his day, and, amoug others, with Lord Thurlow, who said of Dr. Falconer, that "he knew every thing, and knew it better than every one else."

FALCONET (Camillus), a French man of letters and a various writer, was born at Lyons in the year 1671, and brought up as a physician, but paid more attention to science and literature. He was a member of the Academy of Belles-lettres, and formed a library consisting of more thau fifty thousand volumes, from which, in 1742, he selected such as were wanting in the royal library, and presented them to that collection. He died in 1762. He was the author of a translation from the Latin of "Villemot's new System of the Planets," and other works.

FALCONET (Stephen), statuary to the king of France, and professor in the Academy of painting and sculpture at Paris, was a man of low birth, but by his genius and talents was enabled to overcome all the obstacles throwu in the way of his advancement. Some heads which he made in a turner's shop attracted the notice of J. B. Le Moine, who took him under his protection, and though he entered the school of that artist at a late period of life, he applied with so much diligence that he soon attained to great eminence in sculpture. Among the works by which he distinguished himself were a Flora and Pomona, in stone, for Marshal de Noailles; a statue of Music, for the royal palace at Bellevue; a Flora and a Milkmaid, for the palace of Crecy; four genii, in bas-relief, representing the Seasons, for the Prince de Soubise; the tomb of Madame Lalive, &c. In 1766, he was invited by the empress of Russia to Petersburgh, where he acquired great celebrity by the well-known statue of Peter the Great, which represents the monarch ascending a rock on horseback, and crushing to death Envy in the form of a snake. This statue was cast on the 4th of September, 1775; and though it is thirty feet in height, the metal is no more than three lines in thickness. Falconet obtained also great literary fame by his Translation, with a commentary, of the books of Pliny which relate to painting and sculpture; as well as by his other pieces, which were published together in 1787, and which abound with matter exceedingly useful to artists and connoisseurs. He died in Jauuary 1791, in the seventy-sixth year of his age.

FALCONETTO (John Maria), an Italian architect, was born at Verona, in 1458, and died in 1534. He erected the Dominican church, della Madonna delle Grazie, at Padua; and a music-hall, called "La Rotonda di Padova;" and he has the merit of having contributed much to improve the style of architecture in the Venetian states.

FALCONIA (Proba), a Christian poetess, who was a native of Etruria, and flourished in the reign of the Emperor Honorius, towards the end of the fourth century. She displayed her ingenuity by composing a cento from the works of Virgil, comprising the history of the Old Testament, and that of Jesus Christ, from the Gospels. The best edition of this poetical compilation is that of Wolfius, 1724, 4to.

FALIERI (Marino) succeeded Andrew Dandolo as doge of Venice, in 1354. He had previously commanded the troops of the republic at the siege of Zara, in Dalmatia, where he gained a brilliant victory over the king of Hungary; and he was afterwards ambassador to Genoa and Rome. The plot of Lord Byron's celebrated tragedy is taken from the following incident in Falieri's life:—A patrician named Michael Steno was in love with a young lady in the retinue of the wife of the doge. Disappointed in his hopes, he revenged himself by some lines which were insulting to the latter; and for which the doge, a man of quick and violent passions, demanded a severe punishment. But the patrician being sentenced only to a short imprisonment, Falieri resolved to take a fearful revenge on the whole body of the aristocracy, whom he deeply hated, and formed a conspiracy to murder all the senators, on a day agreed upon, and annihilate the power of the senate. But the plot was betrayed just before it was to have been executed, and the doge and his fellow-conspirators were arrested and executed, in 1355. A play has been written on the same subject, by Casimir Délavigne.

FALK (John Peter) was born in Westrogothia in Sweden, about the year 1727. He studied medicine at the university of Upsal, and went through a course of botany under the celebrated Linnæus, to whose son he was tutor. In 1760 he made a botanical tour to the island of Gothland; and when Professor Forskal, the same year, went from Upsal to Copenhagen, Falk followed him thither, that he might apply to be appointed Forskal's assistant on his purposed journey through Arabia; but the application was unsuccessful. Soon after, going to take charge of a cabinet of natural history at Petersburgh, he was appointed professor of botany at the Apothecaries'-garden of Petersburgh; and when the imperial Academy of Sciences was preparing, in 1768, the plan of its learned expeditions, it engaged Mr. Falk in its service, and he accordingly travelled for that purpose as far as Kasan, when he was recalled in 1773. Being dreadfully afflicted with hypochondria, he went to use the baths of Kisliar, and returned to Kasan much relieved. His complaint recurring with violence, he put an end to his life by shooting himself through the head with a pistol, March 31, 1774. The Russian travels of Falk were published from his papers, by Professor Laxman, in 3 vols. 4to. Petersburgh, 1785.

FALK (John Daniel), a celebrated German satirist, was born at Dantzic in 1770. He was the son of a poor wig-maker, who threw every obstacle in the way of his son's passion for knowledge; but Falk nevertheless contrived to become acquainted with the works of Wieland, Lessing, &c., which he would often read in the street by lamp-light, to avoid the observation of his father. After many difficulties he succeeded in getting into a school, preparatory to entering the university, but had still to contend with the greatest poverty. Wieland eventually brought him into notice as a writer. His first satires were the "*Gräber von Kom*," and "*Die Gebete*," both full of brilliant wit. They were followed during six successive years, from 1797 to 1803, by the *Taschenbuch fur Freunde des Schertzes, und der Satyre.* (The pocket-book for the lovers of fun and satire.) He subsequently wrote principally upon religious subjects. He deserved the gratitude of his country, by the foundation of the Society of Friends in Need, a very useful and charitable establishment, which was supported by the grand-duke of Weimar, and who bestowed upon Falk a title and an order.

FALKENSTEIN (John Henry), a voluminous Franconian writer, in the historical department, was born in 1682. After studying at some of the German and Dutch universities, he went through various vicissitudes, and in the year 1714 was appointed director of the revived academy of the nobility at Erlangen. In 1718 he undertook a tour to Neubourg, on the Danube, where he embraced the Catholic religion, and entered into the service of John Anthony, bishop of Eichstadt, but on the death of his patron, lost his employment at Erlangen, in 1730, and was taken into the service of Charles William Frederick, margrave of Anspach. In this situation he remained till the time of his death, which took place at Schwabach, on the 3rd of February, 1760. His principal work is his "Antiquitates Nordgavienses;" or, Researches respecting the Antiquities and every Thing remarkable in Regard to the Town of Nordgau, in the Bishopric of Eichstadt; Frankfort and Leipsic, 1733, with cod. diplom. 3 vols. folio.

FALKLAND. See Cary.

FALKNER (Thomas), au English surgeon, who visiting the coast of Guinea and Buenos Ayres, became connected with the Jesuits, and entering into the order, was employed as a missionary in Paraguay. He died in England in 1780, author of a "Description of Patagonia, and the Neighbouring Parts of South America," 1774, 4to.

FALLOPIUS (Gabriel), a most celebrated physician and anatomist of Italy, was descended from a noble family, and born at Modena in 1490, or, according to some, about 1520. He enjoyed a stroug and vigorous constitution, with vast abilities of mind, which he cultivated by iutense application to his studies in philosophy, physic, botany, and anatomy. In this last he made some new discoveries, and among the rest, that of the tubes by which the ova desceud from the ovarium, and which from him are called the "Fallopian Tubes." He travelled through the greatest part of Europe, and penetrated by his labour the most abstruse mysteries of nature. He practised physic with great success, and gained the character of one of the ablest physicians of his age. He was made professor of auatomy at Pisa in the year 1548, theu at Padua in the year 1551; at which last place he died upon the 9th of October, 1563, aged seventy-two. His writings were first published separately, and afterwards collected and printed with the title of "Opera Genuiua Omnia, tam Practica quam Theoretica, in tres tomos distributa." They were printed at Venice in 1584, and iu 1606; and at Frankfort in 1600, "cum Operum Appendice," and in 1606, in folio.

FALLOWS (Fearon), a distinguished astronomer and mathematician, was sent out in 1821 to the Cape of Good Hope, in the office of royal astronomer. During the two succeeding years he formed a catalogue of 273 stars belonging to the southern hemisphere, which was published in the Philosophical Transactions for 1824. He contemplated making the southern catalogue equal in completeness and accuracy to the northern, but the delays which took place in the erection of an observatory, the want of some instruments, aud the derangements of others upon their arrival, foiled his efforts, though it did not put a stop to them. He died in 1831. Mr. Fallows was a fellow of the Royal Society, and besides the account above mentioned, contributed to their Transactions a very complete series of observations on the Pendulum, which he had made in conjunction with Captain Romade and Mr. Johnstone.

FALSTAFF. See Fastolf.

FALSTER (Christian), a native of Flensburg in Denmark, who flourished about the commencement of the last century, was an acute critic and a learned man, but little is kuown of him beyond his writings, which consist of "Supplementum Linguæ Latinæ;" "Animadversiones Epistolicæ;" "Questiones Romanæ," "Cogitationes Philologicæ," &c. &c.

FANCOURT (Samuel), an English nonconformist divine, who is entitled to some notice on account of his having been the first projector of circulating libraries, was born in the west of England, about the year 1678. Early in the last century he appears to have been settled with a congregation of Protestant dissenters at Salisbury, where for several years he was engaged in the education of youth, as well as in the ministerial office. Becoming, however, adverse to the Calvinistic tenet of reprobatiou, he excited the resentment of his brethren, and removed to London, where he occasionally officiated to vacant congregations, and partly maintained himself by what he received for private tuition. About the year 1740, or 1745, he set on foot the first circulating library in the metropolis, at a subscription of a guinea a-year for reading; but he does not appear to have reaped much emolument from the plan which he adopted. From the enmity of some individuals, and the more successful efforts of others, he became involved in pecuniary difficulties, from which he could not disentangle himself. In these circumstances his library became the property of his creditors; and his faculties receiving a shock from his misfortunes, together with the decay of age, he retired in humble poverty to Hoxton-square, where his necessities were relieved by some of his brethren in the ministry until his death, which took place in 1768.

FANNIUS, called also FAVENTINUS, and sometimes PHANIUS, from Faenza, the place of his birth, was one of the first promoters of the reformed religion in Italy. He was arrested by the officers of the inquisition, and thrown into prison, in 1547 or 1548; but at the entreaties of his wife and children, recanted, and obtained his liberty. He, however, soon repented of his weakness; and was, therefore, again imprisoned, and finally condemned to the flames, at Ferrara. He went to the place of execution with great cheerfulness; and delivered by the way, and at the stake, some orations, which may be seen in the "Monumenta et Acta Martyrum qui, a Wicklefo et Husso ad nostram ætatem, Evaugelicam veritatem sanguine suo obsignarunt."

FANSHAWE (Sir Richard), a statesman and poet, youngest son of Sir Henry Fanshawe, Knight of an ancient Derbyshire family, was born at his father's seat of Ware-park, Hertfordshire, in 1608. He studied at Jesus-college, Cambridge, whence he removed to the Inner Temple, and afterwards travelling into France and Spain, obtained the appointment of secretary to the embassy at Madrid, under Lord Aston. When the civil war broke out, he followed the royal party, and attended upon the court at Oxford, where he took the honorary degree of LL.D. He was made secretary of war to Prince Charles, and afterwards treasurer of the navy under

Prince Rupert. In 1650 he was created a baronet, and sent to Madrid to request some aid for his master. He next acted as secretary of state for Scotland; and accompanying Charles II. on his expedition to England, was taken prisoner at the battle of Worcester. Being liberated on bail, he took up his residence for a time at the seat of Lord Strafford in Yorkshire, where he amused his leisure by translating the Lusiad. The year before the Restoration he repaired to the king at Breda, by whom he was knighted, and, after his return, appointed master of requests and Latin secretary. In 1661 he was elected one of the representatives in parliament of the university of Cambridge, and soon after was sworn a privy-councillor for Ireland. His knowledge of foreign countries and languages caused him to be employed in the diplomatic line; and he was appointed envoy-extraordinary to Portugal, and afterwards ambassador to that court, for the purpose of negotiating the king's marriage with the Infanta Catharine. Upon his return he was admitted into the privy-council. He had rendered himself so acceptable to the king of Portugal, that he was recommended as the fittest person to effect an accommodation between that crown and Spain. With this view, and for other purposes, he was sent ambassador in 1664 to Philip IV. of Spain, and during his residence took a journey to Lisbon at the desire of the Spanish court. A treaty which the near prospect of Philip's death induced him to sign hastily, being disapproved by Charles and his council, Fanshawe was recalled, but as he was preparing to return, he was seized with a fever, which carried him off at Madrid in 1666. The private character of Sir Richard Fanshawe appears to have been very amiable and estimable, and his ability in the management of public affairs was generally acknowledged, however his last act might be regarded by the court. As a literary character he is chiefly known by his poetical translations. That of "Guarini's Pastor Fido," first published in 1646, obtained him much reputation as an elegant and easy versifier. Fanshawe likewise translated parts of Horace and Virgil, and two dramatic pieces from the Spanish. He rendered Fletcher's Faithful Shepherdess into Latin verse.

FANTIN DESODOARDS (Antoine Etienne Nicholas), born in Dauphiny in 1738, was an ecclesiastic previous to the revolution, when he became connected with Danton and Robespierre. He died at Paris in 1820, having written several works, among which his "Histoire Philosophique de la Révolution Française," reached a sixth edition.

FANTONI (John), a celebrated physician and anatomist, was born at Turin in 1675, and died in 1758, having been for many years professor of anatomy at the university there. He was a very learned man and elegant lecturer, and wrote several valuable treatises in Latin. His *Opuscula Medica et Physiologica*, were published at Geneva in 1738.

FANTUCCI (Mark, Count of), an Italian author, was born at Ravenna in 1745, and died in 1806. He was first magistrate of his native city, into which he introduced a navigable canal, besides various other improvements, particularly during the plague in 1780. His chief works are his "Monumenti Ravennati," and some interesting memoirs entitled "Memorie di vario Argomento del Conte Fantucci."

FARDELLA (Michael Angelo), an eminent professor of natural history and astronomy at Padua, was born at Trapani in Sicily, and died at Naples in 1718 aged sixty-eight. He wrote several works, popular at the time, but now little known.

FARE (Charles Augustus, Marquis de la), a French poet and memoir-writer, born at Valgorge in the Vivarais, in 1644, was captain of the guards to monsieur, brother to Louis XIV., and to the duke of Orleans his son, afterwards regent. He was a courtier and a man of pleasure, and Voltaire asserts, that his talent for poetry did not show itself till he was near sixty, and that his first verses were an elegant compliment to Mad. de Caylus. The little he wrote was never distinguished for correctness, but pleased by its ingenious turns, and happy negligence. His poems are printed after those of Chaulieu in St. Marc's edition. La Fare also wrote "Memoirs and Reflections on the principal events of the reign of Louis XIV." He died in 1712.

FAREL (William), a learned minister of the church, and an intrepid reformer, was the son of a gentleman of Dauphiné in France, and born at Gap in 1489. He studied philosophy, and the Greek and Hebrew tongues, at Paris, with great success, and was for some time a teacher in the college of Cardinal le Moine. Briconnet, bishop of Meaux, being inclined to the reformed religion, invited him to preach in his diocese in 1521; but the persecution, raised there against those styled heretics in 1523, obliged him to provide for his security out of France. He retired to Strasburg, where Bucer and Capito admitted him as a brother: and was afterwards received as such by Zwinglius at Zurich, by Haller at Berne, and by Oecolampadius at Basil. He was an excellent preacher, and made several proselytes, but on several occasions he displayed an illiberal opposition to the principles and practices of the Catholics and by his intemperate zeal and violence inj[illegible] cause of which he was the advocate. He insulted the Romish priests in his public harangues; and once on a procession-day, had the boldness to snatch from the hands of an ecclesiastic an image of St. Anthony, and cast it over a bridge into a river. These acts of imprudence laid him open to the reproaches of Erasmus, whom he had offended by his writings, and who has left on record a very unfavourable portrait of Farel. In 1528, he preached the reformation in the city of Aigle, and soon after in the Bailiwick of Morat. He went afterwards to Neufchatel in 1529, and disputed against the Roman Catholic party with so much strength, that this city embraced the reformed religion, and established it entirely November 4, 1530. He was sent a deputy to the synod of Waldensis, held in the valley of Angrogne, and afterwards to Geneva; but the grand-vicar and the other clergy resisted him with so much fury, that he was obliged to retire. He was called back in 1531 by the inhabitants, who had renounced the Roman Catholic religion; and was the chief person that procured the perfect abolition of it the next year. Refusing to submit to the decrees of the synod of Berne, he was banished from Geneva with Calvin in 1538, and retired to Basil, and afterwards to Neufchatel. From thence he went to Metz, but was soon obliged to retire into the abbey of Gorze, where the count of Furstemburg protected him and the new converts. They were, however, besieged in the abbey, and obliged to surrender, when Farel escaped, by having been put in a cart among the sick and infirm. He took upon him

his former functions of a minister at Neufchatel, whence he took occasionally a journey to Geneva, and being there in 1553, assisted at Servetus's execution. He settled finally at Neufchatel, where he married in 1558, and died in 1565.

FARET (Nicholas), one of the first members of the French Academy, known more for the excellent statutes which he formed for the New Institution, than for the works he wrote. He died in 1646, aged 46.

FAREY (John), born at Woburn in Bedfordshire, deserves notice as the author of a Survey of the County of Derby for the Board of Agriculture, published in 1811-13, 2 vols., 8vo. He also wrote some papers in Nicholson's Journal concerning the relative position of the strata throughout Great Britain, and formed maps and sections of various parts of the country, which he was prevented publishing by his death in January 1826, in his sixtieth year.

FARIA (Antony de), a famous Portuguese adventurer, was born at Lisbon about the year 1505. He went young on a mercantile expedition to Malacca, and afterwards making a voyage to China, was met by the famous corsair Caja-Azem, who killed fourteen of his comrades, and sunk his vessel. Faria with four others, got safe to shore, and equipping another vessel, became a corsair himself, and set sail in quest of Caja-Azem, swearing he would never rest till he had destroyed him. He soon became the terror of all the Indian pirates, and after many dangers and wild adventures, came up with Caja-Azem, and slew him with his own hand. Faria now become rich, and captain of a small squadron, was returning home, when a tempest dispersed his little fleet, and several Portuguese were wrecked on the Chinese coast [illegible] made so[illegible] [illegible] lage of Nouday, the [illegible] that of the [illegible] bastinadoed by the [illegible] so enraged Faria, that [illegible] landed with his rema[illegible] companions, killed the mandarin, burnt the village of Nonday, and liberated the Portuguese. Faria now established himself at Liampo, but soon set out in quest of new adventures, in the course of which he was shipwrecked, and perished miserably on a barren rock, in his forty-sixth year.

FARIA DE SOUSA (Emanuel), a Portuguese gentleman, distinguished by his writings, was born at Scuto near Caravella, in 1590. He employed the first years of his life almost entirely in drawing and painting, and afterwards studied the Roman and Greek writers under the bishop of Oporto, who made him his secretary. In 1619 he entered into the service of P. A. Pereira, the king's secretary of state at Madrid, through whose means he was soon after raised to the dignity of the order of Christ, in Portugal. In 1631 he went to Rome, as secretary to the ambassador, the Marquis del Castel Rodrigo, who, however, gave so unfavourable an account of him to the court of Spain, that on his return to Barcelona in 1634 he was arrested and kept in close confinement four months. On his liberation he was allowed sixty ducats per month for his support, but he was still obliged to remain at Madrid, where he died in 1649. His works are "An Epitome of the History of Portugal," which has been several times reprinted; a geographical and political work, entitled "Portuguese Europe, Asia, and Africa," published after his death in 7 vols., folio; "Moral and Political Discourses;" "Fuente de Aganippe, o Rimas Varias;" "An Account of the Empire of China;" and "Commentaries on the Lusiad of Camoens."

FARINATO (Paul), an Italian painter, was born at Verona in 1522. He was a disciple of Nicolo Golfino, and an admirable designer, but not altogether so happy in his colouring: though there is a piece of his painting in St. George's-church at Verona, little inferior to one of Paul Veronese's hand, which is placed next to it. He was famous also for being an excellent swordsman, and a very good orator. He was celebrated likewise for his knowledge in sculpture and architecture, especially that part of it which relates to fortifications. He died in 1606; and his wife, who was sick in the same room, hearing him cry out, "He was going," told him, "She would bear him company;" and it is said they both expired the very same minute.

FARINELLI, the usual name of *Carlo Broschi*, one of the most famous singers upon record, was born at Naples, in 1705. He received his first musical education under his father, and afterwards took lessons from the celebrated Porpora. At the age of seventeen, he went to Rome, where in an opera he contended with his voice against an extraordinary performer on the trumpet, and by means of his wonderful powers obtained so decided a victory, that it established his superiority over all singers of the time. After having displayed his talents in other capitals, he came to London in 1734, and was received with such enthusiasm, that he became the subject of serious invective and ridicule. However, the excellence soberly attributed to him by Dr. Burney (Musical Tour) almost justifies any degree of rapture in his hearers. "He was to all other singers as superior as the famous horse Childers was to all [illegible]er running-horses; but it was not only in speed that he excelled, for he had now every excellence of every great singer united. In his voice, strength, sweetness, and compass; and in his style, the tender, the graceful, and the rapid. Indeed he possessed such powers as never met before or since in any one human being; powers that were irresistible, and which must have subdued every hearer, the learned and the ignorant, the friend and the foe." A proof of his powers surpassing all the plaudits of amateurs, was afforded by an incident, the truth of which Farinelli himself confirmed to Dr. Burney. The celebrated Senesino was at the same time in London; but the two performers being engaged at different theatres, had not, for a considerable time, yet heard each other. At length they happened to sing in the same piece on the same stage. Senesino was to represent a furious unrelenting tyrant, and Farinelli an unfortunate hero in chains; but the latter, in his first song, so charmed and softened the former, that, forgetting the part he was to sustain, he ran to him, and gave him a tender embrace. He left England in 1737, with an intention to return; but the exercise of his talents in Spain produced an engagement which rendered that country for many years the scene of his uncommon influence. The king, Philip V., at this time labouring under a species of melancholy which displayed itself in singular caprice and irrationality of conduct; it was resolved to try upon him the powers of Farinelli's voice, and such were its enchantments, that they awakened sensibility even in his dark and phlegmatic soul. The singer was instructed to request as the reward of his performances some compliance on the part of

his majesty; and in fine, he was found so necessary a coadjutor, that a large pension was settled upon him, and he was totally appropriated to the service of the court. Nothing could be more uniform than the taste of Philip: Farinelli assured Dr. Burney that, for the first ten years of his residence with him, he sung every night to the monarch the same four airs. No singer, perhaps, since the time of the Roman emperors, enjoyed so much royal favour. He was the channel of court gratuities, and in consequence was treated with great respect even by the proudest of the nobility. He did not, however, suffer himself to be betrayed by his elevation into insolence or self-conceit; but, by the humility and propriety of his behaviour, conciliated the regard of those who would naturally hate and envy him. It is related that once, on going to the king's closet, he overheard an officer of the guard cursing him, and complaining that honours should be heaped upon a rascally singer, while himself, after thirty years' service, was neglected. Farinelli, without seeming to notice the reproach, remonstrated to the king on his inattention to an old servant, and obtained for the officer the grant of a regiment, which he presented to him, with an assurance that he was not forgotten by his sovereign. Another anecdote displays his good-nature, and at the same time his proper dignity of mind. He had ordered a superb suit of clothes for a court gala. When the tailor brought it home and was desired to produce his bill, he said he had made none, and for his remuneration only requested a favour, which indeed he knew to be inestimable—and this was, to be indulged with a song. Farinelli, finding the man irresistibly bent upon obtaining his desire, took him into his music-room, and exerted his utmost talents to give him pleasure. The enraptured tailor returned a p[illegible] fusion of thanks, and was about to retire, when th[illegible] singer stopped him. "I am a little proud," said he; "and since I have given way to your weakness, it is fit you should yield to mine." He then took out his purse, and presented the man with a sum nearly double the value of his clothes. After the death of Philip, Farinelli continued to enjoy the favour of his successor, Ferdinand VI.; a proof that he had not abused his influence in the former reign. He was released from the tedious uniformity of his preceding life, and became the sole director of the operas which he persuaded the new king to establish. The honour of the knighthood of Calatrava was conferred upon him, and he was still employed as a political agent, especially by the ministers of those courts which were opposed to the French interest in Spain. At the decease of that monarch, the system of politics changed, and Farinelli was dismissed to Italy, retaining, however, his pensions. He fixed his residence in the vicinity of Bologna, in 1761, where he built a splendid mansion superbly furnished, and devoted the evening of his life to the enjoyment of elegant leisure. He left off singing, but amused himself with musical instruments, especially the harpsichord, on which he performed in a masterly style. He was grateful to his former friends and patrons, and was particularly attentive to the Englishmen of rank, who often visited him upon their travels. Possessed of the general esteem, he died in 1782, at the age of seventy-eight.

FARINGTON (George), an historical painter, was born in 1754. After studying under West, he drew at the Royal Academy, and in 1779 obtained a prize medal. In 1780 his painting of the incantation scene in Macbeth was rewarded with a gold medal. He left England in 1782 for the East Indies, where he continued the exercise of his profession. His principal production was a large picture, representing the durbar or court of the nabob of Arcot at Mershoodabad. He died in India, in 1788. —Joseph, brother of the preceding, eminent as a landscape painter, was a scholar of Wilson, and resided long among the lakes of Cumberland. He is more distinguished for adherence to nature in her more obvious features, than for bold or original delineations of her most striking peculiarities. He made many drawings for the "Britannia Depicta," to accompany Lysons's Magna Britannia. His death took place in 1818.

FARMER (Hugh), a learned English dissenting divine, was born at Shrewsbury in 1714, and educated under the celebrated Dr. Doddridge, at Northampton. After he had finished his academical course, he settled as chaplain in the family of William Coward, Esq. of Walthamstow, in Essex, and at the same time undertook the office of minister to a dissenting congregation in that village. Mr. Coward was a liberal and benevolent man, but had some peculiarities, and oddities of temper: and one evening, Mr. Farmer, having trespassed beyond the limited moment of coming home, was shut out for the night. The house in which on this occasion he took refuge was that of William Snell, Esq., a solicitor of considerable eminence and great personal worth; with whose family, from that night, Mr. Farmer took up his residence for more than thirty years. In 1761, he accepted of the situation of afternoon preacher to the congregation of Salter's-hall, in the city of London; and was soon afterwards [illegible]hosen [illegible]e of the Tuesday lecturers at the same [illegible] [illegible] inciples [illegible]ving besides the works [illegible] intempe[illegible]ns and MSS., which were burnt acco[illegible] [illegible]c[illegible]tructions in his will. [illegible]ublished works consis[illegible] [illegible] several theological and polemical tracts, the principal of which are dissertations "On Miracles," 8vo.; "On the Temptation in the Wilderness," 8vo.; "On the Demoniacs," 8vo.; and "On the Worship of Human Spirits by the Heathen World," 8vo. These two last treatises involved him in controversy with Dr. Worthington and Mr. Fell, to the latter of whom he replied with considerable acerbity.

FARMER (Richard, D.D.), a polite scholar and critic, was the son of a hosier at Leicester, where he was born in 1735. He received his school education at his native town, whence he removed at a proper age to Cambridge, and was entered a pensioner of Emanuel-college. He took the degrees of B.A. in 1757, and of M.A. in 1760, in which latter year he was appointed classical tutor of his college: at the same time he served the curacy of Swavesey, a few miles from Cambridge. He took the degree of B.D. in 1767, and about that period became one of the preachers at Whitehall. He was indebted for the principal part of his literary reputation, to his "Essay on the Learning of Shakspeare," first published in 1766. In this he shows that in the time of Shakspeare, English translations existed of most of the classical writers; and by tracing even the individual expressions and mistakes of the translators in those passages of his plays which allude to the subjects treated by these writers, he irrefragably proved that the untutored bard had read the trans-

lations instead of the origiuals. His essay, which went through three editions, and was also printed in the edition of Shakspeare by Steevens and Reed, in 1793, was admired as a piece of sprightly composition, and was generally considered as decisive of the point. The notice Mr. Farmer acquired by his performance was favourable to his professional advancement. In 1775 he was elected to the headship of his college, and in 1778 to the office of university librarian. From a stall and chancellorship in Lichfield-cathedral he was removed in 1782 to another in that of Canterbury, which he again resigned for the more valuable situation of a canon residentiary of St. Paul's, which he obtained in 1788. He died in 1797.

FARNABY (Thomas), an eminent schoolmaster and critic, was the son of a carpenter in London, where he was born about 1575. He was admitted a servitor of Merton-college, Oxford, in 1590; but he abruptly quitted that university, and went to Spain, where for some time he studied in a college of the Jesuits. The severity of this institution, however, disgusted him, and he found means to return, and entered on board the fleet of Drake and Hawkins in their expedition of 1595. He is said afterwards to have served as a soldier in the Low-countries; but the result of this unsettled course of life was, that he landed in Cornwall in such indigent circumstances, that he was obliged to teach children the horn-book for a subsistence. He gradually rose to a higher station, and for some time taught a grammar-school at Martock in Somersetshire. Thence he removed to London, and opened a seminary near Cripplegate, where he rose to such reputation, that he is said at one time to have had more than three hundred scholars, many of them of rank and fortune. He made himself known to the learned world by the publication of critical works, and obtained the degree of M.A. at Cambridge, in 1616, in which he was afterwards incorporated at Oxford. Wearied at length with living in London, he removed to Seven-oaks in Kent, where he continued to take boarders. He grew wealthy, and purchased estates both in that county and in Sussex. At the commencement of the civil wars, he manifested disaffection to the cause of the parliament; and upon a suspicion of being concerned in an insurrection in favour of the king about Tunbridge, in 1643, he was imprisoned in Newgate, and a motion was made for his banishment to America. This, however, was rejected, and he was removed to a milder confinement at Ely-house, where he remained a considerable time. He died, probably at Seven-oaks, in 1647, at the age of seventy-two. Farnaby published editions, with explanatory notes, of "Juvenal and Persius;" "Seneca's Tragedies;" "Martial's Select Epigrams;" and "Lucan's Pharsalia:" also, notes to Virgil, Ovid, and Terence. He likewise published an "Index Rhetoricus et Poëticus;" "Florilegium Epigrammatum Græcorum;" and "Systema Grammaticum;" which last was composed by order of King Charles, who meant to substitute a new Latin grammar to that hitherto taught by authority.

FARNESE (Peter Louis) was the son of Alexander, afterwards Pope Paul III., by a secret marriage previously to his assumption of the cowl. He was created grand-duke of Parma and Placentia in 1545, but becoming odious to his subjects, fell by the hands of an assassin in the latter city in 1547.

FARNESE (Ottavio), son and successor of the preceding, was restored to the duchy of Parma in 1550, and appointed *gonfaloniere* of the church by Pope Julius III. He died in 1586, much esteemed by his subjects.

FARNESE (Alexander), duke of Parma and Placentia, one of the greatest captains of his time, was son of the preceding, and of Margaret of Austria, natural daughter of the Emperor Charles V. He was born in 1546; and after being educated in the court of Philip II., he early embraced the profession of arms, and was present in his eighteenth year at the battle of Lepanto. In 1566 he married Mary, a princess of the royal blood of Portugal. When his kinsman, Don John of Austria, governor of the Low-countries, resolved to act hostilely against the revolters, he joined him at the king's request, and immediately applied himself with great assiduity to military duties. He distinguished himself during the short remainder of Don John's administration, and upon the death of that governor, in 1578, was appointed to succeed him. He immediately set on foot a negotiation for the recovery of the Walloon provinces, and at the same time undertook the siege of Maestricht, which he obliged to surrender. Proceeding in a career of success, he recovered most of the towns in Brabant and Flanders, and at length laid siege to Antwerp, which he took after a year's siege, having in the mean time taken Brussels, Ghent, and other places. He made his triumphant entry into Antwerp in 1585, having first been decorated with the order of the golden fleece for his reward. He granted favourable terms to the town, and completed his conquest of those provinces of the Low-countries which have since remained under the Spanish or Austrian sovereignty. Extending his views to further successes, he resolved to attack the confederacy of the seven Dutch provinces, now openly aided by Queen Elizabeth, who sent over an army to their succour under the earl of Leicester. Nimeguen had already fallen, and the prince took Grave, Venlo, and Sluys: Deventer was delivered to him by treachery. Leicester was recalled, and was succeeded by an abler general, Prince Maurice of Nassau. The prince of Parma (now become duke by his father's death) was appointed, in 1588, to command the army destined to the conquest of England, and he marched to Nieuport in order to embark as soon as the armada should have cleared the seas. But the disasters of the Spanish fleet rendered the design abortive. The duke afterwards made an attempt upon Bergen-op-Zoom, but was foiled; and about this time the symptoms of a dropsy began to appear in him, brought on by his incessant toils of war in an unhealthy climate. In 1590 he was, against his inclination, obliged to march into France in succour of the league, which Philip II. was determined to support in its resistance to Henry IV. The duke performed the object of his mission, which was to raise the siege of Paris; in which he displayed great military skill, together with much prudence in avoiding a battle, which was not to his purpose. When Henry, with the ardour of his character, sent a herald to challenge him to a pitched fight, the duke sensibly returned for answer, that he was accustomed to fight at his own pleasure, and not at that of his adversary, and that he should not shun an engagement when he found such a measure expedient. When Paris was relieved, he returned to

his proper scene of action, Flanders, having first, at the urgent request of the league, assisted in taking Corbeil. He found the Spanish interest much declined in consequence of his absence. Maurice had recovered several places, and the duke was unable to prevent his regaining the important town of Nimeguen. He was again, in 1592, ordered to march into France, where the affairs of the league became daily more unprosperous. He joined the Catholic army, and marched to the relief of Rouen, then besieged by Henry. In consequence of various masterly movements he obliged the king to raise the siege, and then, with the duke of Mayenne, he entered and succoured the place. He then proceeded to the siege of Caudebec, before which, as he was reconnoitring, he received a gun-shot wound in his arm. Caudebec was taken by the confederates; but the king, having greatly augmented his army, now pressed closely upon the duke, and reduced him to great straits for want of provision. Henry thought of nothing less than compelling the whole army to surrender, when the duke of Parma, by unexpectedly crossing the Seine in his rear, escaped the difficulty, and led back his troops safely to Flanders. This retreat was the admiration of all military men, and sealed the reputation of its conductor. He arrived greatly debilitated, and finding the dropsy daily gaining ground upon him, he solicited King Philip to send him a successor. His unfeeling master, however, resolving that he should again march into France, gave him orders to make new levies and prepare for his departure. He repaired, in consequence, to Arras, where he died in December, 1592, at the age of forty-six. He was buried, according to his request, in the convent of Capuchins at Parma, invested with the habit of that religious order. A statue of bronze was erected in his honour at Rome.

FARNESE (Ranuzio I.), son to the preceding, succeeded him as duke, but possessed none of the heroical qualities of his father. Gloomy and suspicious, he sacrificed to his vengeance several nobles whom he accused of a conspiracy, and left his natural son Octavio to perish in prison because he had gained the favour of the nation. Notwithstanding the ferocity of his character, he discovered a taste for letters and the arts, and during his reign the famous theatre of Parma was built. Ranuzio died in 1622.—Odoardo, his son and successor, died in 1646, celebrated for his satirical talents, his vanity, and fondness for war, which involved him in several engagements with Spain and Pope Urban VIII.—Ranuzio II., a prince as ferocious as his grandfather, died in 1694, the weak tool of unworthy favourites.—Odoardo, eldest son of Ranucci, was suffocated by his excessive corpulency, and having no issue, the leading powers of Europe made over his territories to another prince, by which they came into the possession of the house of Bourbon.

FARNEWORTH (Ellis), an English clergyman, was rector of Carsington, Derbyshire, but enjoyed the benefice little more than a twelvemonth, dying March 25, 1763. He published translations of "Leti's Life of Sixtus V.," 1754, folio; "Davila's History of France," 1757, 4to. 2 vols.; "Fleury's History of the Jews," 12mo.; and "Machiavelli's works complete," 1761, 2 vols. 4to.; 1775, 4 vols. 8vo. &c.

FARQUHAR (George), a popular writer of comedy, was the son of a clergyman of Armagh, and was born at Londonderry about 1678. He is said very early to have discovered a genius for poetry; his residence, however, at Trinity-college, Dublin, does not seem to have been distinguished by any proof of abilities, and there is reason to believe that his conduct at that seminary caused his expulsion. His fondness for dramatic exhibitions induced him to try his fortune as an actor upon the Dublin stage, but his powers of voice were inadequate; and the accident of wounding a brother player in a tragedy-scene, through the neglect of exchanging his sword for a foil, at once terminated his attempts in that profession. About the year 1696, he accompanied his friend Wilks the player to London. At what period it was that a lieutenant's commission was conferred upon him by the earl of Orrery, is not certain; but there is no doubt that for a considerable time he sustained the military character. He first appeared as a dramatic writer in 1698, when his play of "Love and a Bottle" was brought upon the stage at Drury-lane, with great success. This was followed, in 1700, by "The Constant Couple, or a Trip to the Jubilee;" a piece which proved extremely popular, and greatly raised his reputation as a writer of comedy. The character of Sir Harry Wildair was regarded as the true model of the easy libertine of fashion. It became a favourite part of the comedian Wilks, and has ever since afforded a display of the powers of actors in sprightly and genteel comedy. Farquhar was in Holland towards the end of this year, probably upon military duty; and some of his letters contain humorous descriptions of the manners and customs of that country. He seems, in London, to have lived much with the players; and it is said that he first brought the celebrated actress Mrs. Oldfield upon the stage. In 1701 appeared his "Sir Harry Wildair," a sequel of the former comedy, but, like most second parts, less successful. He published in the next year a volume of "Miscellanies," consisting of Poems, Letters, Essays, &c., some serious, others sportive, and in general lively and amusive. His comedy of "The Inconstant, or the Way to win him," was acted in 1703. It was well received, though in great part borrowed from one of the plays of Beaumont and Fletcher. He married, about this time, a lady who is said to have been violently in love with him, and for that reason to have ventured upon the stratagem of passing herself off for a great fortune. It is to the credit of his temper, that when he discovered the deception, he forgave it from its motive, and treated her with great tenderness. This connexion, however, brought upon him an addition of care, which perhaps contributed to shorten his days. A farce entitled, "The Stage Coach," in which he was a partner with Motteux, and his fifth comedy, "The Twin Rivals," were produced at an uncertain date, but in some of these years. His official employment in raising recruits, which he for some time carried on in Shropshire, is supposed to have suggested the subject of his next comedy, "The Recruiting Officer," acted in 1706. This has proved one of his most popular plays; the humour of Serjeant Kite, with the incidents of the captain in country quarters, being level to all auditors. It is accordingly one of those acted most frequently in provincial theatres. He closed his career with "The Beaux Stratagem;" which, though composed, it is said, in six weeks, and under the depression of a rooted illness, is usually reckoned the

author's master-piece. His necessities obliged him to part with his commission; and, under the painful reflection of leaving two unprovided daughters, he died in April, 1707, before he had completed his thirtieth year, and during the successful run of his last performance. It is said that he sold his commission by the advice of the duke of Ormond, who promised him a captaincy of dragoons, but failed in his word. If Farquhar does not rank among our first dramatic geniuses, yet to have produced in so short a life several pieces which have kept their place on the stage, and at the distance of more than a century still never fail to give entertainment, must be regarded as a proof of considerable talents. His comedies do not add much to the delineation of real character; nor can they compare in wit to those of Congreve; but they are sprightly, pleasant, and natural; interesting, though not always probable, in their plots, and easy in their dialogue. They are deeply tainted with the licentiousness which characterized almost all the English comedies of that period; and though less gross in the language than some others, are equally calculated to promote libertinism.

FARQUHAR (Sir Walter) was born near Aberdeen some time in the year 1740, and received the rudiments of education in that town. He studied medicine first at the Marischal-college, under Dr. Gregory, and afterwards under the most celebrated teachers at Edinburgh and Glasgow. In 1763 he went abroad as an army-surgeon, and, in that capacity, attended Lord Howe at the siege of Bellisle, by whom he was afterwards much noticed and recommended. On arriving at Gibraltar he obtained permission to visit France, and passing some time at Rouen with the celebrated Le Cat, and at Paris, with the most eminent medical men, he returned to head-quarters with such an addition of medical and surgical knowledge, as caused him to be consulted in every singular or difficult case. Shortly afterwards he settled in London, and commenced practice in Marlborough-street, where he remained for many years in the enjoyment of a lucrative and extensive practice. It does not appear at what period he took his degree of M.D., but, soon after that event, he was employed in attendance upon some of the most eminent men of the day; among whom were Mr. Pitt, and Lord Melville, through whose influence he was created a baronet, and became afterwards physician to George the Fourth when regent, and king. He was a strenuous supporter of vaccination, and considered it a permanent security against variolous infection. About 1813 he retired from practice, in consequence of an affection of his lungs, which he alleviated by means of phlebotomy, in express opposition to the opinion of all his physicians. He died in December 1819, leaving several sons and daughters, by a Mrs. Harvie, whom he married shortly after he had settled in London. Sir Walter had the reputation of being a very skilful physician, but does not appear to have enlightened the world by any work on the subject of physic.

FARR (Samuel) was born in 1741, and after having received the rudiments of education at the dissenting academy at Warrington, studied medicine at Edinburgh, and afterwards at Leyden, where he took his degree of M.D. He settled at Taunton where he attained a high degree of reputation, both as a medical writer and practitioner, and died there in March 1795. "To the learning," says Chalmers, "which peculiarly qualified him for his profession, he united a considerable acquaintance with general literature, and science; and with medical knowledge and judgment, he possessed the powers of instructing and entertaining, as the lively and sensible companion of the social hour." His writings, in most of which he discovers much original observation, extensive experience, and correct theory, are "An Essay on the medical virtues of Acids;" "Aphorismi de Marasmo, ex summis medicis collecti;" "Inquiry into the propriety of blood-letting in Consumption," a disease he made his particular study; "The History of Epidemics," &c. translated from the Greek of Hippocrates, for whom he had a reverence that led him into a few errors in judgment; and "The Elements of Medical Jurisprudence," the most popular of all his works.

FARRANT (Richard), an excellent English musician and composer of the old school. He held situations in the Chapel-royal and St. George's-chapel at Windsor, from 1564 to 1580, and is remarkable for the devout and solemn style of his church-music, much of which is to be found in the collections of Boyce and Barnard.

FARREN (Eliza, Countess of Derby), celebrated in her early life as an actress, was the daughter of a surgeon and apothecary, at Cork, where she was born in 1759. Her father is said to have been a man of low and dissipated habits, and the stage was probably sought by Miss Farren, as a means of procuring a better subsistence than she could expect at home. She first appeared at Liverpool in 1773, in the character of Rosetta, and, after performing with applause at various other provincial towns, made her debut at the Haymarket, as Miss Hardcastle, on the 10th of June, 1777, the same night on which Edwin and Henderson made their appearance. In the winter she acted at Covent-garden in tragedy, but she did not enter upon her proper line of character till she was engaged at Drury-lane to supply the place of Mrs. Abington, who had gone to the other theatre. Her success was complete, and from that time she not only became a favourite with the public, but was honoured with the acquaintance of many of the most respectable in the fashionable circles. The earl of Derby had long conceived an honourable attachment towards her, and on the 8th of May, 1797, made her his wife. Miss Farren had taken leave of the stage in the preceding month, in her favourite character of Lady Teazle. Lady Derby died universally esteemed and respected, in 1829. As an actress her talents were of a limited scope, for although no one ever came near her in the ladies of comedy, she had scarcely the genius or the inclination to be any thing else.

FASTOLFF (Sir John), knight and knight-banneret of France, was descended of an ancient and famous family in Norfolk, and is supposed to have been born at Yarmouth in that county about 1377. He was educated for the army, and after having passed some time in Ireland, where he married a rich young widow of quality, he was appointed to some considerable posts of trust under the English regency in France. He returned to England in 1440, where he is said to have shone as bright in virtue as he had in valour abroad; and became no less amiable in his private, than he had been admirable in his public character. He was a benefactor to both the universities, bequeathing a considerable

legacy to Cambridge, for building the schools of Philosophy and Civil Law; and at Oxford, he was so bountiful to Magdalen-college, that his name is there commemorated in an anniversary speech. He died in 1459, upwards of eighty years of age, as we learn from his noted contemporary, William Caxton. Shakspeare has been extremely blamed by some writers, for perverting, they say, with an unaccountable licence, the character of this great and good man, under his Sir John Falstaff; while others will not allow that he had any view of drawing Sir John Falstaff from any part of Sir John Fastolff's character. These latter urge, as arguments in their behalf, the difference of names, a difference in their ages, and above all, that Falstaff's character was written and acted originally under the name of Sir John Oldcastle. Without doubt, nothing can be more different than the characters. The poet's Falstaff is an old, humorous, vapouring, cowardly, lying, drunken debauchee; while Fastolff was a young and grave, discreet and valiant, chaste and sober, a commander abroad, and eminent for every act of virtue and goodness at home.

FATIO (Nicholas), a Swiss mathematician, born at Basle, in 1664, was educated at Geneva and Duiller; but spent the principal part of his life in England, where he became infatuated with the extravagant ideas of some visionaries, and endeavoured to spread their opinions; in consequence of which he was twice publicly exposed at London, on a stage erected for the purpose, in 1707. He was made a member of the Royal Society of London in 1688, and died in the county of Worcester, in April 1753. This singular man, who was the friend of Newton, Huyghens, and James Bernouilli, is at present scarcely known in the republic of letters; but on account of his mathematical talents his name deserves to be rescued from oblivion. At the age of sixteen he wrote a letter to Cassini, which contains an attempt towards a theory for determining the distance of the sun from the earth, with an hypothesis for explaining the nature of Saturn's ring; and it appears, by some of Fatio's letters, that his religion alone prevented Colbert from giving him a place in the Academy of Sciences at Paris, with a pension, so early as the year 1681. Among his numerous labours may be mentioned the following: He turned his attention to the contraction and dilatation of the pupil of the eye; and in a letter to Mariotte, dated in April 1684, pointed out the fibres of the anterior part of the uvea and choroid. He found out an improved method of polishing glasses for telescopes, some account of which may be seen in the Journal of La Roque for December 1684; and made various other discoveries. John Christopher, his brother, distinguished himself also by his knowledge in philosophy and astronomy. He was made a member of the Royal Society of London in 1706, and communicated to it the observation of an eclipse of the sun, which was printed in the Philosophical Transactions, No. ccevi.

FAUCHET (Claude), a writer of French history and antiquities, was born at Paris about 1529. He obtained the post of president of the Cour des Monnoies, but he appears to have been in indifferent circumstances, as his place was sold to pay his debts. Henry IV. gave him a pension with the title of historiographer. He died in 1601. His principal works were, "Antiquités Gauloises et Françoises;" "A Treatise on the Liberties of the Gallican Church;" "A Treatise on the Origin of Knights, Coats of Arms, and Heralds;" "Origin of the Dignities and Magistrates of France." They were all printed together at Paris in 1610, in 4to.

FAUCHET (Claude), a native of Dorne, in the diocese of Nevers, in France, was a preacher of some note previous to the Revolution, when he became one of the chiefs of the Illuminati; and in 1789 he took an active part in the popular commotions which then occurred; and at the taking of the Bastile, he appeared, sword in hand, at the head of the mob. He continued to distinguish himself by the violence of his conduct till he entered into the National Convention, in which he behaved with more calmness and moderation. On the trial of Louis XVI., he voted not for his death but his imprisonment; and having joined the Girondists, he was persecuted by the opposite party. In February 1793, Lecointre denounced him for having addressed to the priests of his diocese a mandate forbidding them to marry; and shortly after the assassination of Marat by Charlotte Corday, he was accused of being connected with her, and condemned to death, October 31, 1793, when he suffered by the guillotine. Fauchet was the author of "L'Oraison Funébre du Duc d'Orleans;" "Panegyrique de S. Louis;" "Discours sur les Mœurs Rurales," &c.

FAUCHEUR (Michael le,) an eminent French Protestant minister in the seventeenth century. He particularly excelled as a preacher; in which capacity he first distinguished himself at Montpellier, whence his increasing reputation occasioned his being invited to the church at Charenton. It is reported, that he preached one day with such energy and weight of reasoning against the practice of duelling, that the Marshal de la Force, who was one of his audience, declared in the presence of some military men, that if a challenge were sent to him he would not accept it. He published a learned treatise upon the "Eucharist," in answer to the great work of Cardinal du Perron; which was printed at Geneva in 1635, folio, at the expense of the reformed churches, and by order of the national synod. Mr. Faucheur died at Paris in 1657.

FAULHABER (John), a mathematician, was born at Ulm in Suabia, in 1580. He published a considerable number of works relating to algebraical calculations and other subjects, which, being written in German, are less known than they deserve to be. He died at Ulm in 1635.

FAULKNER (George), a printer of no mean celebrity, was the first man who carried his profession to a high degree of credit in Ireland. He was the confidential printer of Dean Swift; and enjoyed the friendship and patronage of the earl of Chesterfield, whose ironical letters to Faulkner, comparing him to Atticus, are perhaps the finest parts of his writings. He settled at Dublin as a printer and bookseller, soon after the year 1726; and raised there a very comfortable fortune by his well-known "Journal," and other laudable undertakings. Having had the misfortune to break his leg, he was ridiculed by Foote, in the character of "Peter Paragraph," in "The Orators, 1762." He commenced a suit against the mimic; and, we believe, recovered damages. He died an alderman of Dublin, Aug. 28, 1775.

FAUNA (in fabulous history), a deity among the Romans, daughter of Picus, and originally called *Marica*. Her marriage with Faunus procured her the name of Fauna, and her knowledge of futurity that

of *Fatua* and *Fatidica*. It is said that she never saw a man after her marriage with Faunus, and that her uncommon chastity occasioned her being ranked among the gods after death. She is the same, according to some, as *Bona Mater*. Some mythologists accuse her of drunkenness, and say that she expired under the blows of her husband, for an immoderate use of wine.

FAUNUS (in classical history) a son of Picus, who is said to have reigned in Italy about 1300 years B. C. His bravery as well as wisdom have given rise to the tradition that he was son of Mars. His great popularity and his fondness for agriculture, made his subjects revere him as one of their country deities after death. He was represented with all the equipages of the satyrs, and was consulted to give oracles.

FAUR (Guy du, lord of Pibrac), an eminent lawyer and man of letters, was born of a distinguished family at Toulouse in 1528. After having completed his studies, he was chosen a counsellor in the parliament of his native city, and a deputy to the states of Orleans in 1559, at which he presented to the king the memorial of grievances. He was sent by Charles IX. as one of his ambassadors at the council of Trent, where he supported the rights of the Gallican crown and church with a spirit which gave much offence to the partisans of Rome. At the recommendation of the Chancellor de l'Hopital he was nominated, in 1565, advocate-general in the parliament of Paris; and in 1570, counsellor of state. He accompanied the duke of Anjou (afterwards Henry III.) when he went to take possession of the crown of Poland, and was afterwards sent there to endeavour to preserve that crown to Henry III., but ineffectually. He next mediated a peace between the court and the Protestants, as a reward for which he was made president *à mortier*, and also chancellor to the queen of Navarre, and the duke of Alençon. He has been charged with the weakness of suffering himself to be entangled in an amorous passion for that queen, and to have betrayed the interests of the French court, but others have treated this as a calumny. Pibrac died in 1584, at the age of fifty-six, his death being hastened, according to De Thou, by chagrin at the mal-administration of public affairs, and the disgrace suffered by Alençon at Antwerp. He published "Pleadings and Harangues," and a "Discourse on the Soul and the Sciences;" but his name is now chiefly remembered for his "Quatrains," which are a series of moral maxims in French verse. They were universally read and recited, went through a number of editions, and were translated into Greek, Latin, and various modern languages.

FAUST, or FUST (John), a goldsmith of Mentz, was one of those three artists to whom the invention of printing is generally ascribed, the other two being Guttemberg and Schæffer. It is, however, uncertain whether he had any other share in the invention than that of furnishing money to Guttemberg, who had made some attempts at Strasburgh, with carved blocks, before he went to Mentz. In regard to Schæffer, who was a writer by profession, and who afterwards married Faust's daughter, he must be allowed the honour of having invented punches and matrices, by means of which this admirable art was carried to perfection. Faust and Schæffer published several works together, particularly a Bible, printed between 1450 and 1455, which the former went to Paris to sell, and having disposed of the copies at a low prince, in comparison of what was then given for manuscript Bibles, was prosecuted, it is said, by the purchasers under a pretence of their having been overcharged. It is even asserted, that being accused of magic, in consequence of the perfect resemblance observed in the characters, he was obliged to fly from the country. Faust is supposed to have died in 1466, of the plague, which carried off 40,000 of the inhabitants in the months of August and September, especially as the name of Schæffer alone is found inscribed on books printed after that time at Mentz.

FAUST (John), better known by the name of Dr. Faustus, a pretended magician, has by some men of learning been confounded with the above. Faust, whether a real or imaginary being, has given rise to a popular romance, and been made the subject of many theatrical pieces, both in Germany and in other countries. He is said to have been the son of a peasant in Suabia, Anhalt, or Solweidel, in the march of Brandenburgh, who sent him to a relation at Wittemberg, where he was put to school, and was much praised on account of his ready genius. At the age of sixteen he came to Ingolstadt, where he studied theology, and took the degree of master of arts; but he afterwards abandoned theology, and applied with great assiduity to medicine, fortune-telling, and astrology. He fell heir to a considerable property which had belonged to his uncle at Wittemberg; but he soon spent it in all kinds of debauchery, and then devoted himself entirely to magic and the conjuration of spirits; for which purpose he procured the proper books, and took into his service the son of a clergyman of Wasserburg, named John Wagner. He then entered into a compact with the devil for twenty-four years, and obtained from him a spirit named Mephistophiles, to execute whatever he should command. By means of this assistant he performed many wonderful things, some of them at the court of the Emperor Maximilian I.; but when the twenty-four years were expired, the devil came and fetched him away, in the forty-first year of his age, in a village named Rhimlich, and put an end to his existence by dashing out his brains against the wall, between the hours of twelve and one in the morning, so that every bone in his body was broken. Such is the ridiculous tale respecting the tragical end of Dr. Faustus. Various authors have written on the subject of this pretended necromancer, such as John Conrade Durrius, professor at Altdorf, in his De Johanne Fausto Epistola ad D. Georgium Sigismundum Fuhrerum, who pretends that the monks incensed against John Faust of Mentz, on account of his new invention of printing, and to avenge themselves for the injury he did by depriving them of the gain arising from copying books, of which they had been so long in possession, publicly accused him of having discovered and exercised this invention by the criminal means of magic; that the history of the supposed Dr. Faustus of Rundling, in Anhalt, has no other foundation; and that the monks fabricated this tale merely to decry and blacken the reputation of Faust. He is mentioned also as a magician by such eminent men as Camerarius and Gesner, but these authors do not agree either in regard to his country, parentage, birth, profession, or even death. The most sublime production to which the story of Faust has given birth, is the celebrated poem by Goethe.

FAUSTA, the wife of the Emperor Constantine, disgraced for her cruelties and vices.

FAUSTINA, the wife of the Emperor Antoninus, famous for her debaucheries. Her daughter of the same name, blessed with beauty, loveliness, and wit, became the most abandoned of her sex. She married M. Aurelius.

FAUSTULUS, the name of the shepherd ordered to expose Romulus and Remus. He privately brought them up at home.

FAUSTUS, a learned prelate of France in the fifth century, was born in Britain, about the year 390. After distinguishing himself in the courts of law, he embraced the ecclesiastical life, and entered into a monastery in one of the Lerin islands, of which he became abbot in 433, and in 455 was made bishop of Riez in Provence. His opposition to the notions entertained by some of the disciples of St. Augustine respecting predestination and reprobation (his writings in respect to which will be found in the eighth volume of the *Bibliotheca Patrum*), is said to have caused his exile from his see about the year 481. He was still living in 484, and the time of his death is unknown.

FAVART (Charles Simon), originator of the fine comic opera in France, was born in 1710. He was the son of a pastry-cook, but was well educated, and obtained the prize in the *Jeux Floraux* for his first poem, the subject of which, was the delivery of France by the Maid of Orleans. He acquired his chief fame by his productions for the Italian and the comic opera at Paris. When the latter was suppressed, he assumed the direction of a company of itinerant actors, which followed Marshal Saxe into Flanders, and at the request of the marshal, he often composed songs which animated the army, previously to their going to battle. After that of Fontenoy, the victor fell in love with Favart's wife, and finding his offers repulsed, was despicable enough to persecute her husband, and confine her, by means of a *lettre de cachet*, in a convent till she submitted to his desires. She was then liberated, and returned to Paris with Favart, who received a pension of 800 francs from the *Comédie Italienne*, during the latter part of his life, which terminated in 1792. Favart wrote both the dialogue and music of his works, which are very numerous. A selection of his best operas appeared in 1809, 3 vols.

FAVIER (——) was born at Toulouse the beginning of the eighteenth century, and at the age of twenty succeeded his father as secretary-general to the states of Languedoc, but his youthful extravagance obliged him to sell the office. He then applied himself to the study of history and politics; and he was nominated secretary to M. de la Chatardie, ambassador to Turin. After his death he was patronized by M. d'Argenson, under whose direction he wrote "Réflexions contre le Traité de 1756," (between France and Austria,) one of the best diplomatic treatises which had then appeared. Favier was employed by the Duke de Choiseul, on several secret missions in Spain and Russia, and engaged in other covert transactions at the instigation of the Count de Broglio, which obliged him to leave France. After passing some time in England and Holland, he was arrested at Hamburgh and taken to Paris. M. de Broglio procured his liberation in 1773; and on the accession of Louis XVI., he obtained a pension, but was not afterwards employed. He died in 1784.

FAVORINUS, an ancient philosopher and orator, born at Arles in Gaul, flourished under the Emperor Adrian, and taught at both Athens and Rome with high reputation. The emperor was jealous of his learning, but Favorinus contrived not to offend his pride and dignity in his discourse with him. His friends once remonstrating with him for having yielded to the emperor in a point in which he knew himself to be right, Favorinus replied, "Are you surprised then that I submit to the superior learning of one who is master of thirty legions." This philosopher is said to have wondered at three things: first, that being a Gaul he should speak Greek so well; secondly, that being a eunuch he should be accused of adultery; and thirdly, that being envied and hated by the emperor, he should be permitted to live. Many works are attributed to him; among the rest, a Greek work of "Miscellaneous History," often quoted by Diogenes Laertius.

FAVORINUS (Varinus), a learned Italian divine and lexicographer, who flourished in the sixteenth century, was born at the castle of Favera, near Camerino, a ducal town of Umbria. His family name was *Guarino*, which he latinized into *Varinus*, and took his surname, by which he is chiefly known, from the place of his birth. After becoming a Benedictine monk of the Sylvestrine congregation, he was appointed preceptor to John de Medici, who was afterwards Pope Leo X. In 1512 he was appointed keeper of the Medicean library at Florence; and in the year 1514 his former pupil, who had now ascended the papal throne, nominated him bishop of Nocera. In that capacity he assisted at the Lateran council, held in 1516, and was greatly respected and esteemed by the people of his diocese until his death, which took place in 1537. As an author he is chiefly known by a very copious Greek lexicon, entitled "Magnum Dictionarium, seu Thesaurus Linguæ Græcæ," &c. folio, a very laborious work, though subsequent publications have in a considerable degree superseded its use in modern times. It has gone through various editions, of which the most correct, and also beautiful, is that printed by Anthony Bartoli, at Venice, 1712, folio.

FAVRE (Latin *Faber*), (Antony), an eminent lawyer, was born of a good family at Bourg-en-Bresse in 1557. He studied at Paris and Turin, and having graduated in his profession, was raised by the duke of Savoy to the posts of first judge of the provinces of Bresse, Bugey, &c., first president of the senate of Chamberi, and finally, of governor of Savoy and all the provinces beyond the mountains: he was also president of the council of the Genevois for the duke of Nemours. He lived in great intimacy with St. Francis de Sales, whom he joined in establishing an academy at Annecy for the propagation of the Roman Catholic religion, to which he was zealously attached. He died in 1624. His works in jurisprudence were published in ten volumes folio: one of these, entitled "Codex Fabrianus," has been cited with applause in all the parliaments of France. He also composed a tragedy, entitled "Les Gordians et Maximins, ou l'Ambition;" and a work on Devotion, which contains a century of quatrains, sometimes printed with those of Pibrac.

FAVRE (Claude), lord of *Vaugelas*, by which title he is usually known, son of the preceding, was born at Bourg-en-Bresse in 1585. He was early

brought to court, and was made gentleman in ordinary, and afterwards chamberlain, to Gaston, duke of Orleans, whom he followed in all his retreats from the kingdom, to the ruin of his fortune and prospects. He was a distinguished member of the French Academy, and devoted his whole leisure to the study of his native language, by which he has perpetuated his name. His principal works were "Remarks on the French Language;" and a "Translation of Quintus Curtius." A pension which had been settled upon his father and his family by Louis XIII., but of which the payment had ceased, was restored to Vaugelas by Cardinal Richelieu, for the purpose of engaging him in the compilation of the dictionary of the academy. On this occasion, when the writer waited on the minister to return thanks, Richelieu said to him, "I hope you will not forget the word *pension* in your dictionary."—"No, my lord," replied Vaugelas, "and still less the word *gratitude*." Notwithstanding this patronage, he died insolvent in 1650.

FAWCETT (William) was born in Yorkshire about 1720, educated in Lancashire, and entering into the army, distinguished himself in Flanders; but marrying soon after, left the service, at the request of his wife's family. He subsequently entered the third guards, and went with General Elliott, to Germany, where he became aide-de-camp to the marquess of Granby, in which capacity he brought the accounts of the battle of Warpurgh to England, and much pleased George II. by giving him the particulars in German. He died April 22, 1804, at which time he was colonel of the third dragoon guards, and governor of Chelsea-hospital, in the chapel of which he was buried. He wrote several works connected with his profession, the chief of which is a translation from the French of Marshal Saxe's Art of War.

FAWKES (Guy or Guido), a Catholic officer in the Spanish service, celebrated for his connexion with the famous gunpowder-plot, which, however, is said by some to have been contrived by the enemies of the Catholics in order to effect their ruin. Fawkes, who was merely an instrument in the hands of others, was discovered on the 5th of November, 1605, in the vaults beneath the house of parliament, where, as it is generally credited, he had secreted himself for the purpose of blowing up the parliament by gunpowder. The particulars of the affair belong more to history than biography; and we shall therefore only add in this place, that Fawkes, after having made confessions, which were extracted from him by torture, was executed with several other alleged conspirators.

FAWKES (Francis), known as a writer in poetry, was born in Yorkshire about 1721. After having taken orders, and graduated at Cambridge, he was collated by Archbishop Herring, to whom he addressed an ode upon his recovery from an illness, to the vicarage of Orpington with St. Mary Cray in Kent. He exchanged this in 1774 for the rectory of Hayes, where he died in 1777. Of his original poems, "Partridge Shooting, an Eclogue, to the Hon. Charles Yorke," 1767, seems to have been most popular. The peculiar strength of Fawkes, however, lay in translation; and it is from his performances under this head that he is entitled to commemoration. He gave metrical versions of the fragments of Menander; of Anacreon, Sappho, Bion, Moschus, and Musæus; of the Idylliums of Theocritus; and of the Argonautics of Apollonius Rhodius; which last was published by subscription in 1780.

FAXARDO (Don Joseph Clavijo y), a native of Madrid, celebrated less as an author than for his quarrel with Beaumarchais, whose sister he is said to have seduced. But it seems that his only crime was that of having lost the affection which he had once entertained for the lady, but for what reasons he might have changed his mind, does not appear. Beaumarchais, however, contrived in consequence, to do him a great deal of injury by his false reports respecting the matter. As an author Faxardo is principally known by his translation into Spanish of Buffon's Natural History, 12 vols., 8vo. He died in 1806.

FAY (Charles Francis de Cisternai du) was born at Paris in 1698, and brought up to the army, but quitting it to devote himself to the study of chemistry and botany, was admitted a member of the Academy of Sciences, and had the superintendence of the royal garden. As a chemist and natural philosopher, he distinguished himself by several discoveries. His works consist of memoirs in the Transactions of the Academy of Sciences. He died in the year 1739.

FAYDIT (Anselm), a handsome and sprightly Provençal poet, who flourished towards the close of the twelfth century, was a native, according to some, of Limosin, according to others, of Avignon. He composed and represented comedies, such as were in vogue at that time, and thus acquired considerable wealth, which he squandered away in licentious pleasures and vain expense. When he was reduced to indigence, he attracted the notice of Richard Cœur-de-lion, king of England, and was again raised to affluence by his liberalities. After the death of this patron, he came to Aix in Provence, where he married a beautiful and accomplished young woman, who partook of his irregularities, and died soon after. He then repaired to the court of the marquis of Montserrat, and afterwards to the lord of Sault, where he died about 1220. He wrote a poem on the death of King Richard; another entitled, "The Palace of Love," said to be imitated by Petrarch in his Triomfo d'Amore; and several comedies.

FAYDIT (Peter), a French priest, and various writer in prose and verse, was born at Riom, in Auvergne. In 1662 he entered into the congregation of the Oratory, from which he was obliged to withdraw nine years afterwards, for having published, in defiance of the prohibition of his superiors, a treatise on the principles of the Cartesian philosophy. He afterwards attracted much notice when the differences between Pope Innocent XI. and France were at their highest pitch, by a sermon which he preached against that pontiff. A "Treatise on the Trinity," which he published in 1696, subjected him to a charge of tritheism, and caused him a short imprisonment in the house St. Lazarus, at Paris. He afterwards published a small collection of "Memoirs," intended to satirize Tillemont's Ecclesiastical History, which were suppressed soon after their appearance; and "Telemaco-manie," consisting of a critique on Fenelon's celebrated production, in which his freedom of language excited the resentment of certain individuals, who procured an order from the king that he should retire to his native place, where he died in the year 1709.

FAYETTE (Mary Magdalen Pioche de la Vergne, countess of), a celebrated literary lady, wife of the Count de la Fayette, was in high esteem in the reign of Louis XIV., and intimately connected with the wits of that period. Segrais, after being obliged to quit his residence with Mademoiselle de Montpensier, became domesticated with her, and was the chief directress of her pursuits. It was in his name that the two celebrated romances, "Zaide," and "The Princess of Cleves," were given to the public; but he has himself testified that his part in them was only contributing to the plot and disposition. She also wrote "The Princess of Montpensier;" "Memoirs of the Court of France in the Years 1688 and 1689;" "The History of Henrietta of England;" and "Divers Portraits of Persons about the Court." All these were admired for the graces of style, and the delicacy and liveliness of description. Madame la Fayette, who possessed solidity as well as elegance, and brilliancy of parts, died in 1693.

FAYETTE. See La Fayette.

FAZIO (Bartholomew), a historian and biographer of the fifteenth century, was born of parents in humble life at Spezia on the coast of Genoa. He passed some time at Genoa, whence he was invited to the court of Alphonso, king of Naples, a great patron of learned men, where he passed the remainder of his life. He died in 1457. Fazio's chief works are, a translation into Latin of "Arrian's History of Alexander;" the history of the war of Chioggia, between the Genoese and Venetians, and a work published by the Abate Mehus, entitled, "De Viris Illustribus," containing brief eulogies of the most famous men who were his contemporaries.

FAZZELLO (Thomas), a learned Sicilian ecclesiastic, was born at Sacca, a town in the diocese of Palermo, in 1498. Having taken the habit among the Dominican monks, he was twice raised to the station of provincial, and was ten times chosen prior of the monastery at Palermo, and died in the possession of that office in 1570. Father Fazzello was the author of various works, and among others of a "History of Sicily," written in Latin, in twenty-books, which first appeared at Palermo in 1558, and is esteemed a work of considerable merit in point of authority. The manner of Fazzello's death uncertain.

FEARNE (Charles), a celebrated law-writer, was born in London in 1749, and educated at Westminster-school. Having been admitted a student of the Temple, he studied conveyancing, which he practised for many years, with distinguished success. A fondness for mechanical and philosophical experiments, however, interfered much with his professional pursuits, and brought him into pecuniary difficulties, which imbittered the close of his life. He died in January 21, 1794. His most celebrated work is his "Essay on Contingent Remainders and Executory Devises." His other publications are, "A Lexigraphical Chart of Landed Property;" "Observations on the Statute of Inrollment of Bargains and Sales;" and an "Essay on Consciousness."

FEATLY, called also by Wood, Fairclough (Daniel), was born at Charlton in Oxfordshire, in 1582. He was educated at Magdalen-college, Oxford, and in 1602 he was chosen probationer fellow of his college, at which time he had taken his degree of B.A. When Sir Thomas Edmunds was appointed by King James to be his ambassador to the court of France, the fame of Mr. Featly's abilities and character occasioned an offer to be made to him of the place of chaplain to the embassy; of which he willingly accepted, and spent three years in France domesticated with Sir Thomas. Upon his return to England, he repaired to his college, and in 1613 took the degree of bachelor of divinity; was presented to the rectory of Northill, in Cornwall, and became domestic chaplain to Dr. Abbot, archbishop of Canterbury, who made him rector of Lambeth. In 1617 he proceeded to take a doctor's degree in divinity; and afterwards received from his patron, the primate, the rectory of All-hallows in Bread-street; which he subsequently exchanged for the rectory of Acton in Middlesex; and at length became the third and last provost of Chelsea-college. In the year 1625, being then married, he quitted his situation in the archbishop's service, and retired to a house belonging to his wife at Kennington, near Lambeth. From that time, until the beginning of the civil war, besides the share of his attention necessarily devoted to professional duties, much of it was employed in disputation with persons of different religious opinions, and in writing some practical, and numerous polemical treatises, chiefly against the church of Rome; for a list of which we must refer our readers to Anthony Wood. He suffered much in his property by the civil wars, and hardly escaped with his life, from the fury of the parliamentary soldiers, when they were quartered at Acton. In 1643 he was nominated one of the assembly of divines, but incurring the displeasure of the ruling powers by his opposition to the covenant, he was ordered to quit the assembly, and not immediately complying, was expelled, imprisoned, and stripped of his rectories. His health began now rapidly to decline; and after he had by repeated supplication to parliament obtained leave to be removed to Chelsea-college, for change of air, he died at that place, in 1611, in the sixty-third year of his age. Besides, bestowing very high encomiums on his learning, talents, and accomplishments, Wood remarks, that he was "most seriously and soundly pious and devout."

FECHT (Latin *Fechtius*), (John), a learned German Lutheran divine, was born in 1636, and after having passed some years in study and travel, settled as professor of Hebrew and metaphysics and of theology in the Gymnasium at Durlach, with the titles of ecclesiastical and consistorial counsellor. The burning of Durlach by the French in 1689, caused him to accept of an invitation to Rostock, to become superintendant of the churches, and professor of theology. He died in that city in 1716. He was the author of a variety of learned works, in the Latin and German languages, among which were, "A History of Cain and Abel;" "A Treatise on the Religion of the Modern Greeks," &c.

FECKENHAM (John de), a learned English Catholic divine, and the last mitred abbot who sat in the house of peers, was a descendant from poor parents, who resided in a cottage on Feckenham-forest, in Worcestershire, from which place he derived his surname, that of his family being *Howman*. As he early discovered good natural abilities, the priest of the parish took him under his instruction for some years, and then got him admitted into the monastery at Evesham. When he was eighteen

years old he was sent to Gloucester-college, Oxford, where the institution to which he belonged possessed a foundation for students; and upon the dissolution of that abbey in 1536, he had a yearly pension of one hundred florins allowed him during life. In 1539 he was admitted to the degree of bachelor in divinity; at which time he was chaplain to Dr. John Bell, bishop of Worcester. He was afterwards chaplain to Bishop Bonner, and in 1549 was committed to the Tower for refusing, it is said, to administer the sacraments after the manner of the Protestants. On the accession of Queen Mary in 1553, he was released, called to court, and made one of her chaplains. He also became chaplain again to Bishop Bonner, who in the following year presented him to the prebend of Kentishtown in St. Paul's cathedral. From being prebendary of St. Paul's in the year 1554 he was raised to the deanery of the same church; and afterwards obtained the rectory of Greenford Magna, in the same county. During the year last mentioned he was appointed one of the disputants at Oxford, against Archbishop Cranmer, and the Bishops Ridley and Latimer, but he said very little against them; and indeed during the whole of Queen Mary's reign, he honourably distinguished himself by the good offices which he did to the afflicted Protestants, of every rank. He even pleaded so earnestly with the queen to set the Princess Elizabeth at liberty, that he for some time incurred the displeasure of his bigoted mistress, by his interference on behalf of her heretical sister. In 1556 the university of Oxford, out of respect for his learning, and virtues, conferred upon him the degree of doctor in divinity, without requiring him to go through the customary academic exercises. During the same year Queen Mary, who had restored the monastic foundation of Westminster-abbey, appointed him abbot of the same. When Queen Elizabeth came to the throne, she was not unmindful of her obligations to Dr. Feckenham, and would have rewarded him with a high promotion in the church, had he conformed, which, however, he resolutely refused. In the queen's last parliament he was the last mitred abbot that sat there, and he spoke so boldly against the reformation, that he was committed prisoner to the Tower, in 1560, where he continued until 1563, when he was removed into the custody of Dr. Horne, bishop of Winchester. As the bishop's reasonings did not produce the effect of changing Dr. Feckenham's opinions, he was remanded to the Tower in 1564; whence soon afterwards, through the intercession of friends, he was removed to the Marshalsea, where he had more liberty and air, and in a short time obtained his discharge. He was more than once afterwards taken into custody, and ultimately died a prisoner in the castle of Wisbeach, in the isle of Ely, in 1585. For a list of his writings, which are no longer interesting, we refer to the Biographia Britannica.

FEITH, or FEITHIUS (Eberhard), a learned Dutchman, a native of Elburgh, in Guelderland, flourished in the sixteenth century. After having spent some years in philosophical study, and in foreign travel, he settled in France, where he taught the Greek language with great approbation. He finished his life in a very extraordinary manner. Having gone out, one day, at Rochelle, to walk, accompanied by a domestic, he was invited into the house of one of the citizens; but after that time was never more seen, though the most diligent search was made after him by the magistrates. He left behind him several unfinished works on learned subjects; but his only work published is a valuable treatise, entitled "Antiquitatum Homericarum," libri iv., printed at Leyden, 1677, 12mo.; and inserted also in the sixth volume of Gronovii Thesaurus.

FELIBIEN (Andrew, sieur des Avaux and de Javerci), born at Chartres, in 1619, studied at Paris, and obtained a reputation for his proficiency in polite literature. He was appointed secretary to the Marquis de Fontenay Mareuil on his embassy to Rome, and in that capital contracted an intimacy with the celebrated Poussin, who inspired him with that love for the fine arts by which he became distinguished. Upon his return, his pen was employed, first by the minister Fouquet, and afterwards by Colbert. He wrote a work "On the Origin of Painting," in 1660, which made him known as a man of taste in that art; and he followed it with a description of the triumphal arch for the entry of the queen, and with descriptions of several pictures of le Brun. In 1666 he was made historiographer of the royal buildings; in 1671, secretary to the Academy of Architecture; and in 1673, keeper of the antiques. He was the first who, in the inscriptions of the Hotel de Ville, gave Louis XIV. the title of *the Great*, in which he was eagerly followed by the French nation: but the epithet was never generally received, and is now become obsolete. He began in 1666 to publish the work by which he is best known, his "Entretiens sur les Vies et les Ouvrages des plus excellens Peintres," which was completed in 1688, in five parts, quarto. Felibien wrote also "The Principles of Architecture, Painting, and Sculpture," 1690, quarto, a work much esteemed for its theoretical and practical knowledge; and "Conferences of the Royal Academy of Painting," quarto. He published some translations from the Italian, a description of la Trappe, and some pieces of piety. He was a member of the Academy of Belles-lettres. He died in 1695, at the age of seventy-six.—John Francis, son of the preceding, succeeded his father in his places, and likewise in his attachment to the fine arts. He published "Recueil Historique de la Vie, et les Ouvrages des plus célèbres Architectes," 1687, quarto; also, "A Description of Versailles, old and new;" and "A Description of the Church of the Invalids." He published the plans and designs of the two villas of Pliny the younger, described in his Epistles. He died in 1733.—Michael, another son of Andrew, born in 1665, entered into the Benedictine congregation of St. Maur. Besides some works of piety, he wrote "The History of the Abbey of St. Denis," folio, 1706, adorned with figures, and illustrated by various learned dissertations. The reputation he acquired by this performance caused him to be chosen by the magistrates of Paris to write the history of that capital. He printed in the Journal des Savans for 1713 his prospectus of this work, and proceeded to the execution; but his labours were cut off by death in 1719. The work was afterwards completed by Dom. Lobineau, in five volumes folio, 1725.

FELIBIEN (James), brother of Andrew, and a Catholic divine by profession, was born at Chartres, in 1636. He was appointed in 1661, when only a deacon, to deliver lectures on the sacred writings to

the young ecclesiastics in the seminary of Chartres, and in 1688 was presented to the benefice of Vineuil. In 1689, having been nominated to a canonry in the church of Chartres, he removed to that city; and in 1695 he was promoted to the archdeaconry of Vendome, in which city he died in 1716, at the age of eighty years. He was the author of several practical and devotional pieces; but his principal work was "Pentateuchus Historicus," &c., quarto, 1703. This work is part of a design which the author formed of publishing a continuation of the Latin commentary on the Old Testament of the celebrated Jansenius, bishop of Ypres, whose labours were terminated by his death before he had half completed his plan.

FELIX. See MINUTIUS.

FELIX I., pope, and a saint in the Roman calendar, was born at Rome, and succeeded Dionysius in the pontificate, in 269. No mention is made of any particular actions of this pope, which are worthy of being recorded. In his time a furious persecution against the Christians was commenced by the Emperor Aurelian, to which Felix probably fell a sacrifice, after he had filled the papal chair between five and six years.

FELIX II., pope, or, according to many Catholic writers, anti-pope, was a native of Rome, and archdeacon of that church when Pope Liberius was banished by the Emperor Constantius, in the year 355. As the emperor and the Arian party were determined to place in the Roman see a person more favourable to the measures which they had adopted against Athanasius, than Liberius, who had refused to sign his condemnation, they fixed upon Felix for that station. After his election, many of the Roman clergy, notwithstanding the oath which they had taken to Liberius, soon became reconciled to his rival, and communicated with him; but the great mass of the people, by whom Liberius was much beloved, showed their detestation of the business by breaking out into an insurrection, in which many of them lost their lives. They were only kept in subjection by the power of the sword, until the emperor paid a visit to Rome, in the year 357. On that occasion such applications were made to him to recall Liberius, that he at length consented, but with the proviso that he and Felix should jointly preside over the Roman see. When the emperor, however, had quitted Rome for Milan, and Liberius returned to his see, the people received him with the loudest acclamations of joy, and drove Felix out of the city, with marks of the greatest detestation. Soon afterwards he returned, and attempted to discharge the episcopal functions in the Basilic of Julius, beyond the Tyber, but was immediately driven out by the populace a second time, and with him all the ecclesiastics who had acknowledged him. Thus opposed, the emperor himself was in the end obliged to give him up, and consent to his expulsion. Upon being driven from Rome, Felix withdrew to a small estate which he had on the road to Porto, and there died in 365. Such are the accounts which all the ancient and most authentic Catholic writers concur in giving of Felix II., but others contend that he was canonically elected and consecrated, and that by thundering out an anathema against the Emperor Constantius as a heretic, he so far excited the resentment of that prince, that by his order he was apprehended and privately beheaded. Their representations, however, rest on no other foundation than legendary tales, which are inconsistent both with history and chronology, and which appear to have been invented for the purpose of justifying the church of Rome, in honouring Felix as a saint and martyr.

FELIX III., pope, was the son of a Presbyter at Rome, and elevated to the papal dignity in 483, when he was chosen successor to Pope Simplicius. The chief event of his pontificate was his attempt to extend the influence of the Roman see over the eastern churches. He began with the sending legates to Constantinople, at the instance of John Talaia, the deposed patriarch of Alexandria, to whose see, Peter Mongus, who was a Monophosite, had been appointed. Felix requested the Emperor Zeno, and Acacius, patriarch of Constantinople, to depose him, as a heretic; but the legates, either through intimidation or want of firmness, returned to Rome, without having at all succeeded in the design of their mission. Felix, enraged, assembled a council of Italian bishops, in the year 484, by whom the conduct of the legates was condemned, and Mongus was excommunicated anew. He then proceeded to the trial and condemnation of Acacius, who, however, treated the pope and his anathemas with the utmost contempt, and in turn anathematized him, cutting him off from his communion, and ordering his name to be struck out of the sacred diptychs. This conduct of Acacius was approved of by the emperor, the church of Constantinople, and by almost all the eastern bishops, who united in a separation from the communion of the pope. Such was the origin and occasion of the first general schism between the Greek and Latin churches. In 487 Felix convened a synod at Rome, to discuss the question respecting the reconciliation of those to the Catholic church who had been baptized, or rebaptized by the Arians during the Vandal persecution in Africa; and the regulations which he caused to be adopted on this subject, display a spirit of unreasonable and unchristian severity, which could only exist in an unfeeling and cruel mind. Upon the death of the Emperor Zeno, in 491, Felix wrote to Anastasius, his successor, congratulating him on his accession to the throne, and intimating an expectation that, under his authority, the interests of the true faith would be respected and promoted. Of this letter the emperor took no notice; and Felix died before he was apprised of the reception which it met with, about the latter end of the year last mentioned, or the beginning of the following.

FELIX IV., pope, was a native of Beneventum, and raised to the papal chair on the death of Pope John, in the year 526, by the appointment of King Theodoric. Notwithstanding his acknowledged merits, however, he was at first opposed by the whole people, on account of the uncanonical manner of his appointment, until the king entered into an agreement with them, that, provided they received Felix for their lawful bishop, they should for the future be allowed to choose whom they pleased, subject to the king's confirmation of the decree of election. We find no account of any memorable actions performed by him, which are deserving of our notice. He died in the year 530.

FELIX, bishop of Urgella in Catalonia, in the eighth century. He was the friend of Elipand, archbishop of Toledo, and concurred with him in propagating the opinion that Jesus Christ, considered as a man, was the son of God, not by nature,

but by adoption. This opinion he was invited to defend, at Aix-la-Chapelle, by the Emperor Charlemagne, where means were made use of to persuade, or rather to intimidate him, to sign a recantation of his opinion, and to profess his assent to the commonly received doctrine of the Catholic church. His enemies, however, were not satisfied with having forced him to make this concession, but procured his deposition from his episcopal functions, and obtained the order of the emperor for his banishment to Lyons. In that city he spent the remainder of his days, and died about the year 815.

FELL (Samuel), dean of Christchurch, born in 1594, in the parish of St. Clement Danes, London, was educated at Westminster-school, and Oxford. After having obtained several previous livings, he obtained the deanery of Litchfield, 1637, and finally that of Christchurch in 1638. During the civil wars he was a staunch adherent of monarchy, which occasoned his ejection from the office of vice-chancellor of the university in 1647. Of his writings only two at present remain, "Primitiæ," 1626; and "Concio ad Baccalaureos," 1627. The news of the execution of Charles I. is said to have broken his heart. His death took place February 1, 1648-49.

FELL (John), son of the preceding, was born at Longworth in Berkshire, in 1625. He was educated at Thame in Oxfordshire, and at Christchurch-college, to which he was removed on a studentship, when only eleven years of age. In 1640 he was admitted to the degree of B.A. and to that of M.A. in 1643; about which time he bore arms for King Charles I. within the garrison of Oxford, and obtained the rank of ensign. In 1648, being then in orders, he was ejected from his student's place by the parliamentarian visitors; from which time till the restoration of King Charles II. he lived in studious retirement at Oxford, joining with many other royalists in privately using the liturgy and rites of the church of England, at Merton-college. After the restoration he was made prebendary of Chichester, and canon, and then dean of Christchurch in 1660, at which time he had been created doctor in divinity, and appointed one of his majesty's chaplains in ordinary. In 1666, and three following years, he filled the office of vice-chancellor of the university, and in 1675-76 he was promoted to the bishopric of Oxford, with leave to hold his deanery *in commendam*, that his college and the university might still enjoy the benefit of his services. When he had filled the see of Oxford little more than ten years, his health sunk under his exertions, and the anxiety which he felt on account of the changes attempted to be brought about in religion by King James II., so that he died in 1686, leaving behind him, says Wood, "the general character of a learned and pious divine, and of an excellent Grecian, Latinist, and philologist, of a great assertor of the church of England, of another founder of his own college, and of a patron of the whole university." A considerable portion of his income was dedicated by him to the rebuilding of the episcopal palace at Cuddesden, and to the same source his college is indebted for the magnificent tower commonly known by the name of the "Tom Gate," into which he caused the large bell to be removed in 1683. Several valuable works from his pen are extant, among others, a Latin translation of Wood's "History and Antiquities of Oxford," in 2 folio vols.; "Alcinoi in Platonicam Philosophiam Introductio;" an edition of Cyprian's works; St. Clement's two epistles to the Corinthians, in Greek and Latin; "Artis Logicæ compendium;" a "Paraphrase on St. Paul's Epistles;" a new edition of the Greek Testament with notes, and a collection of the various readings; and several Sermons.

FELL (John) was born at Cockermouth in Cumberland, in 1732, and being destined for trade, served an apprenticeship of some years in his native town. Removing afterwards to London, with the design of improving himself in his business, his master finding that his ambition was to become a Christian minister, enabled him to pursue his studies at the academy of Mile-end for the purpose of obtaining his object. Upon his quitting the academy, he became assistant to the master of a seminary at Norwich, and afterwards removed to Beccles, where he preached for some time to a small congregation, without entering into the pastoral connexion with them. In 1770 he accepted the pastoral charge of a congregation at Thaxted in Essex, where he resided for many years, active and exemplary in the discharge of his professional duties. He quitted this situation, to become resident and classical tutor of the independent academy at Homerton, but some serious differences ensuing between him and the students, he was dismissed at the end of two years, though against the strong protest of a respectable minority. His friends now requested him to deliver monthly a course of twelve lectures on the Evidences of Christianity, for the support of which upwards of two hundred pounds were speedily contributed; and one of his active friends also soon procured sufficient subscriptions to purchase for him an annuity of one hundred pounds. He did not long survive this kindness, for his mind was so much affected by his dismissal from Homerton, that it brought on an illness, of which he died on the 6th of September, 1797. Dr. Hunter, who succeeded him in the appointment, published the above course of lectures complete. His other works consist of "Replies to Dr. Farmer's Treatises on the Mythology of Greece and Rome," and the "Demoniacs of the New Testament;" both in 8vo.; "A Letter to Burke on the Penal Laws," 8vo.; "An Essay on English Grammar," 12mo.; "Genuine Protestantism," 8vo.; "An Essay on the Love of our Country;" and "Remarks on the Poems of Rowley," &c.

FELLE (William), a French dominican monk, was a native of Dieppe, but took the vows at Metz, about the year 1660. After finishing his academical studies, he travelled into Africa, Asia, and over a considerable part of Europe, and became chaplain to John III., king of Poland. He was the author of a treatise against quietism, and other works. He died at Rome in 1710.

FELLENBERG (Emanuel Von), the celebrated founder of the institution for the improvement of education and agriculture at Hofwyl, in the canton of Berne, was born in 1771. His father was a man of patrician rank of the city of Berne, and, in consequence, a member of the government. His mother, a grand-daughter of the celebrated Van Tromp, appears to have been distinguished no less for enlarged benevolence than for sincere piety, and to have exerted an important influence on his character and usefulness. A great impression was also made upon him by the philanthropic efforts of his father to promote salutary measures among the

council of Berne, and the grief which he used to display when he failed. At the age of 15, Fellenberg was placed under the instruction of the blind poet Pfeffel at Colmar. On his return to Switzerland, an address, delivered by his father, as president of the Helvetic society, on the importance of education, excited in his mind a deep interest on this subject. After his return to his native city, he found the pursuits and character of the young men of his own age so frivolous and corrupt, that he abandoned their society for his study, endeavoured to render himself independent of artificial wants, and devoted to benevolent objects the money wasted by his companions in luxury and amusement. Infidelity at this time spread, like a flood, over the face of Europe, but the faith of Fellenberg in revelation never wavered, and he spent months of fruitless discussion in the residence of an unbeliever, on the banks of the lake of Zurich, with the persuasion that he should convince him of his error. After having passed ten years in travelling through Switzerland, to acquaint himself with the state of the people of the country, he went to the university of Tubingen to complete his studies in civil law. After the fall of Robespierre in 1795, he foresaw the storm that threatened his own country, and, as the only means of averting it, urged the sacrifice of some of the oppressive claims and exclusive privileges of the patricians; but his advice and predictions were disregarded. He used his most strenuous efforts to oppose the advance of the French troops in 1798, in consequence of which a price was set upon his head, and he was obliged to fly to Germany. He was, however, soon after recalled to Switzerland, and sent on a mission to Paris, to remonstrate against the oppressive conduct of some of the French agents; but he soon resigned his diplomatic office in disgust, and determined henceforth to devote himself to his favourite scheme of early education—convinced that it was the only resource for meliorating the state of his own and other countries. He was appointed a member of the council of education at Berne, but was soon convinced that nothing adequate could be accomplished on this subject through the medium of legislative commissions: and having come into the possession of an ample fortune, he resolved to devote this to his great object, and to form on his own estate, and on an independent basis, a model institution, in which it should be proved what education should accomplish for the benefit of humanity. In pursuance of this design he purchased the estate called Hofwyl, where after many years of unremitting exertion, and amid innumerable difficulties, he at length succeeded in establishing an institution which may be regarded, both in a moral and political point of view, as one of the most important and influential in Europe. In a work like the present, we shall not be expected to give even a sketch of the system of education pursued. Suffice to say, that the development of religious feeling, under the influence of revelation, aided by the cultivation of the taste, and the formation of habits of constant industry, order, and temperance, are the means on which Fellenberg and his coadjutors rely for success. The stimulus of rewards and distinctions is never employed; and complete proof is furnished in this establishment, that the most ardent thirst for knowledge, and the most assiduous habits of study, may be produced without resorting to the principle of emulation.

FELLER (Joachim), a German poet, born at Zwickhau, in 1638, was chosen professor of poetry at Leipsic in 1661. His compositions, principally in the Latin language, gained him much reputation: among them are—"Flores Philosophici;" "Notæ in Lotichii eclogam, &c." He became librarian to the university of Leipsic in 1676, which situation he held fifteen years. Having contracted a habit of walking in his sleep, he fell at length from a window during one of his fits of somnambulism, and died from the effects of his fall in 1691.—He left a son, Joachim Frederick, born in 1673 at Leipsic, where he graduated in philosophy. The grand-duke of Weimar appointed him his secretary in 1706, a situation he filled during twenty years; travelling, a considerable part of the time, under his patron's auspices, for the purpose of examining the principal libraries of Europe. He published a valuable work, entitled "Monumenta varia inedita," in 12 quarto numbers, printed in 1714 at Jena, and other works. His death took place in 1726.

FELTHAM (Owen), an English author, born about the middle of the seventeenth century. Little more is known of him than that he published a work of great merit, entitled "Resolves Divine, Political, and Moral," which went through twelve editions before the year 1709. His death is supposed to have taken place about the year 1678.

FELTON (Thomas Bernard), a French Jesuit, was born at Avignon in 1672, and died in 1759. He had a talent for Latin poetry, and his pieces, entitled "Faba Arabica, Carmen," and "Magnes, Carmen," both printed in 1696, and afterwards reprinted in Father Oudin's "Poemata Didascalica," are not unknown in the learned world.

FELTRE (Henry James William Clarke, duke of) was of Irish extraction, but born at Landrecies Oct. 17, 1765. After having served in the army, he was appointed by Carnot chief of the topographical office, and retained that situation till 1795, when he was appointed general of division, and sent by the directory to watch the conduct of Buonaparte in Italy. Buonaparte, however, soon gained him over to his interests, and confirmed him in his service by several appointments, the most important of which was that of minister of war. He was at the same time created duke of Feltre. Savary, duke of Rovigo, was among the first who suspected him of treachery to Napoleon, but the emperor would not believe it, and continued to trust him. On the entry of the allies, however, into Paris, Feltre immediately attached himself to the Bourbons, and gave such valuable information to government, that he would have been continued in his office of minister of war, had it not been impossible, as Louis XVIII. expressed himself, "*de le prendre tout chaud de dessous Bonaparte.*" He was, however, made a peer of France, and, after the landing of Napoleon from Elba, was reappointed minister of war. During the hundred days he fled to England, but returned to France after the battle of Waterloo, and continued in office till his death, which took place Oct. 28, 1818. He was a detestable instance of ingratitude, hypocrisy and servility. A selection from his works appeared at Paris, with a memoir of his life, in 6 vols. 1825.

FENELON (Francis de Salignac de la Motte), archbishop of Cambray, one of the most excellent and distinguished persons of his time, was born of an ancient family at the castle of Fenelon

in Quercy, in 1651. After a domestic education to his twelfth year, he was sent to pursue his studies at the university of Cahors, which he finished at Paris under the eye of his uncle, the marquess of Fenelon. The young Fenelon made a rapid progress; and being destined to the ecclesiastical profession, became a preacher as early as his nineteenth year. The great applause he received was thought by his uncle a dangerous snare to so young a man; whence he placed his nephew under the conduct of the Abbé Tronçon, superior of St. Sulpice, in order to pass some years in silence and retirement. At the age of twenty-four Fenelon entered into holy orders, and began to exercise the most laborious offices of his ministry in the parish of St. Sulpice. Three years afterwards the archbishop of Paris, Harlai, made him superior of a society named the New-catholics; and from the talents of pleasing and instructing, which he displayed in this situation, he was nominated by the king chief of a mission into Saintonge and Aunis for the conversion of heretics. This post he would not accept but upon the condition, that no other arms should be employed in the work than those of argument and charity; and this spirit of mildness and moderation ever continued to characterize him when at the height of his ecclesiastical promotion. His success was correspondent to the purity of his means. Returning to Paris, he resumed his functions there, frequently preaching, and cultivating the friendship of persons attached to religion, whom he charmed by the graces of his elocution, and the persuasive gentleness of his manner. He had before this time formed a connexion with the celebrated mystic, Mad. de Guyon, and he imbibed from her that principle of making devotion an affair of the heart rather than of the understanding, which ever after adhered to him. He became advantageously known to the public as a writer, by a work "Sur le Ministère des Pasteurs," and a treatise "De l'Education des Filles," both printed in 1688. In 1689 Fenelon, being introduced to the governor of the royal children, the Duke de Beauvilliers, was appointed by him preceptor to the duke of Burgundy, heir-apparent, and to his younger brothers. This important charge was fulfilled by Fenelon with the utmost fidelity and diligence, and the success of his labours was such as to promise the highest advantage to the kingdom. His services were rewarded in 1695 with the splendid preferment of the archbishopric of Cambray, which includes a dukedom. He accepted it only upon the condition of being allowed to devote nine months in the year to his see, and three alone to the princes; and at the same time he resigned a valuable abbacy. Though he performed the duties of a prelate in the most exemplary manner, a storm rose against him which long agitated his mind, and endangered his reputation. The *quietism* of Mad. de Guyon had met with so many admirers, that the guardians of orthodoxy caused a solemn inquiry to be instituted into her conduct and opinions; and Fenelon, being appointed, together with Bossuet and others, an examinant, endeavoured to palliate her extravagances, and absolutely refused to condemn her person and morals. Soon after, he published his book entitled "Maximes des Saints sur la Vie interieure," 1697, which, though written with caution and art, was judged to contain principles similar to those of Mad. de Guyon. Bossuet immediately began an attack upon his brother prelate, which he carried on with all the rigour of theological austerity; and notwithstanding the vigorous defence made by Fenelon, he succeeded in alarming the consciences of the king and Mad. Maintenon, and obtained the banishment of the archbishop to his diocese. About this time his palace at Cambray, with all its furniture and books, was consumed by fire. He bore the loss with perfect tranquillity, observing, "that it was better all these should be burned, than the cottage of one poor family." In the mean time the condemnation of his book was urged with great warmth at the court of Rome; and at length, in 1699, Pope Innocent XII. issued a brief of censure against the work, and twenty-three propositions extracted from it. Fenelon testified the most profound submission to the sentence of the holy see, read his own condemnation from the pulpit, and composed a *mandement* against his book. So thoroughly amiable was his deportment on the occasion, that a celebrated writer said, "I know not whether Fenelon was a heretic in asserting that God ought to be loved for himself, but I know that Fenelon deserved to be so loved." In his diocese he united the characters of a nobleman and of a Christian pastor. In the latter, nothing could surpass his simplicity of manners, his charity, his minute attention to all his duties, his fervent piety united to indulgence and moderation. He frequently took walks round the environs of Cambray, entered the cottages of the peasants, sat down with them, and administered consolation and relief in their distresses. When the alarms of war had driven them from their habitations, he opened his house to them, and even served them at table. Once, observing that a peasant did not eat, he asked him the reason of his want of appetite, and found that it was owing to grief for the loss of a cow, the chief support of his family, which was supposed to have fallen into the enemy's hands. The archbishop, furnished with a safe conduct, went immediately, attended by a single domestic, and brought back the man's cow. To one of his clergy, who was taking credit for having abolished the Sunday dances of the peasantry in his parish, he said, "Mr. le Curé, let *us* not dance; but let us permit these poor people to amuse themselves; why should we hinder them from forgetting for a moment how wretched they are?" He displayed the true magnificence of a man of rank, by a boundless hospitality, directed by the most genuine politeness. During the war, in particular, he was never without an open table for officers, many of whom, when sick or wounded, he lodged in his palace, and provided with attendance and relief of every kind, rendering them every office, as well of a humane pastor, as a generous host. Such a man could not but inspire universal reverence and affection; and it is among the most pleasing anecdotes of modern war, that the duke of Marlborough and the other generals of the allies, when in possession of that part of Flanders, expressly exempted the archiepiscopal lands of Cambray from all pillage or exaction, regarding them as devoted to the purposes of common beneficence. Fenelon, besides his delinquency in point of orthodoxy, had been guilty of writing "Telemachus," a work which Louis XIV. considered as an indirect satire upon his own reign. He had never heartily approved of the appointment of Fenelon to the preceptorship of the princes, regarding him rather as a *bel esprit*, than a man of the world. The maxims of Telemachus confirmed the

king in this opinion. He stopt the impression of the work which was going on from a copy surreptitiously obtained; and after the death of the duke of Burgundy, he burned every manuscript of the preceptor which he found among his papers. Moreover, the prelate had given an unpardonable offence to Mad. de Maintenon, by his honest advice to the king, when consulted, not to marry her; an advice which his majesty thought fit to betray. Thus, while he was the object of applause and veneration to all Europe, he was not to be named at the court of France. Yet he neglected no proper means of ingratiating himself. Besides his constant hospitalities to the military, he performed a most munificent act of patriotism after the disastrous winter of 1709, by opening his granaries, and distributing gratuitously to the soldiers, corn to the value of 100,000 livres. He also wrote against the Jansenists; not solely, perhaps, to please the court-jesuits, but because their doctrine, which he termed *pitiless* and *overwhelming*, was directly opposite to his own religious sentiments. "God," said he, "is to them only the *terrible* being; to me he is the *good* being; I cannot resolve to make him a tyrant who first fetters us, and then commands us to walk, and punishes us if we do not." He was, however, indulgent to their persons, and never permitted them to be persecuted; and when it was represented to him that the Jansenists were his avowed enemies, "That," said he, "is an additional reason for tolerating and pardoning them." It is supposed that Fenelon, notwithstanding he so well accommodated himself to the situation of a provincial prelate, always nourished the hopes of returning to court, and acting a great part in public life. The death of his pupil, the duke of Burgundy, followed by those of his intimate friends and admirers, the dukes of Chevreuse and Beauvilliers, were severe blows to his feelings and his expectations. Still, the declining state of the king's health, and the favourable sentiments entertained of him by the duke of Orleans, supported his prospects; when the accident of being overturned in his carriage, succeeded by a fever, proved fatal to him in January 1715. One of his last acts was to write a letter to the king, relative to the spiritual affairs of his diocese, which alone seemed to be his remaining concern. He expired in perfect tranquillity, deeply lamented by all the inhabitants of the Low-countries, and especially by the flock committed to his charge. So well had he balanced his worldly affairs, that he died without money and without a debt. The Duke de St. Simon in his Memoirs gives the following portrait of Fenelon: "He was a tall, lean, well-made man, with a large nose, eyes whence fire and sense flowed in a torrent, a physiognomy resembling none which I have elsewhere seen, and which could not be forgotten after it had once been beheld. It combined opposites; it had both gravity and amenity, seriousness and gaiety, and equally spoke the theologian, the bishop, and the nobleman. Its prevailing expression, as well as that of his whole person, was sense, sagacity, grace, decorum, and especially elevation. It required an effort to cease to look at him. His manners were corresponding; they were marked with that ease which makes others easy, with that taste and air of good company which is only acquired by frequenting the great world. He, moreover, possessed a natural, sweet, and flowery eloquence; an insinuating but noble and distinguishing politeness; a ready, clear, and agreeable elocution; a power of making himself understood upon the most perplexed and abstract subjects. With all this he never chose to appear wiser or wittier than those to whom he spoke, but descended to every one's level, with a manner so free and enchanting, that it was scarcely possible to quit him. It was this rare talent which kept his friends so closely attached to him notwithstanding his fall; and which during their dispersion, assembled them to talk of him, to regret him, to long for his return, and to unite themselves to him more and more."—The principal works of Fenelon, besides those already mentioned, are "Dialogues of the Dead," 2 vols. 12mo.; "Dialogues on Eloquence in General, and on that of the Pulpit in particular; with a Letter on Rhetoric and Poetry," addressed to the French Academy, of which he became a member in 1693; "Philosophical Works, or Demonstration of the Existence of a God by natural Proofs;" "Letters on different Religions and Metaphysical Subjects," 12mo.; "Spiritual Works," 4 vols., 12mo.; "Sermons," 12mo.; several pieces in favour of the bull Unigenitus and the Formulary. "The most touching charm," says d'Alembert, "of his works, is the sensation of peace and repose with which he inspires his reader: he is a friend who joins himself to you, who sheds his soul into yours, who tempers and, at least for a time, suspends your troubles and afflictions." It has already been hinted, that in his theology he gave greater scope to feeling than to reason; but if a disposition to mysticism caused him to deviate from the precise system of his church, it is not to be concluded that he made the least approach to Protestantism. On the contrary, no one has dwelt more forcibly upon the danger of putting the Scriptures into the hands of the people (that fundamental tenet of popery) than Fenelon has done in his "Letter to the Archbishop of Arras." Submission to the decisions of the holy see is likewise inculcated by him in its utmost extent. Of all his writings, the "Telemachus" is at present by much the most known, especially in foreign countries; and scarcely has any performance been more generally popular. This political romance, or rather epic poem in prose, is properly the institute of a prince; and never were purer, more useful, and more elevated maxims of public and private conduct offered to the heir of a monarchy. As a work of invention it has great merit, and is read with pleasure for the beauties of its style, and the elegance of its fictions, by those who are little interested in its political lessons. It has been published in a great variety of forms, and translated into most modern languages.

FENESTELLA (Lucius), a historian, who flourished at Rome under Augustus and Tiberius. All of his writings which are extant were printed at Cambridge in 1710, annexed to Wasse's edition of Sallust. They consist of fragments of his "Archaici;" "Annales;" &c. A work on the magistrates of Rome attributed to him, is the forgery of a Florentine author of the fifteenth century. His death is supposed to have taken place about the twentieth year of the Christian era.

FENN (Sir John, kut.), an English antiquary, was born in 1739 in Norwich, and educated at Caius-college, Cambridge. Two volumes, edited by him, consisting of letters written during the wars of the Roses, by various members of the Paston family, and printed in 1787 with a dedication to King George III., procured him the honour of knighthood

from that monarch. He had completed two more volumes, with part of a third, when his death, which took place in 1794, put a stop to the undertaking.

FENTON (Sir Geoffrey), an eminent writer in the time of Queen Elizabeth, was secretary to the lord-lieutenant of Ireland, and held that office for many years previous to his death, which took place in 1608. He translated Guicciardini's Wars of Italy, besides Golden Epistles from Guevara's works, &c.

FENTON (Elisha), descended from an ancient family near Newcastle in Staffordshire, was born there in the latter part of the seventeenth century, and, after a school education, was entered of Jesus-college, Cambridge. His conscientious scruples respecting the oaths required by government, in the reigns of William and Anne, precluded all expectations of academical or ecclesiastical emolument; he therefore left the university with no other prospects of a livelihood than such as he could derive from his literary talents. He was for some time usher at a school in Surrey, and afterwards master of the free-school at Sevenoaks in Kent. From this last situation he was taken, in 1710, by Mr. St. John (Lord Bolingbroke), who promised him a more honourable employment. This was, probably, that of secretary to Charles, earl of Orrery, at Brussels, which he occupied, and with it that of tutor to his son. He had already made himself known as a poet, particularly on the popular topics of the successes in Queen Anne's reign, and the glory of our great general Marlborough, which his principles did not forbid him to celebrate; and he was as generally beloved for the amiableness of his manners, as respected for his abilities. After his engagement with Lord Orrery had ceased, he obtained, through the recommendation of Pope, a desirable situation with Secretary Craggs, whose death, shortly after, put an end to the advantages which Fenton might expect from this connexion. He then became an auxiliary to Pope in his translation of the Odyssey, of which he composed the first, fourth, nineteenth, and twentieth books, receiving for his work three hundred pounds. In 1723 his tragedy of "Mariamne" was brought upon the stage, where it was received with great applause. He is said to have gained by it one thousand pounds, which he employed to discharge a debt contracted by his attendance *at court*. He afterwards resided with the widow of Sir W. Trumball, as tutor to her son, and auditor of her accounts. Thus assured of a home, he had recourse to the press only as an amusement. To a corrected edition of "Milton's Poems" he prefixed a "Life" of the great author, written with elegance and fairness. In 1729 he published a splendid edition of "Waller," with illustrative notes. Soon after, in 1730, his life came to an early close, at the seat of Mrs. Trumball, at Easthamstead in Berkshire. Corpulence and the gout, brought on by indolence and indulgence, were the causes of his dissolution. "Poor Fenton," says his pupil, Lord Orrery, "died of a great chair and two bottles of port a-day." The same noble person adds this attestation to his character: "He was one of the worthiest and modestest men that ever belonged to the court of Apollo. Tears arise when I think of him, though he has been dead above twenty years." It is superfluous to add any further testimonials; nor shall we copy Pope's epitaph upon him, which is rather a tribute of affection, than a striking portrait. The poetry of Fenton at present attracts little notice, though his "Ode to Lord Gower" was pronounced by Pope to be exceeded by none in the English language, except Dryden's on St. Cecilia's Day.

FEO (Francesco), the founder of a school of singing at Naples, was a pupil of the celebrated Gizzi, and born about the close of the seventeenth century. His church-music is distinguished for its grandeur, science, and energy; while his operas, especially his "Ariana" and "Arsace," (from the latter of which Gluck borrowed his famous overture to "Iphigenia,") were highly popular. Feo is also known as having put the finishing hand to the musical education of Jomelli. The time of his decease is uncertain.

FERBER (John James) was born at Carlscrona September 9th, 1743. He received a good education under the care of his father, who was assessor of the royal college of medicine, and was himself brought up as a physician, but he devoted his attention chiefly to mineralogy, botany, and other branches of natural philosophy. He studied under Linnæus at Upsal, where he also became acquainted with the celebrated Bergman, whose Sciagraphia Regni Mineralis he afterwards published. In the above year he left Upsal, got an appointment in the College of Mines, made a tour through those provinces of Sweden where the principal mines are situated, and afterwards wrote at Carlscrona his "Diarium Floræ Carolicoronensis," in consequence of which he received an honorary mark of distinction from the Royal Academy of Sciences at Stockholm. In the year 1765 he set out on a mineralogical tour through France, Holland, Germany, England, and Italy, and after his return to Sweden, he was invited, in the year 1774, by the duke of Courland to be professor of experimental philosophy, and natural history in the high school of Mittau, which that prince had established. In 1781, at the request of the king of Poland, he made a mineralogical tour through that country, and in 1783 he removed to Petersburgh to be professor of the natural sciences, in consequence of an invitation from the Empress Catherine II. In 1786 he entered into the service of Prussia, and in 1788 made a tour through Anspach and Deux-Ponts to Switzerland, and thence to France. He made a second tour in Switzerland, but being attacked during an excursion among the mountains in Millithal by a stroke of apoplexy, was conveyed to Berne, and died there in 1790. His principal works are, "Letters from Italy," a work much esteemed; "Collections towards a History of the Mines of Bohemia;" "A Description of the Quicksilver Mines at Idria;" "An Account of Mines in the Cantons of Deux Ponts, the Palatinate and Nassau;" "An Attempt towards an Oryctography of Derbyshire," &c. &c.; all of which are written in the German language.

FERDINAND I., emperor of Germany, was second son of Philip, archduke of Austria, by Joanna of Castile, and born in Spain in 1503. He received his early education at Madrid, under the eye of Cardinal Ximenes; and his brother Charles V. afterwards sent him into Germany, under the pretext of visiting their grandfather, Maximilian. He married Anne, daughter of Ladislaus, king of Hungary and Bohemia, on which occasion Charles settled upon him both Austrias and all the domains appertaining to that house in Germany. When his brother-in-law, King Louis, was slain at the battle of

Mohatz in 1526, Ferdinand obtained the crowns of Hungary and Bohemia by election, and in 1531, through the influence of his brother, then emperor, he was elected king of the Romans. Hungary, in the mean time, was infested by invasions of the Turks; and John de Zapolles, wayvode of Transylvania, uniting with them, on condition of becoming their tributary, had gained possession of great part of the country. Ferdinand therefore found it expedient to enter into a treaty with him, by which the wayvode was to enjoy all he had acquired, with the title of king of Hungary, during his life, but at his death the whole should revert to Ferdinand. On the death of the wayvode, however, the nation assisted by the Turks, recognised John's son as king, and Ferdinand being defeated in a battle by the Emperor Solyman, who secured great part of Hungary for himself, submitted to pay tribute for the portion he still held. He was more successful in quelling an armed confederacy against his authority in Bohemia, and in 1551 he obtained possession of Transylvania, (which he had entered, on the invitation of Martinuzzi), by the resignation of Queen Isabella, mother of Stephen. Afterwards suspecting the fidelity of Martinuzzi, he caused him to be basely assassinated by means of some Italian and Spanish officers. He did not long possess the province he had thus acquired, for, by the aid of Solyman, it was recovered by Isabella in 1553. Ferdinand's policy was long occupied in thwarting a design of Charles to transmit the imperial crown to his own son Philip, and when the emperor found he could not succeed, he executed a deed of resignation of the empire; and at the diet of Frankfort in February 1558, Ferdinand was unanimously declared emperor. The principal acts of Ferdinand, in his imperial capacity, consisted in some fruitless attempts to reconcile the Protestants to the Catholic church, and in measures to secure the succession to his son Maximilian, in which he was successful. He preserved the public peace of the empire, made a truce of eight years with the Turks, and terminated a dispute between the kings of Denmark and Sweden. He died at Vienna in 1564, leaving the character of a prudent and politic prince, inclined to moderation and equity; though it appears that he was not scrupulous in those means of aggrandizing his authority which too readily adapt themselves to the morality of princes. By his wife, the princess of Hungary, he had four sons and eleven daughters.

FERDINAND II., emperor, grandson of the preceding, was son of Charles, archduke of Styria, by Mary of Bavaria, and was born in 1578. He was elected king of Bohemia on the recommendation of his cousin, the Emperor Matthias, in 1617, and king of Hungary in 1618; but the religious differences in Bohemia having broke out into open revolt, Ferdinand was deprived of the kingdom soon after the death of Matthias in 1619. He had, however, influence enough to procure the succession to the empire upon that vacancy. The states of Bohemia proceeded to the election of another king, and chose Frederick, the elector Palatine; while at the same time Bethlem Gabor reduced the greater part of Hungary, and advanced towards Vienna. The emperor found it necessary to make a treaty with Gabor, and he formed a Catholic league, in order to oppose that of the Protestants who supported the elector Palatine. That unfortunate prince was completely defeated at the battle of Prague in 1620, in consequence of which Bohemia was obliged to submit to its former master. Many of the leaders of the revolt were punished with death, and the exercise of the Protestant religion was entirely suppressed. Ferdinand carried so far his resentment against the elector, as to put him to the bar of the empire, and to invade the palatinate, which by means of his general, Count Tilly, he entirely conquered, and then transferred the electoral dignity to Maximilian, duke of Bavaria. He was now become so formidable to the Protestant party, that a league was formed against him in the north of Germany, headed by Christiern IV., king of Denmark. That king was however defeated by Tilly in 1626, and obliged to take refuge in Holstein; and Ferdinand next interfering in the affairs of Italy, where the death of Vincent, duke of Mantua and Montserrat, had left a disputed succession, invaded Mantua and took the capital, while their allies, the Spaniards, took Cazal, which was defended by the French. In the confidence inspired by these successes, the emperor, giving way to his religious zeal, published an edict for the restitution of all ecclesiastical benefices in Germany which had been seized by the Protestants. This occasioned a great alarm among all the adherents to the Augsburg confession, who engaged in their cause, Gustavus Adolphus, king of Sweden. A war followed, the events of which will be more properly related in the lives of those who were actively engaged in them. It suffices here to relate, that Gustavus, advancing at the head of his Swedes and German allies, defeated Tilly at the battle of Leipsic in 1631, forced the passage of the Lech, at which action Tilly was mortally wounded, and gained the battle of Lutzen, in 1632, where he was himself slain in the arms of victory. The emperor, however, had the satisfaction of defeating the Swedes at Nordlingen, in 1634, by means of his son, the king of Hungary and Bohemia, and in the ensuing year he made a separate peace at Prague with the elector of Saxony and most of the Protestants. On the other hand, France entered into the war as a principal, and maintained an army under the duke of Saxe-Weimar. At a diet held at Ratisbon in 1636, the emperor procured his son Ferdinand to be elected king of the Romans, and in February 1637 he died in his fifty-ninth year. He was twice married, first to a daughter of the duke of Bavaria: secondly to a daughter of the duke of Mantua. By the first wife he left two sons and two daughters. His personal character is highly extolled by the Roman-catholic writers, from whom he has obtained the title of the *Apostolic;* indeed religious zeal and devotion appear to have been its principal features. His abilities were mean, and all his successes were owing to his generals, some of whom were ill requited.

FERDINAND III., Emperor, surnamed *Ernest* son of the preceding, was born in 1608, was made king of Hungary in 1625, and of Bohemia in 1627, and succeeded his father in the empire in 1637. The war continued to rage in Germany, and the duke of Weimar, and the Swedish general Bannier, obtained various successes over the imperialists. The latter even cannonaded Ratisbon while the emperor was holding a diet in that city. After his death, Torstenson commanded the Swedish army with equal success, and the French, who continued their alliance with the Swedes, gained several advantages under the Duke d'Enguien (afterwards the great

Condé) and Turenne. Various attempts were made to negotiate; and at length, in 1648, the peace of Munster was concluded, which has since served as the political basis of the Germanic constitution. By this treaty the king of Sweden acquired the best part of Pomerania, with the dignity of prince of the empire; the king of France became landgrave of Alsace; and the Lutheran and Calvinistic religions were placed upon an equal footing of authority with the Roman Catholic. Though the ravages of war immediately ceased, yet disputes between the Protestant and Catholic parties, carried on by writings and at diets, long continued. The emperor, however, had the satisfaction to procure the election of his eldest son to the dignity of king of the Romans in 1652, but that prince's death not long after left the succession undetermined. Ferdinand himself died at Vienna in 1657, at the age of forty-nine. He was accounted a mild, humane, and generous prince, much attached to religion, a friend to letters, and liberal to those who served him, though not always judicious in the distribution of his favours. He married three wives, by all of whom he had children. His successor Leopold was by the first, a daughter of Philip III., king of Spain.

FERDINAND I., king of Castile and Leon, and the first in whom those crowns were united, was the son of Sanchez III., king of Navarre, and of Nugna, heiress of Castile. He was crowned king of Castile during his father's life-time, in right of his mother. He married Saucha, daughter of Alphonso V., king of Leon; whose brother Weremond or Bermudo, when come to the throne, engaged in a war with Ferdinand, and invaded Castile. A battle ensuing, Bermudo was slain in 1037; after which event Ferdinand proceeded to Leon, where, in right of his wife, he was acknowledged king of that country. Thus having united in his person Leon and its dependencies, the Asturias and Gallicia, with Castile, he became the most potent monarch in Spain. The kingdom of Navarre was possessed by his brother Garcias. Ferdinand conducted himself with great prudence and moderation towards his various subjects, and obtained their unanimous attachment. He then made war upon the neighbouring Moors, and pushed his conquests into Portugal as far as Coimbra, of which he became master in 1045. He next attacked the Moorish king of Toledo, whom he rendered tributary; and the king of Saragossa prevented hostilities by a like submission. His brother Garcias falling into a dangerous illness, Ferdinand paid him a visit; but discovering, as it is said, a design to seize his person, he returned in disgust. The next year Garcias visited him on a like occasion, when he detained him prisoner. Garcias found means to escape, and a war ensued between the two brothers, in which Ferdinand acted upon the defensive. Garcias invaded Castile, and a battle was fought, in which he lost his life. Ferdinand is asserted to have used great moderation after the victory, and to have abstained from injuring his nephew, the young king of Navarre; though some historians represent his conduct differently. The superstition of his queen, who desired to enrich a new church at Leon with the bodies of two virgin martyrs interred at Seville, caused Ferdinand, without provocation, to make an incursion into the territories of the Moorish king of that place, whom he compelled to do him homage, and to comply with his religious requisition. Meantime his son, Don Sanchez, acting as an ally to the tributary Moorish king of Saragossa, who was attacked by Ramiro, king of Arragon, defeated Ramiro in a great battle. The famous Rodrigo, surnamed the Cid, commanded under Sanchez on this occasion. Soon after, Ferdinand held an assembly of his states, in which he declared his intention of dividing his kingdoms among his three sons; a species of impolicy common at that period, and a fertile source of civil wars. Its immediate consequence was a revolt of the Moorish dependent kings of Toledo and Saragossa, who refused tribute, and attempted to shake off the yoke. Ferdinand marched against them with a powerful army, and ravaged their frontiers; but an indisposition obliged him to return to Leon, where he died in September 1065, leaving a high character for civil and military talents, and for an unblemished private life.

FERDINAND II., king of Castile and Leon, younger son of Alphonso VIII., succeeded his father in 1157. The principal event of his reign was a war with the Portuguese, who had invaded his dominions under Don Alphonso Henriquez. Alphonso falling from his horse fell into the hands of Ferdinand, who treated him with great kindness, and dismissed him on a promise that he would restore such places as he had taken from Castile. This monarch, who died in 1187, is highly spoken of, both for his virtues and wisdom, by contemporary historians.

FERDINAND III., king of Castile and Leon, called *Saint Ferdinand*, son of Alphonso IX., king of Leon, and Berengara, infanta of Castile, was born in 1200. On the death of Henry, king of Castile, in 1217, the right to the crown was recognised by the states to belong to Berengara, his sister, who resigned it to her son Ferdinand; but his father, the king of Leon, suddenly marched an army into Castile with a view of seizing the regency. The resistance he met with, however, induced him to retreat; and a renewal of his attempt the ensuing year had a similar termination. In 1219 the young King Ferdinand was married to Beatrix of Suabia, daughter of the Emperor Philip. He was engaged during several successive years in campaigns against the Moorish princes his neighbours, from whom he took a number of fortresses. In 1230 the king of Leon died, and by his last will declared his two daughters coheiresses of his dominions. The infantas, however, in consideration of a large pension, resigned their rights to their brother Ferdinand, who thus accomplished the re-union of the kingdoms of Castile and Leon. Ferdinand concluded a treaty with the king of Portugal, and continued to pursue his plan of humbling and reducing the Moors. His brother, Don Alonzo, obtained a signal victory over the king of Seville. In 1236 Ferdinand made the important acquisition of the city of Cordova. Having lost his Queen Beatrix, he married again Jane, daughter of the Count de Ponthieu. The kings of Murcia and Granada submitted to him and became his vassals; the latter not without a previous vigorous resistance to his arms. The city of Jaen, after a long siege, fell into his hands; and these successes stimulated him to an enterprise against the rich and powerful city of Seville. He effected the reduction of this capital in 1248, and during the next year he gained possession of all the remaining Moorish towns and fortresses as far as the sea An invasion of Africa was the next object

of his ambition and religious zeal. He made great preparations for the expedition, and his fleet gained an advantage over that of the Moors upon their coast; but he was disabled from putting his designs in execution by a dropsy, which carried him off in 1252. He died with all the demonstrations of profound piety and humility which are inculcated by the Catholic religion, and was by his subjects immediately regarded as a saint, though his formal canonization at Rome did not take place till 1671, under Pope Clement X. He left a numerous offspring, and was succeeded by his son Alphonso X., surnamed the Wise.

FERDINAND IV., king of Castile and Leon, was born at Seville December 6, 1285. He was the son of Don Sanchez IV., and succeeded to the throne of Castile at the age of ten. His minority was governed by the prudent administration of his mother Mary. Ferdinand was of a cruel and vindictive disposition; though apparently reconciled to, he never forgave his uncle, who had disputed his right to the crown, and he would have effected his assassination had he not been prevented by his mother. He was employed the chief part of his reign in wars against the Moors, and died suddenly in 1312, under circumstances, which have procured for him the appellation of *L'ajourné*, or the summoned. The story is as follows:—Don Pedro, a Spanish nobleman, was in love with a lady who returned his affection, when, an unsuccessful rival, the Marquis de Benavides, challenged him to fight. Don Pedro chose for his second his brother, and the marquess was also accompanied by a near relative. The parties met, when the marquess and his friend were slain, and some time after Don Pedro prepared to celebrate his nuptials with the lady. Another and more powerful suitor, however, now interfered in the person of the duke of Velasco, the bosom favourite of Ferdinand. Being rejected in his suit, he revenged himself by accusing Don Pedro of the murder of his former rival, and procured from Ferdinand an order for the execution of both Pedro and his brother. They were condemned to be thrown from the battlements of a castle, which sentence was put into execution, notwithstanding the greatest efforts were made to save them. Just before their death they are said to have cited Ferdinand to appear before the tribunal of God in thirty days. The king took no notice of the circumstance, but pursued his wars against the Moors, and had just gained a victory over them, when on the following morning he was found dead in his bed, being just the thirtieth day after the execution of Don Pedro and his brother.

FERDINAND V., king of Arragon, Castile, and Leon, surnamed *The Catholic*, son of John II., king of Arragon, was born in 1452. He married in 1469 the Infanta Isabella of Castile, sister of King Henry IV., at whose decease in 1474 he was declared king, and Isabella queen, of Castile and Leon. They had, however, to contend against the claims of the Infanta Joanna, the reputed daughter of Henry, who was espoused to Alphonso IV., king of Portugal. A civil war ensued, in which Ferdinand defeated the Portuguese army at Toro; and a peace was afterwards concluded, which left him and his queen in quiet possession of their crown. His own father dying in 1479, he succeeded to the crown of Arragon; and thenceforth the kingdoms of Arragon, and those of Castile and Leon, became inseparably united. The royal pair governed in great political union, and were very attentive to the order and regulation of the extensive dominions which were fallen to them. The introduction of the inquisition into Spain was probably considered by them as a measure equally conformable to the interests of policy and religion, but it may justly be charged with having materially contributed to that comparative degradation of every kind which the Spanish nation has since undergone. In 1481 those hostilities began with the Moors, which, after a war of ten years, ended in the reduction of their kingdom of Granada, and the recovery of all Spain to the Christian dominion. The expulsion of the Jews from Spain, which soon followed, was probably dictated by the bigotry of Isabella, who had also the chief share in fitting out Columbus for that expedition of discovery which bestowed a new world upon the crown of Spain. In 1492 Ferdinand, by means of that address in negotiation for which he was so famous, obtained the cession of the counties of Roussillon and Cerdagne from Charles VIII. of France, who was impatient to commence his rash expedition for the conquest of Naples. This, however, did not prevent the Catholic king from declaring against the French after they had entered Italy; and by means of Gonsales, or Gonsalvo de Cordova, called the Great Captain, whom he sent into Naples, that kingdom was recovered from the possession of France. Meanwhile he was attentive to strengthen himself by foreign alliances; and in 1495 a double marriage took place between the Infant Don John and the Archduchess Margaret, and the Archduke Philip and the Infanta Joanna. The Infanta Catharine was also espoused to Arthur, eldest son of Henry VII. of England. The king of Portugal soon after married the Infanta Isabella; but the satisfaction arising from these alliances was damped by the death of Don John, the only son of Ferdinand and Isabella, followed by that of the queen of Portugal. The conquered Moors were not long suffered to enjoy that toleration in religion for which they had stipulated. Their general conversion was undertaken, and, partly by force, partly by persuasion, in appearance effected: but insurrections soon showed how far it was from being sincere; and in conclusion, Ferdinand, for a sum of money, gave permission to a great number of these unhappy people to retire to Barbary; a measure in which is said to have originated the decline of agriculture and manufactures in Spain. It appears to have been contrary to his inclination that in 1502 the Archduke Philip, with his wife, at the desire of Isabella, visited Spain, and were solemnly acknowledged by the states of Castile as successors to the crown. Isabella, who was sixteen years older than her husband, was now in a declining state of health, and Ferdinand anticipated the loss of his authority in her dominions after her death. This event took place in 1504; and though by her will she appointed Ferdinand to the regency of Castile during the minority of their grandson Charles (afterwards emperor), which disposition was confirmed by the states, yet discontents soon arose, and Philip took measures to oblige him to resign in his favour. Ferdinand through resentment demanded in marriage that Joanna, the supposed daughter of Henry IV. of Castile, who had formerly been set aside in favour of Isabella; and meeting with a refusal, he espoused Germaine de Foix

niece of the French King Louis XII. The disgust conceived by the Castilian nobles at these proceedings caused them to declare in favour of Philip and Joanna; and Ferdinand at length found it advisable to resign the regency, and retire to his own kingdom of Arragon. He had before, however, considerably enlarged his dominions by the acquisition of Naples; for having made a treaty with the king of France, by which he agreed with that monarch to share between them the country he pretended to defend, he afterwards employed the Great Captain to dispossess the French and secure the whole to himself. Philip enjoyed his power but a short time, dying in 1506; and his wife was so affected by her loss as to be utterly incapable of government. The regency was therefore again an object of contest, and the competitors were the Emperor Maximilian and Ferdinand. The latter was then absent in Naples, where the great power and ambition of the viceroy Gonsalvo gave him uneasiness. When he had settled the government of that country, he returned to Spain, where the celebrated Ximenes, archbishop of Toledo, had been preparing men's minds in his favour. He was restored to his authority in Castile, and conducted himself with so much wisdom and prudence that little opposition was thenceforth made to his administration. In 1508 the city of Oran in Barbary, with its district, was annexed to the crown of Castile, through the patriotic exertions of Ximenes. Soon after, Ferdinand engaging the young king of England, Henry VIII., in a league against France, persuaded him to send an army for the recovery of Guienne; and by means of the diversion occasioned by that measure, he seized upon the kingdom of Navarre, and expelling its lawful sovereign, John d'Albert, annexed it irrevocably to the Spanish dominions. In the midst of his successes, however, jealousy of his grandson Charles preyed on his mind. He looked forwards to the time when that prince would deprive him of the regency of Castile; and the aversion he thereupon conceived against him made him desirous of breaking that mass of power which he had contributed to raise. His young wife had borne him a son, who died in infancy. Ardently desirous of another heir, he used means to give temporary vigour to his enfeebled constitution, which tended further to exhaust it. He fell into a state of bodily languor, which did not relax his attention to public affairs, but sharpened his habitual jealousy of power. "Unwilling," says Robertson, "even at the approach of death, to admit a thought of relinquishing any portion of his authority; he removed continually from place to place, in order to fly from his distemper, or to forget it. Though his strength declined every day, none of his attendants durst mention his condition; nor would he admit his father-confessor, who thought such silence criminal, into his presence." At length the danger became too imminent to be concealed. He received the intimation with fortitude, and was persuaded by his councillors to revoke by a new will the injustice he had done to Charles in bequeathing the regency of his kingdoms to his younger grandson, Ferdinand. He died on a journey, at the village of Madrigalejo, January 23, 1516, in the sixty-fourth year of his age. He left his daughter Joanna heiress of all his dominions, and after her, his grandson Charles. No prince of his time acquired so high a reputation for policy and the arts of government as Ferdinand the Catholic. At the same time no one was so notorious for profound dissimulation and disregard of the most sacred engagements. He made his perfidy a matter of boast; and once, when told by his ambassadors that Louis XII. complained of being twice overreached by him, "Twice!" said he; "the drunkard lies—I have cheated him more than ten times." He practised, however, many better arts of governing than these, and displayed towards his own subjects much moderation and equity, with the wisdom of an enlightened sovereign.

FERDINAND VI., king of Spain, son of Philip V. by his first wife, Mary of Savoy, was born in 1713. He married in 1728 an Infanta of Portugal, by whom he had no children. His constitution was always weak, which disposed him rather to a quiet and retired than an active life. He succeeded his father in 1746, at which time Spain, in union with France, was engaged in war with the empire, England, and their allies. On this occasion he displayed the humanity of his temper by various acts of clemency and beneficence; and at the same time continued to support that system of policy which was the basis of the family-compact of the house of Bourbon. He joined in the peace of Aix-la-chapelle in 1748, by which one of his brothers was seated on the throne of the two Sicilies, and the other acquired the duchies of Parma, Placentia, and Guastalla. Being naturally of a pacific disposition, he gladly employed the return of tranquillity in promoting the internal prosperity of his country. He corrected abuses in the management of the revenue, abolished the burdensome tribunal of the nunciature, reformed the regular clergy, re-established the marine, and encouraged commerce, manufactures, and agriculture. Occupied in these truly useful designs, he declined the invitation of the French court, in 1754, to enter into a new war with England, and disgraced his minister the Marquis d'Encenada, who, in conjunction with the queen-dowager, endeavoured to change his measures. He gave his chief confidence to the minister Don Wall, and was also much under the influence of his queen; and by their means Spain was preserved in peace till his death, which took place in August 1759, when he was in his forty-sixth year. He was succeeded by his brother, Charles III.

FERDINAND VII., of Spain, is the son of Charles IV. and of Maria Louisa de Bourbon, and was born on the 14th of Oct., 1784. He was recognised by the Cortes in Dec. 1789, as heir to the crown, under the title of prince of Asturias. Among his preceptors were the celebrated canon Escoiquiz, and Miguel Scio, bishop of Segovia, both men of profound learning. His youth did not pass happily; his constitution was weak and sickly, and he was exposed to much persecution from the hatred of his mother, who was instigated against him by the prince of peace (Godoy). In 1801 he married Maria Antonia Bourbon, an accomplished and intelligent princess, and therefore obnoxious to the court, who took care to make Ferdinand jealous of her. She became pregnant in 1806, and soon after died from the effects of a powerful medicine, administered by an apothecary who shot himself a month afterwards, leaving behind a written confession of the share he had taken in the death of the princess. In 1807 Ferdinand was arrested for being concerned in a plot against his father, but was soon released; yet, notwithstanding his conduct in this

affair, the people thinking him ill-used by the queen and Godoy, took his part against Charles IV., and compelled the latter to abdicate in favour of Ferdinand, on the 19th of March, 1808. Soon after, Ferdinand was either compelled or persuaded to resign his crown to Joseph Buonaparte, and to retire to Rome, where he lived in exile till 1813, when in consequence of a treaty with Napoleon, he returned to Spain. The people received him with pleasure, in consequence of his liberal professions, and of his pretended readiness to sign the constitution of the cortes. He had no sooner, however, found himself firmly established on the throne, than he declared the assembly of the cortes illegal, and pronounced the constitution as drawn up by them, null and void. This decree was promulgated at Valencia, May 4, 1814, from which time may be dated, what has not unappropriately been termed the *reign of terror* in Spain. Ferdinand established the Inquisition, proscribed all those who had taken the oath of allegiance to Joseph Buonaparte, and condemned to prison or to exile a great number of persons, many of whom had been deputies to the cortes. The liberal feeling, however, in Spain, was not totally suppressed, and after much hesitation, he, on the 7th of March, 1820, accepted the constitution of 1812. Again, however, the opposite party predominated in his council, and assisted by the Bourbons, who entered France in 1823 under the command of the Duke d'Angoulême, he dissolved the cortes. During the greater portion of his reign, the church party was engaged in frequent attempts to excite and exasperate the existing administration, to crush every principle of resistance to the supremacy of the priesthood. Ferdinand, however, affected a sort of middle policy, with a little more tendency to the tyrannical or forbearing, as circumstances suggested. Of late he took little interest in public affairs. He died on the 29th of Sept. 1833, declaring the queen-dowager regent during the minority of the young queen Isabella, in whose favour the Salic law had been abrogated. Ferdinand was married four times. His second wife gave him her hand, on the 29th of Sept., 1816, and died on the 26th of Dec., 1818; she was a daughter of John VI., king of Portugal. His third wife was daughter of Prince Maximilian of Saxony; she married Ferdinand Oct. 20, 1819, and died May 17, 1829. In the following November Ferdinand took for his fourth wife, Maria Christina, daughter of Francis I., late king of the two Sicilies, by whom he had one daughter. "Ferdinand VII.," says Mr. Inglis, in his Spain, in 1830, "is like a lusty country gentleman; his countenance is fat and hearty, but good-natured, with nothing of *hauteur*, still less of ferocity in it; it betrays, in fact, a total want of character." The taste and intellect of Ferdinand were naturally low, and latterly directed him to the association of his grooms and menial servants. Grijalva, whom he used to call the only true friend he had in the world, was formerly a valet de chambre. Ferdinand gave him several lucrative offices, and made him his chief companion and private counsellor.

FERDINAND, king of Portugal, son of Peter the Justicer, was born about 1340, and succeeded his father in 1367. He had a handsome person, a majestic air, was courteous, cheerful, and extremely liberal. He had, however, a radical levity and fickleness in his character, which to the prudent gave the foreboding of a disastrous reign. He had refused, in his father's life-time, a proffered marriage with the daughter of Peter the Cruel, king of Castile; and at his accession, he sent to compliment Henry, count of Trastamare, who had expelled Peter from his throne; yet on the death of Peter he assumed to himself the title of king of Castile, and entered into a war with Henry. In the course of it, the Castilian army ravaged a part of Portugal; and Ferdinand, though he had made a league with the king of Arragon, and had actually married by proxy his daughter Leonora, was induced by the mediation of Pope Gregory XI. to make peace with Henry, with the condition of marrying *his* daughter Leonora. A third Leonora, however, of the family of Tellez, and wife to Lorenzo d'Acunha, a Portuguese nobleman, captivated him by her charms to such a degree, that after he had procured the dissolution of her marriage, on pretence of kindred with her husband, he freed himself from his obligation to the daughter of Henry, and privately espoused her. This alliance occasioned a revolt at Lisbon, and proved the source of much mischief and disaffection during his reign. Soon after, he entered into an alliance with John of Gaunt, duke of Lancaster, who had a claim on the crown of Castile in right of his wife, and engaged in a new war with Henry. In this, Portugal was overrun, the lower city of Lisbon was taken and burnt, together with the fleet, and Ferdinand was reduced to make peace again, through the medium of the pope's nuncio. When John had succeeded his father Henry on the throne of Castile, Ferdinand again, without provocation, meditated hostilities; and making a new alliance with the duke of Lancaster, received the aid of an English fleet, commanded by Edmund, earl of Cambridge. The war was for a time successful; but at length, misunderstandings between the English and Portuguese, and the king's natural mutability, caused a sudden treaty to be concluded between the two crowns, with a stipulation of sending the English home. Soon after, Ferdinand gave his only daughter Beatrix in marriage to the king of Castile, under the condition that her children, and, in case of her death without issue, her husband, should succeed to the crown of Portugal; but the nation afterwards prevented this agreement from taking place. Ferdinand was now fallen into a weak state of health, and the conduct of his queen, who showed an unbecoming attachment to a favourite, disquieted him. He bore a long and painful disease with much resignation, and died in 1383, in the forty-fourth year of his age, and sixteenth of his reign.

FERDINAND I., king of Naples, natural son of Alphonso V., king of Arragon, was legitimated by Pope Eugenius IV. and assumed the crown of Naples on the death of his father in 1458. Callixtus III., then pope, refused to acknowledge him; but his successor Pius II. granted him the bull of investiture, and he was crowned in 1459. He was soon, however, involved in a civil war, in consequence of the invitation sent by some discontented barons to John of Anjou, who had claims upon the crown of Naples. He entered the kingdom, and gave Ferdinand a defeat, which caused him to be deserted by the greatest part of his subjects. His party was, however, revived by the succour of George Castriot, surnamed Scanderbeg, who, at the pope's request, went over to his aid; and he obtained a complete victory over John at Troia. By

his subsequent successes he restored tranquillity to his kingdom, which he endeavoured to secure by various foreign alliances; and he employed the years of peace in those internal improvements with respect to laws, learning, arts, and manufactures, which gave a lustre to his reign. He assisted Pope Sixtus IV. in his designs against Florence, where he had projected the ruin of the Medici family. The celebrated Lorenzo, in order to avert the danger, took the magnanimous resolution of repairing to Naples, and putting himself in the power of Ferdinand; and though this prince was not remarkable for the delicacy or generosity of his political conduct, yet he was so far won by the persuasive arguments of Lorenzo, that he concluded an alliance with the Florentines without consulting the pope. In 1480 he had the mortification of seeing Otranto taken by the Turks, with every circumstance of savage barbarity. It was, however, recovered in the ensuing year by his son Alphonso. To this son, who was of a violent and tyrannical disposition, Ferdinand committed the chief care of the government; and such discontents prevailed against them both, that upon occasion of a dispute between the king and Pope Innocent VIII., that pontiff encouraged a revolt of the barons, which threatened the safety of the throne. Ferdinand found means to excite disturbances against the pope in the ecclesiastical state, which brought about a peace. Pardon to the barons was one of its conditions, but it was shamefully violated, and many were put to death for their share in the rebellion. A new rupture took place about two years after between the king and the pope, in which the latter proceeded to a sentence of excommunication, but through the mediation of the king of Arragon a reconciliation was effected. About this period the preparations of Charles VIII., king of France, for the invasion of Naples, became truly alarming; and Ferdinand, conscious that he could not rely upon the affections of his subjects, was thrown into great disquietude. He employed himself, however, in proper measures of defence; but in the midst of his cares he was seized with a fit of apoplexy, of which he died in 1494, at the age of seventy-one, leaving his tottering crown to his son Alphonso. The stain of tyranny, perfidy, and cruelty, adheres to his name; but it is allowed that he possessed, in several points, the true wisdom of a sovereign. He is particularly distinguished as the author of many useful laws, and as the restorer of the university of Naples, to which he introduced many learned and elegant writers: he himself received the instructions of several eminent scholars in his father's court, and was the author of a volume of orations and epistles.

FERDINAND II., king of Naples, grandson of the above, and son of Alphonso II., was elevated to the throne Jan. 23, 1495, on the abdication of his father in his favour. The house of Arragon had become so odious to the people, that Ferdinand found himself, though king, an object of contempt, and soon after his accession retired to Ischia. Here his courage and vigour soon gained him partisans; and the Neapolitans, growing weary of the yoke of Charles VIII., recalled Ferdinand, who entered Naples soon after. He drove out the French from the other parts of his dominions, and in the following year he married his aunt, but died in her arms, soon after, on the 5th of October, 1496.

FERDINAND I. grand-duke of Tuscany, succeeded his brother, Francis II., in 1587. He was eminent for his wisdom in the government and the vigour with which he made war against the Mediterranean pirates. He died much respected in 1609.

FERDINAND II., grand-duke of Tuscany, succeeded Cosmo II. in 1620, and gained the respect of the neighbouring princes by the firm neutrality which he maintained during the wars between France and Spain. He ably supported the Venetians in their war in Candia. He died in 1668.

FERDINAND III., grand duke of Tuscany, was born May 6, 1769, and succeeded his father, the Emperor Leopold II., as grand-duke July 2, 1790. He was the first sovereign who acknowledged the French republic, (Jan. 16, 1792,) but the English government threatening to bombard Leghorn, if he did not immediately dismiss the French ambassador, Tuscany was forced into the coalition. After the invasion of Italy by the French army, Ferdinand seceded from the coalition, but declined the union of his kingdom with the Cisalpine republic, and finally got its neutrality established. He paid a sum of money, however, to the French government, and sent several master-pieces of art to Paris, which were subsequently restored to the Florentine Museum. In the political changes which took place in Europe from 1798, to 1812, Ferdinand was obliged to surrender Tuscany, in exchange for the duchy of Saltzburg, and afterwards, that of Wurtzburg, but in 1814 he recovered his own kingdom, with some additions. He was twice married, and died June 17, 1824, much beloved.

FERDINAND (Charles William, duke of Brunswick), a celebrated general, was born in 1735. He was the eldest son of the reigning duke, Charles of Brunswick, and of a sister of Frederick the Great. After having distinguished himself at the battle of Hastenbeck (1757), and contributed to the victory of Crefeld, (June 23, 1758,) he came to England, and married there in 1764 the Princess Augusta. In 1780 he succeeded to the duchy of Brunswick, and on the breaking out of the French Revolution, he received the chief command of the Austrian and Prussian army. He resigned his post in 1794, after having done all that could be expected, against an enemy so superior in numbers, and headed by such able generals as the French. When the war broke out between Prussia and France, in 1806, he was again placed at the head of the Prussian army; but his foes were too strong for him, and after losing the battles of Jena and Auerstadt, he died, mortally wounded, at Ottensen, near Altona, Nov. 10, 1806.

FERDINAND DE CORDOVA, one of those extraordinary geniuses called *universal*, was a native of the place whence he takes his name, and flourished in the fifteenth century. He is said to have understood Hebrew, Arabic, Chaldee, Greek, Latin, canon and civil law, mathematics, medicine, and theology; to have had by heart the works of the most famous schoolmen and jurists, and those of Aristotle, Hippocrates, Galen, and Avicenna; and in addition to these mental acquirements, to have been a perfect master of the sword and all martial exercises, to have played upon all musical instruments, to have excelled in singing and dancing, and in the arts of painting and illuminating. He offered himself to the public admiration at Paris, in 1445, when very young; and the wonders recorded of him have been borrowed to decorate the admirable Crichton. Suit-

ably to the judgment of the age, his extraordinary qualities caused him to be regarded either as a sorceror, or as Antichrist; and the art of predicting future events was added to his other talents. He is said to have been sent on an embassy to Rome by Ferdinand, king of Arragon, but it is not known where or when he terminated his life. Some works on canon law, divinity, &c. are attributed to him.

FERDINAND, DE JESUS, a learned Spanish monk of the Carmelite order, was born at Jaen in Andalusia, and embraced the monastic state at Granada, in 1588. His eloquence obtained for him the name of *Chrysostom*, or *golden-mouth*. He taught scholastic and moral theology in different towns of Spain; and left numerous writings, which are much esteemed in that country.

FERDINAND (JOHN), a Spanish Jesuit at Toledo, in the 16th century, who distinguished himself among his contemporaries by his application to the study of the learned languages, and biblical knowledge. He undertook the publication of a large work entitled "Divinarum Scripturarum, &c." folio, consisting of an explanation of difficult passages of Scripture, placed in alphabetical order. The whole was intended to consist of three volumes; but he was prevented from completing it by his death, which took place at Paleucia, in 1595, when the first volume only had made its appearance. There was another Spanish ecclesiastic, of the same name, who was a native of Vililla, in Arragon, and flourished in the seventeenth century. He was a monk of the Dominican order, and acquired reputation by the progress which he made in the same studies with the preceding. He died in 1625.

FERDINAND I. (at an earlier period, IV.) of Bourbon, infant of Spain, king of the two Sicilies, was born January 12, 1751. He was the son of Charles III., king of Spain, whom he succeeded in 1759, to the throne of Naples, on the accession of the latter to that of Spain. Ferdinand IV. took the reins of government into his own hands, Jan. 12, 1767, the administration having been previously conducted by a council of regency. His education had been superintended by Prince Santo Nicandro, a man of honest intentions, but of confined views, and Ferdinand therefore assumed the reins of power, with an understanding any thing but enlarged, and a mind more disposed to amusement than reflection. He gave his time to hunting, fishing, &c., and on feast-days loved to play with the children of the lazzaroni, who called him *nasone*, on account of his long nose. These habits contributed to render him a favourite with the people. In 1768 he married Maria Caroline, daughter of the Empress Maria Theresa, who soon gained a decided influence over her husband's mind. The early ministers of Ferdinand were Tanucci, Sambuca, and Acton, who succeeded each other at the head of affairs in the course of 17 years after 1767. Sambuca became prime-minister, in 1777, but gave offence by endeavouring to win the affections of the king from the queen, and was in consequence dismissed in 1784, to make way for Acton. This minister followed implicitly the wishes of the queen, and exercised an influence far from beneficial to the country. It was by his advice that Ferdinand, after having been compelled by the appearance of a French squadron before Naples, to renounce all alliance with England, subsequently joined the coalition against France, and took part in the general war, from 1793 to 1796. In 1799 the French defeated the Neapolitan general Mack, and after taking possession of the whole kingdom, proclaimed the Parthenopean republic. The court then fled to Palermo, but in 1799 the capital again fell into the hands of the royalist party, and a treaty was concluded in the following year, between Spain and the first consul, by which the integrity of the two Sicilies was guaranteed. In 1805 a fresh rupture broke out between France and the kingdom of the two Sicilies, in consequence of Ferdinand's permitting, in violation of his treaty, the landing of 12,00 Russians; when Ferdinand fled to Sicily, and giving himself up to amusement, placed the administration in the hands of his son Francis. After the death of the queen, which took place at Vienna, in Sept. 1814, the king was prevailed upon by the English to resume the reins of government, and the congress at Vienna finally re-established him in all his rights as king of the two Sicilies. He re-entered Naples, June 17, 1815, and on the 12th of Dec. 1816, Ferdinand united all his possessions on each side of the Faro with the kingdom of the two Sicilies, and assumed the title of Ferdinand I. He took for a second wife the widowed princess of Partana, and in 1818, concluded, by a concordate, his long pending difference with the people. In 1820 he swore to support the constitution, modelled after the Spanish, but disregarding his oath, at the suggestion of the Austrian cabinet, he was expelled from his capital, but was enabled to re-enter it in 1821, by the help of the Austrian arms, and invested with absolute power. He died on the 4th of January 1825, and was succeeded by his son Francis I. Ferdinand was good-natured, and the founder of some charitable institutions; but here all praise of him both as a monarch and a man must terminate.

FERDINANDI (EPIPHANIUS), a physician of Otranto, born 1569, author of several professional treatises, the principal of which are entitled—"De vitâ propagandâ;" "De Peste;" "Theoremata Medica;" "Observationes et Casus Medici." His death took place in 1638.

FERDUSI, a celebrated Persian poet, who flourished about A.D. 1020, was a simple peasant, but having a natural genius for poetry, became a disciple of Assedi, and so far surpassed his master, as to acquire the admiration of all the East. His principal work was entitled "The History of the Kings," containing a narrative, in verse, of the acts of the ancient sovereigns of Persia. It is said to have contained sixty thousand distichs, and to have obtained from the reigning monarch the reward of a piece of gold for each distich. A somewhat different account to the above is given of Ferdusi, by Sir William Jones, who says that Ferdusi's literary and poetical talents attracted the notice of Mahmud the reigning sultan, who attached him to his court, and employed him in the composition of a metrical history of the empire. This work, which was at length completed in sixty thousand stanzas, and is called the Schahnameh, occupied him thirty years, and was at length most inadequately rewarded by the grant of one of the smallest coins of Persia for every verse. The indignant poet afterwards sought a more liberal patron in the caliph of Bagdad, in which city he died A.D. 1020.

FERG, or FERGIRE (FRANCIS PAUL), a painter, born at Vienna in 1689, came to London, where he

was much employed on landscapes, which he painted very beautifully. Misfortune, however, attended him, and he was found dead at the door of his lodgings in 1740, worn out with disease and wretchedness.

FERGUS I., king of Scotland, son of Fergus, king of the Irish Scots. It is said that he assisted the Scots in repelling the Picts, and that for his services he was elected king. He was drowned as he returned to Ireland, in 404.

FERGUSON (James), an eminent experimental philosopher, mechanic, and astronomer, was born of poor parents at Keith, a small village in Bamffshire, in Scotland, in the year 1710. He learned to read, before any suspicion was entertained of his acquirement, by listening to the instructions which his father gave to his elder brother, and by applying to a neighbouring old woman for assistance when any difficulties occurred. When his father had, to his agreeable surprise, discovered the progress which by these means he had made, he gave him such further instructions as were in his power, and then taught him to write. Afterwards he sent him for about three months to the grammar-school at Keith. When James Ferguson was only about seven or eight years old, he began to conceive a taste for mechanics, by reflecting on the use which he saw his father make of a lever, in raising the roof of his house which wanted repairs. He soon brought himself to understand the principles of that mechanical power; and immediately afterwards his genius suggested to him the advantages which would arise from converting it into the form of a wheel and axle. By means of a turning-lathe belonging to his father, and a little knife, he constructed such machines as answered his purpose in illustrating these advantages; and, imagining that he had made an original discovery, wrote a short account of them, accompanied with figures sketched out by his pen, over which he exulted with no little complacency. From that time he possessed a strong propensity to improve in his acquaintance with mechanics; but as his father could not afford to maintain him while employed only in such pursuits, he was placed out with a neighbour, to tend his sheep, and continued in that employment for some years. During this time he began to study astronomy, devoting a considerable part of the night to the contemplation of the stars, while he amused himself in the day-time with making models of spinning-wheels, mills, and other pieces of machinery which he happened to see. He was afterwards placed as a servant with a farmer, who treated him with great kindness, and encouraged him to go on with his astronomical studies, often working for him himself, that he might make fair copies in the day-time of the observations which he had made and marked down on paper during the night, relative to the apparent distances of particular stars from each other, according to their respective positions. His observatory was the open field, in which he lay down on his back, with a blanket about him; and his only instrument a thread with small beads upon it, which he stretched at arm's-length between his eye and the stars, sliding the beads till they hid the particular stars from his eye. Through the kindness of this master also he obtained the countenance and assistance of some neighbouring gentlemen; one of whom, when the time of his servitude expired, took him to his house, where his butler, who was a man of extraordinary abilities and acquirements, taught him decimal arithmetic, with some algebra, and began to instruct him in the elements of geometry. He had before learnt vulgar arithmetic himself, from books. To Ferguson's inexpressible grief, he lost his tutor just as he had entered upon the study of geometry, and upon that event returned to his father's. His tutor had bestowed upon him a present of Gordon's Geographical Grammar. From the description of the globes, and their use, which that work contains, without any figure, he made a globe in three weeks at his father's house, which he turned out of a piece of wood, covered it with paper, and delineated upon it a map of the world; he then added the meridian ring, and horizon, covered them with paper, and graduated them; and had the happiness to find that he could solve the problems by this instrument, the first of the kind which he ever saw. But his father's narrow circumstances again obliged him to seek his support from service, which he entered into at first with a miller, and afterwards with a farmer; from both of whom he received such harsh treatment and ill usage, that his health was greatly impaired, and he was for a time rendered incapable of any laborious exertion. To amuse himself while he was in this weak state, he made a wooden clock, which went tolerably well, and then a wooden watch, after having been once shown the inside of such a piece of mechanism. The ingenuity which these works displayed, now obtained for him further countenance and encouragement from some of the neighbouring gentry, who employed him in cleaning clocks, and in drawing patterns for ladies' needle-work; by which means he got so much money that he began to think himself growing very rich, and had the pleasure of occasionally supplying the wants of his father. Having discovered, by the copies which he took with pen and ink of some prints and pictures, that he possessed a taste for drawing, some of his friends and patrons made attempts to have him brought up to the profession of a painter; but the money requisite for that purpose was more than by their solicitations on his behalf they were able to procure. Having received, however, some instructions in drawing with pencils, he was encouraged to apply himself to the drawing of portraits from the life, with Indian ink, on vellum. In this art he soon acquired a great facility, and had as much employment as he could possibly manage, so that it became his principal support for many years, while he was pursuing more serious studies. After staying some years longer in different parts of Scotland, he came up to London in 1743, with letters of recommendation to many scientific persons, and patrons of science, from whom he experienced much kindness and friendship, and was introduced to the Royal Society. After his arrival in the metropolis, he published some curious astronomical tables and calculations; and gave public lectures in experimental philosophy, by subscription, which were repeated in most of the principal towns in England, with the highest marks of general approbation. Mr. Ferguson's merits and celebrity occasioned his being introduced to George III., when prince of Wales, who heard lectures from him, conversed with him on various curious subjects, and made him several presents After his majesty's accession to the throne, he settled upon Ferguson a pension of fifty pounds a year. In the year 1763 Mr. Ferguson was elected a fellow of the Royal Society, with the very un-

common favour of being excused the payment of the admission fee, and the usual annual contributions. Mr. Ferguson, who died in the year 1776, must be allowed to have been a very uncommon genius, especially in mechanical contrivances, and executions. His general mathematical knowledge, however, was very limited and superficial. Of algebra he understood little more than the notation; and he often told Dr. Hutton, that he could never demonstrate one proposition in Euclid's Elements; his constant method being to satisfy himself, as to the truth of any problem, with a measurement by scale and compasses. He was a man of clear judgment, and of unwearied application; benevolent, meek, and innocent in his manners; humble, courteous, and communicative. It is also said of him, that "his whole life was an example of resignation, and Christian piety," and that "philosophy seemed to produce in him only diffidence and urbanity, a love for mankind, and for his Maker." His works are—"Astronomical Tables and precepts," 8vo.; "Astronomy Explained upon Sir Isaac Newton's Principles;" "Introduction to Astronomy," "Tables and Tracts;" "Lectures in Mechanics, Hydrostatics, Pneumatics, and Optics;" "Select Mechanical Exercises;" "The art of Drawing in Perspective;" "An introduction to Electricity;" "Three Letters to the Rev. John Kennedy;" and several papers in the Philosophical Transactions.

FERGUSON (Adam), an eminent philosopher and historian, was born in 1724, at Logierait, in Scotland, of which parish his father was minister. He was educated at Perth, and St. Andrew's, whence, after graduating M.A., in 1742, he removed to Edinburgh, to study for the ministry. He served in the first instance as chaplain in the 42nd regiment of foot, but on the peace of Aix-la-Chapelle returned to Edinburgh, where, in 1759, he was made professor of natural philosophy, which chair he resigned in 1764, for that of moral philosophy. In 1767, appeared his "Essay on Civil Society," which was very favourably received, and procured him the degree of LL.D. The celebrated Hume, in a letter to the author respecting this work, says, that he had "met with nobody who had read it who did not praise it." Mr. Ferguson soon after married, and in 1773 accompanied the earl of Chesterfield on his travels. On his return he found some difficulty in getting himself reinstated in his office, though leave of absence had been granted him, and permission to appoint a substitute. In 1776 he replied to Dr. Price on Civil Liberty, and was rewarded by the appointment of secretary to the missiou sent to America in 1778, to effect a reconciliation between the two countries. On his return he resumed the duties of his professorship, and composed his "History of the Roman Republic," which was published in 1783, in 3 vols. 4to. In 1793 he published his lectures in the form of a "Treatise on Moral and Political Science," 2 vols. 4to. He subsequently went abroad, and returning settled at St. Andrew's, where he died February 22, 1816. Among his other works, besides those already alluded to, we may mention his Institutes of Moral Philosophy, which has been translated into Russian, French, and German, and used as a text-book in several foreign universities.

FERGUSSON (Robert), a Scottish poet, born in Edinburgh, September 5, 1751, was at one time destined for the kirk of Scotland; but relinquished his prospects of ecclesiastical preferment, and became clerk to a writer to the signet. He wrote poems, both in pure English and in the Scottish dialect. The former, in which he often follows classical models, do not surpass mediocrity; but in those in which he has employed the vernacular dialect of his country, he has been very successful. The excesses into which he was led impaired his feeble constitution, and brought on a disease which terminated his existence, October 16, 1774. He was buried in the Canongate churchyard, Edinburgh, where Burns erected a monument to the memory of this kindred genius. His poems have been often printed; and an edition published at Glasgow, has a prefixed account of his life by D. Irvine.

FERMAT (Pierre de), counsellor of the parliament of Toulouse in France, who flourished in the seventeenth century, was born in 1590, and died in 1664. He was a man of extraordinary natural abilities, and remarkable for the extent and variety of his acquirements. His works were collected together and published at Toulouse, in 1679, under the title of "Opera varia Mathematica," &c. in 2 vols. folio. Besides the author's edition of Diophantus's Treatise on Algebra, they contain the resolution of questions concerning numbers, in a manner very similar to the fluxions of Newton; an introduction to geometric loci, plane and solid; a treatise on spherical tangencies, in which are demonstrated the same things in solids, as Vieta demonstrated in planes; a restoration of Apollonius's two books on plane loci; a general method for the dimension of curve lines; and a number of smaller pieces, together with many of his letters to some of the most celebrated geometricians of his time.

FERMOR (William, Count Von), a celebrated Russian general, was born at Pleskow on the 28th of September, 1704. In the year 1720 he entered the army as a common bombardier; and was so rapidly promoted that, in 1729, he became adjutant-general to Count Von Münnich. In the Turkish war of 1736 he distinguished himself by his courage and talents, and was therefore promoted to be a general, and, after the peace, was appointed commandant of Zolberg. In the year 1746 he was appointed inspector of building, and the imperial palace, a master-piece of art, was built under his direction. On the new organization of the army he obtained the chief command of Petersburg, Finland, and Novogorod, and in 1755 he was made commander-in-chief. In the war against Prussia, he made himself master of Memel, after a furious bombardment; and when Count Aphraxin lost the command, he succeeded him as commander of the army, took possession again of the kingdom of Prussia, and was made governor of it; on which occasion he was raised to the dignity of a count of the empire by Francis I. In the following year he fought the celebrated battle of Zorndorf with Frederick II., king of Prussia. Being now satisfied with the reputation he had acquired, he requested leave to resign the chief command; and though this was granted, he again took the field under Soltikow, and commanded the first division. He was recalled from the army by Peter III., and after the death of that prince, Catherine II. made him governor-general of Smolensko, and a member of the supreme senate. After this he rebuilt the towns of Tweer and Zorschok, but not long after requested leave to resign his employments, and died in 1771,

on his estate of Nicutau, where he had erected an elegant church.

FERNANDEZ (Anthony), a Portuguese Jesuit, was born at Coimbra, in 1558. After he had been admitted a member of the order of Jesus, and had the degree of doctor in divinity conferred on him, he was appointed to proceed to Goa, where he was made superior of the house belonging to his order in that city. He died in his native place in the year 1628. He published in the Latin language, "Commentaries on the Visions of the Old Testament," 1616 and 1622, folio.

FERNANDEZ (Alphonso), a Spanish Dominican monk, and voluminous writer, was born at Palencia in Leon, in 1572. In 1618 he was appointed preacher-general of his order, and presided over different houses belonging to it. Besides other works, he published "Annals of the Town and Church of Palencia;" "History of the Devotion of the Rosary," &c. &c.

FERNANDEZ (Benedict), a Portuguese Jesuit, was a native of Borba, in the diocese of Evora, who died at Lisbon, in the year 1630. He left behind him a work in three folio volumes, entitled "Commentationes et Observationes in Genesim," which was printed at Lyons in 1621, 1627, and 1631.

FERNE (Sir John), an antiquary, was born in Lincolnshire, and died about 1610. He was knighted by James I., and made keeper of the king's signet of the council for the north. He was the author of "The Blazon of Gentry."—Henry, son of the preceding, was born at York in 1602, and became bishop of Chester, dean of Ely, and master of Trinity-college, and died in 1661. His works are —"Episcopacy and Presbytery considered;" "The Case of Conscience touching Rebellion;" "Sermons and Tracts."

FERNEL (John Francis), an eminent physician of the Parisian school, was born at Montdidier, in Picardy, in 1506. He became first physician to Henry II., and is said by his advice to have removed that sterility with which his queen, Catherine de Medicis, was for some years affected. He received considerable rewards for his services, and rose to high professional distinction. He gave public lectures on the works of Hippocrates and Galen, and upon his own system, in which he employed the Latin language with a degree of purity, not surpassed by the best scholars of Italy. His works embrace a wide compass. The principal is "Universa Medicina, seu Opera Medicinalia," comprehending seven books of physiology, seven of pathology, and seven of therapeutics; several times edited. Fernel died in 1558.

FERRACINO (Bartholomew), an ingenious self-taught Italian mechanic and engineer, was born at Bassano in the Vicentin, in 1692. His first means of gaining a livelihood were by engaging in the employment of a sawyer of wood; and while he was yet very young, he invented a saw to be worked by the wind. Becoming next a workman in iron, he made clocks of that metal, and also invented an hydraulic machine, equally free from complicate movements, by means of which he cut large dented wheels. His talents now appear to have excited the notice which they merited, and to have been employed in the construction of useful works which reflected credit on his ingenuity, and serve to perpetuate his fame. One of his labours, by which posterity may form a judgment of his genius and talents, is the noble bridge over the Brenta at Bassano, which is equally admired for boldness of conception and solidity of construction. An account of his life and inventions was published at Venice, in 1764, by M. Francis Mémo, in 4to.

FERRAND (James), a French physician, of Agen, celebrated for a very learned book which he wrote, on the Distemper of Love, published at Paris in 1622.—Anthony, a counsellor of Paris, celebrated for his madrigals, songs, epigrams, &c. He died in 1719.—James Philip, a French painter in enamel, on which subject he wrote a treatise, besides one on miniatures. He was born at Joigny, and died at Paris, in 1732, aged 79.

FERRAND (Lewis) was born at Toulon, in 1645, and after employing himself in acquiring a knowledge of the Oriental languages, applied to the study of the law, took his regular degrees at Orleans, and was admitted an advocate of the parliament of Paris. Devoting himself, however, to literature, he published at Paris "Reflections on the Christian Religion," &c. which procured him from the French clergy, in testimony of their sense of his merit, a pension of eight hundred livres. Several other works came from his pen, among which was a "Commentary on the Psalms," of which some modern commentators have greatly availed themselves, without acknowledging their obligations to the author; and "An Answer to the Apology for the Reformation, the Reformers, and the Reformed," which proved so acceptable to the French clergy, that they made an addition of two hundred livres to the pension which they formerly granted him. M. Ferrand died in 1699.

FERRANDUS (surnamed Fulgentius), a deacon of the church of Carthage, who flourished in the sixth century, was an African by birth. When St. Fulgentius, bishop of Ruspa, was banished at the instigation of the Arian party to Sardinia, Ferrandus accompanied him, and embraced the monastic life in that island. Returning afterwards to Carthage, he was chosen deacon of the church in that city, some time before the year 533. In that year he supported the affirmative of the question, "whether it could be said, with propriety, that one of the persons of the Trinity suffered on the cross?" in consequence of which he was charged with adopting the Eutychian heresy. He wrote two "Letters," and was one of the first who declared against the condemnation of the *three chapters*. Ferrandus died before the year 551. The most considerable of his works is "A Collection of Ecclesiastical Canons," which is one of the first and most ancient collections of canons among the Latins.

FERRAR (Robert), prior of the monastery of St. Oswald, afterwards embraced the principles of the Reformation, and was made bishop of St. David's by Edward VI. In consequence of incautiously issuing out his commission to his chancellor to visit his chapter, in a form not sufficiently admissive of the king's supremacy, his enemies accused him of a *præmunire*, and so great were the expenses of the prosecution, that he was imprisoned for the same as a debtor to the crown. On the accession of Mary, while still in prison, he was brought, in company with Hooper, Bradford, and others, before Gardiner, bishop of Winchester, who, after treating him with brutal contempt, delivered him up for trial to his successor, Morgan, by whom he was declared guilty of heresy; and being turned over to the secular arm,

ie was burnt upon this sentence at Caermarthen on the 30th of March, 1555.

FERRARI (Louis), an ingenious Italian mathematician, to whom the honour is due of having been the inventor of the first method of resolving biquadratic equations, was born at Bologna, about the year 1521. Repairing to Milan, he studied the mathematics under the celebrated Cardan, who, having had a problem proposed to him for solution, gave it as an exercise of ingenuity to his pupil. While engaged in working it, he discovered a new method of analysis, which is precisely that of biquadratics. When Ferrari was eighteen years of age, he was equal to the task of public tutor in arithmetical science, and of disputing with the most celebrated mathematicians. He afterwards became professor of mathematics at Bologna, and died in that situation in 1565. Besides the mathematical sciences, Ferrari was well skilled in architecture, a good geographer, and intimately acquainted with the Greek and Latin classics, as well as with the other branches of polite learning.

FERRARI, or FERRARIUS (Francis Bernardin), a learned Italian writer in ecclesiastical antiquities, was born at Milan, in 1577. In this city he acquired the patronage and esteem of Frederick Borromeo, who on account of his intimate and extensive acquaintance with literary productions, appointed Ferrari to travel through different parts of Europe, to purchase the best books and MSS. With this design he visited Spain and Italy, and procured a vast number of valuable works, which laid the foundation of the Ambrosian Library. After his return home, he was created a doctor of the Ambrosian-college at Milan, and appointed librarian of the new institution. About the year 1638 he was nominated director of the College of Nobles, then recently erected at Padua; but his state of health would not permit him to retain that situation longer than two years, when he returned to Milan, where he died, in 1669. The principal of his works are, "De Antiquo Ecclesiasticarum Epistolarum Genere, Lib. III.," Milan, 1613, 4to.; "De Ritu Sacrarum Eccl. Cathol. Concionum, Lib. III.," Milan, 1620; and "De Ritu Veterum Acclamationibus et Plausu, Lib. VII.," Milan, 1627, 4to., which is reprinted in Grævius's Roman Antiquities.

FERRARI (John Baptist), an Italian Jesuit, was a native of Sienna, who applied himself advantageously to the study of the Oriental languages. In the year 1622 he published at Rome a Syriac dictionary, under the title of "Nomenclator Syriacus, &c.," which is represented by Fathers Simon and Lahbé to be a very useful work. Ferrari also published at Rome, "Flora, seu de Florum Cultura, Lib. IV.," 1633, 4to.; and also "Hesperides, sive de Malorum Aureorum Cultura et usu, Lib. IV.," 1646, folio. He died in 1655.

FERRARI (Ottaviano), a learned Italian, was born at Milan, in 1518. After a course of study in the principal universities of Italy, he was made professor of moral philosophy and politics in the Canobian-college, which post he occupied eighteen years. He was afterwards professor either at Padua or Pavia; and finally, returning to Milan, he died there in 1586. His most valuable work is "De Origine Romanorum;" a great part of which is devoted to the detection of the forgeries of Annius of Viterbo. It was printed by Grævius in his first volume of Roman Antiquities

FERRARI (Ottavio), an eminent antiquarian, was born at Milan, in 1607; and soon after he had completed his twentieth year, was destined by Cardinal Frederic Borromeo to the professorship of eloquence in his Ambrosian-college. In 1634 he was called to occupy the same chair in the university of Padua, to which was soon after added that of Greek; with the extraordinary stipend of two thousand florins. He made his eloquence productive of further profits; for a panegyric which he recited in praise of Queen Christina was rewarded by a gold collar, valued at one thousand ducats; and another published in honour of Louis XIV., obtained him a pension of five hundred crowns for five years. The city of Milan, moreover, appointed him its historiographer, and he composed eight books of its history; but the want of necessary documents, together with the fear of offending the house of Austria on the one hand, and his benefactor the king of France on the other, caused him to leave his papers unfinished and unpublished. He is principally esteemed as an antiquary, in which capacity he made himself known by several learned works. These are, "De Re Vestiaria," 1642, several times edited; to which he afterwards added "Analecta," on the same subject, against Rubenius, and dissertations "De Lucernis Sepulchralibus Veterum, De Pantomimis et Mimis, De Balneis et Gladiatoribus;" "Electorum Lib. II.," 1679; "Origines Linguæ Italicæ," 1676. He died in 1684.

FERRARI (Philip), an Italian monk of the order of Servites, who died in the year 1626, taught mathematics with great success and applause for forty-eight years, in the university of Pavia. He was twice elected general and twice vice-general, of his order, and was the author of various books. His principal production was his "Lexicon Geographicum," republished at Paris, by the Abbé Baudrand, from which edition various impressions were copied at Padua, Geneva, and Basil. It has, however, been convicted of numerous inaccuracies by M. Bruzen de la Martiniere and William Sanson.

FERRARIS (Joseph, Count de), an Austrian general officer, was born at Luneville in 1726, and entered into the army in 1741. He served against the French in the campaign of 1793, and he subsequently became vice-president of the aulic council of war at Vienna. In 1808 he was made a field-marshal, and died in 1814.

FERRARIENSIS. See Sylvestre, Francis.

FERRARS (George), a lawyer and writer of the sixteenth century, was born near St. Alban's in Hertfordshire, about 1510. He was educated at Oxford, whence he removed to Lincoln's-inn for the study of the law; and such was his proficiency, that he became a distinguished pleader in Westminster-hall. He was noticed by the minister, Lord Cromwell, and obtained the favour of the king, Henry VIII., whom he attended as well in a military as a civil capacity. In 1535 a considerable grant was made to him out of the royal demesnes in Hertfordshire, comprehending the manor of Flamstead. Want of economy, however, brought his affairs into such a situation, that in 1542, when attending parliament as a representative for Plymouth, he was arrested for debt by a sheriff's officer, and lodged in the Compter. This incident occasioned a remarkable law-case, reported in Hollinshed's Chronicle, volume ii., the issue of which was, that Ferrars was set at liberty by virtue of privilege

of parliament, and the sheriffs of London, officers, and creditor who procured the arrest, were committed to prison for contempt. Ferrars continued in favour during Henry's reign, and was placed about the person of the the Prince Edward. In the next reign he accompanied the protector, Somerset, to Scotland, as one of the commissioners of the army. He afterwards acted in a very different capacity, being created *Lord of Misrule*, or master of the sports, at a festivity held at Greenwich for twelve days in order to amuse the young king. This appointment was probably owing to his reputation as a poet, which he has transmitted to posterity by some metrical stories of his composition inserted in the "Mirrour for Magistrates," of which the first edition appeared in 1559. More of his pieces are contained in the edition of 1587. On the authority of Stowe it appears that Ferrars was also the author of "The History of the Reign of Queen Mary," in the Chronicle published under the name of Richard Grafton. Before he quitted the profession of the law, he had published a double "Translation of Magna Charta" from the French into Latin and English, and other "Laws, enacted in the Time of Henry III. and Edward I., translated into English." Ferrars died at his house at Flamstead, in 1579.

FERRE (Vincent), a Spanish monk of the Dominican order, of distinguished reputation among the theologians of his time, was born at Valencia, towards the beginning of the seventeenth century. After having taught theology for some time at Burgos, he was appointed the first professor in that faculty at Rome, where he continued for eighteen years. His next appointment was to the office of prior of Salamanca; after which he filled for three years the post of director of the studies in that university, where he died about the year 1682. He was the author of a work held in much estimation by the Spaniards, entitled "Commentaries on the *Summa* of St. Thomas," in 8 vols., folio.

FERREIN (Anthony), a celebrated French physician, was born at Frespech, in Agenois, in October 1693. He was intended for the law, but meeting in the course of his studies, which embraced mathematics, theology, and medicine, with Borelli's work, "De Motu Animalium," he conceived so great a taste for anatomy, that he determined to embrace medicine as a profession. Having graduated at Montpellier, as bachelor of medicine, he proceeded to Marseilles, where he practised surgery; attended some medical lectures, and then took his degree as doctor, at Montpellier. Some time after, he obtained the chair which had been filled by Astruc, and in 1733 was appointed by the king physician to the army destined to act in Italy; an office which he retained till the year 1735. On his return to Paris, the medical faculty of that city conferred on him the degree of bachelor, in 1736, and that of licentiate in 1738. In 1741 he was appointed, on the recommendation of Senac, to the vacant chair of anatomy, in the Academy of Sciences, to which he presented a memoir on the structure of the hepatic vessels, and two years after, new researches on the vessels of the eye, named by Vieussens the nervo-lymphatic. In 1742 he obtained the chair of medicine and surgery in the Royal-college, and in 1751 was nominated to the chair in the Royal-garden. He died in February 1769; and besides several memoirs communicated to the Academy, left behind him the following works: "Cours de Médecine pratique," Paris, 1769, 3 vols., published after his death;" "Elemens de Chirurgie pratique," ibid. 1771, 12mo., published by Gauthier; "Leçons sur la Matière Medicale," edited by Nobleville, in 3 vols., 12mo.

FERREIRA (Antonio), a celebrated Portuguese poet, was born at Lisbon in 1528, and died in 1569. He carried to perfection the elegiac and epistolary style, and added to Portuguese poetry the epithalamium, the epigram, ode and tragedy.

FERRERAS (Don John de), a Spanish theologian and historian, was born of a noble but indigent family at Labaneza, in the diocese of Astorga, in 1652. He distinguished himself by his talents for the pulpit, and after some changes of situation, he became known to the Cardinal Portocarrero, who conferred upon him the cure of St. Peter in Madrid, and made him his confessor He twice refused a bishopric, preferring the life of a man of letters in the metropolis. He was chosen a member of the Spanish Academy at its foundation in 1713, and soon after was made royal librarian. He died at Madrid, in 1735. Don Ferreras was the author of various theological and literary works, and of some poetical pieces; but he is best known for his "General History of Spain," sixteen vols., 4to., 1700 to 1726, written in Spanish.

FERRETI (Emilio), an eminent lawyer of the sixteenth century, was born at Castel Franco in Tuscany, in 1489. He studied at Pisa and Sienna, and afterwards went to Rome, where he became secretary to Cardinal Salviati, and was admitted an advocate at the age of nineteen. A professorship of law was then conferred upon him at Rome, and the applause he obtained in his office caused Leo X. to appoint him his secretary. He exercised this function for some years, and then retired to his own country. Afterwards attaching himself to the marquess of Montferrat, he accompanied him to Rome and Naples, and on his return he was made prisoner by the Spaniards, and obliged to pay a ransom. He then went to France, where he was engaged in various negotiations, and finally became professor of law at Avignon, where he died, in 1552. He printed in 1251, at Lyons, a corrected edition of Cicero's Verrine and Philippic Orations, and published several works in his own profession, among which was an exposure of the errors of Bartoli.

FERRETO, an early historian and poet of Vicenza, was born about 1296. Of his life little is known. He wrote, in Latin, a History of Italian affairs, particularly such as related to his own country, from the death of Frederic II. in 1250, to the year 1318. This is one of the best compositions of the age, and was first printed in Muratori's Collection of Writers on Italian History, volume ix. His verse is likewise superior in style to that of his contemporaries.

FERRI (Ciro), an eminent painter, was the son of a man of family and property at Rome, where he was born in 1634. He became a disciple of Pietro di Cortona, whose manner he caught to such perfection, that their works are sometimes undistinguishable. The grand-duke brought him to Florence, and employed him in finishing the works left imperfect by his master Cortona. He had a large pension, and was made principal of the Florentine school, which place he long possessed. On his return to Rome he distinguished himself as an archi

tect, and several churches and great altars were erected from his designs. He also made a variety of ornamental drawings for breviaries, the title-pages of books, &c., several of which were engraved. He was also employed to design cartoons for the Vatican. He drew with strength and correctness, but more elegance in his figures might be desired. His last work was the cupola of St. Agnes, in the Piazza Navona, in painting which he was mortified by observing how much his colouring was weakened by the superior lustre of the angles beneath, painted by Bacici. He fell ill during the performance, and left it unfinished. He died in 1689, at the age of fifty-five, and had a magnificent funeral at St. Maria in Trastevere.

FERRI (Paul) was born at Metz in Lorrain, in 1591, and admitted into the ministry when only nineteen years old. He long continued the most popular preacher among the reformed in his province, and used his strongest efforts for bringing about a union among the different persuasions of Protestants. He died in 1669. He was the author of "Scholastici Orthodoxi Specimen," and other works; and left behind him several MSS. The number of his sermons was immense; and he had written no fewer than eleven hundred, on texts taken from the Epistle to the Hebrews alone.

FERRIAR (John), an ingenious physician, was a native of Chester, and pursued his medical studies at the university of Edinburgh, where he took the degree of M.D. Engaging in practice, he settled at Manchester, where he was chosen physician to the Infirmary and the Lunatic Asylum. As an author he is chiefly known by his "Illustrations of Sterne," 1798, 8vo., which enabled him to trace the obligations of that writer to Burton, Bishop Hall, and other satirical moralists of a preceding age. Dr. Ferriar was also the author of "An Essay towards a Theory of Apparitions," 8vo. He died in 1815, aged fifty-one.

FERRIER (Claude), an eminent French civilian, was born in 1639. He enjoyed an extensive practice at Rheims, and was a voluminous writer on subjects connected with jurisprudence. Of these the principal are "La Jurisprudence du Code," 4to., 2 vols.; "Sur la Coutume de Paris," 12mo., 2 vols.; "La Droit du Patronage," 4to.; "Introduction à la Pratique," 12mo., 2 vols.; "Traité des Fiefs," 4to.; "Du Digeste," 4to., 2 vols.; "La Science des Notaires," 4to., 2 vols.; "Des Nouvelles," 4to., 2 vols.; "Recueil des Commentateurs de la Coutume de Paris," folio, 4 vols.; and "Institution Coutumière," 12mo., 3 vols. His death took place in 1715.—Joseph Ferrier, son of the above, was dean of the faculty at Paris, and is known as the author of a valuable law dictionary.

FERRIER (Jeremiah) was a French Protestant minister and professor of divinity at Nismes in Languedoc, in the beginning of the seventeenth century, and at first showed a decided hostility to the church of Rome; but afterwards dissenting from several measures of the Protestants, he became suspected of treachery, and was forbidden to appear in the political assemblies any more. He subsequently obtained the situation of counsellor of the presidial of Nismes, and was installed in that office notwithstanding the opposition of the consistory, which, after many proceedings, excommunicated him, in the year 1613. Not long afterwards the mob, who were highly exasperated against him on account of his supposed treachery, attacked him with stones in the public streets, and would probably have sacrificed him to their fury, if he had not been so fortunate as to obtain admittance into a house where he was protected. These injuries which he received, according to his own account, conquered the obstinacy with which he had resisted the light of truth, and determined him to declare himself a convert to the Catholic faith. He then settled at Paris, and in 1614 he published a treatise entitled "De l'Antichrist et de ses Marques, contre les Ennemis de l'Eglise Catholique," 4to. He was employed by the king in many affairs of importance; and in 1626 he was commanded to follow his majesty in his progress to Britanny, where he was honoured with the appointment of privy-councillor of state. He stood also high in the esteem of Cardinal Richelieu. He died in the same year. On his death-bed he dictated an epitaph, in which he declared his steady attachment to the Catholic faith to his latest breath, and made all his children promise that they would live and die in the communion of Rome.

FERRIER (John), a French Jesuit, who was born at Rodez in the province of Roüergue, in the year 1619. He entered into the order in the year 1632, and by his merits recommended himself to the office of rector of the college of Toulouse. He taught philosophy, theology, and ethics, and was appointed confessor to Louis XIV. in 1670. He died four years afterwards, in the house belonging to his order at Paris. He was the author of several works, among which was an answer to Father Baron's objections against the *Scientia media*, entitled "Responsio ad Objectiones Vincentianas, &c." 1668, 8vo.

FERRIER (Arnold du), a French lawyer and diplomatist of great ability, who flourished at Paris during the reigns of Henry II. and Charles IX., was born in 1506, at Toulouse, and died in 1585. After graduating in the faculty at Padua, he commenced life as an advocate. He was educated in the communion of the Romish church, but was in heart a Protestant; and after he had openly avowed his opinions, availed himself of the patronage of the king of Navarre, who made him his chancellor. Father Paul was much indebted to his assistance i compiling his great work, the "History of the Council of Trent."

FERRON (Arnauld du), a French lawyer and counsellor of the parliament of Bourdeaux, was born in 1515. He was a writer in Latin, much admired by Scaliger, and honoured by him with the name of Atticus. He continued Paulus Æmilius's History of France to the reign of Francis I. He was also the author of "Observations sur la Coutume de Bourdeaux," Lyons, and died in 1563.

FERUS (John), a learned German Catholic divine of the Franciscan order, who flourished in the sixteenth century. His name in German was *Wild*, which was latinized into *Ferus*. He was a native of Metz, where he took the habit among the Franciscans, and became warden of the order. For twenty-four years he preached in that city, with uncommon eloquence, and very great reputation, and died there in 1554, in the sixtieth year of his age. Besides sermons, tracts, and other pieces which we have not seen particularized, he was the author of "Commentaries," written in the Latin language, on the Pentateuch, Job, Ecclesiastes, which have been printed at Mentz, Louvain, Antwerp, Lyons, and other places, and contain an ingenious com-

pendium of the labours both of ancient and modern expositors. Dupin says, that "his Commentaries are not dry notes, but large and eloquent discourses; in which, however, he forgets not to explain the literal sense of the Holy Scriptures."

FESCH (Joseph, Cardinal), archbishop of Lyons, and uncle of Napoleon, was born at Ajaccio, January 3, 1763. He held the office of commissary in the army of Buonaparte in 1796, but afterwards studied theology, and was made archbishop of Lyons in 1801, and a cardinal in 1803, upon his arrival at Rome in the character of French ambassador. In 1805 Napoleon appointed him grand-almoner, and in the same year made him a senator, and gave him the *grand-cordon* of the legion of honour. In 1806 Dalberg, elector of Mayence, afterwards prince-primate of the confederation of the Rhine, made him his colleague, and destined him for his successor, but Buonaparte refused his sanction to this appointment. Fesch afterwards declined the archbishopric of Paris, and lived in disgrace at his see of Lyons, till 1814. After the downfall of Napoleon, he retired to Rome, where he has since lived much esteemed. A papal brief in 1824 prohibited him from the exercise of his spiritual jurisdiction in the district of Lyons.

FESTUS (Pompeius), a Latin grammarian, of an uncertain age, wrote an abridgement of Verrius Flaccus "De Verborum Significatione." Of this work, which Joseph Scaliger has pronounced one of the most useful relative to the Latin language, there have been several editions, one of the best of which is Dacier's in usum Delphini, Paris, 1681, and Amsterdam, 1699. Some have supposed that Festus lived under the Christian emperors, towards the close of the fourth century.

FETI (Dominico), a painter of merit, born at Rome in 1589, was a disciple of Civoli. He accompanied Cardinal Gonzaga (afterwards duke) to Mantua, and was patronized by him, and employed in decorating his palace. He afterwards visited Venice, where he improved his style of colouring; but falling into a debauched course of life, he died in 1624, at the age of thirty-five. Feti painted with great strength, though often in a blackish tone. His thoughts are uncommon, his expression grand, and there is a mellow softness in his touch which is highly pleasing. He had a sister who painted well, and became a nun. She adorned her convent, and several other religious houses in Mantua, with her works.

FEU-ARDENT (Francis), a French monk, noted for the fury of his zeal against the Protestants, was born at Coutances in Lower Normandy, in the year 1541. He took the Franciscan habit in the monastery of Bayeux; whence he afterwards removed to Paris, and in 1576 he was created doctor in divinity by the Sorbonne. By his writings, his sermons, and his whole conduct, he showed himself a most bitter enemy to the Protestants, against whom he was unwearied in exciting the most cruel persecutions. "His temper," says Bayle, "was so agreeable to his name (Feu-ardent signifying a raging fire), that never was the old maxim, *conveniunt rebus nomina sæpe suis—oft does the name the thing exactly fit*, more true than in his person." In the pulpit he gave himself the most unbounded licence, inflaming by his discourses the ignorant populace to perpetrate every species of outrage against the heretics, and defending the most obnoxious principles and proceedings of the rebellious Catholic league. He lived, however, to see his party ruined, and the Protestants enjoying the religious and civil rights and immunities which were secured to them by the famous edict of Nantes. He died at Bayeux, in the year 1610, much altered with respect to his views of things, and "as ardent for concord," according to l'Estoile, "as he had been formerly for discord." He was the editor of some of the works of the fathers; and among others of the five books of Irenæus against heresies, with useful and learned notes.

FEUILLADE (Francois D'Aubusson, Viscount de la), marshal of France, commenced his military career in 1651, and received three wounds at the battle of Rhetel. He was taken prisoner and wounded at the siege of Landrecies, but obtained his liberty at the peace of the Pyrenees. In 1664 he commanded, instead of Coligny, at the battle of St. Gothard, and continued to distinguish himself in the service of France, until the peace of Aix-la-chapelle, in 1668. Feuillade then volunteered his services in defence of Candia, then besieged by Achmet Kioperli, and on his return to France, was made colonel of the French guards and sent on a campaign into Holland. In 1674 we find him employed in Franche-comté, which province he soon conquered, and was in consequence made a marshal of France. After obtaining other honours, the well-earned reward of his valour, he died in September 1691.

FEUILLEE (Louis), of the order of Minims, an eminent mathematician and voyager, was born at Maine in Provence, in 1660. Applying to the study of astronomy and physics with an ardour and success which soon brought him into notice, he was thought a proper person to be employed by Louis XIV. in voyages and travels through various parts of the globe, for the purpose of improving science and navigation. He spent several years in researches through the Archipelago, the coasts of Africa and Spain, the West-Indian islands, and the Spanish settlements in America. In 1724 he was recommended by the Academy of Sciences, of which he was a member, to be sent to the Canary Isles in order to ascertain the true position of Ferro, which the French geographers had fixed upon for the first meridian. This task he performed to great satisfaction. He had before rectified by actual observations the positions of the coasts of Peru and Chili, and of New Spain, and had given a new chart of these countries; he was rewarded for his labours by the post of botanist-royal and a pension. He died in 1732 at Marseilles, where an observatory had been constructed for him. Father Feuillée published "Journal des Observations Physiques," &c., 2 vols., 4to., 1714, 1725. He presented to the king's library a large volume of original drawings of natural objects, and his journal of his Canary voyage is in MS. in the same library.

FEUQUIERES (Anthony de Pas, marquis of), a celebrated military critic, was born in 1648, of a noble family of Artois distinguished in arms. Following the steps of his ancestors, he entered into the service, and signalized his conduct in a campaign in Germany in 1688, so as to obtain the rank of maréchal-de-camp. He afterwards distinguished himself at several actions in Piedmont, and in 1693 rose to the rank of lieutenant-general, but never obtained a marshal's staff, which greatly mortified

him, and incensed him against other commanders. He published "Memoirs," one vol. 4to., four vols. 12mo., the substance of which are the faults committed by the generals of Louis XIV. The work stands high in reputation for the clearness of its style, the freedom and general truth of its representations, and the depth and sagacity of its remarks; yet his love of censure has sometimes led him to distort facts, and to judge with unreasonable severity. He was, however, an excellent officer, and frequently foretold the issue of a campaign from some circumstance of its commencement. He died in 1711.

FEURBORN (Justus), a learned German Protestant divine, was born at Hervoden, in Westphalia, in 1587; and destined for the law, but quitted it for the study of theology and the belles-lettres. After having studied at other places, he went to Giessen, where he took his degree of M.A. in 1614, and commenced his public career by becoming a tutor in philosophy. In 1616 he was created doctor in divinity; soon after which the landgrave Louis sent for him to Darmstadt, and appointed him to the station of preacher to his court. He was subsequently chosen to fill the chair of professor-extraordinary of divinity at Giessen, made pastor of the church in that town, and appointed professor of divinity in ordinary, which he held with great reputation until the year 1624, when the privileges of the university at Giessen were transferred to that of Marpurg. In 1649 he was nominated preacher to the court by the landgrave George; and in the following year, on the re-establishment of the university of Giessen, he was created its first rector, first professor of divinity, and superintendant. He died in 1656. He was the author of various works, which it is not necessary to specify.

FEUTSKING (John Henry), a learned German Lutheran divine, was born in the duchy of Holstein, in 1672. Having finished his classical education at Itezhoë and Krempen, he went to Rostock to study philosophy and theology; and afterwards removed to Wittemberg, where he was created doctor in philosophy, in the year 1692. In 1697 he was appointed pastor and superintendant of the diocese of Jessen, and in the following year was admitted to the degree of doctor in divinity. In 1703 he was nominated overseer and superintendant of Kemberg; from which situation he was called three years afterwards, to become pastor of the church of St. Bartholomew at Zerbst, preacher to the court, confessor and ecclesiastical counsellor, and superintendant of the diocese of Zerbst in Anhalt, by the prince of that name. In 1709 he accepted of an invitation from the university of Wittemberg, to undertake the offices of professor of divinity, and assessor of the ecclesiastical consistory in that city. His last appointment was that of confessor to the electress of Saxony, in 1712, which he enjoyed but a short time, as he died in 1713. He was the author of numerous works, in the Latin and German languages, among which are, "Historia Clerogamiæ Evangelicæ," &c.; "Palinodia sacra," &c. &c.

FEVRE (Guy le, *Sieur de la Boderie*) was born in 1541, at the family-seat of La Boderie, in Lower Normandy. After having become well acquainted with the Oriental languages, he went, with his brother Nicholas, to Antwerp for the purpose of assisting in the Polyglott, and revised Pagninus's Latin version of the Hebrew text, and added to the Polyglott a Syro-Chaldaic lexicon. On his return to France he was made secretary and linguist to the duke of Alençon, but was frustrated of his promised rewards in this office, and retiring at length to his estate of La Boderie, died there in 1598. Guy published various works relative to the Syriac and Chaldaic languages, and gave a version of a treatise on the rite of baptism, by Severus, patriarch of Alexandria.

FEVRE (Antony le, *de la Boderie*), brother of the preceding, born about 1555, was for some time chargé des affaires for Henry IV. at the court of Rome, and in 1597 was his ambassador at Brussels, where he discovered the conspiracy of the Marshal Biron. He was ambassador-extraordinary in England in 1606, and again in 1610; and when he left that country, he received singular marks of friendship from King James, and the prince of Wales, and several of the nobility. The memoirs of his negotiations, in letters written by him to the ministers, and their replies, were published in five vols. 12mo. *Paris*, 1750, under the title of "Ambassades de M. de la Boderie en Angleterre sous le Regne de Henri IV. et la Minorité de Louis XIII."

FEVRE, or FABRI (James le), of Etaples (in Latin *Faber Stapulenis*), a learned French ecclesiastic, who flourished in the fifteenth and sixteenth centuries, was born at Etaples in the diocese of Amiens. He pursued his studies in the university of Paris, where he first applied himself to philosophy, and the mathematics, and afterwards to divinity, in which faculty he took the degree of doctor. The lectures which he delivered in the belles-lettres and philosophy, were attended by numerous pupils, but his attempts to explode the old system of education exposed him to the jealousy and resentment of ignorant and bigoted zealots, who so harassed him by their incessant persecutions, that he was obliged to withdraw from Paris. In these circumstances, he was invited by William Briçonnet, bishop of Meaux, to take refuge in his family; and received from that prelate the appointment of his grand-vicar. The bishop, however, was soon obliged to withdraw his protection from Le Fevre, who retired first to Blois, and from thence into Guienne. About the same time he was degraded from his doctor's degree by the faculty of the Sorbonne, and the parliament of Paris ordered a process to be carried on against him. From the effects of such a procedure he was delivered, in consequence of a letter which Francis I., then a prisoner in Spain, wrote to the parliament; and at the same time Margaret, queen of Navarre, received him into her protection at Nerac, and honoured him with her esteem and confidence during the remainder of his days. By her order he took a journey to Strasburg, to confer with Bucer and Capito respecting the reformation of the church. If he was led to concur with those eminent men in some particular points, like his friend Erasmus, he disapproved of the decisive steps which the German reformers had taken in breaking off their connexion with the church of Rome, and continued a papist, at least in profession, until his death, which took place in the year 1537. Le Fevre was the author of various works, which display much solid erudition, and great critical skill, and entitle him, according to the opinion of M. Simon, to be ranked among the best commentators of his age.

FEVRE (James le) was born at Lisieux in Nor

mandy, towards the middle of the seventeenth century, and received the degree of doctor of divinity in the year 1674. By M. de Gesvres, archbishop of Bourges, he was appointed one of his vicars-general, and discharged the duties of that office until his death, which took place in the year 1716. He was the author of several controversial works against the Protestants, which were highly esteemed in his time.

FEVRE (N. LE), a French Jesuit, who died in 1755, was the author of "A Treatise on True Religion, in Opposition to Atheists, Deists," &c.; and "A Critical Examination of the Works of Bayle," which are recommended as furnishing their readers with useful antidotes to infidelity.

FEVRE (TANNEGUI LE), (Latin, *Tanaquil Faber*), a scholar of eminence, was born in 1615 of a reputable family at Caen, and educated at the college of La Fleche, where he greatly distinguished himself. At Paris he acquired several friends of consequence, and obtained the patronage of Cardinal Richelieu, who procured him a pension of two thousand livres, as inspector of the works printed at the Louvre. After the death of that minister he went to Langres, where he declared himself a Protestant, and soon after was invited to Saumur, to the professorship of classical literature. His reputation extended at home and abroad, and pupils flocked to him from all parts; as his mode of instruction was singularly excellent, and inspired a real love for letters. He was addicted to pleasure, and indulged his tastes without restraint, yet is said to have been a man of probity, and sincerity. His works are comments upon a great number of Greek and Latin authors; and translations of select parts of several of them; two volumes of "Letters;" "Lives of the Greek Poets, in French;" and Greek and Latin poems. He died in 1672.

FEVRET (CHARLES), born in 1583, at Semur, in Auxois, was an advocate of great reputation at Dijon, who gained the favour of Louis XIII. by his eloquent address in behalf of some condemned criminals, whose pardon the king granted to his oratory, and further rewarded it by making him his own secretary, with a pension of 900 livres. He was the author of a small tract "De Claris Fori Burgundici Oratoribus;" a translation of Pibrac's Quatrains; and "Traité de l'Abus," a work undertaken at the instigation of the Prince de Condé. He died in 1661.—PIERRE, his son, was an excellent classical scholar, and collected a valuable library, which at his death in 1706 he bequeathed to the college of Jesuits at Dijon.—CHARLES MARIE FEVRET de Fontette, born in 1710, reprinted the Historical Dictionary of le Longue, in five folio volumes, and died director of the university of Dijon in 1772.

FEYDEAU (MATTHEW), a French ecclesiastic, in high repute with the Jansenist party, was born at Paris, in 1616. He pursued his studies in the college of the Sorbonne, and in 1645 was engaged by M. de Bellegarde, archbishop of Sens, to deliver a course of instructions, under the name of Conferences, to the young candidates for ordination in his diocese. In 1646 he accepted of the vicarage of Belleville, attached to the cure of St. Merri, at Paris, and soon after was admitted to the degree of doctor in divinity by the faculty of the Sorbonne. From the vicarage of Belleville he was transferred to that of St. Merri, by M. Duhamel, one of the curés; and in that parish, conjointly with some other ecclesiastics, established the *Conferences*, which became so celebrated in the ecclesiastical history of the times. In the year 1650 he published "A Catechism on Grace," afterwards reprinted under the title of "Illustrations of certain Difficulties respecting Grace." It was condemned during the same year by a decree of the inquisition at Rome, and several pieces appeared from the press, in opposition to the "Catechism," which were answered by the celebrated M. Arnauld, in his "Reflections on a Decree of the Inquisition at Rome," printed at Paris in 1651. In the year 1656 M. Feydeau was one of the seventy-two doctors who were expelled by the faculty of the Sorbonne, for refusing to subscribe to the condemnation of M. Arnauld; on which account he was also obliged to relinquish his vicarage of St. Merri. For several years afterwards, he lived chiefly in retirement, in which he produced his "Reflections on the History and Harmony of the Gospels," in two vols. 12mo., which has been often reprinted both in France and Flanders. In 1665 M. Pavillon, bishop of Aleth, gave him a prebend in his diocese, which he resigned three years afterwards to undertake the cure of Vitri le François in Champagne, which he held for seven years. He was then obliged to resign his charge, in consequence of the persecutions with which his party was harassed. M. de Buzenval, bishop of Beauvais, soon afterwards appointed him a prebend in his church; but his enemies pursued him into his new asylum, and by a lettre de cachet, in 1677, procured his banishment to Bourges, and afterwards to Annonai in the Vivarès, where he died in 1694.

FEYERABEND, the name of a family of Frankfort, celebrated as engravers and printers in the 16th century.—JOHN SIGISMUND, and CHARLES SIGISMUND, were the names of the most eminent.

FEYJOO Y MONTENEGRO (BENEDICT JEROME), a Spanish Benedictine monk and writer of the last century. He published his speculations on a vast variety of topics, in the form of essays designed for popular use, whence he has been sometimes styled the *Spanish Addison*. His "Teatro Critico Universal," 14 vols. 4to., Madrid 1773; and his "Cartas eruditas y curiosas," are both works of merit, and are devoted to a common object—the refutation of vulgar errors and the abolition of prejudices. Divinity, law, medicine, and philosophy, successively occupy his attention; and some of the superstitions of his church and nation are animadverted on with freedom and good sense. He died in 1765. A new edition of his works was published in 1778, 15 vols. 4to.; and a selection from his Essays and Discourses appeared in an English translation, 1780, 4 vols. 8vo.

FICHARD (JOHN), a native of Frankfort-on-the-Maine, born 1512. He devoted himself to the study of jurisprudence, and became syndic of the city in which he was born. He wrote "The Lives of Illustrious Men, distinguished for their talents and erudition during the fifteenth and sixteenth Centuries," in Latin, printed in 4to., 1536; "The Lives of celebrated lawyers," 1565, 4to.; a work entitled "Onomasticon Philosophico-Medico Synonymum," 1574; "De Cautelis," 1577; and "Concilium Matrimoniale," 1580. He died in 1581.

FICHET (ALEXANDER), a Jesuit, who was professor of rhetoric and classical literature, at Lyons, in the seventeenth century. He was the author of a tract entitled "Arcana Studiorum omnium metho-

dus, et Bibliotheca Scientiarum," 8vo.; republished by J. Albert Fabricius, with the "Prodromus Historiæ Literariæ of Lambicius," 1710, folio. Fichet also published "Chorus Poetarum;" "Musæum, rhetoricum et poeticum;" and "Favus Mellis ex variis sanctis Patribus collectis," Lyon. 1615, 1617, two vols.

FICHTE (John Gottlieb) was born at Rammenau, near Bischoffswerda, in Upper Lusatia, in 1762. After having passed some years in study and travel, he was appointed professor of philosophy at Jena in 1793, but resigned his situation, about ten years afterwards, in consequence of falling under a suspicion of sceptical views. In 1805 he was appointed philosophical professor at Erlangen, and held the same situation at Berlin on the establishment of the university in that city. Fichte died of contagion from a gaol-fever, in 1814, which was at that time raging in Berlin. His works are "An Essay towards a Criticism of all Revelation;" "Theory of Science;" "On the Reasons of our Belief in the Divine Government of the Universe;" "Addresses to the German Nation;" &c. &c. Fichte's philosophy, like that of Kant, is a consistent idealism, representing all that the individual perceives without himself, or rather, all that is distinguished from the individual, the *ego*, as a creation of this *I* or *ego*. His idealism led him to represent the life of the mind as the only real life, and every thing else as a mere delusion, and to believe in an almost absolute omnipotence of the will.

FICINUS (Marsilius), one of the first revivers of the Platonic philosophy in the West, was born at Florence, in 1433. His father, who was physician to Cosmo de Medici, sent him to study medicine at Bologna; where, by reading the academical questions of Cicero, he became passionately attached to the principles of Plato. On his return home for a short visit, his father introduced him to Cosmo de Medici, who was himself a Platonist, and who had projected the establishment of an academy in which his favourite philosophy should be taught. He had Ficinus placed under the ablest instructors in the different branches of literature, and among others, under George Gemistus, called also Pletho. Ficinus availed himself, with great diligence and success, of the advantages which were afforded him; and besides his progress in the languages and philosophy, distinguished himself by the knowledge which he acquired in the belles-lettres, medicine, and theology, as well as by his taste in vocal and instrumental music. Some of the first fruits of his studies which he presented to his patron were, translations into Latin verse of the "Pæmander, and Asclepius," at that time attributed to Hermes Trismegistus; and the "Hymns of Orpheus," which he sung, and accompanied his voice with his harp. By way of reward, as well as of encouragement to his future exertions, Cosmo bestowed upon him an estate near Careggi, near Florence, and a house in the city, together with some Greek MSS. beautifully written, and richly ornamented. When that patron of literature had founded his academy, he nominated Ficinus to the station of president. After this appointment Ficinus applied himself to the translation of the whole of Plato's works into the Latin language; which was first printed at Florence in gothic characters, but without any date on the title-page He is said to have completed this work when he was only thirty-five years of age. Some writers relate, that when he had finished his version, he submitted it to the inspection of his friend Marcus Musurus; and that upon his expressing a disapprobation of it, Ficinus began the work anew, and produced, with greater care and attention, that copy which was committed to the press. He also translated the writings of Plotinus, which he undertook principally at the solicitation of John Picus of Mirandola, and the works of Iamblicus, Proclus, Synesius, Psellus, Theophrastus, and other Platonists. After the death of Cosmo, Ficinus found liberal patrons in his son Pietro, and his grandson, Lorenzo the Magnificent. By the former, copies of his translation of Plato's works were dispersed throughout Europe, and he was encouraged to deliver a series of lectures in illustration of them, at the university of Florence. By their means Platonism was propagated over all Italy, as well as other parts of Europe, particularly Germany, and made wide encroachments on that unrivalled dominion which the peripatetic philosophy had for ages possessed in the schools. When Ficinus was about forty-two years of age, he determined to embrace the ecclesiastical profession, and when he had entered into orders, Lorenzo obtained for him a canonry of the cathedral church of Florence, together with the administration of two parishes in that city. He was very assiduous in the discharge of his clerical duties, till ill-health obliged him to seek a retreat in the country, where he died in 1499. His works were collected and published at Basil, and elsewhere, in 2 volumes, folio.

FICORONI (Francis), a writer on archæology and numismatics, was born at Lugano in Italy in 1664, and died in 1747. He published "Notices of Ancient Medals;" "Observations on the Antiquities of Rome, described in the Diarium Italicum of Father Mountfaucon," &c. &c.

FIDDES (Richard), an English divine and polite writer, was born at Hunmanby near Scarborough in Yorkshire, in 1671. He was admitted first of Corpus Christi, and then of University-college, in Oxford; where he graduated B.A. in 1693. In 1694, he was ordained priest; and, not long after, presented to the rectory of Halsham in Yorkshire. Halsham, being situated in a marsh, proved the occasion of much ill health to Fiddes and his family; and he had the misfortune, while there, to be so deprived on a sudden of his speech, as never to be able to utter words very articulately after, unless he was elevated with two or three glasses of wine more than usual. His diocesan, however, dispensed with his residence upon his benefice for the future; upon which he removed to Wickham, and continued there some months. Being no longer able to display his preaching talents, and having a numerous family, he resolved to devote himself entirely to writing. For this purpose, he went to London in 1712; and by the favour of Dean Swift, was introduced to the earl of Oxford, who received him kindly, and made him one of his chaplains. The queen soon after appointed him chaplain to the garrison at Hull, but upon the change of the ministry in 1714, he lost the above situation. By the generosity of his friend and relation Dr. Ratcliffe, he took the degree of bachelor of divinity; and was afterwards honoured by the university with that of doctor. He died in 1725, aged fifty-four years, at Putney. Among other works, Dr. Fiddes was the author of "Theologia Specula-

tiva;" "Theologia Practica;" and a "Life of Cardinal Wolsey," which exhibited a spirit of ecclesiastical pretension, bearing so great an affinity to that of the church of Rome, that he was accused of popery, and much warm controversy followed. The object of this work was clearly to favour the views of the pretender, and it was consequently much exalted by the Jacobite party, who encouraged him to undertake the lives of Sir Thomas More and Bishop Fisher, which, however, he never completed.

FIELD (Richard), a learned divine, was born at Hempstead in Hertfordshire, in 1561, and educated at Magdalen-college, Oxford. After taking his degree of M.A., for about seven years he delivered lectures in logic and philosophy, in Magdalen-hall, and was esteemed one of the ablest disputants in Oxford. Afterwards he became divinity-reader for a time in the cathedral church at Winchester; and, in 1594, when he had taken his degree of bachelor in divinity, was chosen divinity-reader to the Honourable Society of Lincoln's-inn, in London, one of the members of which, presented him to the valuable living of Burrowclere in Hampshire. In 1598, being then doctor of divinity, he was made chaplain in ordinary to Queen Elizabeth, and soon afterwards prebendary of Windsor. After the accession of King James I. Dr. Field was appointed chaplain in ordinary to his majesty, in 1604 canon of Windsor; and, in the following year, when the king was to be entertained at Oxford with all kinds of scholastic exercises, he was sent for out of the country, to take a part in the divinity act. In 1610 James bestowed upon him the deanery of Gloucester, where, however, he never resided, passing most of his time at Burrowclere. He often preached before the king, with whom he was a great favourite, and who sent him a promise of the see of Oxford on a vacancy, but before the opportunity offered for keeping his word, the dean was suddenly carried off by a stroke of apoplexy in 1616. Dr. Field was the author of a work entitled "Of the Church," which gained him among his contemporaries the highest reputation for extensive learning and nice casuistical knowledge. He also commenced "A View of the Controversies in Religion, which in these last times have caused the lamentable Divisions of the Christian World," but did not live to finish it.

FIELDING (Henry) was born in 1707, at Sharpham near Glastonbury, in Somersetshire. His father, a descendant from the noble family of Fielding, was a military officer, and died a lieutenant-general. Henry was his eldest son, by his first wife, a daughter of Sir Henry Gould, one of the judges of the King's-bench. After receiving the rudiments of education at home, he was removed to Eton-school, and thence sent to Leyden, at which university he studied the civil law with great application; but the straitened circumstances of his father, who had a numerous family, laid him under the necessity of returning to England, after an absence of two years. The same cause, added to a turn for dissipation, prevented his settling to any profession, and threw him for support upon that gay theatre of the town to which he devoted himself. He commenced writer for the stage, and his first piece, a comedy entitled, "Love in several Masks," was brought out in his twenty-first year. From that period his fertile pen for several years produced annually a crop of pieces, all of the comic or farcical kind, of which it is wholly unnecessary to copy the titles, since scarcely any of them have obtained a permanent station upon the stage. Some of his works are no more than free translations from the French, of which that of "L'Avare" of Molière, presented under the title of "The Miser," was the most successful. In some of his pieces he touched upon political topics; and he was one of the writers who by their licence contributed to the act for limiting the number of theatres, and submitting dramatic performances to the examination of the lord-chamberlain. About his twenty-sixth or twenty-seventh year, Fielding married a young lady of Salisbury, of distinguished beauty, and with a tolerable fortune. About the same time, by the death of his mother, he became master of an estate in Dorsetshire, producing somewhat more than two hundred pounds per annum. This tide of prosperity overwhelmed the little prudence he possessed. He immediately set off in the style of a country-gentleman, with a retinue of servants, dogs, and horses, and gave frequent convivial entertainments, by which, in the space of three years, he reduced himself to his former indigence, rendered more distressing by the burden of a family. At the age of thirty he first thought of supporting himself by a regular profession, and for this purpose he entered at the Temple, and studied the law with great assiduity. It was, however, necessary for him to devote some portion of his time to immediate profit; and, besides continuing to write for the stage, he employed his pen on a variety of occasional subjects. He wrote in a periodical paper entitled, "The Champion;" and composed "An Essay on Conversation;" "An Essay on the Knowledge and Characters of Men;" and "A Journey from this World to the next;" in all which he displayed a fund of good sense and acquaintance with mankind. He made attempts in poetry, but they were too deficient in correctness to acquire him any reputation in that walk. His "History of Jonathan Wild" may be regarded as the commencement of that kind of humorous and satiric delineation of character in fictitious adventures which he afterwards practised with so much distinction. In 1742 he published his first proper novel, entitled, "The History and Adventures of Joseph Andrews, and his friend, Mr. Abraham Adams." In this performance, the grave Cervantic tyle of humour is imitated; and the principal character, Parson Adams, by his singularities, is rendered, as it were, the Quixote of the piece. The scenes are chiefly in low life; and the persons and events are almost exclusively of the comic cast; but what the writer has attempted, he has fully effected; for a more diverting piece is scarcely to be found. Nor is it without strokes of excellent sense and sound morality. His success as a novel writer was not very likely to produce success at the bar; and his application to professional pursuits was too desultory to raise him to eminence. He received little emolument from his legal practice, and his other supplies were inadequate to the demands of a mode of life never regulated by exact prudence. It was in the midst of anxious cares and broken health that he had the affliction of seeing his beloved wife sink under a lingering illness. The stroke almost overpowered him, for no man possessed a heart of more kindness and sensibility; and though he had not always been a faithful husband, he had never ceased to be an affectionate

one. As soon as he recovered his spirits, he renewed his exertions. Being warmly attached to the cause of liberty and Protestantism, he endeavoured to serve it, during the rebellion of 1745, by a periodical paper entitled, "The True Patriot," which was followed by "The Jacobite Journal." It is probable that a further motive might be, the hope of making a merit with the government; and if an employment of great labour, and then of indifferent reputation, can be called a reward, he obtained it in the appointment to the office of a Middlesex justice. It is greatly to his credit that he employed his talents to render it truly respectable, by attention to the prevention of crimes, and the improvement of the police. He published, in 1749, a "Charge to the Grand Jury," containing an accurate account of the institution and particular duties of grand juries. His "Enquiry into the Causes of the late Increase of Robbers, &c.," dedicated to Lord Chancellor Hardwicke, was esteemed a very judicious and useful performance. His "Proposal for the Maintenance of the Poor," evinced much diligent research into that difficult subject. It was in the intervals of these serious occupations that he found leisure to write his principal work in the department of invention, the novel of "Tom Jones." Perhaps no fable, ancient or modern, can be produced, in which the final catastrophe is kept so long and so well concealed; and although in this, as well as in the other writings of the author, the scenes are chiefly drawn from low life, and display too much of the vices and crimes of mankind, yet they are relieved by a considerable admixture of nobler matter, and contain many affecting pictures of moral excellence. His third novel, entitled, "Amelia," appeared in 1751. It has more of the pathetic and less of the humorous than his other pieces, and affords many valuable moral lessons, but is not free from the faults objected to Tom Jones. After this period his constitution, undermined by repeated attacks of the gout, rapidly gave way. His mind, however, retained its activity; and he engaged in a new periodical paper entitled, "The Covent-garden Journal," of which two numbers a week were published for a twelvemonth, to the general entertainment of its readers. Its further progress was stopped by the author's ill health, who was now fallen into a dropsy. After obtaining some temporary relief from tapping, he was advised, as a last resource, to try the climate of Portugal. The last effort of his pen was to write an account of his voyage, marked with the peculiar character of his genius. About two months after his arrival at Lisbon he sunk under his complaints, October 8th, 1754, in the forty-eighth year of his age. He was attended by his second wife, by whom he left four children. Whatever were the errors of Fielding's life, he possessed many virtues of the heart, as well as many solid qualities of the understanding. They who hold in estimation the zealous attachment of persons to a system which they find too pure and rigid to be made their rule of action, will give him credit for the constant reverence he paid to revealed religion; in the defence of which, he had projected an elaborate refutation of the posthumous works of Bolingbroke. His fame as a writer has not declined since his death. He is still accounted as much at the head of the department of comic romance, as Richardson is at that of the sentimental. If he is little relished by foreigners, it may be imputed to that national characteristic style of his delineations which renders them more interesting to his own countrymen. His scenes are as much English as those of Hogarth.—Sarah Fielding, third sister of Henry, made herself known among the learned and literary females of England by two novels, "David Simple," and "The Cry;" and "Xenophon's Memoirs of Socrates," translated from the Greek.—Sir John Fielding, his half-brother, long took the lead in the management of the police of London.

FIENNES (William), Lord Say and Sele, eminent for his literary merit, and the part he bore in the grand rebellion, was born at Broughton in Oxfordshire, in 1582, being the eldest son of Sir Richard Fiennes. After having obtained a fellowship at Oxford and travelled abroad, he gained the favour of King James, by the share which he took in the Palatinate war, and in July 1624 was made a viscount. At this time he contended for the privileges of Magna Charta; but after the rebellion broke out treated it with the utmost contempt: and when the long-parliament began in 1640, he united himself with Hampden and Pym. In order to reconcile him to the court, the place of mastership of the Court of Wards was given him in 1641: but this availed nothing, for, when arms were taken up, he joined the parliament, and became an active opponent of Charles I. during the civil war. He, however, concurred in the restoration of Charles II., and was subsequently promoted to the posts of lord-privy-seal and lord-chamberlain. He wrote some tracts against the quakers, which have been published, as well as his speeches in parliament. His death took place in 1662.—Nathaniel, younger son of the preceding, was, as well as his father, attached to the puritan party in the church; and was employed as an officer in the parliamentary army during the civil war. He commanded at Bristol when that city was taken by Prince Rupert, in consequence of which he was tried for supposed treachery, and being found guilty, received sentence of death; but the influence of Lord Say and Sele prevented him from suffering. He subsequently obtained the confidence of the protector, whom, it is said, he persuaded to adopt the regal title. He survived the restoration, dying in 1669.

FIENUS (Thomas), a very ingenious and learned physician, was born at Antwerp in 1566, and went into Italy to study physic under Mercurialis and Aldroandus. Upon his return, he distinguished himself so much in the university of Louvain, that he was chosen professor of physic there. Afterwards he was made physician to the duke of Bavaria. He died at Louvain in 1631, aged sixty-four years. He composed several works, among which were, "De viribus Imaginationis;" and "De Formatione Fœtus."

FIESCO (John Louis), count of Lavagna, born in 1525, was the head of one of the noblest houses in Genoa. He became master of a large patrimony at the age of eighteen; and being of an aspiring disposition, he readily listened to those of his dependants who urged him to aim at that power and distinction in the state, which his birth and opulence might lead him to expect; but from which he was precluded by the superior influence of the Doria family. This was now headed by the famous Andrew Doria, who had justly risen to the rank of first citizen, but who was too much bent upon the elevation of his nephew Giannetino, a youth of a

brutal and insolent character. Fiesco, who possessed all the talents proper to ingratiate himself with a party, resolved to attempt a revolution in Genoa which might raise him to the station now occupied by the Doria. He secretly attached to his cause a number of discontented nobility, and by his courteous manners rendered himself a favourite with the people. He negotiated with the court of France, which gladly encouraged an enterprise that might recover Genoa from its subserviency to the emperor; and he obtained the concurrence of the pope, Paul III., who accommodated him with some galleys. In the mean time he conducted himself with so much circumspection, and assumed such an air of tranquillity and ease, that he lulled all suspicion; and although some information was given to Andrew Doria of the designs in agitation, he could not be induced to believe any thing to the prejudice of Fiesco. After several meetings among his friends, the plan of the conspiracy was at length fixed, and the destruction of the Doria family formed an essential part of it. On the preceding day, January 1st, 1547, Fiesco prepared a galley under the pretext of a cruise against the corsairs, and then paying a visit to Andrew Doria, he requested permission to depart early from the harbour, and took his leave with unusual demonstrations of affection. In the evening he assembled a large body of nobility at an entertainment in his palace, to whom he made a warm and eloquent address, exhorting them to join him in an attempt to free their country from its oppressors. After obtaining their concurrence, he went to the apartment of his wife, Eleonora Cibo, and acquainted her with the impending enterprise. Distracted with the danger of one so dear to her, she threw herself at his feet, and entreated him to abandon his desperate undertaking. He was immoveable; and took leave of her, saying, "Madam, you shall never see me again, or you shall see every thing in Genoa beneath you!" While the city was buried in sleep, he sallied forth, preceded by five hundred armed men, and surrounded by his fellow conspirators. He dispatched parties to different quarters, and himself proceeded to secure the darsena, or dock in which the galleys lay. He went on board one of the vessels, whence attempting to pass to the captain-galley, in which a tumult was heard, the plank gave way, and he fell into the water. Under the load of his armour, he sunk to the bottom, and rose no more; and thus, at the age of twenty-two, his life and his great designs were cut short by an unforeseen accident, at the commencement of an enterprise, the success of which all measures of human prudence had been taken to secure. His confederates missed in their attempt to seize Andrew Doria, but Giannetino fell beneath their swords. The death of their leader, however, was fatal to their conspiracy. The surviving brother, Jerom Fiesco, was deserted; Doria and the senate recovered their authority; and the unfortunate family of Fieschi paid the penalty of the ambition of their head by ruin and proscription.

FIGUEROA (Francis de), a celebrated Spanish poet, called by some, *the divine*, was born at Alcala in 1540. He was a member of all the principal Italian Academies, and received the poetic crown at Rome, on the occasion of his reciting a poem before the Roman Academy. He died in 1620. He was considered the most famous poet of his time.

FILANGERI (Gaetano), a learned and ingenious political writer, was born at Naples on the 18th of August, 1752. He was destined by his parents for the army; but the bent of his genius seemed to be entirely directed to the sciences; and so early as 1771, he drew up the plan of a book on private and public education. Having afterwards applied to the law, he gave a favourable specimen of his talents in 1774, by a small work in which he defended a new law against the arbitrary decision of a judge with great ingenuity and the noblest enthusiasm. Soon after, he withdrew from public life; but, in 1777, by the advice of his uncle, the archbishop of Naples, he entered into the service of the court, and was appointed a gentleman of the bedchamber and an officer in the royal corps of volunteers in the marine service. Amidst the splendour of a court, however, he preserved his virtue and innocence; and devoted all his spare moments, and often whole nights, to the continuation of his philosophical works. In 1780, he published the first part of his work "On Legislation," the whole of which was to consist of seven books. The first two parts are contained in the first and second volumes; the third made its appearance in 1783, in the third and fourth volumes; the fourth was published in the end of the year 1785, in the fifth, sixth and seventh volumes; and the first part of the fifth book was published in an eighth volume, in 1791. The two first parts were received with the warmest approbation; but as the author had indulged in many bold and free assertions, which few writers before, at least in Italy, had ventured to employ, he could not fail of giving umbrage to narrow-minded or self-interested persons. His work, therefore, was publicly attacked by Professor Joseph Grippa; and the congregation del Indice issued on the 6th of December, 1784, a decree against it, declaring it among the number of prohibited books. In regard to the government, Filangeri's freedom and boldness served only to procure him greater esteem. In the years 1780 and 1782 various marks of favour were conferred upon him; and in 1783 he married Caroline Frendel, a Hungarian lady, sent to Naples by the Empress Mary Theresa, as governess to the second of the royal princesses. With the permission of his sovereign he retired from civil as well as military employment, that he might devote his whole time to the completing of his work, at his country-house, near the town of La Cava, a few miles from Naples, where he resided till the 23rd of March, 1787, when he was appointed to a place in the royal college of finance. He died soon after of a violent fit of the intestinal gout, and a malignant putrid fever, when he had scarcely attained to the thirty-seventh year of his age. His death was much regretted, and the king settled an annual pension to be employed in the education of his three children. Few works of modern times have been so generally read, sought after, and praised as the "Scienza della Legislatione," which first appeared at Naples, in 1780. Since that period it has gone through ten editions, three at Naples, three at Venice, two at Florence, one at Milan, and one at Catania in Sicily. There are also two German translations of it, one by Link, an advocate of Nuremburgh, and the other by Gusterman of Vienna; and two French translations, one of which is by Gallois. It has even been translated into Spanish by Don I. Rubio. Several copies of this work were sent to America by the author, at the request of Dr. Franklin, who said that

his fellow-citizens had derived much useful information from it.

FILELFO. See PHILELPHUS.

FILESAC (JOHN), a learned French ecclesiastic, was a native of Paris, and educated at the university in that city. He was classical professor at the college of La Marche during six years; afterwards was a professor of philosophy; and in 1586 was chosen rector of the university. Having entered into orders he was presented to the cure of St. John en Grève; and in 1590 received the bonnet of doctor from the faculty of the Sorbonne. For a long time he was one of the most shining ornaments of that celebrated faculty, and president of its assemblies many years, as dean or senior professor of the society. He died in 1638, at a very advanced age, when he filled the honourable office of dean of the faculty of theology of Paris, and is highly spoken of for his integrity, his knowledge, and his piety. He was the author of a variety of publications in ecclesiastical and profane literature, the greater part of which was collected together, and published by himself at Paris, in 1621, in 3 vols., 4to.

FILICAIA (VINCENZO DA), an elegant Italian poet, was born of a noble family at Florence in 1642. He studied philosophy, theology, and jurisprudence, in the university of Pisa, where he took the degree of doctor of laws; he was, however, more inclined to literary leisure than to the pursuits of ambition. The fine canzoni which he composed on the raising of the siege of Vienna, brought him into notice to a degree which he probably never expected. He received complimentary letters from the Emperor Leopold, the king of Poland, the duke of Lorrain, and the queen of Sweden. The latter, whose goodwill was further conciliated by a magnificent canzone in her own praise, recompensed the poet with true liberality: she not only adopted him into her own academy, but took upon herself the charge of maintaining his children; at the same time commanding him to conceal her bounty, as being inadequate to the merits of so great a man. The grand-duke created Filicaia a senator, and employed him in the government of Volterra and Pisa, and in other eminent magistracies, which he fulfilled so as to gain the esteem of the prince, and the affection of the people. He died, universally respected and regretted, at Florence, 1707, at the age of sixty-five. He was one of the principal ornaments of modern Italian poetry, displaying, as well in his canzoni as his sonnets, great sublimity, animation, and dignity, and is scarcely surpassed by any in vigour of sentiment and energy of style. He also wrote Latin verse with elegance, and some of his orations and epistles are inserted in the "Prose Fiorentine." He was a member of the academies of La Crusca and the Arcadi. His son SCIPIO gave a complete edition of his Italian poems under the title of "Poësie Toscane di Vincenzo da Filicaia, Senatore Fiorentino," 1707, 4to.

FILLIPPI (BASTIANO), an artist, was born at Ferrara in 1532. He acquired the nickname of Gratella, from his introducing the method of squaring pictures to reduce them. He was one of the dearest pupils, and most indefatigable copyists, of Michael Angelo, and distinguished himself particularly in his grand picture of the Universal Judgment; a work which approaches nearer to that great master than any ever produced by the whole of the Florentine school. Want of patience in invention and practice made him repeat himself. He was at first a painter of grotesques, but he afterwards left that branch entirely to his younger brother, CESARE FILLIPPI, who was very eminent in the ornamental style. Fillippi died in 1602.

FILMER (Sir ROBERT), son of Sir Edward Filmer, of East Sutton, in Kent, was born towards the close of the sixteenth century. He was educated at Trinity-college, Cambridge, and as a writer distinguished himself by his endeavours to prove the superior advantages of absolute monarchy. His works are—"The Anarchy of Limited and Mixed Monarchy," 1646; "Patriarcha," in which he endeavours to prove that all governments were originally monarchical, and that all legal titles are derived from heads of families. This work was completely answered by Locke, in his "Two Treatises on Government." Filmer died in 1647.—EDWARD FILMER, son of Sir Robert, who took his degree of LL.D. at Oxford, was author of a tragedy called the "Unnatural Brother," and defended the stage against Jeremy Collier.

FINCH (HENEAGE), earl of Nottingham, and son of Sir Heneage Finch, knt., was born in 1621, and educated at Westminster-school, and Christchurch, Oxford, whence he removed to the Temple, and became a noted proficient in the municipal laws. Charles II., on his restoration, made him solicitor-general, and advanced him to the dignity of a baronet. In April 1661 he was chosen a member of parliament for the university of Oxford, and in 1665 he was in full convocation created doctor of civil law. When the impeachment of Lord Clarendon came on, in 1667, Sir Heneage, still solicitor-general, showed himself very active against him, and frequently spoke in those debates, which ended at last in his banishment. In 1670, the king appointed him attorney-general; and, about three years after, lord-keeper. Soon after he was advanced to the degree of a baron, and upon the surrender of the great seal to his majesty, December 19, 1675, he received it immediately back again, with the title of lord-high-chancellor of England. In 1681 he was created earl of Nottingham, and died the year after. His powers as an orator were highly rated, and Dryden has handed down to posterity his portrait in Absalom and Achitophel, under the character of Amri. Several of his speeches on the trials of the judges of Charles I. have been published, as have also some of his parliamentary orations, but some valuable Chancery reports of his remain in manuscript.—His son, DANIEL, born in 1617, was a member of the privy-council which caused James II. to be proclaimed; and on the abdication of that monarch, exerted himself strongly in favour of a regency. This did not prevent his afterwards acting as secretary of state under William and Mary, though he declined the chancellorship. In 1704 he went out of office, and continued so till the accession of George I., when he acted as one of the lords justices, in whom the administration of affairs was vested till the king's arrival. In 1716 he retired from public life, and died in 1730, having written an eloquent reply to Whiston, on the subject of the Trinity.—HENRY, son of Thomas Finch, of Eastwell Park, Kent, was educated at Oriel-college, Oxford, and was afterwards made a knight and a serjeant-at-law by James I. He was the author of "Nomotechnia," a Latin treatise on the common law, printed in folio, 1613, of which he afterwards

published a translation. He died in 1625, leaving a son, JOHN, afterwards lord-keeper, and created Baron Fordwich.—ANNE FINCH, countess of Winchelsea in the reign of James II., was the daughter of Sir William Kingsmill, a Hampshire barouet, and previously to her marriage one of the maids of honour to that monarch's queen. She had a taste for poetry, and published a poem "On the Spleen," and some other pieces, printed together in 1713 in one octavo volume. Her death took place in the year 1720.

FINCK (THOMAS), a Danish mathematician, rhetorical professor, and physician, was born at Flensburg, in South Jutlaud, in 1561. After he had passed some years in study and travel, he was invited to Gottorp, and made physician to Prince Philip, duke of Sleswick. In 1591 he was appointed to the professorship of mathematics in the university of Copenhagen, which he retained until the year 1602, when he was created first professor of eloquence. In the year 1603 he was nominated professor of medicine in the same uniiversity. He was also appointed president and administrator of the royal economical school and corporation. He died in 1656, when nearly ninety-six years of age. He was the author of "Geometriæ Rotundi, Lib. XIV.," 1591, 4to, &c. &c.

FINCK (JASPER), a German Lutheran divine and philosopher, was born at Giessen, in 1578. For some time he gained his livelihood by instructiug youug children, uutil Louis, landgrave of Hesse, settled on him a pensiou, by means of which he was enabled to pursue his studies in the university of Marpurg. When the academic institution was established at Giesseu, he was honoured with the appointments of professor of logic, physics, and metaphysics. Afterwards he was raised to the chair of professor of theology. In the year 1616 he was invited to Coburg, where he was appointed preacher and general superintendant of that diocese. We are not informed of the time of his death. He was the author of "Controversiæ Theologicæ," &c., and other works.

FINE (ORONCE), (in Latin *Orontius Finæus*,) one of the most celebrated mathematicians of his time, was the son of a physician at Briançon, in Dauphiné, where he was born in 1494. His father dying wheu he was very young, he went to Paris, where he was patronized by Anthony Silvester, a fellow-towusman, who taught the belles-lettres in Montague-college. By his interest young Finæus got admitted into the college of Navarre, where he went through a course of classical learning aud philosophy. He first attracted notice in 1519, by publishing an edition of "John Martin Siliceus's Arithmetic," and afterwards, in 1523, by giving to the public a revised aud improved edition of the "Margarita Philosophica," containing the priuciples of rational and moral philosophy. Afterwards, he read private lectures in the mathematics, and then became a public teacher of them iu the college of Gervais; and when Francis I. founded a new college at Paris, Fiuæus was recommended to lecture in that institution. Like most of the mathematicians of that period, he made pretensions to the art of judicial astrology; aud he appears at one time to have suffered a long and severe imprisonment, for undertakiug to announce predictions that were disagreeable to the court of France. In addition to his other qualificatious, Finæus possessed a mechanical genius, by which he was led to invent and construct different instruments and pieces of mechanism, which added not a little to his fame for ingenuity. But, notwithstauding his genius, it was his fate to receive no rewards adequate to his merits and services, and he died in 1555, leaving a wife and six children encumbered with his debts, and destitute of all means of support. Provision was afterwards made for their maintenance, and the death of Finæus called forth the pens of the most distinguished writers among his contemporaries, whose eulogies and epitaphs were collected in a volume, entitled, "Funebre Symbolum Aliquot Doctorum Virorum, Viro Doctissimo Orontio Fiuæo." The whole of his works were published together, in three volumes, folio, which bear the dates of 1532, 1542, and 1556.

FINET (Sir JOHN), son of Robert Finet, of Soulton, near Dover, in Kent, was born in 1571. He was bred up in the court, where by his wit, mirth, and uncommon skill in composing songs, he pleased James I. very much. In 1614 he was sent into France, about matters of public concern; and the year after was knighted. About the same time he was made assistant to the master of the ceremouies. He died in 1641, author of a book entitled, "Fineti Philoxenus: Some choice Observations touching the Reception and Precedency, the Treatment and Audience, the Punctilios and Contests of foreign Ambassadors in England, 1656," 8vo.

FINGAL, or FIONGHAL, a prince of Morven, is supposed to have been born about the year 282 His chief residence was at Selma, iu the neighbourhood of Glencoe. He led a roving life, aud constantly struggled with the Romans, who then ruled in England. He frequently made expeditions to Sweden, the Orkney islands, and Irelaud. According to Ossian, Fingal was a noble prince, and much beloved by his people.

FINKENSTEIN (CHARLES WILLIAM FINCK, count de), born in 1714, was a celebrated Prussian diplomatist, aud author of an account of the diet of 1738, which was much admired. Frederick II. in 1749 appointed him minister of foreign affairs, which office he held till 1799, when he obtained permission to resign; but died January 3rd, 1800, not half an hour after he had signed an official dispatch. He not only possessed a high reputation as a statesman, but was also distinguished as the patron and protector of literature and the arts.

FINLAY (JOHN), a modern Scotch poet, was a native of Glasgow, where he published, among other works, "Wallace, or the Vale of Ellerslie;" and Scottish ballads, historical aud romantic, principally ancient, with notes and a glossary, to which are prefixed Remarks on Scottish Romance. He died December 8th, 1810, aged twenty-eight.

FIRENZUOLA (AGNOLO), an Italian poet, born at Florence in 1493, was brought up to the law, and for some time exercised the profession of an advocate, which he quitted in order to enter the congregation of monks of Vallombrosa. Religion appears to have had little part in this change, but rather the expectation of an abbacy, of which he acquired tha of Spoleti, and of St. Prassede in Rome. His life was by no means strict, and much of it passed in a bad state of health. He died at Rome, probably, about the year 1545. The writings of Firenzuola, in general, rank among the lighter products of Italian literature. They have been several times

printed, and were collected in three volumes at Florence, in 1763. These are partly in prose, partly in verse; and consist of novels, amorous discourses, a piece against the new letters introduced into the Italian by Trissino, discourses of animals, two comedies, a translation of the Golden Ass of Apuleius, adapted to himself and the circumstances of his time; verses, some humorous and burlesque, some grave and serious; in all of which he shows himself an elegant and cultivated writer, but sometimes more free than became his character.

FIRMIAN (Charles, count de) was born in 1718, and after having travelled in France and Holland, became a member of the aulic council at Vienna; but on the death of Charles VI., soon after, went to Rome, to study jurisprudence and the fine arts. On the accession of Francis I., he was recalled to Vienna, to resume the functions of his office. The empress queen, Maria Theresa, sent him ambassador to Naples, and subsequently nominated him governor of Austrian Lombardy, during the minority of the Archduke Ferdinand. He was afterwards decorated with the order of the Golden Fleece, and appointed lieutenant-vice-governor of the duchies of Mantua, Sabionetta, and the principality of Bozzolo; with the title of imperial minister-plenipotentiary to the government of Austrian Lombardy, then under the archduke. He distinguished himself by his enlightened encouragement of arts and letters; and the university of Pavia was indebted to him for a valuable library, a botanical garden, a laboratory, and a cabinet of natural history and anatomy. He died at Milan, June 20, 1782. A catalogue of his library, entitled "Bibliotheca Firmiana," was published at Milan in 1783, in ten parts, 4to.

FIRMICUS MATERNUS (Julius), an ancient Christian writer, and author of a piece, entitled, "De Errore Profanarum Religionum," which he addressed to the Emperors Constantius, and Constans, the sons of Constantine. It is supposed to have been written after the death of Constantine, the eldest son of Constantine the Great, which happened in the year 340, and before that of Constans, who was slain by Magnentius in the year 350. It is remarkable, that no ancient writers have made any mention of Firmicus; so that we do not know what he was, of what country, or of what profession. His treatise "Of the Errors of the Prophane Religions," shows great parts, great learning, and great zeal for Christianity. It was printed several times, separately, and is likewise to be found in the "Bibliotheca Patrum;" and at the end of Cyprian, printed at Paris in 1666. There are, "Eight Books of Astronomy, or Mathematics," which bear the name of this author, and which have been several times printed, particularly at Basil, in 1551, at the end of the astronomical pieces of Ptolemy.

FIRMILIAN, bishop of Cæsarea in the third century, was universally held in high estimation for his learning and excellent character. He was present at the council of Iconium, held in 235; at the council of Antioch, in 252, convened on the subject of Novatian's schism; and he presided at the council held at the same place in the year 264 or 265, to examine into the opinions of Paul of Samosata. He was also invited to the council which was held at Antioch in the year 270, by which Paul was condemned and deposed; but died at Tarsus, on his journey thither, towards the latter end of the year 269. Firmilian was united in strict friendship with Origen, whom he invited into his own country; and likewise took the part of St. Cyprian in the dispute about baptizing heretics that returned to the Catholic church. Theodoret gives him the character of "an illustrious person, equally master of divine and human knowledge."

FIRMIN (Thomas), a person memorable for public benefactions and charities, was born at Ipswich, in Suffolk, in June 1632. His parents were respectable puritans, and at a proper age put out their son to an apprenticeship in London. His master was an Arminian, a hearer of Mr. John Goodwin, to whose sermons young Firmin resorting, exchanged the opinions of Calvin, in which he had been educated, for those of Arminius and the Remonstrants. On the expiration of his apprenticeship, he began to trade for himself, with a stock not exceeding £100, which, however, he improved so far, as to marry, in 1660, a citizen's daughter, with £500 to her portion. She died after bringing him two children, while he was managing some affairs of trade at Cambridge: and what is remarkable, he dreamed at the same time at Cambridge, that his wife was breathing her last. Afterwards, he settled in Lombard-street, and grew so famous for his public-spiritedness and benevolence, that he was taken notice of by all persons of note, and especially by the clergy. Queen Mary, who heard of his usefulness in all public designs, spoke to Tillotson to set him right in his religious opinions: the prelate answered, that he had often endeavoured it; but that Mr. Firmin had now so long imbibed the Socinian doctrine, as not to be capable of renouncing it. In 1664, he married a second wife, and went on with his trade in Lombard-street, till 1676; at which time his biographer supposes him to have been worth £9000, though he had disposed of incredible sums in charities. The plague and the fire of London gave new scope for the exercise of his benevolence in the year 1666. In the same year he erected his warehouse in Little Britain, for the employment of the poor in the linen manufacture; and when the French Protestants came over in 1680, he set up a linen manufacture for them at Ipswich. During the last twenty years of his life, he was one of the governors of Christchurch-hospital in London; to which he procured many considerable donations. In April 1693, he became a governor of St. Thomas's-hospital, in Southwark, and died December 20, 1697.

FIROUZABADI (Ibrahim Abou Ishak), sometimes also surnamed *Shirazi*, a Persian doctor, of high repute for his knowledge of Mussulman law, was born at Firouzabad, a town near Shiraz. After having studied at Bagdat and Bassora, he professed himself a disciple of the sect of *Schafei*, and was invited by the illustrious Nezam Molk, grand-vizier of Malec Schah, to undertake the direction of the since famous college which had just been erected at his expense. After his death, which took place in the year of the Hegira 476, or 1083 of the Christian æra, his disciples went into general mourning, and the college over which he had presided was ordered to be shut up for a whole year. He was the author of a work which is highly esteemed by the Mahometans, entitled, "Al Tanbih," or, "General Information," in which he treats of the principal rites and observances of the Mussulman law. *Abulfadl Ahmed* has written a commentary upon it, entitled "Scharh al Tanbih."

FIROUZABADI (Magdeddin Abou Thaler Mohammed Ben Jacob), who, like the preceding, is sometimes surnamed *Shirazi*, a learned Oriental lexicographer, was also a native of Firouzabad, where he was born in the year of the Hegira 729, or 1328 according to the Christian computation. He was highly esteemed for his erudition by the greatest kings and princes of his time, and was the author of a celebrated and excellent dictionary of the Arabic language, entitled "Camus," or "The Ocean;" of which many learned moderns have greatly availed themselves, particularly Bochart, in composing his "Hierozoicon." Magdeddin was also the author of a work entitled "Ahassan al Lathaif," which is a collection of pleasantries and witty sayings; and of another work entitled "Assaâd bel Assâad âla deregiat al egtehâd," or, "The Means of being Happy as far as it is possible to be so." He died in the 817th year of the Hegira, or 1414th of the Christian æra.

FISCHER (John Bernard), born at Vienna about 1650, was celebrated as an architect. The Emperor Joseph I. appointed him his chief architect, and created him Baron d'Erlach. He built a multitude of fine edifices at Vienna; but the Palace of Schoenbrunn, and other of his works display too great a predilection for ornament. The church of St. Charles Borromeo, in the suburbs of Vienna, is reckoned his masterpiece. He died in 1724, leaving a work on Historical Architecture, or a collection of ancient buildings, with explanations in French and German, Vienna, 1721, folio.—His son, Emanuel, applied himself to the study of mechanics with great success, and assisted in several of the works conducted by his father. He constructed steam-engines for the mines of the Hartz, and other hydraulic machines; and he corresponded with Desaguliers and S'Gravesande. He died in 1758.

FISCHER (John Frederic), a German scholar and classical editor, was born at Cobourg in 1726, and died in 1799. In 1751 he was chosen co-rector of the school of St. Thomas at Leipsic, of which he subsequently became rector. He published Remarks on the Greek Grammar of Weller; editions of the Dictionary of the New Testament by Pasor, &c. &c.

FISEN (Bartholomew), a Jesuit, was born in the city of Liege, in 1591. He was successively rector of the colleges belonging to his order at Hesdin, Diuant, Lisle, and other places, and died in the last-mentioned city, in 1649. He was intimately conversant in ecclesiastical antiquities, and published some works abounding in learned and curious researches.

FISH (Simon), a writer in the sixteenth century. He was obliged to flee to the continent for acting a part in a play, written with a view of ridiculing Cardinal Wolsey. Whilst abroad he wrote a smart satire upon the popish clergy, entitled "The Supplication of the Beggars," which was answered by Sir Thomas More in his "Supplication of Souls." After it had been printed, a copy was conveyed to the king by Anne Boleyn, and Henry not being displeased at it, Fish was called home, and granted the king's protection. He died of the plague soon after his recall in 1531.

FISHER (John), a learned and worthy English Catholic prelate, was born at Beverly in Yorkshire, in 1459, and educated at Trinity-college, Cambridge, where he took his degrees in arts in 1488 and 1491; and after being elected a fellow of his house, was appointed one of the proctors of the university in 1495. In the same year he was chosen master of Michael-house, and entered into holy orders, and soon after was made vice-chancellor of the university, and appointed chaplain and confessor to the king's mother, Margaret, countess of Richmond, who was induced by his advice, to establish divinity-professorships at Oxford and Cambridge, and to found Christ's and St. John's-colleges in the latter university. In 1501 Fisher was admitted to the degree of D.D.; appointed in the following year, the Lady Margaret's first divinity-professor in Cambridge; and in 1504 was chosen chancellor of the university of Cambridge, and raised to the see of Rochester. Afterwards he was offered to be translated to more valuable bishoprics, but he declined, saying, "Though others have larger revenues, I have fewer souls under my care; so that when I shall have to give an account of both, which must be very soon, I would not desire my condition to have been better than it is." In 1505 he was elected to the vacant presidentship of Queen's-college, and in 1506 having completed the foundation of Christ's-college, he was appointed in the statutes visitor for life, after the death of the foundress. St. John's-college being finished in 1516, he opened it at Cambridge with due solemnity, and afterwards he proved a considerable benefactor to that seminary. While Bishop Fisher retained his headship of Queen's-college, he invited Erasmus to Cambridge, and was the means of the appointment of that illustrious character to Lady Margaret's professorship of divinity, and afterwards to the Greek professor's chair. When Luther commenced his opposition to the corruptions and errors of popery, Fisher was one of the first who in this country entered the lists against him, and by some he has been thought to have had a principal hand in composing the treatise which Henry VIII. published in his own name, in defence of the Seven Sacraments, against Luther, which procured for that monarch the title of "Defender of the Faith." He also published "A Defence of the King of England's assertion of the Catholic Faith against Mr. Luther's Book of the Captivity of Babylon;" and "Defence of the Holy Order of Priesthood against Martin Luther," and some other pieces in the same controversy. Bishop Fisher continued in great favour with Henry VIII. until the business of his divorce began to be agitated, in the year 1527, when, on being applied to by his majesty, for his opinion on the subject of his marriage with Catherine, he answered, "that there was no reason at all to question the validity of the marriage, since it was good and lawful from the beginning." This opinion no considerations could ever afterwards make him renounce, and his adherence to it proved the first step towards his loss of the king's favour, and his subsequent ruin. When in the year 1529 the affair of the divorce came to be tried before the two legates, Campeggi and Wolsey, Bishop Fisher was one of the queen's council, and exerted himself with great zeal on her behalf, presenting the legates at the same time with a book which he had written in defence of the marriage. In parliament he opposed the suppression of the smaller monasteries, and spoke so boldly, that the king sent for him, and advised him, "to use his words more temperately." In 1530 he was twice in very imminent danger of his life. His first escape was from poison, which a wretch, who was ac-

quainted with his cook, found means one day privately to throw into the gruel intended for his dinner. His other narrow escape was from a cannon-ball, which, being shot from the other side of the Thames, pierced through his house in Lambeth-marsh, and came very near his study, where he used to spend the greatest part of his time. In 1531, when the question about giving King Henry VIII. the title of Supreme Head of the church of England was debated in convocation, Bishop Fisher opposed it with all his might, and not long afterwards, he still further exposed himself to the resentment of the king, by his weakness and credulity in being seduced to give credit to the impostures of Elizabeth Barton, the maid of Kent. In 1534 a bill of attainder passed against Elizabeth Barton and her accomplices; and Bishop Fisher, as he still refused to make submission, was adjudged guilty of misprision of treason, and condemned to forfeit his goods and chattles to the king, and to be imprisoned during his majesty's pleasure. According to Dr. Hall, who wrote his life under the name of Bailey, he was released upon paying three hundred pounds for his majesty's use; but Bishop Burnet says, that he does not find that the king proceeded against him upon this act. He was subsequently sent to the Tower for refusing to submit to the provisions of an act of parliament, which annulled the king's marriage with Catharine of Arragon, and confirmed his subsequent union with Anne Boleyn. He was attainted and deprived in 1534, and would probably have been suffered to close his life peaceably in prison but for the ill-timed compliment paid him by Pope Paul III., who thought proper to reward his zealous adherent by creating him a cardinal. The king, on learning that Fisher would not refuse the proffered dignity, exclaimed, in a passion, "Yea! is he yet so lusty? Well; let the pope send him a hat when he will; mother of God! he shall wear it on his shoulders then; for I will leave him never a head to set it on." From this time his destruction was determined upon; but as nothing had hitherto been proved against him, sufficient to affect his life, the most ungenerous, treacherous, and infamous arts were made use of, to obtain evidence for his conviction. For this purpose the solicitor-general, Rich, went to him, and pretended to be secretly sent by the king, who, for the satisfaction of his own conscience, wished to know his full opinion on the subject of the supremacy, adding, that the king had empowered him to declare, on his honour and royal word, that no advantage whatever should be taken of any thing that he might communicate to this confidential messenger. Rich accordingly drew from him a declaration of his opinion against the lawfulness of the king's supremacy; and upon the evidence thus obtained, Fisher was tried and condemned to death. He was beheaded on Tower-hill, on the 22nd of June, 1535, being then in his seventy-seventh year. Bishop Fisher was a man of great learning, and strict integrity; and, according to Erasmus, of incredible sweetness of temper, and greatness of soul. He was one of the most zealous promoters of literature, and favourers of learned men in his time, and besides the pieces to which we have already adverted, he was the author of "A Commentary on the Seven Penitential Psalms;" numerous "Sermons;" practical and devotional tracts; and various controversial pieces, most of which were printed in one volume folio at Wurtzburgh, in 1595.

FISHER (John). See Piscator.

FISHER (John), D.D. was born at Hampton in Middlesex in 1748, and educated at St. Paul's-school and Peterhouse, Cambridge. In 1770 he took his degree of A.B.; and two years afterwards succeeded to an appropriated fellowship at St. John's, of which college he became also a tutor. The inflexible integrity displayed by him in the election of Dr. Chevalier to the vacant headship of his college, in spite of the entreaties, threats, and promises of those in power, induced Bishop Hurd to recommend him to George III., in the capacity of tutor to Prince Edward, afterwards duke of Kent. In 1787 he married the daughter of Mr. Scrivener of Sibton-abbey, Suffolk, and two years afterwards proceeded to his doctor's degree. In 1803 he was raised to the bishopric of Exeter; and towards the conclusion of the same year appointed to superintend the education of the late Princess Charlotte of Wales, an arduous task, which he discharged with equal ability and success. On the death of Dr. Douglas in 1807, Dr. Fisher was translated to the diocese of Salisbury. He died on the 8th of May, 1825.

FITZGEFFREY (Charles), a poet and divine, was born in Cornwall in 1575. He became a commoner of Broadgate-hall, Oxford, where he took the degrees in arts. He entered into orders, and obtained the rectory of St. Dominic in Cornwall, where he died in 1636. His works are, "Affaniæ sive epigrammata et Cenotaphia;" "The Life and Death of Sir Francis Drake;" "A Curse for Corne-hoarders;" "The Blessed Birthday;" "Sermons."

FITZGERALD (Lord Edward), fifth son of the first duke of Leinster, and grandson of Charles, second duke of Richmond, was born Oct. 15, 1763. Having entered the army, he sailed to America, where he became aid-de-camp to Lord Rawdon, and greatly distinguished himself by his intrepidity and valour. After his return to England, he obtained a seat in the Irish House of Commons, but spoke seldom, and indeed expressed himself disgusted with a parliamentary life. In 1786 he entered himself a student of the Military Academy at Woolwich, and soon after, in consequence, it is said, of having formed a hopeless attachment, rejoined his regiment in America, where he imbibed those principles which ultimately proved so disastrous to him. The celebrated Mr. Cobbett, who served under his lordship in America, used to speak of him as "a most humane and excellent man, and the only real honest officer he ever knew in the army." Returning to England in 1790, Lord Edward was appointed, through the influence of the duke of Richmond, his uncle, leader of the intended expedition against Cadiz, on condition of his taking no part against government in the parliament. Being returned, however, to parliament by the duke of Leinster, he could not forbear from expressing his sentiments, and in consequence lost the above appointment. In 1792, he visited Paris, where he called himself "*Le Citoyen Edward Fitzgerald*," publicly renounced his honorary title, and expressed his republican principles so decidedly, that he was dismissed from the British army. Whilst in France, he married Pamela, the adopted daughter of Madame de Genlis, and reputed child of Philip Egalité; shortly after which he proceeded to Dublin; "where," says Mr. Moore, "he plunged into the political atmosphere, himself more than sufficiently excited"

He joined the society called the United Irishmen, attached himself to an armed battalion, under the name of the first national battalion; made inflammatory speeches in parliament, and continued his hostile career against government, till at length a warrant was issued for his apprehension. It is said that he might have escaped had he chosen, but he considered his honour too deeply concerned to avail himself of the opportunity. Being traced to the house, where he was concealed, he made a desperate resistance, and was not taken until after he had slain Major Ryan, and himself received a severe wound, of which he died in prison, June 3, 1798. Lord Edward, whom Mr. Moore represents as the hero and martyr of a good cause, possessed considerable mental powers, and great personal bravery, but wanted that prudent command over his passions necessary to form a great civil, military, or political character. In private he was universally beloved, and all who knew him speak of him with enthusiastic admiration.

FITZGIBBON (John), first earl of Clare, and lord-chancellor of Ireland, was born in 1749, and received his education at Trinity-college, Dublin, and at Oxford, with a view to practising at the Irish bar, of which his father was a member. His rise in his profession was a rapid one, till in 1789 he attained its highest dignity, with the title of Baron Fitzgibbon. In 1793 he was created Viscount Clare, and two years after received an earl's coronet; to these honours was added an English barony in 1799. Lord Clare was a main promoter of the Union, and died Jan. 28, 1802. "Earl Clare," says Sir Jonah Barrington, "collected facts with a rapid precision, and decided on them with a prompt asperity; depending too much on the strength of his own judgment, and the acuteness of his own intellect: he hated precedent, and despised the highest judicial authorities because they were not his own."

FITZHERBERT (Anthony), a learned English lawyer and judge, was born in the county of Derby, and after having studied at the university of Oxford, entered at one of the inns of court. In 1511 he attained the degree of serjeant-at-law, and received the honour of knighthood from Henry VIII. That king, in 1523, appointed him one of the justices of the court of Common-pleas, in which office he passed the remainder of his life, with great reputation for his legal knowledge and his integrity. It is said that he ventured to oppose the arbitrary proceedings of Wolsey, in the height of his favour, and that he exacted a promise from his children on his death-bed that they would neither accept grants, nor make purchases, of lands of the dissolved religious foundations. Sir Anthony died at an advanced age in 1538. He is principally known by his works on the laws of England, which have been much valued for their learning and method. These are: "The Grand Abridgment," 1519; a collection of cases abridged: "The Office and Authority of Justices of Peace," 1538; "The Office of Sheriffs, Bailiffs of Liberties, Escheaters, Constables, Coroners, &c." 1538; "Of the diversity of Courts;" "Natura Brevium novel," 1534: the above are mostly written in law French, but have been translated into English. He is also supposed to have been the author of a work, "Of the Surveying of Lands;" and of "The Book of Husbandry."

FITZHERBERT (Thomas), an ingenuous and learned English Jesuit, was the grandson of the preceding, and born in the county of Stafford in 1552. In 1568 he was sent either to Exeter or Lincoln-college, Oxford, but having been bred a Catholic, he subjected himself to such reproofs from the rector of his college, for not attending prayers, that he left the university, and returned home without taking any degree. The open avowal of his principles caused his imprisonment in 1572, but after his release he was even more zealous than before in defence of the Catholic religion. He published a work called "Several Reasons for Catholics not going to Protestant Churches;" and when, in 1580, the Jesuits Campian and Parsons were sent missionaries into England, Fitzherbert incurred a *premunire* by supplying them with money to carry on their plans. This determined him, in 1582, to fly to France, where he zealously solicited the cause of Mary, queen of Scots, with the king of France and the duke of Guise, but without success; and after her death went to Madrid, to implore the protection of Philip II. on behalf of the Catholics, and their religion in England. In 1589 he accompanied the duke of Feria to Milan, and soon afterwards removed to Rome, where he passed the chief part of his time in writing books in defence of the Catholic religion, and on other subjects. In 1614 he became a member of the society of Jesus, and about the same time was admitted to priest's orders. Soon after he removed to Flanders, to preside over the English mission there, and continued at Brussels about two years, at the expiration of which he was appointed to the rectorship of the English college at Rome, the duties of which he discharged with unblemished reputation for twenty-two years. He died at Rome, in 1640. His various works were much esteemed in their time; they are now nearly forgotten, and indeed, although containing much excellent matter, their style is so perplexed and obscure, and their method so embarrassed and pedantic, that they are not likely to engage much attention from modern readers.

FITZHERBERT (Sir William), a descendant from the same family with the preceding, was born in 1748, and was called to the bar, but did not practise, though he employed his pen on professional subjects in "A Dialogue on the Revenue Laws," and a tract entitled "Maxims." A baronetcy was bestowed on him in 1784; and he held the office of gentleman-usher to the king. His death took place in 1791.

FITZJAMES (James), duke of Berwick, was the natural son of King James II., by Arabella Churchill, sister to the great duke of Marlborough, and born in 1671 at Moulins in France. He was early initiated in arms, and was present at the siege of Buda and battle of Mohatz in 1686 and 1687. On his return, his father conferred upon him the title of Baron Bosworth, earl of Tinmouth, and duke of Berwick, with the order of the Garter. He accompanied James in his retreat to France at the Revolution, and afterwards went over to Ireland to command in the absence of Lord Tyrconnel. He was at the siege of Londonderry, and battle of the Boyne; and when all was lost in that country, he returned, and served in the armies of Louis XIV. That king made him a lieutenant-general in his service in 1693; and he distinguished himself in various actions in Flanders during many subsequent

campaigns. At the battle of Nerwindeu he was taken prisoner, and exchanged against the duke of Ormond. In 1703 he was appoiuted commander-in-chief of the troops sent into Spain to the assistance of Philip V.; and in a single campaign he reduced a number of important places. Recalled to France for reasons of state, he was employed in 1705 to quell the fanatical revolters in the Cevenues, and by vigorous and severe measures he restored tranquillity in that district within six months. The staff of marshal of France, conferred in 1706, was the reward of his success. He returned to the command in Spain during that year, and signalized his military skill by a campaign iu which, without fighting a battle, he obliged the enemy to evacuate Castille, conducting them from post to post as a shepherd leads his flock. The campaigu of 1707 was rendered more brilliant by the victory of Almauza, in which the English and their allies, commanded by Lord Galloway, met with a total defeat. On this occasion the duke of Berwick was rewarded with the dukedoms of Liria and Xerica in Valentia, the rank of a grandee of Spain of the first class, and the order of the Golden Fleece. He afterwards assisted in the reduction of Valentia and Arragon; and being then recalled by Louis XIV., he was intrusted with the army on the Rhine, opposed to that of the empire. He commanded in Dauphiué in 1710, 1711, and 1712; where, with admirable skill, he foiled all the attempts of the duke of Savoy with a superior army to break into France. In the first of these years he was created a duke and peer of France, by the title of Fitz-James. He was uext sent into Catalonia, aud in 1714 he put an end to the resistance to Kiug Philip by the capture of Barcelona. When the fluctuating politics of the time had made France the enemy of Spain, iu 1719 he obeyed his military duty in taking the command of an army destined to invade the latter country, though attached to it by the highest honours, and he made himself master of Foutarabia and St. Sebastian. He was afterwards commander-in-chief of the troops iu the south-western provinces of France, and was decorated with the order of the Holy Ghost. In 1730 he was made governor of Strasburg. When the war was renewed between the empire and France, he was appoiuted general of the French army in Germany; and in 1734 undertook the siege of Philipsburg. Before that place he was killed by a cannon-shot on June 12th, at the age of sixty-three. He left one son by his first wife, who became duke of Liria in Spain; and a large family by the second, the eldest of whom was duke of Fitz-James in France. The peculiar talent of this great general was defensive war, and he was accustomed to say that there was nothing he so much desired as to have a good fortification to defend. He had nothing brilliant in his character, but by his cautiou and good sense was preserved from the faults committed by persous of the opposite cast of mind. He was a man of principle; sincere, upright, and disinterested, much attached to religion, but without the weaknesses of his father. He avoided all intrigues, and never spoke ill of any one; his practice was, when he thought himself ill used, to go directly to the person in fault, and tell him his mind; after which he said no more.

FITZSIMONS (Henry), born at Dublin in 1569, was of Protestant parentage, but becoming a convert to the Romish church, he became a member of the Jesuits' college at Louvain, and was afterwards selected by his order to go as a missionary to his native country, where his attempts at disseminating his doctrines caused his imprisonment. Regaining his liberty, he proceeded to Rome, whence he was again dispatched on a similar mission to Ireland, where he perished iu the rebellion of 1644. He published "A Treatise on the Mass," aud other works.

FITZSTEPHEN (William), a learned English monk in the twelfth century, was born in Loudon, and after having studied both at home and abroad, entered into the monastic state at Canterbury, where he recommended himself to the uotice of Thomas à Becket, archbishop of Canterbury, who became his patron. After the murder of Becket, he drew up a well-written life of that prelate, iu the Latin language, which made its appearance iu the year 1174. The introductory part of it is an object of curiosity, as it contains a description of the city of London, and a detail of the manners and customs of the inhabitants in the author's time. It is the earliest account of London extant, and may be met with at the end of Stowe's Survey of the cities of London and Westminster. Fitzstephen died in the year 1191.

FIXLMILLNER (Placidus), a celebrated astronomer, was born at Achleiteu, near Linz, in Austria, May 28, 1721. He received the first part of his educatiou in the monastery of Kremsmuuster, of which, (after he had gone through a course of philosophy and mathematics at Salzburg,) he was admitted as a novice in 1737. After residing two years in the monastery, he returned to Salzburg, where he applied with the utmost assiduity to the mathematics, the oriental and moderu languages, history, and antiquities, and made great progress also in the practical part of music; so that he not only could play the organ and harpsichord, in the sacred and theatrical style, but published works in both these departments, which were received with great approbation. He obtaiued the degree of doctor in theology; aud in 1745 was recalled to his monastery, where he received priest's orders. Soon after the abbot of his monastery, who was uncle to Fixlmillner, having obtaiued a diploma for the establishment of a school there, appointed his nephew professor of ecclesiastical law; and nearly about the same time he was made dean of the higher schools, and soon after regent of the young nobility, both which places he retained duriug the remaiuder of his life. On the completion of an observatory iu the monastery, Fixlmillner was appointed astronomer, retaining at the same time his office as professor of ecclesiastical law. Devotiug himself to his new duties, he soon obtained a considerable rauk among the astrouomical writers, both by separate publications and many valuable coutributions to the Journal des Savaus, Bernouilli's Lettres sur différeus Sujets, Hell's Ephemerides of Vienua, and the Memoirs of the Royal Academy of Sciences at Paris. But Fixlmillner's chief service to astronomy, consists in his having made and collected, at the desire of Lalande, a great many observations of Mercury, which enabled the French astronomer to construct his tables of that planet; and in being one of the first astronomers who calculated the orbit of the new planet Uranus; and who proved the truth of professor Bode's conjecture, that the thirty-fourth star of Taurus, observed by Flamstead in 1690, was the new planet. Fixlmillner's useful labour in regard to the

sun's parallax, which he calculated with great assiduity, from observations of the transit of Venus in 1769, made in almost every part of the world, deserves also to be particularly mentioned. He turned his thoughts likewise, more than any other astronomer, to observations of the solar spots, so much neglected: he not only observed them in the years 1767, 1776, 1777, 1778, and 1782, but he employed them with great advantage to deduce from them important results in regard to the sun's rotation on his axis; and he determined, at the same time, the place of the nodes of the solar equator, and its inclination. Fixlmillner had also a very uncommon genius for mechanics, and invented many practical helps to observation, such as a new micrometer, and a machine for grinding concentric circles on glasses, with great accuracy. He died in 1791. Besides his chief astronomical work, "Decennium Astronomicum," he published "Meridianus Speculæ;" "Astron. Cremifanensis;" and "Reipuhlicæ Sacræ Origiues Divinæ."

FIZES (Antony), horn at Montpellier, in 1690, became a celehrated professor of medicine in the university of that city, where he was regarded as an Hippocrates, and where he died in 1765. He wrote several works, of which the principal are, "Opera Medica;" "Leçons de Chymie de l'Université de Montpellier," and several dissertations on medical subjects.

FLACCOURT (F. de), director-general of the French East India Company, commanded, in 1648, an expedition to the island of Madagascar, where he continued several years, till, in consequence of quarrels with the natives, it became necessary to ahandon the settlement. His residence, however, enabled him to draw up a particular history of the country; which he printed at Paris, in one volume quarto, with figures designed by himself, aud dedicated to the superintendant Foucquet. This work, entitled "The History of the Isle of Madagascar," is in good esteem.

FLACCUS (C. Valerius), a Romau poet, is supposed, from his appellation of *Setinus*, to have been a native of Setia, a city of Campania. An epigram of Martial, however, proves him at least to have heen a resident in Padua. . He flourished in the reign of Vespasian, and died at an early age in the time of Domitian. His work, which is come down to our times, is entitled "Argonauticon," left unfinished in eight books. It is an imitation of the Greek poem of Apollonius Rhodius on the same subject; and may rank among the most respectable of the Latin epics after Virgil, whose mauner and style it copies, though with much inferior powers. The best edition of the Argonauticon is that of Burmann, 1724, quarto.

FLACIUS, or FRANCOWITZ (Matthias), a learned divine of the confession of Augsburg, was born at Alhona, in Istria, in 1520. As his native country formed a part of the ancient Illyricum, he afterwards was distinguished hy the surname of *Illyricus*, and is chiefly kuown in the learned world by the name of *Flacius Illyricus*. After having studied classical learning at Venice, under the famous Baptista Egnatius, he embraced, at Basil, the opinions of the reformers; and going to Wittemberg iu 1541, became a disciple of Luther and Melancthon. After he had taken his degree of M.A. he married, aud in 1544 was appointed by the elector, John Frederic, to a public professorship in the university. During the war between the confederate Protestants and the Emperor Charles V., Flacius went to Brunswick, where he ohtained a high reputation by his lectures; and upon the termination of hostilities, in 1547, he returned to Wittemberg, to resume his former situation in that university. In 1548, when a controversy took place among the followers of Luther, respecting submission to the famous edict of Charles V., called the *Interim*, Flacius displayed a degree of bitterness, higotry, and intolerance, that reflected great disgrace on his character. He opposed the edict with hitterness and fury; and accused of apostacy from the true religion, Melancthon and other divines, who thought, that iu matters of an indifferent nature, compliance was due to the imperial edict. During the dissensions that took place on the occasion, a new university was founded at Jena, by the dukes of Saxe Weimar, in which Flacius, on account of his great zeal for the genuine doctrines of Luther, was appointed professor of divinity in the year 1557. Here he propounded doctrines so much akin to Manicheism, and enforced them with so much intemperate zeal, that his opinions were condemned, and he was ohliged to relinquish his professorship at Jena, after he had filled it ahout five years, when he withdrew to Ratishon, where he continued to puhlish many hooks. In 1567 he was invited, with some other Lutheran ministers, into Brahant, to model some churches in that country, on the principles of the Augshurg confessiou; hut they were soon afterwards dispersed hy the persecution under the duke of Alva, when he removed to Strasburg, and afterwards to Frankfort on the Maine, where he died in 1575. "He was a man," says Bayle, "that had excellent talents, a vast wit, a great deal of learning, and a mighty zeal against popery; hut his turhulent, factious, aud quarrelsome temper, spoiled all his good qualities, and occasioned a thousand disorders in the Protestant church." He was the author of numerous works, of which the chief are, "Clavis Sacræ Scripturæ, seu de Sermone Sacrarum Literarum, &c.," in two vols., folio, 1567; "Centuriæ Ecclesiasticæ Historiæ Magdehurgenses, &c.," in three vols., folio, which Mosheim pronounces to he an immortal work, entitling Flacius, for the share which he had in writing it, to he considered as the parent of ecclesiastical history.

FLAMAEL (Bertholet), a Flemish painter of eminence, was born at Liege in 1614. After studying under two different masters in his native city, he visited Italy and France, where he was patronized by the chancellor Seguier, and engaged in some puhlic works. He returned in 1647 to his native city, which he decorated with some excellent performances. He acquired considerahle wealth, a large part of which he employed in huilding a house on the banks of the Meuse, remarkahle for its structure and ornaments. He sunk under the effects of melancholy in 1675, at the age of sixty-one, and was interred in the church of the Dominicans, at Liege, of which he was a canon. This master was an excellent colourist, a correct designer, and possessed a nohle taste for historical composition. His style was that of the Roman school. He had a great knowledge of antiquities, and was a faithful observer of all the proprieties of costume. His pictures are usually enriched with porticoes, colonnades, &c., for he was a skilful architect; and some churches were huilt after his designs. His princi-

pal works are in the religious edifices at Liege: the gallery of Dusseldorf also possesses some of his pieces.

FLAMEL (Nicholas), a citizen of Paris towards the close of the fourteenth century, whose memory is deservedly held in respect on account of his numerous beneficent actions and charitable foundations. He was a native of Pontoise, and exercised the profession of a notary at Paris. He commenced life with little or no fortune, but in a short time was enabled to accumulate vast property; which he did not devote to purposes of ostentation, or luxury, but to the relief of the distressed and unfortunate, the building and endowment of numerous hospitals and churches, and other humane and useful objects. The ignorance of the times led the multitude to ascribe his vast wealth to his success in the study of alchemy; and, after his death, discoveries were pretended to have been made of the apparatus which he had used. In the "Varieties of Literature," published in 1795, the curious English reader may find an amusing detail of particulars on this subject. Naudé, and others, attribute his fortune to the purchase which he made of the debts due to the Jews, who were suddenly expelled from France in 1394, at half their real value. Mr. St. Foix, however, in the first volume of his "Essais sur Paris," has assigned valid reasons for rejecting their hypothesis. It is most probable, that Flamel was indebted for his riches to his intimate acquaintance with the principles of commerce, and his consequent successful speculations, at a time when the Parisians were but little conversant in such matters. He was living in the year 1399. Two works have been attributed to him, which are generally believed to be supposititious: one entitled, "A Philosophical Summary," in verse, published in 1561, 8vo.; and the other "A Treatise on the Transmutation of Metals," published in 1628, 8vo.

FLAMINIO (Gianantonio), an Italian man of letters, whose family name was Zarabbini, was born about 1464, at Imola. After receiving a literary education under the best masters of the time, he was engaged, at the age of twenty-one, as professor of the belles-lettres at Serravalle, in the diocese of Trevigi. His reputation drew a confluence of young men of rank to study under him. Among these was the son of a Bolognese patrician, named Fantuzzi, who at length, in 1520, induced Flaminio to remove to Bologna. He there continued to devote himself to the instruction of youth, universally esteemed, not only for his erudition, but for the sweetness of his disposition, and purity of his morals, till his death in 1536.

FLAMINIO (Marcantonio), son of the preceding, one of the most elegant of the Latin poets of his period, was born at Serravalle in 1498. He was educated with great care by his father, with whom he resided till his sixteenth year; when his father deputed him to present some of his own poems to Pope Leo X. That pontiff gave a gracious reception to this accomplished youth; and in order to put his talents to the proof, caused him to dispute on certain questions in presence of many cardinals, when he acquitted himself so as to inspire universal admiration. Some poems which he printed soon after were equally well received. On his return from Rome he studied at Bologna, whence he went back to the former city, and he was residing there in 1523 with the prothonotary Sauli. He next passed into the service of the datary Giberti, with whom he resided first at Padua, and then for some years at Verona. His munificent patron made him a present of a farm deliciously situated on the bank of the Lago di Garda, where he spent part of his leisure. During this period he wrote a Latin paraphrase of Aristotle's Metaphysics, printed at Basil in 1537. His health was at this time in a very delicate state; and after some changes of situation, he went in 1538 to try the air of Naples. He remained till 1541 in that city or kingdom, where he obtained a perfect recovery; but the satisfaction of his friends on the event, was mitigated by the contemporaneous announcement of Flaminio's conversion to the Protestant faith. However, he continued in the esteem of all who knew him till his death, which took place at the house of Cardinal Pole in Rome, in 1550. No man of letters seems to have been more tenderly and universally lamented than Flaminio. "His works," says Tiraboschi, "appear dictated not by the understanding but by the heart; and by a heart the most sensible and tender that ever existed." A collection of his poems forms the greater part of the "Carmina quinque illustrium Poëtarum," Florent. 1549. Besides these, are his elegant poetical paraphrases of thirty Psalms, published four years before his death. He also published, in prose, a short exposition of all the Psalms; and many of his Italian letters are dispersed in different collections. An edition of the poems of Marcantonio which issued from the Cominian press in 1743, has adjoined to them those of Gianantonio and Gabriello Flaminio.

FLAMINIUS, or FLAMININUS (Titus Quinctius), an eminent Roman, was born about B.C. 228. He was brought up to arms, and served as a legionary tribune against Hannibal, under Marcellus. After this commander had been slain, Flaminius was appointed governor of Tarentum, in which office he acquitted himself so well, that he was fixed upon to lead the colonies settled in Narnia and Cossa. He was candidate for the consulship in his thirtieth year; and though he had served none of the offices usually preparatory to that dignity, the people elected him, B.C. 198, and he obtained by lot the conduct of the war in Macedon. He immediately crossed over to Epirus, where King Philip was posted with his army in order to defend the passes into Macedon; forced him to retire after an action, and followed him first into Macedonia, and then into Thessaly. The Greeks gradually declared themselves his firmest supporters, and he totally defeated Philip on the confines of Epirus, and made all Locris, Phocis, and Thessaly tributary to the Roman power. He granted peace to the conquered monarch, and proclaimed all Greece free and independent at the Isthmian games. This celebrated action procured the name of patrons of Greece to the Romans, and insensibly paved their way to universal dominion. Flaminius behaved among them with the greatest policy, and by his ready compliance with their national customs and prejudices, he gained uncommon popularity, and received the name of father and deliverer of Greece. He was afterwards sent ambassador to King Prusias, who had given refuge to Annibal, and there his prudence and artifice hastened out of the world a man who had long been the terror of the Romans. Flaminius was found dead in his bed, after a life spent in the greatest glory, in which he had imitated with success the virtues of his model Scipio.—Lucius,

the brother of the preceding, signalized himself in the wars of Greece. He was expelled from the senate for killing a Gaul, by Cato his brother's colleague in the censorship, an action which was highly resented by Titus.—Calp. Flamma, a tribune, who at the head of 300 men saved the Roman army in Sicily, B.C. 258, by engaging the Carthaginians and cutting them to pieces.

FLAMINIUS (Nobilius), a learned Italian divine and critic in the sixteenth century, was a native of Lucca, where he died in 1590, aged fifty-eight years. He was engaged by Pope Sixtus V. to restore the ancient vulgar translation from the Septuagint, which was made use of in the western churches before it was superseded by St. Jerome's version from the Hebrew. He published it at Rome, in the year 1588, in folio; and it was reprinted by Father Morin, at Paris, in 1628, together with an edition of the Septuagint version after the impression which was published at Rome in 1587, under the auspices of Pope Sixtus V. Flaminius was also the author of a "Treatise on Predestination," published at Rome in 1581, quarto.

FLAMSTEED (John), an eminent English astronomer, was born at Derby in Derbyshire, in 1646. His classical education he received at the free-school of Derby, of which he became head scholar when fourteen years of age; at which period of his life he was attacked by a severe illness, which gave a considerable shock to his naturally tender and delicate constitution. A short time after he had quitted the grammar-school, he met with John Sacrobosco's book *De Sphæra*, of which he translated as much of it into English as he thought necessary for his use, and afterwards procured more modern books of the same kind, and among them Street's *Astronomia Carolinæ*, from which he learned to calculate eclipses, and the planets' places. One of his calculations being shown to Mr. Halton, a considerable mathematician, he called upon our young astronomer, and soon after sent him Riccioli's *Almagestum Novum*, and Kepler's *Tabulæ Rudolphinæ*, with some other mathematical books, to which he was a stranger. From this time he prosecuted his astronomical studies with the utmost vigour, and a proportionable success. In 1669, having calculated an eclipse of the sun that was omitted in the Ephemerides for the following year, and also five appulses of the moon to fixed stars, he sent them, together with some other astronomical speculations, to Lord Brouncker, president of the Royal Society, who laid them before that body, by whom they were greatly approved, and the author was thanked for his communication, in a letter sent to him by Mr. Oldenburg, their secretary. In 1670 he saw that gentleman in London, and was introduced to Mr. afterwards Sir Jonas Moore, who presented him with Townley's micrometer, and assisted him in procuring glasses for a telescope on moderate terms. On his journey homewards he passed through Cambridge, where he visited Dr. Barrow, Mr. Isaac Newton, and other learned men, and also entered himself a student of Jesus-college. In 1672 he extracted several observations from Mr. Gascoigne's and Mr. Crabtree's letters; and during the same year, made many celestial observations, an account of which, together with calculations of appulses of the moon and planets to fixed stars for the year following, was published in the Philosophical Transactions. In 1673 Mr. Flamsteed wrote a small treatise on the true and apparent diameters of all the planets, when at their greatest and least distances from the earth, which was borrowed by Newton in 1685, who made some use of it in the fourth book of his *Principia*. In 1674, besides continuing his observations, he wrote an Ephemeris, to show the falsehood of astrology, and the ignorance of those who pretended to it; and gave calculations of the moon's rising and setting, together with occultations and appulses of the moon and planets to the fixed stars. To these, at Sir Jonas Moore's request, he added a table of the moon's southings for that year; from which, and from Philips's Theory of the Tides, the high-waters being computed, he found the times come very near the truth. In the same year likewise, he drew up an account of the tides, for the use of the king, on the suggestion of Sir Jonas Moore, and also made a pair of barometers, which were presented to his majesty, who recommended him to the nobility, and persons of distinction about the court. Mr. Flamsteed, having taken his degree of M.A. at Cambridge, had now come to a determination to enter into orders; upon which Sir Jonas wrote to him to come to London, where he procured for him the new office of astronomer to the king, with a salary of £100 per annum. In 1684, he was presented by Lord North to the living of Burstow in Surrey, which was the only preferment that he obtained, notwithstanding his extraordinary merit, and the great respect in which he was deservedly held by the first men among his contemporaries. The Royal Observatory of Greenwich was soon after erected, where he resided till his death, which took place in 1719. Besides writing several small tracts, he contributed a vast number of papers to the Philosophical Transactions, of which many are inserted in almost every volume from the fourth to the twenty-ninth. But his great work, which contained the principal labours of his life, and has secured to him immortal fame, was his "Historia Cœlestis Britannica," in 3 vols., folio, published by his friend Mr. Hodgson, in 1725. A less perfect edition of the "Historia Cœlestis" had been published without the author's consent, in 1712, in one volume folio; containing his observations to the year 1705.

FLANDRIN (Peter), a veterinary surgeon, who was a native of Lyons, published an interesting treatise respecting the management of cattle, and other memoirs. He was a member of the National Institute, and died in 1796.

FLATMAN (Thomas), an English poet, was born in Aldersgate-street, London, about 1633, and educated at Winchester-school and New-college, Oxford; after which he studied law at the Inner Temple, and was called to the bar, but never practised. He appears to have led the life of a man of wit and pleasure in the metropolis, and according to his own account, was both a poet and a painter. He died in 1688. In the hey-day of youth Flatman wrote a song in praise of a single life, but married a lady of fortune in 1672. His verses are chiefly satirical, and are more witty than poetical; yet Pope is said to have stolen his "Vital spark of heavenly flame" from some similar lines by Flatmau.

FLAUST (Jean Baptiste), a learned French advocate, born in 1711, who was engaged for upwards of half a century in compiling a most laborious treatise on the "Laws and Customs of Normandy," in 2 vols., folio. He died at Rome in 1783.

FLAVEL (John), a celebrated English nonconformist divine, was born in Worcestershire, about the year 1627, and educated at University-college, Oxford. In 1650 he settled as assistant minister to the rector of Diptford, in Devonshire; and was in the same year ordained to the pastoral office by a presbytery assembled at Salisbury. After the death of Mr. Walplate he succeeded to the rectory; but in the year 1656 was induced to resign that living, and to accept of a unanimous invitation to become one of the ministers of a populous parish at Dartmouth, where he continued to officiate until his ejectment under the act of uniformity. He preached however in private until the passing of the Oxford act in 1665, when he retired to Slapton, a parish five miles from Dartmouth, where he preached twice every Sunday to those who would venture to become his auditors, and often incurred personal danger by doing so. In 1685, the populace being excited against him, he came to Loudon, but returned to Dartmouth upon James II. granting liberty of conscience to non-conformists, where his congregation procured for him an extensive place to preach in. The revolution of 1688 restored him to complete liberty, and he continued in the diligent exercise of his ministerial functions until 1691, when he died at Exeter. He was a man of exemplary piety and conduct; and his works, which are highly esteemed by all who hold Calvinistic sentiments, are published in two volumes, folio, and six volumes, octavo.

FLAVIANUS, patriarch of Antioch, in the fourth century, was raised to that see upon the death of Meletius in 381, by the suffrages of the council of Constantinople, notwithstanding that Paulinus, the colleague of Meletius, was still living, and that Flavianus himself had formerly sworn not to consent to the election of any successor to Meletius during the life of Paulinus. His election under these circumstances was the occasion of a schism, which divided almost the whole Christian world into opposite parties. At length, after the death of Paulinus and his successor Evagrius, the prudence with which Flavianus had conducted himself, disposed the opposite party at Antioch to decline any further resistance to him, and the peace of that city was restored. We find no memorable events related concerning this patriarch, excepting that he signalized his zeal for orthodoxy by expelling the Messalian heretics from his diocese; and that he entitled himself to the gratitude of the citizens of Antioch, by his successful interposition on their behalf at the court of Constantinople, when they had reason to dread the severe effects of the emperor's resentment. Flavianus died in 404. He was the author of some "Epistles," noticed in the Codex of Photius; and of some "Homilies, of which fragments are to be found in the first and second Dialogues of Theodoret on Heretics.

FLAVIANUS, patriarch of Constantinople in the fifth century, was elected to that dignity from the station of presbyter and treasurer of the great church in that city, after the death of Proclus, in 447. It was his misfortune to be upon ill terms with Chrysaphius, the first chamberlain and favourite of the Emperor Theodosius the younger, owing, according to some writers, to his not having made the expected present to that officer on his promotion. Flavianus, by the countenance which he afforded to the prosecution of Eutyches, and the part which he took in his condemnation, ultimately gave his adversary the opportunity of fully gratifying his wishes He was banished to Hypæpa, in Lydia, where he died in 450.

FLAVIGNY (Valerian de), a learned French ecclesiastic, was born in the diocese of Laon, admitted to the degree of doctor of divinity by the faculty of the Sorbonne, in 1628, and soon afterwards was made a canon of Rheims. In 1630 he was nominated professor of the Hebrew language in the college-royal of France, and discharged the duties of that appointment for many years with honour and high reputation. In 1656 he became dean of the college-royal, and died at Paris in 1674, at a very advanced age. His acquaintance with theology, the belles-lettres, and the oriental languages, was considerable, and he was noted for the attention which he paid to laborious and curious subjects. His chief works were controversial, displaying more censure than argument, and are not now worth enumerating.

FLAVITAS, or FLAVITA, patriarch of Constantinople in the fifth century, was the immediate successor of Acacius, and raised to that dignity from the situation of presbyter of the church of St. Thecla, by means of a stratagem which the superstition of the Emperor Zeno furnished him with the opportunity of practising. That prince, on the death of Acacius, deposited on the altar of the great church a blank letter, sealed with his own seal, and accompanied with a writing, in which he and the whole church of Constantinople bound themselves to choose the person whose name should be found written within the blank letter. Forty days were allowed for the choice to be made, at the expiration of which the letter was opened; when the name of Flavitas appearing to have been written, as was believed, by a heavenly hand, he was with loud acclamations proclaimed lawful bishop of Constantinople. As soon as he was ordained, he made efforts to bring about a reconciliation between the eastern and the western churches, and for that purpose wrote a flattering letter to Pope Felix III.; but they proved abortive. Within three or four months after his advancement Flavitas died, when it was discovered that he had bribed the great chamberlain Cosmus to insert his name in the letter. The emperor, exasperated at the imposition of which he had been the dupe, confiscated the estate of Flavitas for the benefit of his creditors, and ordered his chamberlain to be immediately executed.

FLAVIUS (Blondus), the Latin designation of Flavio, a learned Italian, who in the fifteenth century held the situation of secretary to the papal see under four successive pontiffs. He was a native of the town of Forli, born in 1388, and dedicated much of his leisure time to the study of the antiquities of his country, the fruits of which appeared in a variety of able treatises, of which there is an entire edition, printed in 1531, at Basil. The principal of these are entitled "Romæ triumphantis;" "Romæ instauratæ;" "De Origine et Gestis Venetorum;" and "Italia Illustrata." His death took place in 1463.

FLAXMAN (John), one of the most distinguished sculptors England has produced, was born at York, July 6, 1755. His father, who was a moulder of figures, removed to London soon after the birth of John, who, being too delicate to be sent to school, amused himself by sitting in the shop, reading and drawing. "He very early," says one of his biographers, "gave indications of that observation and love for works of art, for which he was

distinguished in maturer life. His father was going to see the procession at the coronation of George III., and the child begged earnestly that he would bring him one of the medals which were to be thrown to the populace. He was not fortunate enough to get one; but on his way home happening to find a plated button, bearing the stamp of a horse and jockey, rather than wholly disappoint his little boy, who was then in a very delicate state of health, he ventured to deceive him, and gave the button. The young virtuoso took it, and was thankful, but remarked it was a very odd device for a coronation medal. He was then five years old. At this age he was fond of examiuing the seals of every watch he saw, whether belouging to friend or stranger, and kept a bit of soft wax to take an impression of any which pleased him." In his tenth year Flaxman, who had hitherto been weak and ailing, regained his strength, and made up his mind to follow sculpture as a profession. He still however continued to draw, and displayed so much taste in some of his sketches, that he received a commission for a set in black chalk, all from the antique, which were executed in a very superior manner. Flaxman became a student of the Royal Academy in his fifteenth year, and in 1770 exhibited a figure of Neptune in wax. He did not confine himself solely to sculpture, but painted also in oils, and occupied his evenings with reading the classics, among which his favourite was Homer. His paintings must have displayed no common genius, if it be true, as related by one of his biographers, that his Œdipus and Antigone was lately sold by auction for a Belisarius of Domenichino. Not long after his admission to the Royal Academy, Flaxman gained the silver medal, and had made sure of the gold one, which was however given to a fellow-student, Engleheart. "I gave in my model," are said to have been Flaxman's words on the occasion, "and believed the medal was my own. I knew what Engleheart could do, and I did not dread him. I had made up my mind to win, and even invited some friends to cheer themselves at my table till I should return from the academy with the prize. It was given by Reynolds to Engleheart. I burst into tears: this sharp lesson humbled my conceit, and I determined to redouble my exertions, and put it beyond the power of any one to make mistakes for the future." It is, however, probable that Flaxman felt more indignation than sorrow at this disappointment, for conceit formed no part of his character, though he could not but be aware of the superiority of his own abilities. He now began to model for the Wedgewoods, and may be said to have diffused that taste for elegance in the ornaments of the chimney-piece and the dining-table, which thenceforth became so conspicuous throughout the land. In 1782 he took a small house in Wardour-street, and married a Miss Ann Denman, a lady of great accomplishments, and possessing very amiable qualities. Soon after, Sir Joshua Reynolds meeting him, said, "So, Flaxman, I am told you are married; if so, sir, I tell you you are ruined for an artist." But Flaxman was not to be depressed by the worldly remark of an old bachelor, nor to be persuaded to regret a step which he had adopted from considerations, probably, of a far higher character than had ever entered the mind of the courtly president. He went to his wife, and said, "Ann, I have long thought that I could rise to distinction in art without studying in Italy; but these words of Reynolds have determined me. I shall go to Rome as soon as my affairs are fit to be left; and to show him that wedlock is for a man's good rather than for his harm, you shall accompany me." They went, and the modest and indefatigable artist returned with his wife, affluent and famous, and a member of the Academies of Florence and Carrara. His chief works at Rome were, a group of figures, representing the fury of Athamas, from Ovid's Metamorphoses, for the late earl of Bristol; some designs from the Iliad and Odyssey; and others to illustrate the works of Dante and the tragedies of Æschylus. On his return to England in 1794, he took up his residence in Buckingham-place, near the New-road, London, and soon after executed a sepulchral monument for Lord Mansfield, which was erected in Westminster-abbey. The sculptor received for his magnificent performance £2,500, and from this period was almost uninterruptedly employed for a long series of years in works of the highest importance. In 1799 he published "A Letter to the Committee for Raising the National Pillar or Monument, under the patronage of his royal highness the duke of Gloucester," in which he proposed the erection of a colossal statue of Britannia, two hundred feet high, on Greenwich-hill, to be seen from the river. Mr. Flaxman also drew up a sketch of the professional character of Romney the painter, for Hayley's life of that artist; and he contributed several articles to Dr. Rees's Cyclopædia. In January 1818 he finished a set of drawings and a model of the shield of Achilles, as described in Homer's Iliad; from which casts in silver gilt have been made by Messrs. Rundell and Bridge, who paid Flaxman £620 for his designs. He was elected an associate of the Royal Academy in 1797, and in 1810 he was appointed professor of sculpture to that institution. In 1820 Mr. Flaxman had the misfortune to lose his wife, from whose classical taste and knowledge he is said to have derived much assistance in the composition of many of his works. He died December 9, 1826; and was interred in the burial-ground of St. Pancras. Among his principal productions may be specified, a monument for Collins the poet, and another for Miss Cromwell, in Chichester cathedral; one for the Countess Spencer, at Brington church, Northamptonshire; a monumental bas-relief for "his beloved scholar," Thomas Hayley, son of the poet Hayley, at Eartham, in Sussex; his Psyche; Pastoral Apollo; the statues of Michael Angelo and Raphael; the group of the Archangel Michael and Satan; and a monument at Micheldever, in Hampshire, to the family of Baring. "The elements of Flaxman's style," said Sir Thomas Lawrence, "were founded on Grecian art—on its noblest principles—on its deeper intellectual power, and not on the mere surface of its skill. Though master of its purest lines, he was still more the sculptor of sentiment than of form; and whilst the philosopher, the statesman, and the hero, were treated by him with appropriate dignity, not even in Raphael have the gentler feelings and sorrows of human nature been treated with more touching pathos than in the various designs and models of this inestimable man. Like the greatest of modern painters he delighted to trace from the actions of familiar life the lines of sentiment and passion; and from the populous haunts and momentary peacefulness of poverty and want, to form his inestimable groups of childhood and maternal tenderness with those nobler compositions from holy writ, as beneficent in their

motive, as they were novel iu design." Flaxmau was not only an unrivalled sculptor, but one of the most amiable of men. Few were, perhaps, ever more beloved by friends and acquaintances, and none more deservedly. To his workmen such was his uniform kindness and liberality, whether in sickuess or health, that they one and all spoke of him as "the best master God ever made."

FLECHIER (Esprit), a celebrated French prelate, was born at Pernes. in Avignon, in 1632, of obscure and indigeut parents, who were descended from noble ancestors. His father followed the trade of a tallow-chandler. The care of his education was undertaken by his uncle, Father Audifert, superior of the congregation of *the Christian Doctrine*, of which his nephew became a member, and distinguished himself by the proficiency which he made in the different branches of literature. He was at the same time appointed professor of rhetoric in the college belonging to his order at Narbonne, but after the death of his uncle withdrew from the congregation and went to Paris, where he became a candidate for public approbation by printing some Latin verses, describing a famous carousal given by Louis XIV. This piece did great credit to his classical taste, but the author meeting with no encouragement, was obliged to devote his time to the subordinate duties of the clerical profession, in a parish where his chief employments were to teach children their catechism, and to deliver familiar exhortations to some old devotees who came to sleep instead of hearing him. This employmeut he soon resigned in disgust, and undertook the office of preceptor to the son of M. de Caumartin, counsellor of state: on leaving this situation, he resolved to devote his chief attention to the cultivation of pulpit eloqnence, and soon rose to considerable celebrity among the most able and admired preachers of his time; in his funeral orations he was considered second only to Bossuet. The most finished and celebrated of these productions is his funeral oration for the great Turenne. In 1673 Flechier was chosen one of the forty members of the French Academy. In 1679 he published his "History of the Emperor Theodosius the Great," 4to.; which was followed by his "Life of Cardinal Ximenes," 4to. In 1685 he was nominated by Louis XIV. to the bishopric of Lavaur; on which occasion that monarch said to him, "I have made you wait some time for a place which you have long deserved, but I was unwilling sooner to deprive myself of the pleasure of hearing you." In 1687 he was translated from the see of Lavaur to that of Nismes. The bishopric of Nismes abounded in Protestants, and the edict of Nantes having been just revoked, the talents of Flechier were considered the best that could be employed in making them converts to the established faith. Flechier in general resorted only to the means of mild persuasion and pastoral admonition, though in some instances the prejudices in which he had been educated led him to act inconsistently with that spirit of equity and moderation which commonly governed him. He was, however, held in high respect by the Protestants; and when the oppressions which they felt provoked some of them to fly to arms, and to retaliate on their cruel persecutors, the places where he inhabited were sacredly preserved from the evils of civil war. During the scarcity in 1709 his charities were equally shared between Catholics and Protestants, the measure being what they endured not what they believed. To his other virtues he added a freedom from all pride, being never ashamed of his humble origin, yet he knew how to vindicate the respect that was due to his personal worth, and to repel with becoming dignity the affronts which were offered him by persons who had no other merit to boast of but their ancestry. When ouce a court prelate of this description expressed his surprise, that such a person should have been taken from his father's shop to be placed upon the episcopal bench, Flechier observed to him, "With this way of thinking, I fear that if you had been born what I was, you would have been a maker of candles." Some time before his death he had a dream, which he considered to be a presage of his approaching end. He therefore immediately ordered a sculptor to make a simple and modest design for his tomb, not willing that after his death any ostentatious monument should be erected to his memory. When two designs were shown to him, he chose the simplest, and then said to the artist, "Begin the work, for there is no time to lose." He died shortly afterwards in 1710, "wept," says D'Alembert, "by the Catholics, regretted by the Protestants, and leaving to his brethren a worthy model of zeal and charity, simplicity and eloquence." An edition of his works was published at Nismes, in 1782, in ten volumes 8vo.

FLECHIERE (John William de la), a Swiss divine, was born at Nyon, in tho Pays de Vaud. and coming over to England as tutor in the Hill family, took orders, and was made vicar of Madeley in Shropshire. In 1770 he took charge of Lady Huntingdon's school, at Trevecka in Wales, and afterwards laboured among the Wesleyau methodists. He died in 1786, leaving behind him a very amiable character, and ten volumes of works, chiefly controversial, against Calviuism.

FLECKNOE (Richard), an English poet and dramatic writer in the reign of Charles II., but more remarkable for haviug given a name to a satiro of Dryden's than for all his own works. When the Revolution was completed, Dryden, having some time before turned papist, became disqualified for holding his place of poet-laureat. It was accordingly taken from him, and conferred on Flecknoe, a man to whom, it seems, Dryden had already a confirmed aversion: and this occasioned him to write a satire against him, named Mac Flecknoe, which is as severe and as well written as any in our language. Flecknoe wrote several dramatic pieces, epigrams, enigmas, &c., and died in 1678.

FLEETWOOD (William), an English lawyer, and recorder of London in the reign of Elizabeth, was a natural son of Robert Fleetwood, Esq. of Hesketh in Lancashire, and educated at Oxford. He weut thence to the Middle-temple, to study tho law; and in 1569 became recorder of London. It does not appear, whether his iuterest with the earl of Leicester procured him that place or not; but he is styled in one of the bitterest libels of thoso times, "Leicester's mad Recorder." He was very zealous against the papists: so zealous, that once rushing iu upon mass at the Portuguese ambassador's house, he was, for breach of privilege, committed prisoner to the Fleet, though soon released. In 1580, he was made sergeant-at-law, and in 1592 one of the queen's sergeauts; in which post, however, he did not continue long, for he died the following year. As a lawyer his opinions were considered to

be entitled to much respect, and his professional writings are well esteemed. They consist of a Treatise on the Office of Justice of the Peace; the Annals of Edward V., Richard III., and Henries VII. and VIII., 1579 and 1597; "Notes on the Archaion of Lambarde;" a Table to Plowden's Reports; an Oration spoken at Guildhall; "Repub. Anglorum instauranda;" and various MSS.

FLEETWOOD (Charles), a parliamentary general in the civil wars, was the son of Sir William Fleetwood, Knt. of the household under James I. and Charles I., and ranger of Woodstock-park. He early entered the army, and on the breaking out of the civil wars declared against the king, in opposition to whom he commanded a regiment of cavalry in 1644, and afterwards held Bristol for the parliament. At the battle of Worcester he bore the rank of lieutenant-general, and becoming allied to the family of the protector, by marrying his daughter, after the decease of her first husband, Ireton, was by him sent as lord-deputy to Ireland. Notwithstanding this connexion, on the death of Cromwell he joined in inducing his son, Richard, to abdicate, and thus hastened the restoration of the exiled family. His death took place shortly after the re-establishment of the monarchy, at Stoke Newington.

FLEETWOOD (William), a learned English prelate, was born in 1656, in the Tower of London, if we may rely on the accuracy of the account of his life, and writings, prefixed to the collection of his sermons and tracts. He was educated at Eton-school, and King's-college, Cambridge, and about the time of the revolution entered into orders, and becoming a celebrated preacher, was appointed chaplain to King William and Queen Mary; and made fellow of Eton, and rector of St. Austin's, in London. Soon after he was chosen lecturer of St. Dunstan's, in Fleet-street, and he was frequently called upon to preach before the king, the queen, the House of Commons, &c., on public and other occasions. In 1701 he published "An Essay upon Miracles, in two Discourses," "to which," says Dr. Farmer, "the public is indebted for many excellent reflections upon this subject, notwithstanding the dangerous concessions which the author has here made to his adversaries." A little before King William's death, Mr. Fleetwood was nominated by his majesty to a canonry of Windsor; and soon after the queen appointed him to the same office of chaplain which he had filled under her predecessor. Notwithstanding however that he was much esteemed at court, he came to the resolution of resigning his rectory and lectureship, and retiring to a small rectory which he had in the neighbourhood of Eton, where he applied much of his time to the study of British history and antiquities. In 1707, however, the queen, of her own accord appointed him to the see of St. Asaph, and he was accordingly consecrated in 1708. After his elevation to the episcopal bench, he preached frequently before the queen, and constantly attended the House of Lords, where he conducted himself with dignity and spirit, maintaining on all occasions his independence, and invariably governed in his votes by a regard to what he considered to be the true interests of the public. In 1710 he visited his diocese, and published the charge delivered to his clergy, which is generally allowed to be one of the most perfect and excellent performances of that kind. When in the latter end of the year 1710 a change of ministry took place, Fleetwood did not conceal his great dissatisfaction with the new state of politics; but notwithstanding this, however, when in the year 1711-12 a fast was appointed while the peace was in agitation, he was appointed to preach before the House of Lords on that occasion; but information being obtained that the contents of his sermon would not be such as would prove acceptable to the ruling party, they contrived to procure an adjournment of the peers beyond the day fixed for the solemnity. He published the sermon, however, and soon after took a part in the controversy respecting lay-baptism, and dissenters' baptism. In 1712, he published four sermons on the occasions of the deaths of Queen Mary, the duke of Gloucester, and King William, and of the accession of Queen Anne to the throne, accompanied with a preface, containing severe animadversions on the tendency of the fashionable politics of the day. Against this preface the men in power directed their vengeance, and procured a motion to be carried in the House of Commons that it should be burned by the common hangmon. This only occasioned the sermons and preface to be more generally read; and the three hundred and eighty-fourth Number of the Spectator was devoted to the circulation of the latter. After the accession of the house of Hanover, the earliest opportunity was embraced of showing the respect which that family entertained for the virtues of our excellent prelate, and in 1714 he was made bishop of Ely. The indefatigable labours in which he employed himself at length brought upon him infirmities, which produced a gradual decay, under which he sunk at Tottenham in Middlesex, whither he had removed for the benefit of the air, in 1723. The various merits of Bishop Fleetwood entitle him to the character of a great and a good man. His learning, in the different branches more immediately connected with his profession, was very respectable, and he was intimately conversant in British history and antiquities. His life was so studious, that there were very few of his hours during which he allowed himself any relaxation. He was modest, humble, uncensorious, and calm and meek in his temper; but at the same time possessed a degree of cool and sedate courage, which he did not fail to exhibit on proper occasions. Besides the works before mentioned, he was the author of "Inscriptionum Antiquarum Sylloge;" "Chronicon Preciosum;" "A Vindication of the thirteenth Chapter of the Romans from the abusive Senses put upon it;" "The Hope of St. Winifred," and a volume of sermons.

FLEMING (Robert), a Scotch Presbyterian divine of considerable eminence in his day, was born at Bathens, the seat of the earls of Tweeddale, to whom his family was allied, in 1630. After having gone through a course of study at the university of Edinburgh, and St. Andrew's, he was admitted to the ministry, and before he was twenty-three years of age, was invited to take upon him the pastoral charge at Cambuslang in Clydedale, where he officiated till the passing of the act for restoring episcopacy in Scotland, in 1662. Mr. Fleming being unwilling to conform, was ejected, and in 1673 he was seized, and committed prisoner to the Tolbooth in Edinburgh. It was not long, however, before he obtained his enlargement, when he withdrew with his family into Holland, and became pastor of the Scotch church at Rotterdam, where he died in 1694. A work entitled "The Fulfilling of the Scriptures," is his principal production.

FLEMING (Robert), son of the preceding, was born in Scotland, and after having studied at the universities of Leyden and Utrecht, became successively pastor of the English church at Leyden, and of the Scotch church at Amsterdam, whence he was persuaded to remove to England, and to accept of the office of pastor to the Scotch church in Lothbury, in the city of London. In this situation he fixed, not only because it afforded him a more extensive scene of usefulness than what he had before enjoyed, but at the request of King William, who knew his worth, and often advised with him on the concerns of his own country. He was also held in much esteem by the archbishop of Canterbury, and other learned and moderate episcopalians, and by the Protestant dissenters of the metropolis. By the latter he was chosen one of the preachers of the Tuesday lecture at Salter's-hall, which was one of the most honourable appointments in their connexion. He was so firmly and zealously attached to the house of Hanover, that his mind was greatly affected by the efforts to reinstate the exiled Stuart family. He died in 1716. Besides several single sermons, he was the author of "The History of hereditary Right;" "The Blessedness of those that die in the Lord;" "Christology, a Discourse concerning Christ, &c.," in 3 vols., 8vo., 1705; and "Discourses on several Subjects," 8vo., 1701. The first discourse in the volume last mentioned is on the rise and fall of popery, and attracted much notice some years ago, on account of the striking coincidence between the author's interpretation of the fourth vial in the book of Revelation, and the events which took place during the earlier periods of the French Revolution.

FLEMING (Abraham), a poetical writer and translator of the Elizabethan age. He was a very voluminous author, but of his personal history scarcely any thing is known. Among his original works is "A Grove of Graces, supplied with Plentie of Plants, applicable to Pleasure and Profit; the Schoole of Skill," &c. Fleming translated into verse the Bucolics and Georgics of Virgil; and some of Cicero's Orations, and Ælian's various Histories into prose; and he was the editor of Holinshed's Chronicle.

FLEMING (Caleb), a learned English nonconformist divine, was born at Nottingham, in 1698. He very early discovered an uncommon taste for literature, which his parents encouraged by placing him under proper masters to instruct him in classical as well as other branches of learning. After having continued at Nottingham for several years afterwards, engaged in some secular employment, he removed to London, where he improved himself in classical knowledge, and particularly in an acquaintance with the Greek and Hebrew languages. His abilities and acquirements having attracted the notice of the late Dr. Thomas, bishop of Winchester, that prelate recommended him to the regard of Sir George Fleming, then bishop of Carlisle, who sent him a presentation to a living in Cumberland, with the promise of a further ample provision. Mr. Fleming had now a wife and several children to maintain; and having quitted the secular employment in which he had engaged for several years, was destitute of all resources to provide for them, but as he entertained conscientious scruples against complying with the terms of conformity, declined accepting the offer. From this time he resolved to engage in the work of the ministry among the Protestant dissenters, and in 1738 he was chosen pastor of a congregation in Bartholomew-close, London. In this situation he continued to officiate till the year 1752, when, on the declining health of the celebrated Dr. James Foster, he was chosen assistant to him as morning preacher at Pinner's-hall. On the death of the doctor, which took place not long afterwards, he was chosen to succeed him in the pastoral office, the duties of which he discharged, with exemplary diligence, until he became incapacitated for public service by the infirmities of advanced age. He died in 1779, in the eighty-first year of his age, having been honoured, several years before his death, with the title of doctor in divinity by one of our northern universities. He was the author of numerous publications, some of them on very important and interesting subjects relating to the cause of Christianity, and of civil and religious liberty, which met with the approbation of not a few persons of great judgment and learning. They are too numerous to mention here, but may be found in the funeral sermon for Dr. Fleming, by J. Palmer.

FLEMMING, or FLEMMYNGE (Richard), an English prelate in the fifteenth century, and founder of Lincoln-college, Oxford, was born at Croston, in the county of York. After having taken his degrees in arts at University-college, Oxford, he was collated to a prebend in the cathedral church of York, in 1406, and in the next year had the honour of being one of the proctors of the university. He warmly espoused the cause of Wickliffe; and as many persons of the first quality, were persuaded by his example or arguments to become converts to them, means were found out either to awe or bribe him into silence, and afterwards he became as violent an opponent of that reformer's doctrines, as he had formerly been an advocate for them. He was rewarded in 1415 with the rectory of Boston in Lincolnshire, and a canonry of Lincoln, and was promoted by Henry V. to the bishopric of Lincoln in 1420, having been first appointed by the pope, and honoured with the degree of doctor in divinity. He was sent deputy to the council of Constance, or Siena, where he obtained great applause by an eloquent speech which he delivered in the presence of Pope Martin V., in vindication of his country against the calumnies and aspersions of the French, Spanish, and Scottish deputies. At that time, most probably, he was appointed chamberlain to that pope. Upon his return home, in subserviency to the unmanly and pitiful decree of the council of Constance, he caused Wickliffe's bones to be dug up and burnt. The see of York becoming at that time vacant, the pope, by his own absolute authority, translated Dr. Flemming to that archbishopric, but King Henry so decidedly opposed this translation, jointly with the chapter, that the pope and prelate both thought it prudent to desist from maintaining its validity, and Dr. Flemming "was faine to return to Lincoln again." After this disappointment our prelate pursued a design which he had formed for founding a college in Oxford, to be a seminary for divines to write, preach, and dispute against the opinions of Wickliffe. Having for this purpose obtained a licence from King Henry VI., in 1427, he set about the erection of Lincoln-college; but he died at Sleaford in 1430-31, before he had made any considerable progress in it, leaving, however, sufficient money and effects in the hands of trustees to complete the undertaking.

FLEMMING, or FLEMMIG (Paul), a celebrated German poet, was born at Hartenstein, October 17, 1609, and died at Hamburgh, April 2, 1640. In 1633 he joined an embassy sent by Duke Frederic to the czar, Michael Feodorowitsch, and in 1635 he set out on another embassy to Ispahan. After having taken his degree of doctor in medicine at Leyden, he went to settle at Hamburgh, and died almost immediately after his arrival. A selection from his poems, which are chiefly sacred, is contained in the library of the German poets of the seventeenth century, by W. Muller, three volumes, Leipsic, 1822.

FLESSELLES (N. de), a French magistrate, respectable for his loyalty and the mildness of his manners, at the time of the revolution. He attempted in vain to repress the tumults which produced that event, and on the 14th of July, 1789, he was killed at the taking of the Bastille. The populace cut off his head, and carried it in triumph through the streets.

FLETCHER (Giles), brother of Richard Fletcher, bishop of London, and also a native of Kent, was educated at Eton-school, whence, in 1565, he was elected a scholar of King's-college, Cambridge. He acquired the character in that seminary of an accomplished person, and a good poet; and after obtaining the preliminary academical degrees, he took that of doctor of laws in 1581. Queen Elizabeth employed him as a commissioner in Scotland, Germany, and the Low-countries; and in 1588 he was sent into Russia as ambassador to the czar, Theodore Ivanovitch, with the charge of re-establishing the commercial concerns of the Russian company, which were fallen to decay. After his return he drew up and printed in 1591 an account "Of the Russe Commonwealth;" but some free strictures which he made upon the despotism of the government caused his work to be suppressed soon after its publication, through fear of giving offence to the reigning prince. Dr. Fletcher was afterwards made secretary to the city of London, a master of requests, and treasurer of St. Paul's church. He died in 1610. His work on Russia is inserted, with some small omissions, in Hakluyt's Collection of Voyages, &c.

FLETCHER (John), an eminent English dramatic writer, and son of Richard Fletcher, bishop of London, was born in Northamptonshire in 1576, and received his education at Cambridge. It is not known that he followed any profession, except that of a poet, in which capacity he was the inseparable partner of Francis Beaumont, insomuch that their names are rarely mentioned apart. He is also said to have written a comedy in partnership with B. Jonson. After the death of Beaumont, Fletcher is supposed to have consulted James Shirley on the plots of several of his plays. He died of the plague in 1625, and was buried in the church of St. Mary Overy. Different accounts are given both of the joint and separate title of each author to the plays under the name of Beaumont and Fletcher, and of the share each took in the plays written by them in common; but it is generally agreed that Beaumont excelled in that judgment which is requisite for forming the plots, and Fletcher in the fancy and vivacity which characterize the poet. Their plays are numerous, and consist of tragedies, comedies, and mixed pieces. They were so popular, that for a long time they almost engrossed the stage; and Dryden affirms, that in his time two of theirs were acted for one of Shakspeare's or Jonson's. Several of our later dramatic writers have made free use of hints taken from these authors. The poetical powers of Fletcher are advantageously displayed in a piece certainly of his sole composition, "The Faithful Shepherdess," a dramatic pastoral on the model of the Italian.

FLETCHER (Phineas), son of Giles Fletcher above mentioned, was educated at Eton-school, whence he was elected to King's-college, Cambridge in 1600. After a due progress through academical honours, he took orders; but it was not till 1621 that he obtained the living of Helgay, in Norfolk, on which he appears to have passed the greater part of his mature life. This is all that we know of the humble annals of a person whose talents might have decorated a much superior station. From early youth he addicted himself to poetical composition; and probably all that we possess of his productions was written before he left college. His chief poetical work is, "The Purple Island," an allegorical description of man, founded upon an allegory in the ninth canto of the second book of Spenser's Fairy Queen. His "Piscatory Eclogues" possess much sweetness of versification, and considerable descriptive elegance. An edition of them, with some of his miscellanies, was given at Edinburgh in 1781; and all his poems have been received into Dr. Anderson's Collection. Phineas also wrote a work in prose, "De Literatis Antiquæ Britanniæ."—Giles Fletcher, younger brother of the preceding, also a divine and poet, who died in 1623, made himself known by his poems of "Christ's Victory and Triumph." He was also of the Spenser school.

FLETCHER (Andrew), an eminent patriot and political writer, son of Sir Robert Fletcher, of Saltoun and Innerpeffer, in Scotland, was born in 1653. He spent some years of his youth in foreign travel; and first appeared as a public character in the station of a commissioner for East Lothian in the Scotch parliament, when the duke of York was lord-commissioner. He distinguished himself in such a manner by his spirited opposition to the arbitrary measures of the court, that he thought it advisable to withdraw to Holland; and upon his non-appearance to a summons from the lords of the council, he was outlawed, and his estate confiscated. In 1685 he came to England, to assist in the enterprise of the duke of Monmouth, but an unfortunate accident prevented his services to the party. Having, upon a sudden emergency, taken the horse of a country gentleman engaged in the same cause, upon his return he was assaulted by the owner, a rude and vulgar man, with a torrent of abusive language, aggravated by the action of shaking a cane over his head. Fletcher, who was a man of breeding and nice honour, and in whose constitution anger was extremely predominant, provoked at length beyond endurance, drew a pistol and shot the man dead. This action excited such resentment against him among the friends and countrymen of the deceased, that it became necessary for the duke to dismiss him from the army. Fletcher took his passage in a vessel for Spain, in which country he underwent several hazards, which have been narrated not without a mixture of the marvellous. At length he got to Hungary, where he engaged in the war against the Turks, and distinguished himself by his valour and military skill. His interest in the fate of his country, however, soon

brought him back to join in the conferences which were held among the Scottish refugees in Holland for the purpose of effecting a revolution. When that event took place, he returned to Scotland, and resumed the possession of his estate, but, characteristically, "he would not do it by any law but his own, and that without asking leave of kings or parliaments." He was a member of the convention for the settlement of the new government in Scotland; and in all his political conduct he showed himself the zealous asserter of the liberties of the people, without regard to party distinctions, and free from all views to his own interest. In 1698 he printed "A Discourse of Government with relation to Militias;" and also "Two Discourses concerning the Affairs of Scotland," all published together at Edinburgh. In 1703, when a bill was brought into the Scotch parliament for a supply to the crown, he moved, that previously to this or any other business, the house should consider what acts were necessary to secure their religion and liberties in case of the queen's death; and he proposed various limitations of the prerogative, which were received into the "Act of Security," passed through his exertions into a law, but rendered ineffectual by the subsequent union. Of this last measure he was a zealous opposer, and made several spirited speeches on the subject, and published, in 1706, "A State of the Controversy between united and separate Parliaments," &c. Fletcher died at London in 1716. Macky, in his Memoirs, drew the following sketch of him while living: "He is a gentleman, steady in his principles, of nice honour, with abundance of learning; brave as the sword he wears, and bold as a lion. A sure friend, but an irreconcileable enemy: would lose his life readily to serve his country; and would not do a base thing to save it." His publications, and some of his speeches, were collected in one volume, octavo, entitled, "The Political Works of Andrew Fletcher, esquire," printed at London in 1732.

FLETCHER (James), celebrated as the author of a "History of Poland;" "The Siege of Damascus," a poem; and other literary works, was born in 1811, and died Feb. 3, 1832. The success with which his History of Poland met, induced him to give up a situation which he had previously held as teacher to a school at St. John's-wood, near London; but meeting with some unexpected disappointments, he put a period to his existence on the day above mentioned, by shooting himself with a pistol.

FLEURIEU (Charles Peter Claret de), Count, a distinguished promoter of marine science, was born in 1738 at Lyons, where his father had occupied important posts in the administration and magistracy. He entered into the navy, at the age of thirteen and a half, and served till the peace of 1763, when turning his thoughts to the advantages navigation might derive from the clock-making art, he conceived the idea of a marine time-piece, which, during a long voyage, should exactly point the hour at the place of departure. The duke de Choiseul, hearing of his merit, sent for him to Paris, and placed him in the workshop of Berthoud, who made him acquainted with all his inventions. Convinced of the superior excellence of that artist's time-pieces, he proposed to the government a voyage for the trial of one of these machines, in comparison with a rival invention. The plan being assented to, its execution was committed to him; and so copious were the materials of different kinds relative to navigation, that he was occupied three years after his return in preparing the account of his voyage, and all the necessary charts, which was published in 1773. Wishing to devote himself entirely to the study of maritime science, he requested leave to resign his commission as a naval officer; but the government, desirous of retaining him in the public service, created in his favour the post of director-general of the ports and arsenals. When the fermentation broke out which produced the revolution, he was called to the ministry of the marine; but the difficulties of the time inducing him to insist upon the appointment of a separate ministry for the colonies, and such a change being forbidden by a new law, he resigned his office. He was then chosen governor to the young Dauphin; but the subversion of the monarchy deprived him of this post, from which he derived no other benefit than that of being placed in the numerous list of the *suspected*, imprisoned, and stripped of his estates. The first return of good fortune was his nomination to be a member of the Institute; and upon M. Bougainville's resignation of his place at the Board of Longitude, M. Fleurieu was chosen to succeed him. Resuming his former studies, he undertook the publication of Marchand's and Chanal's voyage round the world, an expedition scarcely known, but valuable for its discoveries and geographical observations. He had before, when minister of the marine, published anonymously a piece entitled "Découvertes des Français en 1768 et 1769," in which he asserted the rights of Bougainville and Surville against the pretensions or mistakes of some English navigators, at the same time acquitting Dalrymple of any such error or injustice, and rendering all due honour to Cook. The work was translated into English. To his edition of Marchand's voyage he added an appendix, in which a new hydrographical nomenclature was proposed, which has been adopted by men of science in different countries. Fleurieu had other great designs for the improvement of geography, which the state of public affairs, and his own changes of fortune, prevented him from executing. Among these was a "Neptune of the Northern Seas, or Atlas of the Cattegat and the Baltic," commenced by him more than twenty years before, and of which seventy out of seventy-one plates were nearly finished. He was still occupied in bringing this work to a conclusion, when he was attacked by a paralytic seizure, which carried him off in August 1810, at the age of seventy-two, being at that time honoured with the titles of senator, count of the empire, and great officer of the Legion of Honour, as well as member of the Institute.

FLEURY (Claude), a learned French priest and celebrated ecclesiastical historian, was born at Paris, in the year 1640. His father was an advocate; and the subject of this article was bred up to the same profession, and admitted an advocate of the parliament of Paris in 1658. For nine years he attended the bar, but at the expiration of that period, finding his inclination stronger for studious retirement than the profession of the law, he took orders, and in 1672 was chosen preceptor to the princes of Conti. In 1680, he had the care of the education of the count de Vermandois, admiral of France. After the death of this prince, which happened in about four years, the king preferred him to the abbey of Loc-Dieu, belonging to the Cis-

tercians, and in the diocese of Rhodes. In 1689, the king made him sub-preceptor to the dukes of Burgundy, Anjou, and Berry. In 1696, he was admitted a member of the French Academy, and in 1706, when the education of the three princes was finished, the king gave him the priory of Argenteuil, belonging to the Benedictines, in the diocese of Paris, upon which promotion he resigned the abbey of Loc-Dieu. In his studious retreat at Argenteuil the Abbé Fleury continued till 1716, when he was drawn out of it by the duke of Orleans, the regent of the kingdom after the death of Louis XIV., to fill the place of confessor to the young successor to the crown. His infirmities, however, and the intrigues of the Jesuits to obtain the direction of the king's conscience for a member of their society, obliged him to resign his office in 1722. He died in 1723, in the eighty-third year of his age, leaving behind him a character estimable for extensive learning, firm and nice integrity, true modesty and candour, great purity and simplicity of manners, and unaffected ardent piety. His most considerable work, the fruit of thirty years' study, was his "Ecclesiastical History," in twenty volumes 12mo., of which the first was published in 1691, and the last in 1722. It has also been published in thirteen volumes, 4to. It contains the history of the Christian church from the earliest times to the council of Constance, in 1414, and was received with great and deserved applause. Among the most popular of his other productions, are his "Manners of the Israelites," and "Manners of the Christians;" both of which have been translated into English. He also published a "Historical Catechism;" "A Treatise on the Choice and Conduct of Studies;" "A Treatise on the Duty of Masters and Servants;" "Institute of Ecclesiastical law;" in 2 vols. 12mo. "A History of French Law;" "A Treatise on Public Law;" in 2 vols. 12mo., &c.

FLEURY (Andrew Hercules de), cardinal and prime-minister, was born at Lodève, in 1653. He was educated at Paris in the Jesuits'-college, and entering into the ecclesiastical state, became canon of Montpellier and doctor of the Sorbonne. Possessing an agreeable person, and the qualifications proper to succeed at court, he obtained the post of almoner to the queen, and afterwards to the king. In 1698 he was nominated to the bishopric of Frejus, and on this occasion received a very handsome compliment from the king. "I have made you wait a long while" (said Louis XIV.); "but you have so many friends that I was desirous you should be obliged for your advancement to no one but myself." His interest with Madame De Maintenon and other persons at court caused him to be nominated in the testament of Louis XIV. preceptor to the young king Louis XV., and he ingratiated himself with his pupil so as to inspire him with a profound esteem and attachment. The regent, duke of Orleans, would have conferred upon him the archbishopric of Rheims, but he refused that splendid promotion, probably through the apprehension that it might be made a pretext for removing him from the person of the king. When the duke of Bourbon was appointed prime-minister, he, at the instigation of his wife, attempted to exclude the bishop from his private consultations with the king. Fleury immediately retired to the house of a religious fraternity, and wrote to his majesty a letter, the effect of which was such, that it was impossible to pacify the king till he was recalled and restored to his presence. From this time Fleury became chief minister, but without assuming the title and apparent functions which had marked out the premier. He was created a cardinal in 1726; and though now turned of seventy, did not hesitate to undertake the burthen of governing a vast kingdom. The spirit of his administration was economy in the public revenue, and the preservation of peace. The latter object he was not able to attain, but he terminated in three years the war of 1733 with the Emperor Charles VI., and obtained for France the important acquisition of Lorraine. His policy is chiefly blamed, in confiding so much in the pacific intentions of Walpole, as to hope for uninterrupted friendship with England; whence he was led to exercise his economy towards the navy so as to suffer it to fall to ruin. He was also thought to give ear too readily to the projects of financiers; and he showed himself too much the ecclesiastic in the attention he paid to the quarrels of jansenism. In private life he was simple and modest, content with a very moderate income, derived from two or three abbacies, and remote equally from avarice and ostentation. He was a member of the French Academy, and of the other literary societies, but is charged with neglecting men of genius. The war of 1740, which began with disasters for which his administration was blamed, imbittered the close of his life; which however, by the aid of temperance and natural cheerfulness, he protracted to his ninetieth year. He died in January 1743, and was buried under a magnificent tomb, at the king's expense, in the church of the Louvre.

FLINDERS (Matthew), an English navigator, was a native of Lincolnshire, and in 1795 sailed as midshipman with Captain Hunter to New Holland. In the early part of 1801 a vessel of discovery was fitted out by the British government, the command of which was given to Flinders, who had previously distinguished himself by the discovery of Bass's Straits, (between New Holland and Van Diemen's land,) in conjunction with the person whose name they bear. After surveying the western coast of New Holland, and examining several parts of that vast country, previously unknown, in the summer of 1802, Flinders was obliged to return to Port Jackson in August 1803, his little vessel having been wrecked on a coral reef. His crew and officers however were saved, and Mr. Flinders embarked in the Cumberland, a boat of nineteen tons burden, in December 1803, for the purpose of conveying an account of his discoveries to England. On his arrival at the island of Mauritius, notwithstanding he had passports from the French government and other powers at war with this country, he was detained, together with his books and papers, and his most valuable collection of charts of the coasts he had explored, by General Decaen, the governor of Mauritius. After a captivity of more than three years he was liberated, through the intercession of the Royal Society of London and the National Institute of France, but it is to be regretted that he never recovered the journal of his discoveries. On his return to England he drew up an interesting account of his researches, published after his death in 1814, under the title of "A Voyage to the Terra Australis, undertaken for the purpose of completing the discovery of that vast country, in 1801-1803."

FLINK (Govaert), a Dutch painter, born at Cleves in 1616. At first he studied under Rembrandt,

and imitated his master's style, but afterwards gave the preference to the Italian school. He died in 1660. He excelled chiefly in portrait.

FLIPART (John James), a French engraver of merit, was born at Paris in 1723, and died in 1782. Among his best pieces is his engraving for the gallery of Dresden, from a painting of the Holy Family, by Julio Romano.

FLODOARD, or FRODOARD, an ecclesiastic and historian, was born at Epernai in Champagne, in 894. He received his education at Rheims, and acquired the esteem of its archbishops so as to be appointed keeper of the archives in the cathedral, and afterwards canon. He had other benefices, and in 936 was deputed to Pope Leo VII., by whom he was graciously received. At length he retired to a monastery in the diocese of Rheims, of which he became abbot. He resigned his abbacy in 963, and devoting himself to pious exercises, died *in odour of sanctity* in 966. Flodoard wrote "A Collection of Histories in Verse," containing the triumphs of Jesus Christ and his disciples, and the abridged history of all the popes down to Leo VII.; "A History of the Church of Rheims," from its foundation to 948; "A Chronicle," comprising the history of the times from 919 to 966; this is much esteemed by the learned, and is published in the collections of Peter Pithou and Andrew du Chesne.

FLOGEL (Charles Frederick), a learned Silesian author, was born at Jauer, in December 1729. In the year 1774 he was appointed professor of philosophy in the academy of the nobility at Leignitz, and died on the 7th of March, 1788, at the age of fifty-nine. He was the author of "A History of the Human Understanding;" "A History of the present State of the Belles-Lettres in Germany," 1771, 8vo.; "A History of Comic Literature," 4 vols., 8vo.; "A History of the Comico-grotesque," with plates; "A History of Court-Buffoons," 1789, 8vo., with plates.

FLOOD (Henry), eldest son of the right honourable Warden Flood, lord-chief-justice of the King's-bench, in Ireland, was born in 1732. After residing about three years in the college of Dublin, where he was more distinguished for the beauty of his person and the gaiety of his manners, than for application to study; he was removed to Christchurch, in Oxford, where he was placed under the tuition of Dr. Markham, afterwards archbishop of York. He now devoted himself to study, and became at length so complete a master of the Greek language, that he read it with almost as much facility as English. In 1759 he was chosen a member of the House of Commons in Ireland; but during that session made no trial of his oratorical powers. In 1761 he was again chosen a member of the new parliament, and soon stood forward as the great leader of opposition in that country. One great measure which he undertook was, a bill for limiting the duration of parliament, and he at length, by constant perseverance, effected it in the administration of Lord Townshend, 1769, when the octennial bill was passed. In 1775 he was appointed a privy-councillor in both kingdoms, and constituted one of the vice-treasurers of Ireland; which office, after holding it six years, he voluntarily resigned in 1781, and soon afterwards his name was struck out of the list of the privy-council. Previous to his acceptance of this office, he made a precise and explicit stipulation with government in favour of all the great principles which he had before maintained in parliament, from none of which he ever departed. In 1783 he was chosen a member of the British parliament, for the town of Winchester; and in the subsequent parliament he represented the borough of Seaford, from 1785 to its dissolution; and if he had lived a few weeks longer, he was to have had a seat in the succeeding parliament. Mr. Flood's first known production is "Verses on the Death of Frederick, prince of Wales," published in the Oxford Collection, in 1751. There are several speeches of his, both in the English and Irish parliaments, extant; the last of which was delivered in the House of Commons of England, March 4, 1790, and had for its object a reform of the representation of parliament: on which Mr. Fox complimented him, by saying that his scheme was the most rational that ever had been produced on that subject.

FLORA (in fabulous history), the goddess of flowers and gardens among the Romans, the same as the Chloris of the Greeks. Some suppose that she was originally a common courtesan, who left to the Romans the immense riches which she had acquired by prostitution and lasciviousness, in remembrance of which a yearly festival was instituted in her honour. It is said that she married Zephyrus, and that she received from him the privilege of presiding over flowers, and of enjoying perpetual youth. She was represented as crowned with flowers, and holding in her hand the horn of plenty.—A celebrated courtesan passionately loved by Pompey the Great. She was so beautiful that when the temple of Castor and Pollux at Rome was adorned with paintings, her picture was drawn and placed among the rest.

FLOREZ (Henry), a Spanish Augustine of the eighteenth century, who died at Madrid about 1772, was the author of an elaborate collection of ecclesiastical history, entitled, "L'Espana Sagrada," &c., and of a valuable treatise on the ancient coins of Spain, entitled, "Medallas de las Colonias," in 3 vols., 4to., which procured him an admission to the French Academy, as an associate correspondent.

FLORIAN (John Peter Claris de), a popular French writer, was born in Languedoc, in 1755. When young he was placed by Voltaire, to whom he was related, in the rank of page to the duke of Penthièvre, who at first gave him a commission in the army, but on observing the success of his first literary efforts, judiciously confined him to literature, and furnished him with a library. His first production was his "Galathea," which was followed by two volumes of his Theatre, the sacred Drama of "Ruth," and a succession of dramas and novels which placed him in the first rank of popularity as a sentimental writer. Under the tyranny of Robespierre he was imprisoned for having affixed to his Numa some verses in praise of the queen; and while in prison he composed the first book of his "Guillaume Tell," and a poem called "Ebrahim." He was released on the overthrow of Robespierre, but soon after fell into a decline, which terminated his life on the 13th of September, 1794. In France the fables of Florian are deemed the best since those of La Fontaine.

FLORIDA BLANCA (Francis Anthony Monino, Count de), grand cross of the order of Charles III., and principal minister of Spain. Having opposed the French revolution, he became unpopular, and was dismissed from the king's service in 1792, but was shortly after permitted to retire to

his estates in the province of Murcia, and to retain his titles and dignities. He was arrested again in July the same year, and committed to the castle of Pampeluna, but was soon released. After several years of seclusion, he was in 1808 chosen president of the cortes, and died November 20th the same year, aged near eighty.

FLORIMOND (DE REMOND), a French Catholic controversial writer in the sixteenth century, was a native of Agen, in Guienne, and became counsellor of the parliament of Bourdeaux in the year 1570. He made himself less known, however, as a magistrate, than as a defender of the Catholic religion against the Protestants. He died in 1602, having published a great variety of pieces, two of which are considered by the Catholics to be works of much merit, and have undergone frequent impressions. The first is "A Treatise concerning Antichrist;" and the other is entitled "On the Origin of Heresies," in two vols., 4to.

FLORIO (JOHN), the Resolute, as he used to style himself, was born in London in the reign of Henry VIII., and descended from the Florii of Sienna, in Tuscany. He received the first part of his education at Florence, but upon the re-establishment of Protestancy by Elizabeth, returned with his family to England; and for a time lived in Oxford, as French and Italian teacher at Magdalen-college. After James came to the crown, he was appointed tutor to Prince Henry in those languages; and at length made one of the privy-chamber, and clerk of the closet to Queen Anne, to whom he was also tutor. He was a very useful man in his profession, zealous for the Protestant religion, and much devoted to the English nation. Retiring to Fulham, in Middlesex, to avoid the plague which was then in London, he was overtaken and carried off by it in 1625, aged about eighty. He translated Montaigne's Essays, and was the author of a "Perfect Introduction to the Italian and English tongues;" "Garden of Recreation, yielding six thousand Italian Proverbs;" "Dictionary, Italian and English, 1597," folio, &c.

FLORIOT (PETER) was born in the diocese of Langres, in 1604. He diligently applied himself to the study of the Scriptures, the fathers of the church, and moral theology, and obtained the benefice of Lais, five or six leagues from Paris, in the year 1647. He died in 1691, in the eighty-seventh year of his age. The most celebrated of his works is a practical comment on the Lord's Prayer, entitled "La Morale du PATER, &c.," first published at Rouen in 1672, in quarto, and afterwards in various forms, at different places.

FLORIS (FRANCIS), a painter, who has been termed *the Raphael of Flanders*, was born at Antwerp, in 1520. His family-name was *Vriendt*. He worked with his uncle Claude Floris, a sculptor, till he was twenty years old, when a preference of painting led him to take instructions in that art from Lambert Lombard of Liege. Under him he improved to such a degree, that upon his return to Antwerp he opened a school with great success. A desire of perfecting his taste induced him to travel into Italy, where he particularly attached himself to the remains of antiquity, and to the naked figures of Michael Angelo's Last Judgment, from which he caught a bold and strong manner. On his return he surpassed all the masters in the Low-countries, and rose to high reputation; to which his lively parts, agreeable conversation, acquaintance with literature, and talents for poetry, contributed. He worked with extreme rapidity; and on the entry of Charles V. at Antwerp, being charged with the construction of the triumphal arches, he is said to have painted seven large figures in as many hours. Often, when he returned home in the evening flushed with wine, he would take his pallet and dash out figures so bold and spirited, that he himself was surprised when he viewed them in the morning. His mode of living, however, at length reduced him to a state of indigence, and neglect; and he was used to say to his children and workmen, "My example is a bad one to follow, but it may teach you to be more sober and diligent." He died at Antwerp at the age of fifty, in 1570. Of his works some of the principal are the Fall of Lucifer, in a chapel of the cathedral at Antwerp; a Nativity, in another chapel; an Assumption of the Virgin, at the grand altar; a Last Judgment, at Brussels; and some church-pieces, at Ghent.

FLORUS (L. ANNÆUS), a Latin historian, is supposed to have been of the same Annæan family to which the Senecas and Lucan belonged. From his own account it appears that he wrote nearly two hundred years after the reign of Augustus; but as he also seems to imply that he lived under Trajan, Vossius proposes to read one hundred and fifty years. He is the author of a "Compendium of Roman History," from the foundation of the city to the reign of Augustus. It is the performance rather of a rhetorician than of a solid historian, but has been sufficiently esteemed to have employed the erudition of several critical editors. The best editions are the *Delphin*, by Madame Dacier, 4to., 1674; the *Variorum*, by Duker, 2 vols., 8vo., L. Bat., 1722; and those of Grævius, Traj. 1680, and Lips. 1760.

FLORUS (DREPANIUS), surnamed *the Master*, a deacon of the church of Lyons in the ninth century, was selected by the church of Lyons to answer the treatise of John Scotus Erigena, on the subject of predestination. This answer, entitled, "Liber de Prædestinatione," &c., was published in 852, and is extant in the eighth volume of the "Bibliotheca Patr." How long the author lived after its production is not known. Florus was also the author of "Commentarius in omnes S. Pauli Epistolas," which has been falsely ascribed to the venerable Bede, and many writers have also attributed to him large additions to the "Martyrologium" of Bede.

FLOWER (BENJAMIN), who died at Dalston, in Middlesex, in February 1829, was a printer at Cambridge, after having lost the whole of a fortune acquired by trade in the funds. He first made himself known by his work on the French Constitution, and afterwards established a newspaper, called "The Cambridge Intelligencer," which he conducted for some years with great success. A libel on government, of which he was declared guilty, and imprisoned upon conviction, put an end to his paper, and caused him to leave Cambridge for Harlow, in Essex, where he commenced a new periodical journal, entitled, "The Political Review," which was continued to 8 vols., 8vo., 1807-11. His other works were also political, but of too temporary a nature to need enumeration.

FLOYER (Sir JOHN), an eminent physician, was born at Hinters, in Staffordshire, in 1649, and was educated at Oxford, where he received the degree of doctor of physic. He then settled at Lich-

field, where he rose to such eminence that he received the honour of knighthood. He died in 1734. Among his works are "The Touchstone of Medicines," 2 vols., 8vo., &c. &c.

FLUDD (Robert), (Latin *De Fluctibus*), a physician and philosopher of a peculiar stamp, son of Sir Thomas Fludd, treasurer of war to Queen Elizabeth, was born in 1574 at Milgate in Kent. He was educated in St. John's-college, Oxford, where he took his degree in arts, and afterwards spent six years in travelling through Europe. It was probably during his peregrinations that he acquired that attachment to the Rosycrusian philosophy which afterwards distinguished him. On returning, he took the degree of doctor of physic, settled in London, and became a fellow of the College of Physicians. His enthusiastic piety, and the apparent profundity of his scientific knowledge, veiled under a mysterious jargon, inspired much admiration, and raised him to temporary fame. He is said to have used a kind of sublime unintelligible cant to his patients, which, by exciting their faith, might sometimes contribute to their relief. He rose to eminence in his profession, and died at his house in Colemau-street in 1637. It would be tedious and idle to attempt to analyse all his fancies, which, however, supported by mystic gravity and a show of learning, attracted the notice of the philosophers of the day. His extravagances were thought worthy of being refuted by Kepler, Mersennus, and Gassendi, the latter of whom wrote an "Examen Philosophiæ Fluddianæ." The titles of Fludd's works may be met with in Wood.

FOESIUS (FOES) (Anutius), a learned physician, was born at Metz, about 1526. After studying in philosophy and physic at Paris, and taking his degree of doctor, he returned to his owu country, where he practised, during forty years, with great reputation. His name is perpetuated by his edition of the works of Hippocrates, which appeared under the title of "Opera omnia Hippocratis quæ supersunt," 2 vols., folio, Francfort, 1595. He likewise published "Pharmacopoeia Medicameutorum," &c., and died in 1596.

FOGLIETTA (Uberto), a learned historian and orator, was born at Genoa about 1518. He was brought up to the study of the law, which he pursued at Perugia; but certain circumstances rendered his condition unsettled, and caused his youth to pass in various travels and changes of situation. He appears to have resided much at Rome, where he made himsel known and esteemed by several elegant treatises and orations in Latin. He was probably at Rome when he published, in 1559, two books, "Della Republica di Genova;" in which he censured with so much freedom the excess of power and the abuses of it among the nobles, that he was proceeded against as a rebel, and underwent a sentence of banishment, with confiscation of property. He found, however, a munificent patron in Cardinal Hippolito d'Este, who received him into his house upon terms of intimate friendship. In order to divert the chagrin inspired by his exile, Foglietta employed himself in writing, and particularly undertook the composition of a general history of his own times, in Latin, commencing from the war of the Emperor Charles V. against the Protestants. Of this he published in 1571 a fragment, containing the conspiracy of the Fieschi, the assassination of Pier-Luigi Farnese, and the sedition of Naples, but the whole of it has never appeared. He also wrote in Latin the "Eulogies of illustrious Ligurians," printed in 1574, and about the same time wrote three books "De Linguæ Latiuæ præstantia et usu;" which with some miscellaneous tracts, and the history of his owu country, published by his brother in 1585, under the title of "Historia Genuensium, Lib. XII." form the whole of his works in addition to those already meutioned. Foglietta died at Rome in 1581. His Latin style is pure, and his works are worthy to stand in parallel with those of the best writers of that age.—His brother Paul was a man of learning, and a good Italian poet.

FOHI, the first king of China, is said to have founded this empire about 1027 years B.C. He was originally of the province of Xen Si, from whence he removed the seat of empire to Chin Cheu. He was the first who taught the Chinese the advantages of civil society. He invented instruments of music, and established laws and ordinances. He regulated the commerce between male aud female, which before was promiscuous; and suffered none of the same name and family to intermarry. He instituted religious services and sacrifices, some of which were dedicated to the Sovereign Spirit, who governs heaven and earth, others to inferior spirits, whom he supposed to preside over mountains, rivers, and particular countries. This prince is said to have reigned no less than a hundred aud fifteen years. The Chinese impute to him the invention of several things, which at this day are much revered among them.

FOINARD (Frederic Maurice), a learned French priest, was a native of Conches, in Normandy, and for some time discharged the duties of rector at Calais. Afterwards he removed to Paris, where he filled the post of vice-principal in the college du Plessis, and died in 1743. He was the author of various works, published without his name, of which those most known were "Proposals for a new Ecclesiastical Breviary;" "Breviarium Ecclesiasticum," &c.; "The Book of Genesis, in Latin and French;" "A Key to the Psalms," and "The Psalms in Historical Order translated anew from the Hebrew."

FOIX (Odet de), lord of Lautrec, a distinguished French General under Francis I. iu his Italian wars with Charles V. Whilst governor of Milan he took Brescia and Verona, but being defeated at the battle of Bicoque iu 1522, and disappointed of remittances from France, his troops perished by famine aud disease, and he lost all the Milanese. In 1527 he made himself master of Pavia, and then marched against Naples, before which city he died of the plague in 1528. De Foix possessed considerable military talents, but was harsh and cruel.

FOIX (Paul de), archbishop of Toulouse, born in 1528, was employed ou embassies in Scotland and England, at Venice, and above all, at Rome, in the pontificate of Gregory XIII. He opposed the persecution of the Protestants, and for his liberality narrowly escaped being included in the massacre of St. Bartholomew's day. He died at Rome in 1584. Auger de Mauleon in 1628 published "Les Lettres de Méssire Paul de Foix," &c.

FOIX (Louis de), a French architect, who was in the service of Philip II. of Spain, and said to have been employed in the erection of the palace and monastery of the Escurial near Madrid. In 1579 he was employed on works in the port of Bayonne, and he constructed the canal of the Adour. De Foix

was also the architect of the Tower of Cordouan at the mouth of the Garonne, finished in 1610.

FOIX (Mark Anthony de), a French Jesuit, distinguished as a pulpit orator, was born at the Château de Fabas, in the diocese of Couseans, in 1627. For some years he was appointed to teach theology at the college of Tournou, in the Vivarais, but his attention to his duties as professor did not prevent him from engaging in the service of the pulpit, for which he possessed very eminent qualifications both personal and mental. He died at the college of Billon in Auvergne, while discharging the office of provincial, in 1687, when he was in the sixtieth year of his age. He was the author of "The Art of Preaching the Word of God, containing the Rules of Christian Eloquence," and of "The Art of Educating a Prince," both published anonymously.

FOLARD (Charles, Chevalier de), a celebrated military writer, was born of a noble but reduced family at Avignon, in 1669. An early passion for arms, inflamed by reading Cæsar's Commentaries, caused him at the age of sixteen to engage in the service; and though his father withdrew him and shut him up in a convent, he found means two years afterwards to make his escape, when he entered as a cadet in the regiment of Berry. Being now suffered to pursue his inclination, he seriously addicted himself to the study of the military art, and served during the whole of the war of 1688, as a partisan or irregular. In 1702 he was made by the Duke Vendome his aid-de-camp, and soon after, he accompanied the grand-prior into Lombardy, and by his advice was the cause of various successes. He distinguished himself at the battle of Cassano, in which he received three wounds; assisted in the defence of Modena; and being afterwards called into Flanders, was wounded at the battle of Malplaquet, and taken prisoner. Prince Eugene is said to have endeavoured to engage him in the service of the emperor; but without success. In 1714 he went to Malta, in order to assist in defending that island against the Turks. He was then led by his admiration of Charles XII. to visit Sweden; and he was intrusted by that monarch with negotiating with the court of France a projected invasion of Scotland, for the restoration of King James II. When that scheme failed, Folard returned to Sweden, and was with Charles at the siege of Frederics-hall. He served his concluding campaign in 1719, as mestre-de-camp under the duke of Berwick. After that period he entirely devoted himself to the study of his favourite art in retirement. In 1727 he published his great work, the vehicle of his military reflections and inventions, "Commentaries on Polybius," 6 vols., 4to. He also wrote "New Discoveries respecting War;" "A Treatise on the Defence of Places;" and "A Treatise on the Duty of a Partisan;" the last left in MS. He became a member of the Royal Society of London in 1749, and possessed the government of Bourbourg for the last forty years of his life, which was terminated at Avignon in 1752.

FOLCZ (John), a barber of Nuremburgh, born at Ulm about the middle of the fifteenth century, was one of the most celebrated of the German poets belonging to the class called Mastersingers. He distinguished himself by the invention of a multitude of new metres, and printed at Nuremburgh, where he probably had a press, a great number of his poems, bearing titles too peculiar to be translated. The earliest of his pieces, finished in 1470, was imprinted, or engraved on wood, in 1474, and reprinted in a collection which appeared in 1534 at Nuremburgh, in 3 vols. 4to. This includes "Ein teutsch worhaftig poetisch ystori;" an abridged History of the German Empire in rhyme; and "Vitæ Patrum, vel Liber Colacionum." Of these productions, Fischer, in his "Typographical Rarities," Mentz, 1800, 8vo., has given a detailed description.

FOLENGIO, or FOLENGIUS (John Baptist), a learned Italian monk, was born at Mantua, in 1490, and in his sixteenth year entered into a Benedictine monastery in his native city. Becoming conspicuous for his piety and learning, he was, according to Dupin, made prior of the monastery of St. Justina, at Padua; and, according to Tiraboschi, he received a similar appointment in the Benedictine monastery at Mantua, and was afterwards chosen abbot of the monastery at Treviso. By Pope Paul IV. he was sent into Spain, in the quality of visitor of the different Benedictine foundations in that country. After his return he devoted the chief part of his attention to theological studies, and, with a view of re-uniting Catholics and Protestants in one communion, published "Commentaries upon the Epistles of St. James, St. Peter, and the first Epistle of St. John," which met with great applause, though the author's freedom in venturing to explain the meaning of the sacred text without strictly adhering to the sense contended for by the Catholic church, excited the displeasure of the court of Rome against his work, by whom it was consigned to the *Index Expurgatorius*. His "Commentary upon the Psalms," likewise, at first met with the same fate from the congregation of the *Index*, but was afterwards reprinted at Rome by order of Pope Gregory XIII., in 1585, when it had been submitted to a revision, and curtailed of the obnoxious passages. The general character which Dupin gives of these labours of Folengio is, that the author "writes purely and nobly; and Thuanus had reason to say, that no man will ever repent the reading of his Commentaries." Folengio died in 1559.

FOLENGO (Theophilus), known under the name of *Merlin Coccaye*, and celebrated for the species of poetry called macaronic, was born in 1491, of an ancient family at Cipada near the lake of Mantua. In 1507 he entered into the order of St. Benedict, but after passing a few years in the monastery, an amorous passion caused him to quit his habit, and follow a rambling life for the space of eleven years. During this period he took to writing his macaronic verses, of which the first edition appeared at Venice in 1519, followed by a number of others. This singular and whimsical kind of writing, the name of which some derive from the Italian dish called maccaroni, consists in interweaving with a staple of Latin verse, a number of words and phrases in the vernacular tongue, thrown in at random, and made to fit the metre by Latin terminations. In his native language he wrote a burlesque poem under the feigned name of Limerno Pitocco, entitled "Orlandino," first printed at Venice in 1526, a piece full of fancy and pleasantry, but soiled with many impurities. About the end of 1526 he returned to a religious life, and in the next year printed his "Chaos del Triperuno," a very whimsical work, partly in verse,

partly in prose, describing the various incidents of his life, ending with his conversion. He then retired to a small monastery of his order in the kingdom of Naples, where, in order to expiate the fault of his loose writings, he composed a poem in ottava rima, entitled "La Umanita del Figlio di Dio," 1533; but it met with few readers in comparison with the others. He afterwards went to Sicily, and passed some time at Palermo, where he composed a kind of drama, entitled "La Pinta o la Palermita," which was a representation of the Creation, the Fall; &c. He also wrote some Christian tragedies, now lost. He died in 1541, in the monastery of St. Croce de Campese, in the territory of Padua, and was interred with great pomp.

FOLIGNO (Federigo Frezzi da), an Italian prelate and poet, was a native of Foligno, and was a Dominican, and after various preferments was in 1403 appointed bishop of his native city. He was likewise one of the fathers of the grand council of Constance, and died there in 1416. He was the author of a poem entitled "Quadriregio," in which he describes the four reigns of Love, Satan, Vice and Virtue, and not unsuccessfully imitates Dante. It was printed at Perugia in 1481, folio, and at Foligno in 2 vols. 4to., 1726.

FOLIOT (Gilbert), a learned divine of the twelfth century, who became bishop of London, and died in 1187. The historian, Matthew Paris, celebrates this prelate for a rhyming contest with the devil. One night, while Bishop Foliot was revolving in his mind matters rather political than ecclesiastical, his satanic majesty roared in his ears the following verses:—

"O Gilberte Foliot!
Dum revolvis tot et tot,
Deus tuus est Astarot."

To this the intrepid priest replied—

"Mentiris Dæmon! Qui est Deus
Sabbaoth, est ille meus."

FOLKES (Martin), a gentleman distinguished as a philosopher and antiquary, was the son of a counsellor-at-law of the same name, and was born in the city of Westminster in 1690. In his seventeenth year he was removed to Clare-hall, Cambridge, where he pursued his mathematical and philosophical studies with great success. He was elected a member of the Royal Society in his twenty-third year, and by his assiduous attendance and ingenious communications acquired so much credit with that body, that he was repeatedly elected into its council. He obtained the friendship and good opinion of the illustrious Newton, the president, by whom he was nominated one of the vice-presidents in 1723. After the death of that great man in 1727, Mr. Folkes was one of the candidates for the vacant chair, but he was obliged to give way to the superior influence of Sir Hans Sloane, the other candidate. In 1733, and two succeeding years, he resided for the most part in Italy, improving himself in the knowledge of classical antiquities; and upon his return he presented to the Society of Antiquaries, of which he was a member, a dissertation upon the weight and value of ancient coins. He also read before the same body memoirs upon the measurements of Trajan's and Antonine's pillars, and other remains of antiquity. A table with which he presented them of all the English gold coins, was afterwards printed at the request of the Society. He also communicated to the Royal Society several of the fruits of his observations; among which were "Remarks on the Standard Measure preserved in the Capitol of Rome;" and a model of an ancient sphere preserved in the Farnesian palace. On the resignation of Sir Hans Sloane in 1741, he was elected president of the Royal Society; and not long after he was nominated to succeed Dr. Halley as one of the eight foreign members of the Royal Academy of Sciences at Paris. In 1745 he published his valuable work entitled "A Table of English Silver Coins, from the Norman Conquest to the present Time," &c. Along with this he reprinted his table of gold coins: and he intended to have illustrated both with plates, which he prepared, but did not live to publish. After his death they were purchased by the Antiquarian Society, and annexed to a new edition of the work published under its auspices in 1763. To the honours bestowed upon Mr. Folkes were added the degree of doctor of laws conferred by both universities, and the presidentship of the Society of Antiquaries. He continued occasionally to furnish learned papers to the Philosophical Transactions, till a stroke of the palsy unfitted him for further literary labours, and put a period to his life in 1754. Mr. Folkes was a man of extensive knowledge and of great accuracy. His principal service to science was his elucidation of the intricate subject of coins, weights, and measures. He left a large and valuable cabinet and library, which came to public sale. In his private character he was polite, generous, and friendly.

FONCEMAGNE (Etienne Laureault de) was born at Orleans in 1691, and died at Paris 26th of September, 1779. He was the first preceptor to the duke of Chartres, and is known for some memoirs in the Academy of Inscriptions, of which he was a member.

FONDOLO (Gabrino) was originally a lieutenant in the service of Ugolino Cavalcabo, when the latter was restored to his seignory of Cremona in 1402. In 1404 Ugolino being taken prisoner by the Visconti, Charles Cavalcabo took possession of the seignory, which gave rise to a civil war on the liberation of the former in 1406. Fondolo, on the pretence of effecting a reconciliation between the two cousins, invited both to a banquet, on the 26th of July, 1406, when, at a given signal, his soldiers rushed forth, and butchered all the Cavalcabo family, together with seventy citizens of Cremona, by whom they were attended. Fondolo then caused himself to be proclaimed seignor of Cremona, and made peace with Visconti, duke of Milan; and when the Emperor Sigismond, and Pope John XXIII. came to Cremona to take measures for the council of Constance, he conducted them to the summit of the tower of the cathedral, to show them the vast plains of Lombardy. Soon after the duke of Milan recommenced hostilities against Cremona, and Fondolo was induced to sell his seignory at the price of 35,000 florins, and to retire to the castle of Castiglione. Here he was betrayed into the hands of the duke of Milan, who ordered him to be executed in 1425. When asked by his confessor what sins he had to repent of; "Of an irreparable one," he replied. "I had the emperor and the pope at the top of the cathedral tower in Cremona, and failed to precipitate them both to the bottom."

FONSECA (Anthony de), a learned Portuguese Dominican monk, was born at Lisbon and educated

at Paris, where he received his licence as a preacher, and in 1542 was admitted to the degree of doctor by the faculty of the Sorbonne. On his return to his native country, he was appointed professor of theology in the university of Coimbra; and afterwards preacher in ordinary to the king of Portugal. He was the author of "Remarks upon the Commentaries of the Bible, by Cardinal Cajetan," published at Paris in 1539, with a life of that cardinal, and other pieces.

FONSECA (Peter de), a learned Portuguese Jesuit, was born at Cortisada, in the priory of Crato, about the year 1528. He was the first who was appointed professor of philosophy in the university of Coimbra, and afterwards was made professor of theology in the university of Evora, where he was admitted to the degree of doctor in 1570. The posts which he subsequently filled, were those of rector of the college of Coimbra; superior of the house belonging to his order at Lisbon; assistant to the general at Rome; and visitor of the province of Portugal. He was the first who publicly taught that doctrine relative to the divine prescience which was denominated by the school-men *Scientia media*, and, being adopted by the Jesuit Lewis Molina, became a subject of long and furious controversy between his followers, and the Dominicans and Jansenists who adhered to the doctrine of St. Augustine. Fonseca died at Lisbon in 1559. He published different treatises in philosophy, among which were, "In Isagogen Porphyrii;" "Dialectica, Lib. VIII.;" and "Comment. in Metaphys., &c.," in 3 vols., folio.

FONSECA (Eleanor, Marchioness de), celebrated for her extraordinary mental and personal accomplishments, and the unhappy fate which the former produced, was born at Naples in 1768. Having married in 1784 the Marquis de Fonseca, she was presented at court, and became an attendant on the queen; but giving offence to her majesty, and the minister Acton, she was dismissed, and forbidden to appear again in the precincts of royalty. She now engaged anew in her studies of natural history and astronomy, and assisted in his scientific researches her friend the celebrated Abbé Spallanzani. On the breaking out of the French revolution she became one of its warmest partisans: and when the French invaded Italy she engaged in intrigues against the Neapolitan court. After the triumph of her party, she commenced a journal, entitled "The Neapolitan Monitor," which produced a great effect in forwarding the views of the anti-royalists; and the authoress was in the zenith of her fame, when the measures of Cardinal Ruffo obliged the French to quit Naples. She was persuaded to seek for safety in flight; but she refused, and became the victim of her imprudence. The cardinal caused her to be arrested, and notwithstanding the solicitations of her family, she was hanged on the 20th of July, 1799.

FONT (Peter de la), a pious and worthy French ecclesiastic, was a native of Avignon, and died towards the commencement of the eighteenth century. He obtained the priory of Valabrègue, and the appointment of official in the cathedral church of Uzes, but relinquished his priory, and devoted himself to the establishment of a religious seminary in that episcopal city. He was the author of "Entretiens Ecclésiastiques," or Ecclesiastical Conversations, and of four volumes of "Sermons," which are still held in estimation by the Catholics.

FONTAINE (Nicholas), a pious and voluminous French writer in the jansenist connexion, was the son of a scrivener at Paris, and born in that city in 1625. After he had been persuaded to relinquish the design of becoming a jesuit, he was introduced to M. Arnauld and other celebrated characters who belonged to the society of Port-royal; and at the age of twenty years he entered among the solitaries of that institution. He was soon appointed one of the tutors of the young persons who were sent for education to their seminary; but he still found time to pass in theological studies, and in transcribing the writings of the most eminent solitaries of Port-royal. When M. Arnauld withdrew into privacy, after his expulsion from the Sorbonne in 1656, Fontaine accompanied him, as he did also M. Sacy, the disciple and nephew of M. Arnauld, when he took refuge from the persecutions of the Jesuits. In 1666 they were committed prisoners to the Bastille, where they were confined between two and three years. After their liberation their intimacy became stronger than ever, and continued unbroken until the death of M. de Sacy in 1684. From that period M. Fontaine frequently changed the place of his retirement, until he finally removed to Melun, where he died in 1709. He was distinguished by the fervour of his piety, the purest integrity of heart, simplicity, and innocence of manners, true disinterestedness of spirit, and unaffected modesty and humility. Of his numerous productions the greater part was published without his name, or under borrowed titles. Among such as are considered to be undoubtedly his, and which have undergone numerous impressions at different periods, are, "Illustrations of the New Testament;" "The Lives of the Patriarchs;" "The Lives of the Saints for all the Days in the Year," in 4 vols., 8vo.; "On the Figurative Language of the Bible;" "A Translation of the Homilies of St. Chrysostom on the Epistles of St. Paul," in 5 vols., 8vo., which occasioned the author to be accused of Nestorianism by Father Daniel the Jesuit, and condemned by Harlay, archbishop of Paris; and "Memoirs of the Solitaries of Port-royal," which were not published till after the author's death.

FONTAINE (John de la), one of the most original geniuses of the age of Louis XIV., was born at Château-Thierry in 1621. His father was an overseer of the waters and forests; his mother was the daughter of a neighbouring bailli. It is supposed that he received the rudiments of learning at Rheims. At the age of nineteen he placed himself under the fathers of the Oratory, but he remained only eighteen months in that favourable situation for improvement. His poetic talent remained dormant till, at the age of twenty-two, he heard a person read one of the odes of Malherbe. Such was the impression it made upon him, that he immediately began to study that author, to commit his works to memory, and finally to imitate them. His first essays in verse were confided to a relation, who encouraged him, and directed him to the perusal of the best Latin, Italian, and French writers. Of the latter he particularly relished Rabelais, Marot, and D'Urfé, the second of whom he chose as his model for style. He was also a reader of much more serious authors, and Plato and Plutarch furnished him with the moral and philosophical maxims which are intermixed even in his lightest pieces. His own character exhibited the simplicity of a child under the figure of a man. He was mild, gentle, timid, credulous, sincere, void of envy or ambition, singularly absent, and altogether

unfit for the common concerns of life, in which he therefore readily submitted to the guidance of others. At the persuasion of his family he married, though with little inclination for that state. His wife obtained his esteem; her pleasant humour was conformable to his own, and it is said that he never wrote without consulting her taste. He was not capable, however, of a strong attachment, and he seems to have made little difficulty of quitting her. The duchess of Bouillon carried him to the capital: she had made acquaintance with him at Château-Thierry, and had first put him upon writing his Tales, which suited the sportive turn of her disposition. At Paris he found a relation in the service of the superintendant Fouquet. He was admitted into the house of that munificent patron of letters, and received from him a pension, for which he gave quarterly receipts in verse. On the fall of Fouquet, La Fontaine entered the service of Henrietta of England, wife of Monsieur, as her gentleman; after whose death he found protectors in the princes of the blood, and other persons of distinction His best friend, however, was Mad. de la Sablière, who took him into her house, and thus freed him from those domestic cares for which he was so little fitted. He was in habits of intimacy with the first wits of Paris, Boileau, Molière, Racine, Chapelle, &c., and was generally beloved for the simple honesty and candour of his character. The appellation usually given him was that of *le bon-homme*. He did not shine in conversation, and was usually silent in company, except among his intimates. The literary society of Paris, however, fixed him to the capital, though he was accustomed every year to pay a visit to his wife in the month of September, on which occasion he took with him one or more of his friends. At these visits, too, he seldom failed to get rid of part of his property; and as he never gave a lease of a house or renewed that of a farm, it may be supposed that his estate fell into great disorder. His wife was as little attentive to economy or good management as himself. He had one son, whom at the age of fourteen, he put into the hands of M. de Harlay, who promised to provide for him. After a long absence, he met the youth at a house to which both were invited, without knowing him; and, on conversing with him, expressed himself pleased with the young stranger's talents. When he was told that the person was his son, "Ah," said he calmly, "I am very glad of it." La Fontaine, either in consequence of the licentiousness of some of his writings, or of his want of courtly manners, was no favourite with Louis XIV., and was the only eminent writer of his time who did not partake of the royal bounty. When he was elected a member of the French Academy, the king hesitated in confirming the nomination; but at length, that body having gratified him with choosing Boileau, whom they did not like, he gave his consent to both elections. It ought to be mentioned to the credit of La Fontaine, that his life and conversation were not in the least tainted by the licence of his pen. He behaved with the greatest respect to the female sex, never indulged himself in any thing like double-entendre, and even gave excellent advice to mothers as to the education and conduct of their daughters. Indeed, the spirit of all his tales is sportive *badinage;* and as the substance of them is taken from writers, many of them of grave and dignified characters, it is probable that he was insensible to their impropriety After the death of Mad. de la Sablière, with whom he had lived twenty years, La Fontaine was invited by Mad. Mazarin and St. Evremond to take up his abode in England, and went so far in compliance as to begin learning English; but the difficulty he found in this attempt, and his habitual attachments in France, prevented the scheme from taking place. As in the Roman-catholic system, it appears to be of more consequence how a man dies than how he lives, it was a great object to effect a conversion of this simple creature, who had shown the same indifference with respect to religion which distinguished him in other points. A disorder, with which he was attacked in 1692, assisted the eloquence of a priest who visited him for the purpose of awakening his mind. The conversation was characteristic on the part of La Fontaine. "I have lately," said he, "taken to read the New Testament: I assure you it is a very good book, an excellent book, in faith! but there is one article to which I could not accede —it is that of the eternity of future punishments. I cannot comprehend how this eternity is compatible with the goodness of God." The priest thereupon entered into an explanation of this article, as well as of several others, and finished his conferences with the entire conviction of his penitent. The poet threw into the fire a theatrical piece he had begun, solemnly declared his contrition for his offences against morality and decorum, and renounced all the profit of a new edition of his Tales, then printing in Holland. On the news of his conversion, the young duke of Burgundy (the pupil of Fenelon) very humanely observed, that it was not reasonable that he should become poorer for having done his duty; and sent him a purse of fifty louis, all the money he had about him. La Fontaine survived this illness, and passed two years in the house of Mad. d'Hervart, who supplied the place of his former kind patroness. He undertook to translate some pious hymns, but did not succeed in this new species of writing. Though his conversion was sincere, it is said that he could not altogether forbear from some levities of composition, though, probably, of the least offensive kind. He died at Paris in 1695, at the age of seventy-four; and, when he was undressed for interment, a hair-cloth was found next his skin. The place occupied by La Fontaine among the poets of his country is given him principally as a story-teller and a fabulist, in both which kindred walks he is reckoned inimitable. His verses, though negligent and incorrect, have a charm of nature which none of his contemporaries with all their study could acquire. His reflections are the most perfect specimen of that *naïveté*, slyness under the guise of simplicity, which has no word in any other language: for La Fontaine, though really simple to the verge of stupidity in his conduct, was capable of making extremely nice and shrewd observations upon human life. His "Contes" (Tales), which are now scarcely admitted into the more decent libraries, have been edited with all the decorations of sculpture. The best editions are those of Amsterdam, 1685, and Paris, 1762. Of his "Fables," innumerable editions have been made, and they have been put into the hands of young people, as well as admitted into all the collections of capital authors. A magnificent publication of them was made in four volumes folio, 1755, 1759; in which each fable is decorated by a plate, executed with zoological precision. La Fontaine wrote besides

"Les Amours de Psyche," a romance; "Le Florentin," a comedy of one act; "L'Eunuque," another comedy; "Anacréontiques;" "Lettres," and several occasional poems, which are collected in "Les Œuvres diverses de La Fontaine." His literary character is thus summed up by D'Alembert (Eloge de Déspreaux): "If, among the celebrated writers of the age of Louis XIV. La Fontaine is not the greatest, he is at least the most singularly original, the most an object of despair to imitators, and, if we may so speak, the writer whom it would cost nature the most pains to reproduce." His country has been sensible of his merit, and fondly cherishes his memory. Of this an illustrious proof was given by M. d'Armenonville when intendant of Soissons; who, being informed that the widow of the poet was molested for the payment of some taxes, wrote to his sub-delegate, that he would have the family of La Fontaine exempted from all public burthens; and the exemption has continued ever since.

FONTAINE (Alexis), an able French mathematician, was born at Clavaison, in Dauphiny, about 1705. He received instructions in the mathematics under Father Castel, at Paris, and then retired, upon a small property, to Anel near Compeigne. Here he turned his attention to the general theory of differential equations, and in 1739 presented to the Academy of Sciences the result of his researches. In 1764 he published his "Méchanique," and his method "De Maximis;" and next year retired to Cuiseaux, a small town in Burgundy, where he died in August 1771. His various papers in the Memoirs of the Academy of Sciences, were also printed together, under the title of "Œuvres de M. Fontaine," Paris, 1764, 4to.

FONTAINES (Peter Francis Guyot des), a voluminous French writer and critic, was born in 1685 at Rouen, where his father was a counsellor of parliament. He studied among the Jesuits, and entered into their order; but, after continuing in it fifteen years, he solicited his dismission by the advice of his superiors themselves, who were tired of his quarrelsome and unmanageable disposition. He was at that time a priest, and the cure of Torigny in Normandy was given him, which he soon resigned. He then lived some time with the Cardinal d'Auvergne, as a wit and man of letters. He became known at Paris by some critical pamphlets; and in 1724 the Abbé Bignon intrusted to him the "Journal des Savans," which he raised from the neglect into which it was fallen. An accusation of corrupting the morals of youth caused him to be confined in the Bicetre, from which he was liberated through the influence of the friends of Voltaire, who was then on terms of intimacy with him; though they afterwards became most inveterate enemies. The Abbé Des Fontaines chiefly made himself known by his periodical publications of the critical kind, which successively appeared under different titles, and kept him perpetually involved in literary contention, though he little regarded the hostilities which he provoked, while he attracted the public attention. "I must live," he would say; "Algiers would die of famine were it at peace with all its enemies." He died at Paris in 1745. The long list of his publications contains, besides his critical pieces, a number of translations of English and other foreign works, and a prose translation of Virgil, in four volumes octavo, with dissertations, notes, &c., which is well spoken of. The Abbé de la Porte published in 1757, "L'Esprit De l'Abbé Des Fontaines," in 4 vols., 12mo.

FONTANA (Dominic), an eminent architect, was born in 1543 at Mili, a village on the lake of Como. Having received at home some instructions in geometry, he went in his twentieth year to Rome, where he was employed by Cardinal Montalto, afterwards Pope Sixtus V., who had undertaken the construction of the grand chapel of the Manger in the church of St. Maria Maggiore. The pope, Gregory XIII., however, displeased that one of the poor cardinals should engage in such designs, took from Montalto his allowance from the holy see, and thus put a stop to his works. On this occasion Fontana acted with a spirit not inferior to that of his employer: he took up a thousand crowns which he had saved, and went on with the building of the chapel at his own expense. Montalto felt the obligation, and when he was raised to the pontifical throne, created Fontana his architect. Resolved to contribute to the grandeur of St. Peter's by conveying in front of its piazza the obelisk of a single piece of Egyptian granite, which had formerly decorated the circus of Nero, he summoned from all parts engineers and architects to give their advice respecting the execution of the work. Numerous plans were produced, but that of Fontana at length obtained the preference. Rewards were lavished upon Fontana; he was made a noble Roman, and a knight of the golden spur: he had a pension of 2000 gold crowns, with reversion to his heirs, and a gratuity of 5000, with the gift of all the machinery employed on the occasion. He had likewise the honour of inscribing his name on the base of the obelisk. Fontana was afterwards employed in the elevation of other obelisks, and in the embellishment of some of the principal streets of Rome. He decorated the front of St. John Lateran, and added a superb loggia. He built the Vatican library, and began great additions to that palace, which were interrupted on the death of Sixtus. One of his great works was the conducting of the water named Felice to Rome, from a distance of fifteen miles, in a channel in several places supported upon arcades. It ends in an ornamented fountain at the square called Termini. Clement VIII., who succeeded Sixtus, employed Fontana for a time; but at length was so much indisposed against him by the representations of his enemies, who charged him with having made immense profits from his undertakings, that he took from him the post of papal architect. His reputation, however, caused him to be engaged by the viceroy of Naples as architect to the king and first engineer to the two kingdoms. He removed to Naples in 1592, and married. Various works of ornament and utility were committed to his management, the most considerable of which was the royal palace, erected under the viceroyalty of the count of Lemos. His last work was the plan of a new harbour for Naples, which was not put into execution till after his decease. He died at Naples in 1607, at the age of sixty-four.

FONTANA (Francis), a Neapolitan astronomer of the seventeenth century, who employed himself in grinding optical glasses and improving mathematical instruments. He is said to have invented the telescope in 1608; but Montucla considers the evidence for this assertion as of little value. He died of the plague in 1656, after having had several

wives, and a great number of children. He published "Novæ cœlestium et terrestrium Observationes," Neapol. 1646, 1667, 4to.; and left a Treatise on Fortification in manuscript.

FONTANA (Charles), a celebrated architect of Rome, born at Rancati, in the district of Como, in 1638, was one of the most eminent of the scholars of Bernini, and obtained the direction of the principal buildings at Rome, where he died, in 1714, at the age of eighty. Of his most noted structures are the chapel Genetli at St. Andrew della Valle; the chapel Cibo in the church of St. Mary del Popolo; the church in the nunnery of St. Martha; the tomb of Christina, queen of Sweden, in St. Peter of the Vatican; the palace Grimani in the Strada Rosella; the fountains of St. Mary in Transtevere; the library of Minerva; the cupola on the cathedral at Monte-Fiascone. His chief literary work is "L'Anfiteatro Flavio, overo Colosseo di Roma, descritto e delineato," *Nell' Haja*, 1725, folio, with twenty-four plates. Many learned men, as well as artists, had before described and illustrated the Flavian amphitheatre, but none of them in so complete and satisfactory a manner as Fontana. He had a son and grandson, the former named Francis, and the latter Maurus, who were both architects, and both eminent in their profession.

FONTANA (Gaetano), an astronomer of Modena, was at first a regular clerk among the Theatins, and employed as a public teacher in their seminaries at Rome, Padua, Verona, and Modena. J. Dominic Cassini has stated, that of all the astronomical observations communicated to him, those of Fontana were ever the most exact. He died in 1719, aged seventy-four, having published "Institutio physico-astronomica," &c.; "Animadversiones in Historiam Sacro-politicam," 1718; Papers in the Memoirs of the Academy of Sciences at Paris; and a Geographical Chart of the Country of Modena.

FONTANA (Felix), a learned Italian naturalist and philosopher, was born at Pomarlo, in the Tyrol, in 1730. After he had been for some time professor of philosophy at Pisa, Duke Peter Leopold, afterwards Leopold II., invited him to Florence, made him his physician, and employed him to form a cabinet of natural history. Fontana produced several important works on chemistry, physics, and physiology. Of these the best known is his "Researches concerning the Poison of the Viper," which has been translated into French, English, and German. During the occupation of Tuscany by the French in 1799, the deference paid him by their generals occasioned him some inconvenience on the return of the Austrians; and he was even thrown into prison, but was speedily restored to liberty. He died January 11, 1805.

FONTANA (Gregory), a celebrated Italian mathematician, brother of the preceding, was born in 1735, and in 1763 appointed professor of logic and metaphysics at Pavia, and director of the library at that university. Five years after he was promoted to the chair of mathematics, vacant by the death of Father Boscovich, and he filled the office with great reputation during nearly thirty years. His numerous works and publications in the course of that period, extended his fame over all the enlightened part of Europe; but though he communicated to the world many original dissertations on interesting topics, he did not produce any extensive systematic work. After 1796, in which year he was appointed a member of the legislative body of the infant Cisalpine republic, he retired to Milan, and on the new organization of the republic of Italy, he became a member of the electoral college De, Dotti. He died August 24, 1803. He died poor, leaving a sister in such penury and distress as occasioned her to put an end to her life, by drowning herself in a canal which runs through the city of Milan.

FONTANES (M. de) was born at Mort in 1761, and in the commencement of the French revolution edited a journal, entitled "The Moderator." He subsequently joined La Harpe and others in the publication of a paper, called "Le Mémorial," on the suppression of which, and the banishment of all parties concerned, M. de Fontanes escaped to England, but returned to his native country on the elevation of Buonaparte to the consulship, and joined Messrs. Ronald and La Harpe in conducting the "Mercure de France." Shortly after he obtained a seat in the corps législatif, of which body he eventually became the president. In 1808 he was appointed grand-master of the university of Paris, and a senator in 1810. In this capacity he on the 1st of April, 1814, made a strong speech in favour of the restoration of the Bourbon dynasty, and being subsequently placed on the committee for drawing up the constitutional charter, was for his services raised to the peerage on the re-establishment of that body. He died at Paris March 17, 1821.

FONTANIEU (Peter Elizabeth), chevalier de St. Louis, keeper of the wardrobe of the crown, and member of the Academies of Science and Architecture at Paris, and of the Royal Academy of Stockholm. Attaching himself to the study of chemistry, he published in 1778, "L'Art de faire les crystaux colorés imitant les pierres précieuses," 8vo., and left in manuscript a treatise on the colours of enamel. He died May 30th, 1784.

FONTANINI (Giusto), a learned Italian, was born in 1666 at San Daniello, in the duchy of Friuli. He studied at the Jesuits'-college at Gorigia; and devoting himself to the ecclesiastical profession, was ordained priest at Venice in 1690. In 1697 being invited to Rome as librarian to Cardinal Imperiali, he also obtained the favour of Clement XI., who made him his chamberlain of honour, and gave him a handsome pension and an abbacy. He was also titular archbishop of Ancyra. He died, much regretted, in 1736. Of the numerous works of Fontanini, the best known are "Dell' eloquenza Italiana;" "A Collection of Bulls of Canonisation, from Pope John XV. to Benedict XIII.;" and "A Literary History of Aquileia," a posthumous publication, replete with curious erudition.

FONTE MODERATA, a celebrated Venetian lady, whose real name was Modesta Pozzo, was born at Venice in 1555, and in her younger days was put into the monastery of the nuns of Martha of Venice; but afterwards quitted it, and was married. She lived twenty years with her husband in great union, and then died in childbed in 1592. She learned poetry and the Latin tongue with the utmost ease; and is said to have had so prodigious a memory, that when she had heard a sermon but once, she could repeat it word for word. She is the author of a poem, entitled, "Il Floridoro," and of another on the "Passion and Resurrection of Jesus Christ." Besides these and other poems, she published a book in prose, "De' Meriti della Donna," in which she main-

tains, that the female sex is not inferior in understanding and merit to the male.

FONTENAY (John Baptist Blain de), an eminent French painter, was born at Caen in 1654. He was employed by Louis XIV., and had an apartment in the galleries of the Louvre, and a pension. Nothing is finer than his fruits and flowers. This ingenious painter was nominated counsellor of the Academy of Painting, and died at Paris in 1715.

FONTENAY (Peter Claude), a French Jesuit, was born at Paris in the year 1683, and entered on his novitiate in the order when he was fifteen years of age. For several years he was engaged in collecting materials for the History of the Popes, but without completing his design, or making such regular progress in it as to render his MSS. of much service to those into whose hands they fell after his death. He was appointed rector of the Jesuits'-college at Orleans, where he continued until the death of Father Longueval in 1735, when he was recalled to Paris, and was intrusted with the continuation of that author's "History of the Gallican Church," of which he had published eight volumes in quarto. His state of health was much affected by the close attention which he bestowed upon this work, and before he had quite finished the eleventh volume he was incapacitated by a paralytic attack for any further literary exertions. He survived this stroke for more than twelve months, but in a state of great languor and suffering, until his death in 1742, at the college of La Fléche.

FONTENELLE (Bernard le Bovier de), called by Voltaire the most universal genius of the age of Louis XIV., was born at Rouen in 1657. His father was an advocate, his mother was a sister of the great Corneille. He received his education at the Jesuits'-college in Rouen, and wrote Latin verses at thirteen, which were thought worthy of being printed. At his father's desire he studied the law, and was admitted an advocate; but having lost his first cause, he renounced the bar, and thenceforth devoted himself to literature and philosophy. He first visited Paris in 1674, and made himself known by several ingenious copies of verses inserted in the *Mercure Galant*. He composed a great part of the operas of "Psyche," and "Bellerophon," published under the name of his uncle, Thomas Corneille. He also tried his strength in tragedy, and brought on the stage, in 1681, a piece called "Aspar;" but as it did not succeed, he threw the manuscript into the fire, and no more attempted that species of composition. In 1683 he published "Dialogues of the Dead," in two vols., which were well received, and gave a specimen of his talent of combining morality and literature, with the graces of elegant and ingenious writing. His "Lettres du Chevalier d'Her—," published anonymously in 1685, displayed wit and ingenuity, but joined with a degree of affectation, which showed that he had not yet obtained the good taste he afterwards acquired. In 1686 appeared one of the most celebrated of his works, "Entretiens sur la Pluralité des Mondes," in which science and philosophy were united with vivacity, gallantry, and delicate humour. It was universally read, and was translated into many modern languages. His "History of Oracles," in 1687, was a bold attempt in another kind of philosophy, that of history; but as the path seemed likely to draw him into controversy, he quitted it for physics, and at the same time enlivening his severer studies by poetical compositions, he published in 1688 "Pastoral Poems, with a Discourse on the Eclogue." His opera of "Thetis and Peleus" was represented with great applause in 1689; that of "Æneas and Lavinia," in 1690, was less successful. In 1691 the doors of the French Academy were opened to Fontenelle. He had already made four attempts to enter, but had been excluded by a party headed by Boileau and Racine. In 1699 he was made secretary of the Academy of Sciences, which post he occupied forty-two years, and rendered it equally honourable to the Academy and to himself, by the excellent history of that body of which he published a volume annually, containing extracts and analyses of memoirs, and eulogies of deceased members. Of his other works, the principal are, "L'Histoire du Théatre François jusqu'à Corneille;" "Reflexions sur la Poëtique du Théatre, et du Théatre Tragique," a piece of much depth and justness of thinking; "Elémens de Geometrie de l'Infini;" a tragedy in prose, and six comedies, not well calculated for the stage, but ingenious, and pleasing in the closet. On the whole, Fontenelle appears, as a poet, not to have risen beyond elegance and ingenuity; as a man of science, to have excelled more in elucidating the inventions of others, than in discovering new truths; as a writer in general, to have united much solid sense with the vivacity and refinement of a man of wit. In the commerce of life, he was truly a philosopher; studious of his own happiness, yet without sacrificing the duties of a man of honour and virtue. In his conversation he was guarded; in his actions firm and decided. He had many friends; and, in the latter part of life, scarcely an enemy. Being asked how he was able to pass so easily through the world, he replied, "By virtue of these two axioms: all is possible; and every one is in the right." With a constitution originally delicate, he reached to his ninetieth year with no other infirmity than deafness. His eyes afterwards failed him; but the frame held out till he had very nearly completed a century. He died on January 9, 1757. A short time before he expired, being asked by his physician if he felt any pain, "I only feel," he replied, "a difficulty of existing." All the works of Fontenelle, except those on geometry and physics, have been collected in eleven volumes, 12mo., under the title of "Œuvres Diverses."

FONTENU (Lewis Francis de), a French writer, born at Lilledon in Gatinois 1667, was a great antiquarian, and contributed much to the memoirs of the Academy of Inscriptions. A list of his works is preserved in Saxius' Onomasticon, 1714. He died in 1759, aged 92.

FOOTE (Samuel), a comic writer, and mimetic actor, was born about 1720, at Truro in Cornwall. His father was a commissioner in the prize-office, and some time a member of parliament; his mother was a descendant of the families of Dinely and Goodere. He gave proof of his talents for mimicry at a very early age, and, to use his own words, was the father of many good things when but a mere child. He was educated at Worcester-college, Oxford, and afterwards entered at the Temple for the study of the law; but, like so many other young men of lively disposition, he was seduced from the dryness of this pursuit by the gaieties of the metropolis. He ran into a course of fashionable

dissipation of every kind, which was not checked by a marriage that was attended with little harmony; and a few years brought him to the end of all his patrimony. He then applied to a common resource of extravagance, the stage, and made his debut at the Haymarket, in February 1744, in the character of Othello, but the performance was a complete failure. His ingenuity, however, opened to him a more permanent support than acting, by striking out a new path for the entertainment of the public. In 1747 he exhibited at the Little Theatre in the Haymarket a dramatic piece which he entitled "The Diversions of the Morning." It consisted of some displays of mimicry, in detached scenes, by which certain well-known characters were *taken-off* with much pleasantry and accuracy of imitation. He was himself the principal performer, as well as the composer, in this exhibition; which took so well, that, under another title (that of "Mr. Foote's giving Tea to his Friends," by which he avoided the penalties of the act for limiting playhouses), it attracted fashionable audiences for more than forty mornings. It was succeeded by another dish of mimicry, called "The Auction of Pictures," which proved equally successful. Having thus discovered his own strength, our comedian began to adopt a more regular mode of composition, and wrote several pieces of two acts, which successively appeared from 1751 to 1757, under the titles of "Taste;" "The Englishman in Paris;" "The Knights;" "The Englishman returned from Paris;" and "The Author." The general spirit of these short compositions was to seize some point of fashionable folly, and expose it in a few scenes of broad humour; with the addition of the mimetic representation of some real character distinguished by whimsical peculiarities. There was little of plot or contrivance in the pieces, but strong painting in the caricature style, and ludicrous incidents, which rendered them extremely diverting. He himself continued to take the part of mimicry in his dramas. In 1760 he brought out a comedy of three acts, "The Minor," in which he aimed a blow at Methodism. The satire was gross and extravagant, and the subject was of a nature likely to give offence, even in a more decent manner of exposure. It occasioned some angry controversy; but as it proved popular on the stage, the writer's purpose was answered. Foote proceeded in his career with general success, and took pains to gratify the public appetite for novelty. As it was essential to the effect of his mimicry to be generally recognised, he was upon the watch for well-known characters, especially such as were strongly marked by some personal defect; for he was troubled with no delicacy in this respect. At Dublin he exhibited upon the stage the celebrated printer George Faulkner, who, besides other singularities, was distinguished by a wooden leg. The printer, however, thought fit to retaliate the insult by a legal prosecution, and the comedian was punished by a severe fine. Dr. Johnson took a different method of protecting himself from an intended attack of the same kind. He bought a formidable cudgel, and publicly declared his resolution to apply it to the wit the instant he should make any attempt to *take him off*; and this threat proved a sufficient security. In 1763 he presented his "Mayor of Garratt;" one of the pieces richest in comic delineation, which is not less genuine for being taken from vulgar life. It was succeeded by "The Patron," and "The Commissary," both abounding in general and personal ridicule. A serious accident which befel him in 1766 might render him sensible of the cruelty of making mirth out of personal infirmities. Being upon a visit to a nobleman, he was thrown from his horse, and fractured his leg in such a manner that its amputation was the result. He recovered both his health and spirits, however, and even improved the incident to the suggestion of new characters for his own acting. It was also of service to his fortune, since the duke of York was compassionately induced to procure for him a patent for life for the Little Theatre in the Haymarket. We do not think it necessary to enumerate all the pieces which afterwards proceeded from his prolific pen, since they were generally temporary in their subject, and similar in their manner. A circumstance which took place in 1775 with regard to the duchess of Kingston terminated with no advantage to his character. That lady having made herself the topic of public conversation, Foote thought she would afford a happy subject for the stage, and accordingly wrote a part for her under the name of Lady Kitty Crocodile in a new piece he was composing. He took care that his intention should come to her ears, and it appears that a negotiation was set on foot to prevent its execution for a pecuniary consideration. But, as is asserted, Foote's rapacity was such, that the lady preferred applying to the lord-chamberlain for an injunction to stop the representation of the piece; and after some very insulting letters had passed on both sides, he was obliged to cut out the character, without any compensation. Soon after he was assailed by a legal charge of an infamous nature, brought by a man-servant whom he had turned away; and though he obtained an acquittal in the court, to the satisfaction of the judge, the situation in which he had been obliged to appear gave an irreparable shock to his spirits. His health declined, and a paralytic stroke with which he was seized on the stage compelled him to retire. He had set out with the intention of spending the winter in the south of France, when he was taken suddenly ill at Dover, and died there in October 1777. As he had passed a very convivial life, his death at the age of fifty-six could scarcely be accounted premature. No man of his time, indeed, was more welcome to the tables of the gay and great, from his inexhaustible powers of exciting merriment. His humorous extravagance, set off by the art of mimicry, and unchecked by any niceties of decorum, was irresistible. Dr. Johnson, who did not like the man, but had been forced against his will to join the rôar of laughter which he excited, has recorded, that "for loud obstreperous broad-faced mirth he knew not his equal." As a dramatic writer, though he was deficient in many parts of the perfect comedian, yet he possessed a large share of that essential in which so many modern composers fail, the true *vis comica*. Scarcely Molière has surpassed him in the force and nature of his comic delineations, many of which stand apart from personal peculiarities, and therefore may be relished without the aid of partial imitation. His dialogue is easy, and the copy of real conversation He freely borrowed hints and incidents from other writers, but made them his own by their application. He has obtained the name of the English Aristophanes; but the circumstance of bringing living characters upon the stage seems

to be the only point in which he resembles the Greek. He may be considered as an original in the comic theatre of his country, and certainly has had no successor.

FOOTE (Jesse), an eminent surgeon, was born at Charlton in Wiltshire, in 1744, and died at Ilfracombe, Devonshire, in October 1826, leaving behind him several works both literary and professional. He practised in early life with great success at St Petersburgh, and was for many years house-surgeon to the Middlesex Hospital. He wrote the Life of John Hunter, with whom he had a controversy respecting the latter's treatise on the venereal disease.

FOPPENS (John Francis), a learned Flemish divine, was born about 1689, and died in 1761. We have met with no other particulars of his life, than that he was appointed professor of theology at Louvain; obtained a canonry and archdeaconry, under the archiepiscopal see of Mechlin; and rendered himself respected by his erudition, and by his virtues. He was the author of "Bibliotheca Belgica," in 2 vols., 4to., 1739; a new edition of Miræus's "Opera Historica et Diplomatica;" "Historia Episcopatus Antwerpiensis;" "Historia Episcopatus Sylvæducensis;" and "Chronologia Sacra Episcoporum Belgii, ab anno 1561, ad annum 1761," 12mo.; a work in verse, with historical notes in prose.

FORBES (Patrick), an eminent Scotch prelate, was born in 1564, when the affairs of the church of Scotland were in great confusion. He was distinguished by his family, as well as by his uncommon merit, being himself lord of Corse, and baron of O'Neil, in the shire of Aberdeen. He was liberally educated both at Aberdeen and St. Andrew's; and, having a plentiful estate, a noble alliance, and great credit in his country, he contributed much towards settling religious differences by encouraging pious and peaceable ministers, and by instructing the people in set conferences as well as occasional discourses; especially the Papists, who would hear nothing from the pulpit. His abilities became so conspicuous, that he was often solicited to enter into the ministry by eminent persons both in church and state. He at length submitted to their judgments, and being ordained a presbyter at the age of forty-eight, was admitted minister of Keith, where he continued with the highest applause till 1618; when at the earnest desire of the clergy and laity in the diocese of Aberdeen, as well as at the express command of King James, he was promoted to the bishopric of Aberdeen, which he held about seventeen years. This excellent man died in 1635, aged seventy-one, after having two days before sent for all the clergy in Aberdeen to receive the sacrament with him. His "Commentary upon the Revelations" was printed at London in 1613.

FORBES (John), made bishop of Aberdeen by James VI., was the son of the preceding, but of much more extensive learning than his father, in which, Bishop Burnet says, he was excelled by none of that age. He filled the professor's chair which his father had founded; when the covenanters expelled him, and forced him to fly to Holland. Having continued abroad about two years, he returned to his own country; where he spent the remainder of his life at his estate of Corse, and died in 1648. An edition of all his works was published at Amsterdam in 1703, in two volumes folio; with his life, written by George Gordon. His "Historico-Theological Institutions," was considered the most learned work of the kind that had then appeared.

FORBES (William), first bishop of Edinburgh, was born in 1585, at Aberdeen, where he went through a course of classical learning and philosophy. He was admitted master of arts at sixteen, and immediately after made professor of Logic; when he applied himself to support Aristotle's Logic against the Ramists. Afterwards he went abroad and made a great progress in divinity and the Hebrew language, in the universities of Germany, during the four years he spent in that country. He then visited the university of Leyden, where he was greatly esteemed, and on his return to England, the university of Oxford offered him a professorship of Hebrew; which, however, he declined by the advice of his physicians, and returned to his native country. Having recovered his health, he accepted at first a private cure; but, afterwards, being strongly solicited by the inhabitants, went to be a preacher in his native city. He was admitted doctor of divinity, when King James among other regulations had settled it with the deputies of the clergy, that the academical degrees and dignities should be restored to their ancient course. The labour of preaching hurting his health, they gave him a less painful employment, making him principal of Marischal-college. He was afterwards dean of the faculty of divinity, rector of the university, and at length became pastor at Edinburgh, where he was received with every mark of friendship; but people's dispositions being changed from their warm attachment to the anti-episcopal discipline of Geneva, he withdrew himself, and retired to his own country. He was sent for some years after by Charles I., who had caused himself to be crowned at Edinburgh in 1633; and he preached before the monarch with such eloquence and learning, that his audience in general was highly delighted, and the king pronounced him so excellent a clergyman, that he deserved to have a new episcopal see erected for him. In conformity with the plans which that infatuated prince had formed for imposing an episcopal form of government on Scotland, notwithstanding the invincible prejudices of the people against it, he erected Edinburgh into a see, and nominated Dr. Forbes to be its first prelate. After his consecration with the usual ceremonies, he applied himself diligently to the functions of his new dignity, but was cut off by a fever in 1634, when he had enjoyed it only three months, and was in the fiftieth year of his age. Of his great abilities, extensive learning, disinterested integrity, exemplary regularity of life and manners, and ardent piety, all the testimonies which we have concerning him make honourable mention. Bishop Burnet calls him "a great and sublime divine, who preached with so much zeal and ardour, that frequently forgetting the measure of time, he continued his sermons for two or three hours. This toil greatly diminished his strength, together with his fasting and ascetic way of life, which he carried to such a height that he took no more nourishment than was just sufficient to retard his death." He published nothing, and composed but little. After his death a treatise of his, tending to pacify controversies, was printed at London, entitled, "Considerationes modestæ," &c., of which a more correct edition was published at Frankfort, in 1707. Bishop Forbes had also filled all the margins of the four volumes

of Bellarmin with excellent notes, which he would have published had he not been prevented by his death.

FORBIN (Claude, Chevalier de), a distinguished French naval commander, born in 1656, served at sea from early youth under his relation the commander Forbin-Gardane. He accompanied to Siam the French ambassador De Chaumont, and in 1686 was left there as admiral to the king of that country. After his return he distinguished himself in various actions in the Adriatic, the Channel, and the North-sea, and took prizes of great value. In conjunction with Duguai-Trouin, he attacked an English fleet bound for Lisbon, took and destroyed part of the convoy, and captured several merchant-ships. In 1708 he was intrusted with conveying the Pretender to Scotland, but the vigilance of Admiral Byng prevented his landing, and he was happy to bring back his charge to Dunkirk. His infirmities, or discontent with the ministers, induced him to retire upon a pension in 1710. He took up his residence near Marseilles, where he died in 1733. Forbin was a man much esteemed by his nation both for courage and diligence in the discharge of his duty. He was generous and disinterested, and was zealous in the recommendation of those who served under him. He wrote his "Memoirs," 2 vols., 12mo., 1730 and 1749, a work containing much curious information.

FORBONNAI (Francis Veron de), inspector of the manufactures of France, was born at Mans, in 1722. After paying a commercial visit to Italy, he passed his time alternately at Mans and Paris, and died at the latter place in 1800. Among his numerous works are "Elémens du Commerce," 1754, 2 vols., 12mo. This work has been translated into most of the European languages, and gone through several editions. "Recherches et Considerations sur les Finances de France, depuis 1595, jusq'en 1721, 1758," 2 vols., 4to. This important work has been reprinted in 6 vols., 12mo. "Analyse des Principes sur la Circulation des denrées," &c.

FORCELLINI (Giles), an eminent critic and lexicographer, was born at Treviso, in 1688, and died in 1768. He studied at Padua, where he became director of a religious seminary, and continued till 1765. Forcellini in his literary labours was associated with the learned Facciolati; and their most important production is "Lexicon totius Latinitatis," of which the latest foreign edition is that of Padua, 1805-1816, 5 vols., folio.

FORD (John), an English dramatic author, was born in 1586, and entered in the Middle Temple in 1602, for the purpose of studying law. In his twenty-first year, having suffered much from an ill-fated attachment, he resolved to travel, but whether he did so is doubtful, as nothing more is known of him until he printed his first tragedy of the "Lover's Melancholy" in 1629. This, however, was not his first play; as a piece of his, entitled "A bad Beginning makes a good Ending," was previously acted at court. He wrote, or assisted to write, at least eleven dramas; and such as were printed appeared from 1629 to 1634. As a dramatic writer he is often elegant and elevated, but never sublime or exuberant; and although he possessed neither the majestic march of verse of Massinger, nor the playful gaiety of Fletcher, he is nevertheless uniformly easy and harmonious. Besides the works already mentioned, a writer in the Censura Literaria has attributed to him an able little manual, entitled "A Line of Life pointing to the Immortalitie of a Vertuous Name," 1620, 12mo.

FORD (Sir John) was born at Harting, Sussex, in 1605, and knighted by Charles I., after serving the office of high-sheriff of Sussex. He commanded a regiment of horse in the civil wars, and was imprisoned on suspicion of aiding the escape of the king from Hampton-court, but released, probably by the interest of Ireton, whose sister he had married. Turning his attention to mechanics, he afterwards contrived machinery for raising the Thames water into all the high streets, which machinery was afterwards employed in other parts of the country, to drain mines and lands. He also invented a new mode of coinage to prevent counterfeits, and acquired a patent to try it in Ireland, but died there before he could put it into execution, September 3rd, 1670. He published "Experimental Proposals to pay the Fleet, rebuild London, establish the Fishing Trade," &c., and other similar works.

FORDWICH (William Cowper, Viscount), afterwards Earl Cowper, was raised to the peerage by the former title, upon his elevation to the chancellorship in 1706. He had previously been recorder of Chester, member of parliament for the borough of Hertford, and keeper of the great seal. He retired from office in 1710, but after the death of Queen Anne, he again accepted the seals, and was created an earl, in 1717. In the following year he finally retired from office, and died in 1723. During the latter part of his life, he distinguished himself by his opposition to all measures tending to restrain liberty of conscience, and, in particular, he effected the overthrow of a bill, by which, persons were to be subject to penalties for denying the Trinity. He was the son of Sir William Cowper, an Hertfordshire baronet.

FORDYCE (David), a learned Scotch professor of philosophy and elegant writer, was the son of Provost Fordyce, of Aberdeen, and one of twenty children. He was born at Aberdeen in 1711, and educated at the Marischal-college, where he graduated M.A. in 1728. Being intended for the church, he studied divinity, and in due course was licensed as a preacher, but never became a settled minister in the establishment of his native country. In 1742 he was admitted one of the professors of philosophy in the Marischal-college at Aberdeen; of his admirable qualifications for such an appointment, a sufficient judgment may be formed from the literary productions of which he was the author. In 1745 he published, but without his name, a volume of "Dialogues concerning Education," 8vo.; which was followed by a second in 1748. This work is not a systematic treatise on the subject, but on the whole it may be considered as one of the most distinguished productions of the Shaftesburian school of sentimental philosophy. He also wrote a treatise on Moral Philosophy, which first appeared in Dodsley's "Preceptor," and was several times reprinted separately. In 1750 he set out on a tour through France, Italy, and several other parts of Europe, with a particular view to the examination of the relics of ancient art. Returning home the following year, he was shipwrecked on the coast of Holland, and lost his life. He left prepared for the press, "Theodorus, a Dialogue on the Art of Preaching," published in 1752, 12mo.

FORDYCE (James) was a younger brother of

the preceding, and born at Aberdeen in 1720. Having gone through a proper course of study at the Marischal-college, he was licensed to preach, and appointed to the place of second minister in the collegiate church of Brechin, in the county of Angus. After continuing there some years, he received a presentation to the parish of Alloa, near Stirling, where he published besides other sermons an excellent one "On the Folly, Infamy, and Misery, of unlawful Pleasure," preached before the general assembly of the church of Scotland. It produced a striking impression on the author's auditory, and raised his fame as a pulpit orator to unrivalled eminence among his brethren in Scotland; and it was at this time, and probably in consequence of the reputation which he acquired by this sermon, that the degree of doctor of divinity was conferred upon him by the university of Glasgow. About 1762 he accepted an invitation to become co-pastor with Dr. Lawrence, minister of a respectable dissenting congregation in Monkwell-street, London; and for several years he was one of the most popular dissenting preachers in the metropolis. In 1772 a circumstance took place which contributed greatly to thin the pews of his auditory, and that was the failure of a younger brother, Alexander, a banker in very extensive connexions, whose ruin involved in it that of many of the doctor's constant hearers and most liberal supporters. Another cause which led to the diminution of the number of his hearers, was an unhappy breach which took place in the year 1775 between the doctor and his coadjutor, Mr. Toller, the issue of which was a division in the congregation, when several families who considered Mr. Toller to have been injured by some proceedings which were sanctioned by the majority, and into the particulars of which we shall not enter, withdrew with him to another place of worship. After this division, Dr. Fordyce discharged the whole duty at Monkwell-street until about Christmas, 1782, when he resigned the pastoral office, and retired into Hampshire. He removed afterwards to Bath, where he died on the 1st of October, 1796. Besides the pieces already mentioned, he was the author of "Sermons to Young Women," in 2 vols., 12mo., which have been translated into several European languages; "A Sermon on the Character and Conduct of the Female Sex;" "Addresses to Young Men," in 2 vols., 12mo.; "Addresses to the Deity;" a volume of "Poems," 1786; "A Discourse on Pain," &c.

FORDYCE (Sir William), brother of the two former, was born at Aberdeen in 1724, and after having completed his medical education, entered the army as a volunteer surgeon, in which capacity he served on the coast of France, and in all the German wars. Whilst engaged in this service, his own talent and the patronage of his military friends determined him on settling in London, where shortly after his arrival his practice and reputation became extensively diffused. The publication of his "Treatise on Fevers," and "On the Ulcerated Sore-throat," contributed much to his fame, and he was shortly afterwards sent for to attend patients in Scotland, Switzerland, and Italy, by which he soon amassed considerable wealth. He died on the 4th of December, 1792.

FORDYCE (George), the posthumous son of the elder brother of the subjects of the preceding articles, was born in 1736, and at an early period was sent to study at the university of Aberdeen, where he was made M.A. at the age of fourteen. At fifteen years of age he was placed as pupil to his uncle John, then a surgeon and apothecary at Uppingham, in Rutlandshire. Thence he removed to Edinburgh, and afterwards to Leyden, where he took his degree of doctor in 1758. He settled in London in the autumn of 1759; and thinking he saw an opening for the introduction of a plan of more enlarged medical instruction, conformably to the principles of the Edinburgh school, commenced with a course of chemistry. His reputation gradually spread; and a great number of the young men who came to London for the sake of its advantages in anatomy and surgery, also took the benefit of his lectures. His "Elements of the Practice of Physic," published in 1768, were the text-book of his lectures on this topic, and were much read as a useful compendium of medicine. He acquired a respectable share of private practice; and so established was his character in 1770, that he was chosen physician to St. Thomas's-hospital against a competitor of great interest. His scientific merit deservedly gained him admission to the Royal Society in 1776, and in 1787 he was elected *speciali gratia* a fellow of the College of Physicians. Though from his habits of life his constitution showed symptoms of premature decay, he continued to pursue his professional employments, till at length, under the pressure of irregular gout and a watery effusion in the chest, he died on June the 25th, 1802. His works were "Elements of Agriculture and Vegetation;" "Elements of the Practice of Physic, in two Parts;" "A Treatise on the Digestion of Food;" "Four Dissertations on Fever," and various papers in the Philosophical, and the Medical and Chirurgical Transactions.

FOREIRO (Francis), a learned Portuguese Dominican monk in the sixteenth century, was a native of Lisbon, and, for some time, the most celebrated preacher in Portugal. In 1561 he went as a divine to the council of Trent; and in 1562 he published at Venice, in folio, a Latin version from the Hebrew of "The Prophecy of Isaiah, with a Commentary;" a work of considerable merit, which was inserted in the fifth volume of the "Critici Sacri," published at London in 1660. Foreiro was one of the three divines selected by the council of Trent to draw up their catechism, which was published in 1566; and he also appears to have been employed by them on a reform of the Missal and Roman Breviary. He was afterwards made prior of Lisbon, and chosen provincial of his order; but died in retirement in the convent of Almada, in 1587.

FORESTUS (Peter), an eminent physician, born at Alcmaer, in Holland, in 1522, took the degree of M.D. at Bologna, and passed the greater part of his life at Delft in the capacity of public physician. At the establishment of the university of Leyden he was one of the first medical professors. In his old age he returned to Alcmaer, where he died in 1597. His chief work is a collection "Observationum et Curationum Medicinalium," forming altogether six volumes folio.

FORFAIT (Pierre Alexandre Laurent), a native of Rouen, was employed by the French government in several important offices connected with the marine. He died in 1807, aged 55, leaving behind him an excellent treatise, "De la Mâture des Vaisseaux;" a Latin memoir, "Sur les Canaux Navigables;" and several pieces inserted in the Memoirs of the Academy of Sciences.

FORMEY (John Henry Samuel) was born at Berlin in 1711, and after being ordained, was chosen one of the ministers of a French congregation in that capital. In 1737 he was appointed professor of eloquence in the French-college; and upon the death of La Croze in 1739, he succeeded him in the philosophical chair of the same college. On that election he resigned his pastoral office, though he continued to preach occasionally. On the renovation of the Royal Academy of Sciences and Belles-lettres at Berlin in 1744, M. Formey was made secretary to the philosophical class; and in 1748, on the motion of the president, Maupertuis, he was created sole and perpetual secretary of the Academy; which post he held till his death in March 1797. He was associated to a number of foreign learned bodies, as those of London, Petersburgh, Harlem, Mantua, Bologna, the Naturæ Curiosorum, and many more in Germany; and he was personally acquainted with many of the most eminent and illustrious characters throughout Europe. Besides his academical employments, he had the management of various other concerns. He was agent or secretary of commands to the dowager-princess of Wirtemberg; and after her death, to the court of Schwerin. He filled several offices in the French colony at Berlin, to the interests of which he paid great attention; and at length he became a privy-councillor in its superior directory. The printed works of this writer were very numerous, and include most of the principal classes of literature. He defended the cause of revelation against Diderot by his "Pensées raisonables," and against Rousseau by his "Anti-Emile." As an encyclopedist he furnished the great dictionary of Paris with several articles, and took a leading part in the Encyclopædia of Yverdun. His "Histoire abrégée de la Philosophie," 1761, has been translated into English, and generally read. Philosophy was his favourite study: he adopted that of Leibnitz as taken up and illustrated by Wolf, and he became a very zealous advocate for the opinions of these eminent men.

FORMOSUS, Pope, succeeded to that dignity on the death of Stephen VI. in the year 891, at which time he was bishop of Porto. Attempts were made, but in vain, under his pontificate, to settle the differences between the eastern and western churches. Formosus espoused with much zeal the cause of Charles of France, surnamed *The Simple*, against Odo, or Udes, who had seized on the kingdom of Aquitaine; and when a war broke out between Lambert and Berengarius, who laid claim to the kingdom of Italy, invited Arnulph, king of Germany, to Rome, promising to crown him emperor, provided that he drove out both the contending tyrants, and restored peace to the country. With this invitation Arnulph readily complied, and entering Italy with a powerful army, soon made himself master of the whole of Lombardy; but, after Arnulph's return to Germany, the war was rekindled between Lambert and Berengarius, who were at length reconciled by the papal mediation in 896, in which year the pope died. Formosus is highly praised by Luitprand for the sanctity of his life, and his knowledge of the Scriptures; yet, notwithstanding his merits, Stephen VII. carried his detestation against him to such a length, that he resolved to try him after his death. For this purpose he summoned a council to meet at Rome, and ordered the body of the dead pontiff to be taken out of the grave, to be brought before them, and to be placed in his episcopal robes on the pontifical throne. After having assigned a deacon for his counsel, Stephen ridiculously addressed himself to the dead body, saying, "Why didst thou, being bishop of Porto, ambitiously and unlawfully usurp the universal see of Rome?" We are not informed what answer was returned by the mock counsel; but Stephen, with the consent of all the bishops present, pronounced Formosus guilty of the charge of illegally intruding himself into the apostolic see. Afterwards he was stripped of the pontifical ornaments; three of his fingers, with which it was customary to bestow the papal benediction, were cut off; and his body, with a large stone suspended about the neck, was thrown into the Tyber. Pope Theodore II., however, caused the body of Formosus to be taken out of the Tyber, and, declaring all his acts legal and valid, restored his corpse to its sepulchre in the Vatican.

FORNE, printed by mistake for Torre.

FORSKAL (Peter), a celebrated Swedish botanist, was born in the province of Upland, in 1736. In 1760 he was invited to Copenhagen by Frederick V., to accompany to Arabia the travellers sent to that country for the purpose of making discoveries. He set out on this journey in 1761, and died at Jerim, in Arabia, in July 1763. From the papers and memorandums which he left behind him, Niebuhr, who was one of his fellow-travellers, published the following works: "Descriptiones Animalium," &c.; "Flora Ægyptiaco-Arabica," &c.; "Icones Rerum naturalium quas in Itinere orientali," &c., with forty-three plates. This work is valuable to those who are desirous of being acquainted with the Arabic names used in natural history, and of many insects which occur in the Old Testament, as has been shown by Michaelis in his Oriental Bibliothèque.

FORSTER (John), a learned German Lutheran divine and Hebraist, was born at Augsburg, in 1493. After having studied at Ingoldstadt, under the celebrated Reuchlin, he taught Hebrew and divinity, first at Leipsic, and afterwards at Wittemberg, with eminent success and reputation, at the same time that he rendered essential service to the Protestant religion by his labours as a divine. When Luther undertook his translation of the Bible, he frequently availed himself of the assistance of Forster, and he was also greatly esteemed by Melancthon. He died at Wittemberg in 1556. He was the author of "Dictionarium Hebraicum Novum," printed at Basil in 1557.—There was another German Lutheran divine of the name of John Forster, who was also a professor at Wittemberg, and afterwards became minister at Eisleben, where he died in 1613. He was the author of numerous theological and critical productions, and among others of "Commentaries on Exodus, Isaiah, and Jeremiah," in three vols. 4to.; and a treatise "De Interpretatione Scripturarum," 4to., printed at Wittemberg in 1608.—Both the preceding must be distinguished from a third John Forster, who followed the profession of a jurist at Padua, and was the author of a work entitled "Processus judiciarius Cameralis."

FORSTER (Nathaniel), a learned divine and critic, was born in 1717 in Plymstock, Devonshire, of which parish his father was minister, and educated at Eton, and Oxford, where he took the degree of M.A. in 1738, and was in 1739 chosen a fellow of Corpus Christi-college. Having entered into

orders he had the rectory of Hethe in Oxfordshire given him in 1749, and after obtaining various other preferments, and being made one of the royal chaplains in 1756, died D.D. and F.R.S. in 1757. Among his chief literary productions are an edition of the Hebrew Bible, divested of the Masoretic Points, 2 vols. 4to.; and "A Dissertation upon the Account supposed to have been given of Jesus Christ by Josephus," &c.

FORSTER (John Reinhold), an eminent naturalist and philologist, was born on the 22nd of October, 1729, at Dirschaw, in Polish-Prussia, where his father was a burgomaster. He received the chief part of his education at the university of Halle, and afterwards repairing to Dantzic, distinguished himself by his sermons. After being two years a candidate, he married, and obtained a settlement in 1753, at Nassenhuben: but his income being small, and his family increasing, he had to struggle with difficulties, which induced him to accept an offer made to him by the Russian resident at Dantzic, of going to Russia to superintend the new colonies at Saratow. He was, however, disappointed of the situation, and in 1766, left Russia in disgust and came to England, where a present from the Russian government of a hundred guineas, and a translation which he made of Kalm's Travels, and Osbeck's Voyage, procured him some additional funds towards the support of his family. He was for a short time teacher of the French, German, and natural history, in the Academy of Warrington, whence, returning to London, he continued in very confined circumstances till 1772, when he was engaged to go out as naturalist with Captain Cook, on his second voyage round the world. He returned to England in 1775, and soon after the university of Oxford conferred upon him the degree of doctor of laws. After his return he published, conjointly with his son, a botanical work in Latin, containing the characters of a number of new genera of plants which had been discovered by them in the course of their circumnavigation. An account of the voyage having been published in English and German by young Forster, in which the father was supposed to have had a considerable share, though he had entered into an engagement not to publish any thing separately from the authorized narrative, they not only incurred the displeasure of government, but gave offence to the principal friends by whom they had been patronized. Forster, after struggling some time with poverty and misfortunes in London, was invited to Halle, in 1780, to be professor of natural history: he was also appointed inspector of the botanical garden; and as this office was connected with the faculty of medicine, he next year got the degree of M.D. He died Dec. 9, 1798. The celebrated Kurt Sprengel, of Halle, speaking of Forster's "Observations made in a Voyage round the World," says, "what person of any education can read and study this work, which is unparalleled in its kind, without discovering in it that species of instructive and pleasing information which most interests man, as such?" His other works are for the most part compilations and translations, besides several papers published in the Philosophical Transactions, and those of other learned societies.

FORSTER (George or John George Adam), as most of his biographers call him, was son of the preceding, and born at Dantzic in 1754. He accompanied his father round the world with Captain Cook; and on quitting England resided some time at Paris; but in 1779, was appointed professor of natural history in the university of Cassel. The senate of Poland having afterwards offered him a chair in the university of Wilna, he accepted the invitation; but not liking the situation, entered into a treaty with Catherine II. relative to the project of a new voyage of discovery round the world; but the war with the Ottoman Porte disappointed his hopes. He then settled as a bookseller at Mentz, where he was made president of the university, and entering warmly into the proceedings which took place in that city consequent to the French revolution, was, on the 1st of March, 1793, nominated a deputy to the Rhenish convention, and sent to Paris to solicit a confederation with the French republic. During his absence Mentz was taken by the Prussians; in consequence of which he remained at Paris, and died there, February 13, 1794. He was the author of "A Voyage round the World, in 1772—1775," London, 1777, 2 vols. quarto., written in conjunction with his father; a "Journey along the banks of the Rhine," 2 vols. 8vo., translated into French by M. Pougens, besides several works relating to geography, natural history, philosophy, and politics, in German, published together in 6 vols. 8vo.

FORSTER (George), an English traveller, who has been confounded with the subject of the last article, was in 1782 engaged in the civil service of the East India Company, in which year he commenced a journey from Bengal to Persia, and thence through Russia to England. The best narrative of this interesting expedition was published in 1798, under the title of "A Journey from Bengal to England, through the northern part of India, Cashmire, Afghanistan, and Persia, and into Russia, by the Caspian Sea;" 2 vols. 4to.; which work was translated into French. The author travelled chiefly in the character of a Mahometan merchant, which his knowledge of the Asiatic languages and customs enabled him to support without fear of detection. His information was derived rather from inquiry and observation than from books; and when he relates what he had seen, his veracity may be trusted; but his historical disquisitions are frequently inaccurate. He returned to India, and was preparing for further researches in that part of the world, when his death took place at Allahabad, in 1792.

FORSYTH (William), an able horticulturist, born at Old Meldrum, in the county of Aberdeen, in 1737, succeeded Philip Miller as gardener to the Company of Apothecaries, at their Physic-garden, at Chelsea, in 1771. In 1784 he was appointed superintendant of the royal gardens at Kensington and at St. James's, and died in 1804. His works are, "Observations on the Diseases, Defects, and Injuries of Fruit and Forest Trees;" and "A Treatise on the Culture and Management of Fruit Trees." He also discovered a composition to remedy the diseases of trees, for which he received a grant from parliament.

FORT (Francis le) was descended from an ancient and noble family of Geneva, where he was born in 1656. An enterprising disposition caused him to quit his father's house at the age of fourteen, and enter as a cadet in the French service. He afterwards served in Holland as a volunteer, and was wounded at the siege of Grave. He then entered the service of the Czar Alexis, and going to

Moscow, became secretary to the Danish resident. Here he attracted the notice of the young Czar Peter, who finding him such a person as he wanted to assist him in his efforts to raise himself and his subjects from barbarism, immediately made him a captain of foot, and admitted him to his confidence. He was employed to raise a body of 12,000 men, chiefly intended to keep the Strelitzes in awe, and he was made their general. Soon after, though unacquainted with naval affairs, he was created an admiral; and his activity rendered him very useful in forming the commencement of that marine which was the favourite object of the czar's life. The conduct of the siege of Asoph in 1696 was committed to him; and he acquitted himself in it so well, that the czar intrusted him with the chief command of all his troops both by land and sea. He was also appointed to the government of Novogorod, and to the first place in the ministry. When Peter took the resolution of travelling for his own improvement, he created Le Fort his ambassador to the courts he intended to visit, and travelled as a private person in his train. From the influence he possessed over his master, Le Fort was enabled sometimes to control him in the fits of violence and intemperance to which he was too liable; yet at a carousal in Germany, the czar drew his sword upon his favourite, who narrowly escaped with his life. Peter, when sober, expressed great concern for this sally. Le Fort retained all his favour and consequence till his death, at Moscow, in 1699. The czar honoured him with a most magnificent funeral, and himself assisted at the procession as a military officer.

FORTESCUE (Sir John), a learned English judge, was (according to the best authority), third son of Sir Henry Fortescue, lord chief-justice of Ireland. Of his birth-place and education we have no exact account; but it appears that he resided as a lawyer in Lincoln's-inn, and distinguished himself by his learned lectures. He attained the degree of serjeant-at-law in 1430, and was made chief-justice of the King's Bench in 1442. He appears to have been a principal counsellor in the court of Henry VI., and he faithfully adhered to the interests of that unfortunate king. When the success of Edward IV. obliged Henry to take refuge in Scotland, Fortescue attended him; and it was probably there that Henry created him chancellor of England. In the mean time he was attainted of high-treason by Edward's parliament in 1461, and another person was appointed chief-justice in his stead. He was never acknowledged as chancellor by that party, nor ever exercised the office in England. In 1463 he accompanied Queen Margaret, Prince Edward, and the principal adherents of the house of Lancaster, in their flight to Flanders; and passed many years upon the continent in a state of exile. In that condition he composed his celebrated work "De Laudibus Legum Angliæ;" addressed to the Prince Edward, son of Henry VI. with the patriotic purpose of giving him just notions of the laws and constitution of his country, and an attachment to them, should he ever arrive at the crown. He returned to England, with the queen and the prince, on the news of the defection of the earl of Warwick from King Edward, and was taken prisoner after the battle of Tewkesbury in 1471, which totally ruined the hopes of the house of Lancaster. Edward gave him his release and pardon upon his composing a retractation of a paper he had written against the title of the house of York. He retained, however, his former sentiments concerning the constitution, and drew up a work in English on "The Difference between an Absolute and Limited Monarchy, as it more particularly regards the English Constitution." He passed the residue of his days in retirement, and is said to have attained nearly his ninetieth year, but the time of his death is not ascertained. Of his work "De Laudibus Legum Angliæ," several editions have been made both in Latin and English. The last and best, enriched with a historical preface and notes, was published by Mr. Gregor in 1775, 8vo.

FORTESCUE (Sir John Fortescue Aland, Lord), was a descendant of the preceding, and born in 1670. He was educated at Oxford, and after being called to the bar, became successively solicitor-general to the prince of Wales, and to the king; a baron of the Exchequer, and a judge of the King's Bench, and Common Pleas. He retired from the bench in 1716, on being created a peer, and died shortly after. He published in 1714, "Sir John Fortescue's Treatise on Absolute and Limited Monarchy;" and was himself a sound lawyer, and a proficient in Saxon literature. After his death, his reports were printed in folio. This judge was remarkable for a flat nose; and a serjeant, who had lost an arm, arguing one day a case in an awkward manner, the judge told him, that "he appeared to handle the matter rather lamely;" to which the other replied "with submission, I trust to be able to make the case as plain as the *nose* in your lordship's face!" Lord Fortescue was very intimate with Pope, and furnished him with the legal burlesque of Stradling versus Styles.

FORTIGUERRA (Nicholas), an Italian poet and ecclesiastic, born in 1674, arrived at the prelacy under Clement XI., and had great expectations of a cardinal's hat from Clement XII.; but the pontiff delayed his promotion so long, that Fortiguerra fell into a lingering disease through vexation, which carried him off in 1735, at the age of sixty-one. He is principally known by his burlesque poem entitled "Ricciardetto," which was written on the following occasion. Being present at a debate concerning the relative superiority of Ariosto and Tasso, Fortiguerra supported that of the latter poet; and as a proof of the ease with which a person of moderate imagination might imitate the manner of Ariosto, he undertook to compose the piece in question, which he finished in a short time. It was first published in 1738, quarto, and since at Paris, 1768, three volumes 12mo. Fortiguerra also wrote a translation in verse of the comedies of Terence, printed at Urbino in 1736 with the Latin text.

FORTIUS (Joachim). See Ringelbergius.

FOSCARI (Francis), a noble Venetian, was elected doge in 1423. He enlarged the Venetian dominions by the conquest of several cities, but whilst his government was advantageous to the Venetians, it entailed the heaviest calamities upon himself and his family. After having lost three sons, the old doge fixed his affections upon his remaining one, Jacopo, who, upon a false charge of appropriating the money of the state, was banished to Trieste in 1445. In 1450 he was equally falsely accused of having procured the assassination of Donato, a rich senator, and was in consequence recalled to Venice, tortured, imprisoned, and then exiled to Candia.

The desire of revisiting his country induced him to write a letter, which, by falling into the hands of the Venetian spies, would cause him to be brought back as a criminal to Venice. His plan succeeded; but though he avowed his motives for writing the letter, he was again sent into banishment, and soon after died of grief. His father was desired to abdicate in 1457, when he was eighty years of age, and he also died of a broken heart. Such is the outline of a story which Lord Byron and Miss Mitford have each made the subject of a very affecting tragedy.

FOSCARINI (Michael), a Venetian senator, born in 1628, was employed by the republic to continue the history of Venice, by Nani. His work was published in 1696, and forms the tenth volume of the "Collection of Historians of Venice," 1718, 4to. Two novels of his composition are printed among those of the Academy of Incogniti. He died in 1692.

FOSCOLO (Ugo), a celebrated Italian writer, was born about 1776 on board a frigate, near Zante, of which island his father was proveditor. He was educated at the university of Padua, where he incurred the suspicion of being a democrat, and was summoned before the state inquisitors. At the age of twenty he wrote his tragedy of "Tieste," which was acted at Venice, in January 1797, with the most extraordinary applause. Foscolo was soon after employed as secretary to Battaglia, who was sent as ambassador to Buonaparte, to endeavour to preserve the independence of the Venetian republic. The embassy was unsuccessful; and Foscolo, dissatisfied with the Austrian government, retired into Lombardy, then the Cisalpine republic. He subsequently adopted the military profession, and having enlisted in the first Italian legion that was formed, he was shut up in Genoa during the famous siege of 1799, with General Massena. After the battle of Marengo he remained in the Italian army till 1805, when he was sent to Calais with the troops professedly destined for the invasion of England. Disliking the service of Napoleon after he had become emperor, he quitted it, but retained his military rank as captain. In 1808 and 1809 he published an edition of the works of Montecuccoli, and soon after succeeded Monti, as professor of literature in the university of Pavia; but the boldness of his language is supposed to have alarmed the jealousy of Napoleon, as the professorship was suppressed, after he had held the office only two months. In 1814 he went to Milan, and was promoted to the rank of major, by the regency of the kingdom of Italy, after the fall of Napoleon. He is said afterwards to have engaged in a conspiracy to drive the Austrians out of Italy, when a discovery taking place he retired to Switzerland, and in 1815 removed to England. Here he published "Ricciarda," a tragedy; "Essays on Petrarch," 1821; and "Discorso sulla Testa di Dante," 1826; besides which he wrote various articles in the Edinburgh, Quarterly, Retrospective, and Westminster Reviews, and in the London Magazine, and other periodical works. He might, by his writings alone, have insured himself independence, if he had acted with prudence and moderation: but he involved himself in difficulties by erecting and expensively furnishing a cottage in the Regent's-park; and his pride and violence of temper disgusted his friends. He died near London, September 10, 1827. Besides the works already mentioned, he published a romance entitled "Ultime Lettere di Jacopo Ortis;" "Ajace," a tragedy; "Chioma di Berenice;" "Didymi Clerici Prophetæ Minimi Hypercalypseos, liber singularis," a curious satire against living Italian authors, reviewers, and politicians, a key to which he printed in London; and he translated into Italian verse the first and third books of Homer's Iliad.

FOSSE (Charles de la), an eminent French painter, was the son of a jeweller in Paris, where he was born in 1640. He studied painting in the school of Le Brun, and his progress was such, that he obtained one of the pensions for visiting Italy. On his return he rose to great reputation, and was admitted into the Academy of Painting, of which he became in succession professor, rector, director, and chancellor. In 1690 he was invited to England by the duke of Montague, to paint his house (now the British Museum), in conjunction with Rousseau and Baptiste. He finished there two ceilings, representing the apotheosis of Isis, and the assembly of the gods. On his return he was engaged in painting the dome of the Invalids, a great work in which he displayed the fertility of his genius. He also was employed in the decoration of several of the royal palaces, and received a considerable pension from the king, though he was disappointed of the place of first painter. He retained the fire of his genius to an advanced period, and died at Paris in 1716.

FOSSE (Antony de la), Sieur d'Aubigny, nephew of the preceding, was born at Paris in 1653. He devoted himself to polite literature, and especially to poetry, in which he obtained considerable reputation. He was secretary to the Marquis de Crequi in the war in Italy, and afterwards to the Duke d'Aumont in his government of the Boulonnois. He wrote Italian so well, that for an ode which he composed in that language he was received into the Academy degli Apatisti at Florence. In French poetry his principal compositions were tragedies, several of which were successful on the stage. "Manlius Capitolinus," represented in 1698, is accounted the best of these. It is said to be not unworthy of Corneille. La Fosse died in 1708.

FOSTER (Samuel), an ingenious English mathematician, was born in Northamptonshire, and educated at Emanuel-college, Cambridge, where he took his degree of B.A. in 1619, and that of M.A. in 1623. He applied early to mathematics, and in 1624 published a valuable treatise entitled "The Use of the Quadrant, &c.," 4to. In 1636, a vacancy taking place in the astronomical professorship of Gresham-college, Mr. Foster was elected to fill it; but for some reason, of which we have no account, he resigned that chair within a few months after his appointment to it. He still continued his mathematical studies, however, with great diligence; and in 1641, the professorship of astronomy in Gresham-college again becoming vacant, Mr. Foster was a second time elected to that office, and retained it til his death in 1652. Among his works are, "The Art of Dialling," 1638, 4to.; four Essays on the same subject, printed in one quarto volume, 1654; "Mathematical Lucubrations; "The Sector altered;" and "Description of the Portable Quadrant."—William Foster studied at London under Mr. Oughtred, and published in 1633 a tract "On the Circles of Proportion and the Horizontal Instrument," in 4to.—Mark Foster, who was posterior in point of time to the other two, is known as the author of a Treatise on Trigonometry.

FOSTER (Sir Michael), an eminent lawyer, was born at Marlborough in Wiltshire in 1689. His grandfather and father were both eminent attorneys in that town, of the dissenting persuasion, and strongly attached to civil and religious liberty. Michael received his early education at the free-school of his native place, whence, in 1705, he was removed to Exeter-college, Oxford. He was entered of the Middle-Temple in 1707, and in due time called to the bar. Not meeting with much success in Westminster-hall, he settled in Marlborough. He married in 1725, and afterwards removed to Bristol, where he practised in his profession with great reputation. He was chosen recorder of that city in 1735, and was called to the degree of serjeant-at-law in 1736. In 1735 he published a pamphlet entitled, "An Examination of the Scheme of the Church Power laid down in the Codex Juris Ecclesiast. Anglicani," which was esteemed by the friends of liberty an important barrier against the dangerous principles of Bishop Gibson's work. In 1745, upon the recommendation of Lord Chancellor Hardwicke, he was created one of the judges of the court of King's-bench, with the honour of knighthood. This station he maintained with great credit for legal knowledge and integrity during the remainder of his life, a period of eighteen years, marked with the decision of many points of singular importance in civil and criminal law. In 1762 he published "A Report of some Proceedings on the Commission for the Trial of the Rebels in 1746 in the County of Surrey; and of other Crown Cases: to which are added Discourses upon a few Branches of the Crown Law." Of this work a second and third edition with improvements were published in 1776 and 1792 by his nephew, Mr. Michael Dodson. The book is of standard reputation, and has given occasion to Sir W. Blackstone to style the author "a very great master of the crown law." Others of his brethren have expressed a high respect for his character and abilities. Judge Foster died at Bath, November 7, 1763.

FOSTER (Dr. James), an English dissenting minister, was the son of a fuller, and born at Exeter, Sept. 16, 1697. He began to preach in 1718; but soon after a strong debate arising among the Dissenters, upon the doctrine of the Trinity, he raised such a clamour against himself by adopting the obnoxious opinions, that he was prevailed on to quit Exeter, and to accept of an invitation to Melborne in Somersetshire. He subsequently preached at Ashwick, and Trowbridge in Wiltshire, where, being convinced by reading Dr. Gale, that baptism of the adult by immersion was the true scripture-doctrine, he was accordingly baptized that way in London. Here he became chaplain to Robert Houlton, Esq., and in 1721 was chosen to succeed Dr. Gale at Barbican, where he preached above twenty years. In August 1746, he attended Lord Kilmarnock to the scaffold, whose execution is said to have made such an impression upon him as to bring on a paralytic shock, and hasten his death, which took place Nov. 5, 1753. Dr. Foster, who took his degree of D.D. in 1718, was an eloquent preacher, and popular among many who differed from him in their tenets, and who filled all ranks and conditions in life. Pope has made honourable mention of him in his satires. His chief writings are four octavo volumes of Sermons; "Tracts on Heresy;" two quarto volumes of sermons "On Natural Religion and Social Virtue;" a volume of Funeral Sermons, and a Reply to Tindal, in Defence of Christianity.

FOSTER (John), an eminent scholar, was born in 1731, at Windsor. He received his school education at Eton, and King's-college, Cambridge, of which society he became a fellow, and in 1765 was made head-master of the former. But neither his temper nor manners were fitted for the chief conduct of such an institution; and finding himself unable to support his authority, he resigned after a few years. He was presented to a canonry of Windsor in 1772, and died at the German Spa, in September 1773. A Latin epitaph written by himself marks his tomb in the churchyard of the place. He is known as the author of a learned work, entitled "An Essay on the different Nature of Accent and Quantity," &c.; an ingenious and erudite performance, though it did not go without reply.

FOTHERGILL (John), an eminent physician, was born in 1712 at Carr-end, in Yorkshire, where his father, a respectable member of the society of Quakers, resided upon a family estate. He received his classical education chiefly at the school of Sedbergh, and in his sixteenth year was placed with Mr. Bartlett, an apothecary at Bradford, in Yorkshire. At the expiration of his apprenticeship he was sent to the university of Edinburgh; took the degree of doctor of physic in 1736, and in that year came to London, and entered as a pupil in St. Thomas's-hospital. In 1740 he accompanied some friends in a tour to the Continent; and upon his return he sat down to the serious business of his profession. He did not neglect the means of making himself known in a literary and scientific capacity, and two of his papers on professional subjects appeared in the Philosophical Transactions in 1744 and 1745. But it was in 1748 that his medical reputation obtained a great and sudden accession by his publication entitled, "An Account of the Sore Throat attended with Ulcers." The work passed through several editions, was translated into French, and spread his name through foreign countries as well as to the remotest parts of his own. Another laudable exertion to make public his sedulous attention to professional objects, was a monthly account of the weather and diseases of London, which he began to communicate to the Gentleman's Magazine in 1751, and continued for several years. He was nominated an honorary member of the Edinburgh College of Physicians in 1754, and was admitted into the Royal Society of London in 1763. About 1762 he purchased a small estate at Upton, near Stratford, in Essex, which contained some acres of garden-ground. These he converted into a seminary of curious plants, foreign and indigenous, which became the favourite object of his amusement, and was receiving continual accessions during the whole of his life, so that his collection of exotics at length became one of the most choice and considerable in England, and consequently in Europe. His medical reputation continuing to rise, he quitted his residence in the heart of the city, and removed to a central situation between the two parts of the town, with both of which he maintained an extensive intercourse. Dr. Fothergill was a man of warm feelings, and entered with zeal into every topic in which the good of society was concerned. He was truly a public character, and was ready to devote the little leisure he possessed to any purpose of general or partial utility. On his own society he conferred the important bene-

fit of projecting, and carrying into effect, the institution of a large public school at Aekworth, in Yorkshire, and was the associate of the benevolent Mr. Howard in his attempts to improve the condition and preserve the health of poor prisoners. To the political interests of his country he was ever feelingly alive, and interfered to prevent that fatal breach with the American colonies which produced their final separation from the parent country. Few physicians have more liberally bestowed either their professional advice, or their pecuniary aid at the call of charity; and few men of his fortune have expended so much in promoting science and useful knowledge. His manners were highly pleasing, and his demeanour in a sick room was singularly calculated to inspire confidence. It may be added, that he was sincerely pious, and a firm believer in the promises of Revelation. His moral character cannot be better summed up than is done by his friend Dr. Franklin in a letter to Dr. Lettsom. "If we may estimate the goodness of a man by his disposition to do good, and his constant endeavours and success in doing it, I can hardly conceive that a better man has ever existed." Dr. Fothergill died December 26, 1780. His works, consisting of his medical papers and pamphlets, of two elegant pieces of biographical eulogy (on Peter Collinson, and on Dr. Alexander Russel), and of some political and miscellaneous essays and letters, were published in a collective form, with Memoirs of his Life, by John Coakley Lettsom, M.D., in three volumes, octavo, 1784.

FOUCAULT (Nicholas Joseph), a respectable magistrate and promoter of letters, was born at Paris in 1643, and brought up to the bar, at which he obtained great distinction, and passed through various offices till he became a master of requests and chief of the council of madame, duchess of Orleans. He was successively intendant of Montauban, Pau, and Caen. At the revocation of the edict of Nantes he was resident at the second place, and by his prudence and mildness prevented those disturbances which that arbitrary measure might have caused in a district full of Protestants. His merit on the occasion was testified by a medal struck by the states of Béarn. At the different seats of his intendancy he promoted the public good by procuring the most exact topographical descriptions of each province, by encouraging the construction of roads, canals, havens, bridges, &c., as well as of ornamental edifices, and by institutions for the promotion of the arts and sciences. His own valuable library and cabinet were open to all who were able to use them. He made the discovery in 1704 of the ancient town of the Viducassians, near Caen, of which he sent a particular and exact account to the Academy of Inscriptions. He also discovered in the abbey of Moissac the only manuscript of the work "De Mortibus Persecutorum," attributed to Lactantius. This virtuous and valuable man died in 1721.

FOUCHE (Joseph), duke of Otranto, was born at Nantes in 1753. After having distinguished himself as student and professor among the fathers of the Oratory, he adopted the profession of an advocate, but was not very successful; and having become the founder of the popular society at Nantes, was, in 1792, elected a deputy to the National Convention, and on the trial of Louis XVI. voted for his death. He joined Collot d'Herbois in wreaking the vengeance of the Jacobin party on Lyons, whence returning to Paris, he joined in the destruction of Robespierre, but only with a view to save himself from sharing in his fate. He was accused before the convention of fraud in the management of the revolutionary imposts; and a decree was passed for his arrest; but he was set at liberty by the amnesty of the 4th of Brumaire, in the fourth year of the republic. He was then sent on a mission to the frontiers of Spain; and on his return he retired, in a kind of disgrace, to a country-house near Paris. At length his talents were again put in requisition, through the recommendation of Barras, and he was sent ambassador to the Cisalpine republic in the year seven, where, supported by General Joubert, he resisted the orders of the directory, who recalled him from Italy. His return to Paris was at the period of the overthrow of his enemies; and their successors having determined to discredit the constitution of the year three, Fouché was appointed minister of the general police. By his order the clubs were shut up, the journals seized, their editors imprisoned, and, in one word, all his illegal acts were executed, and the revolution of the 18th of Brumaire was consummated. Some months after the peace of Amiens, Fouché was sacrificed to the caprice of Lucien, who hated him; but it was soon perceived that he alone was capable of smoothing the way for the passage of his master from the consulate to the empire; and Buonaparte being called to the theatre of war, the whole power of the government was centred in Fouché, who used it with wisdom and moderation. After the peace of Presburg, December 1805, the emperor conferred on him the title of Duke of Otranto. Fouché did not, however, surrender his independence. He loudly censured the invasion of Spain, and he gave still greater offence by recommending the employment of Bernadotte to defend Belgium against the invasion of the English. On the return of the emperor to Paris, he successively (October 1809, and June 1810) deprived Fouché of the portfolios of the interior and of the police, who was then sent into a sort of honourable exile, with the empty title of governor of Rome. In 1813 Napoleon called him to Dresden to give his advice as to the means of repairing the disasters of that period. He again gave offence by his frankness; and he was sent as governor-general into the Illyrian provinces, whence he was driven by foreign invasion; and ordered to go to Naples. He returned to France when the face of affairs was entirely changed, and he was well received by those in power. When Napoleon reappeared in France, Fouché was suddenly called to the ministry, and told the emperor that his only means of safety would be to restore to the French the energy of liberty. After the battle of Waterloo he was appointed president of the provisional government; and it was he who pressed the abdication of Buonaparte, and who treated with the duke of Wellington, though he was disposed to have resisted, if the defence of Paris had not been judged useless. Under Louis XVIII. Fouché continued to belong to the ministry; but the law of the 6th of January, 1816, drove him into banishment. He then retired to Dresden, where he had been minister-plenipotentiary; and after travelling some time in Germany, he settled at Trieste, where he died in 1820. Several works have been published relating to Fouché, among which the most remarkable is that entitled Mémoires de J. Fouché, Paris, 1824, 2 vols., 8vo.

FOUCHER (Simon), a French priest and philosophical writer, was born at Dijon in 1644, where he was ordained priest, and presented to an honorary canonry of the Holy chapel at Dijon. This situation he did not retain more than two or three years, when he removed to Paris, in order that he might pursue with more freedom and advantage those philosophical studies to which he was attached. By the closeness of his application, however, he shortened his days, and died at Paris in 1696, in the fifty-third year of his age. He had been admitted to the degree of bachelor in the Faculty of Theology. He wrote a variety of "Dissertations," "Criticisms," "Answers to Criticisms," "Letters," &c., which appeared at different periods from 1673 to 1693, and form together a collection in six volumes, 12mo. Much praise is bestowed upon the author by different writers; and Baillet, in his Life of Descartes, gives him the title of "Restorer of the Academic Philosophy."

FOUCQUET (Nicholas), marquess of Belleisle, son of Francis Foucquet, viscount de Vaux, was born in 1615, and at the age of thirty-five was created procureur-general of the parliament of Paris. The Cardinal Mazarin made him superintendant of the finances in 1653, at a time when they were much disordered by civil and foreign wars, and still more by the insatiable cupidity of the cardinal himself. Foucquet participated largely in the public plunder, and few financiers have displayed more magnificent profusion. He is said to have expended eighteen millions of livres upon his seat of Vaux, where he gave entertainments in a style of royal splendour. He was extremely munificent towards the men of letters, and acquired many friends who remained attached to him even after his fall, which took place upon the death of Mazarin in 1661. The king, whom he had offended by his attempts to gain the heart of Mad. de la Vallière, and by his ostentatious magnificence, was led to believe that he had a design of making himself duke of Brittany and the adjacent isles, and maintaining himself in independence with the aid of the English and other foreigners. Foucquet was artfully induced to resign his place of procureur-general, that the parliament might not interfere in his favour; and was then lulled into a state of security, till he was arrested at Nantes in September 1661. He was committed to custody, and a commission was appointed to try him upon various criminal charges, but he defended himself so well, that it was three years before sentence was pronounced. He was then condemned to banishment, which the king commuted for perpetual imprisonment in the citadel of Pignerol, where he died in 1680. Of the crowds to whom he had been a liberal benefactor, scarcely any remained faithful to him except some of his literary pensioners. Of these were Mademoiselle de Scuderi, La Fontaine, and Pelisson, the latter of whom defended him in several eloquent memoirs. Foucquet made an equal return of gratitude; for, being informed that Pelisson's pension was withdrawn on this account, he retrenched from his own expenses a sum adequate to the amount, and remitted it to him by the hands of Mademoiselle de Scuderi. He bore his change of fortune with firmness, and employed his prison-hours in the composition of various works of piety.

FOUCQUET (Charles Louis Augustus), count de Belleisle, marshal of France, was born at Villefranche, Sept. 25, 1684. He displayed considerable diplomatic and military talents; the cession of Lorraine to France, in 1736, was principally his work, and for his various services both in the field and the cabinet, he was, in 1748, made a duke and peer of France, and had the department of war committed to his charge. He reformed the army by abolishing many abuses, enlarged the Military Academy, and caused an order of merit to be established. The city of Metz is indebted to him for an academy. He died in 1761.

FOUGEROUX DE BONDAROY (Augustus Dionysius), nephew of the celebrated Duhamel, was born at Paris in November 1732. On his return from his travels, becoming proprietor, by the death of Duhamel, of a considerable domain, Fougeroux continued the agricultural experiments of his uncle; and, like him, spent his time in acts of beneficence, or endeavours to enlighten mankind. He died in December 1789. His principal works are, "Mémoires sur la Formation des Os;" "L'Art de l'Ardoisier;" "L'Art de Tonnelier;" "L'Art du Coutelier," 1772, 3 vols., folio; "Recherches sur les Ruines d'Herculaneum," &c. He wrote also a great number of dissertations on various subjects, published in the Memoirs of the Academy of Sciences, of which he was a member.

FOUILLON (James), a French Catholic divine, was born at Rochelle about 1670, and after having entered into orders, was nominated to a prebend in the cathedral church of Rochelle; but he declined that appointment, and never afterwards obtained any other benefice than the commendatory priory of St. Martin de Pruniers, in the diocese of Mende. The part which he took relative to the celebrated *Case of Conscience*, obliged him in the year 1703 to withdraw into concealment, and subsequently to take refuge in Holland; but that country not agreeing with his health, he ventured to return to France. He died at Paris in 1736, in the sixty-sixth year of his age. He was the author of a multitude of treatises in the controversy between the Jansenists and Jesuits, and edited the famous Arnauld's "Letters," in 8 vols., 12mo.

FOULIS (Robert and Andrew), two learned printers, were natives of Glasgow. The former began printing about 1740: and in 1744 he produced his celebrated edition of Horace, of which the sheets as they were printed were hung up in the college of Glasgow, and a reward was offered to those who should discover an inaccuracy. The liberality of the brothers proved their ruin; having engaged in the establishment of an academy for the instruction of youth in painting and sculpture, the enormous expense occasioned the decline of the printing business. Andrew died in 1774, and in 1776 Robert exhibited and sold the remainder of his paintings; when, after all expenses were defrayed, there remained in his favour a balance of fifteen shillings. He died the same year.

FOULON, or GNAPHÆUS, (William), a Dutch pedagogue, burgomaster, and poet of the sixteenth century, born at the Hague in 1483, died at Horden, in Friesland, in 1558. His works are, "Hypocrisis;" "Martyrium Johannis Pistorii;" and "Acolastus, de Filio Prodigo;" three Latin comedies, of which the last is the best, and was printed with notes at Paris in 1551 by Prateolus.

FOULON, or FOULLON (John Erard), a learned Jesuit of Liege, was born in that city in 1609. He entered into the order in 1625, and was successively appointed rector of the colleges at Huy

and Tournay, and died in the latter city in 1668. Besides several devotional, controversial, and other smaller pieces, he was the author of "Commentarii Historici et Morales ad Libros I. et II. Machabæorum, additis liberioribus Excursibus," in two vols., folio, 1660 and 1664; and "Historia Leodiensis," &c.; in three vols., folio, published long after the author's death, in 1735 and 1737.

FOUNTAINE (Sir Andrew) was a native of Narford in Norfolk, and received his education at Christchurch-college, Oxford, where he drew up a list of Anglo-Saxon and Anglo-Danish coins, published in 1705, in Hickes's Thesaurus Septentrionalis. William III. conferred on him the honour of knighthood. On the death of Sir Isaac Newton in 1727, he succeeded him in the office of warden of the Mint. He died in 1753, leaving behind him a fine collection of pictures, statues, &c. which he had found during his travels on the continent, in the early part of his life.

FOUQUET (Baron de la Motte), a celebrated Prussian general, was born in 1698 at the Hague. In his eighth year he was a page at the court of Dessau; and in 1715, when the prince took the field, intending to leave young Fouquet behind him, he went privately to Halle, and having enlisted in the prince's regiment as a private, served in that capacity some time. After the expedition to the island of Rugen, he was made an ensign; and in 1729 obtained a company; but in 1738, in consequence of a quarrel with his commander, the prince of Dessau, he resigned his commission; took leave of the crown-prince of Prussia, and went to Denmark, where he was made a lieutenant-colonel. The crown-prince, however, having soon after ascended the throne, under the title of Frederick II., he recalled him to his service, and appointed him to be the colonel and commander of a newly-raised regiment. In this quality he accompanied the army to Silesia; and in 1742 was made commandant of the fortress of Glatz, where he had the care of the celebrated Baron Trenck. He was made a lieutenant-general in 1743, and in the seven years' war, contributed, in a very eminent degree, to promote the designs of his master. At the battle of Landshut, in 1760, on account of the great superiority of the enemy, Fouquet was defeated and taken prisoner; but by the brave resistance which he made, he acquired more celebrity than many others by their victories. On the surrender of Glatz, which took place after this battle, he lost all his property, and, as long as the war lasted, the Austrians would not exchange him. On the conclusion of peace, he again returned to the Prussian army, and resided with his regiment at Brandenburgh, in the constant enjoyment of the friendship of the king, who often sent for him to Potsdam. He died in 1774. An account of his life was published at Berlin, in 1788, two parts, 8vo., in which may be seen his important epistolary correspondence with Frederick II.

FOUQUIERES (James), a Flemish painter, was born at Antwerp in 1580, and arrived at so great an excellence in painting landscapes, that Rubens sometimes employed him to paint the backgrounds of his pictures. In 1621 he went to Paris, and was employed by Louis XIII., who conferred on him the honour of knighthood; but the distinction rendered him so insolent and overbearing, that by his presuming conduct to Nicholas Poussin he deprived France of the talents of that great painter, who quitted Paris in disgust. He died at Paris in 1659.

FOURCROY (Antony Francis), the son of an apothecary, was born at Paris, in June 1755, and sent to the college of Harcourt for education; but being cruelly treated by his master, quitted it at the age of fourteen, very slightly furnished with instruction. Poverty compelled him to form various projects for a support, but at length he was persuaded, by the celebrated anatomist, Vicq d'Azyr, to engage in the study of medicine, with a promise of his advice and assistance. By great industry, and intense application, he was soon enabled to acquire a good share of medical knowledge; and after having been enabled to graduate by subscription, in 1780, he became a pupil of the celebrated chemical professor, Bucquet. When the latter was once prevented by illness from delivering his accustomed lecture, Fourcroy supplied his place; and spoke for two hours without hesitation, to the satisfaction of all his hearers. Bucquet afterwards made him his substitute; and at his death, Fourcroy was enabled, by an advantageous marriage, to purchase his cabinet and apparatus. The faculty, however, would not permit him to succeed to the chair; but the death of Macquer in 1784, left vacant the professorship of chemistry in the Royal Garden. For this place Lavoisier was a candidate; but so popular was Fourcroy become, that Buffon, with whom the appointment rested, received more than a hundred letters in his favour, and in consequence gave him the nomination. In the following year he was admitted into the Academy of Sciences, first in the section of anatomy, whence he was removed to that of chemistry. His celebrity as a lecturer brought crowds of both sexes to hear him, and it was twice necessary to enlarge his lecture-room. His manner and style were suited to the national taste; the one parading, the other diffuse and elegant; and, with an air of profundity, he appeared intelligible even to superficial hearers. In 1787, he was joined with Morveau, Lavoisier, and Bertbollet, in framing the new chemical nomenclature; and though he was by no means the principal author of the great changes which the science underwent at that period, no one so much contributed to the propagation of the new opinions in France and other countries. In 1792, he was nominated an elector for the city of Paris, and after the king's death was made a provisional deputy to the National Convention. Being a zealous partisan of democracy, he was appointed secretary, and at one time was president of the Jacobin club. He was, however, denounced by that body for his silence in the Convention, for which he pleaded in excuse his chemical avocations, by which he had been enabled to maintain his father and sisters. The real cause, however, was his dread of Robespierre's sanguinary reign, during which so many persons of eminence were sacrificed. He had the influence to save some men of merit, among whom was Darcet, who did not know the obligation he lay under to him till long after. He, however, lay under the heavy reproach of having contributed to the death of Lavoisier, from which charge he took pains to clear himself; and Cuvier, who had fully examined the evidence, entirely acquits him, and regards it as a calumny inspired by envy. After the fall of Robespierre, in 1794, Fourcroy was elected into the Committee of Public Safety, in which situation, and in the subsequent one of a member of the Council of Elders, he was extremely active in all the new

institutions for education. He had a great concern in the establishment of the Institute, of which he was an original member, and in that of the Museum of Natural History, to which he was the chemical professor, as he likewise was to the new medical and polytechnic schools. He was placed by Buonaparte, in 1799, in the interior section of the Council of State; and to his other honours and functions were added those of a count of the empire, a commander of the Legion of Honour, director-general of public instruction, and a member of most of the scientific societies in Europe. The labours consequent upon such an accumulation of employments, joined to the ardour of his character, exhausted his constitution. He was sensible that his life was approaching to a period; and on December 26, 1809, after signing some dispatches, he suddenly exclaimed, "Je suis mort," and dropped dead on the ground. The ruling passion of Fourcroy was vanity; and as the gratification of it was the source of his greatest pleasure, so the vexations he underwent from the attacks of rivals and critics, were constantly harassing his feelings. The multiplicity of his occupations, and his turn to popular eloquence, diverted him from the path of patient discovery, and rendered his numerous writings rather specious than profound. Some of them, however, contain much valuable matter, and were very serviceable in diffusing chemical knowledge. He had a valuable coadjutor in the experimental part in Vauquelin, the operator in his laboratory; and it is not possible to assign the share belonging respectively to each in the chemical publications of Fourcroy. The most important discoveries and observations contained in these, are ably pointed out by Dr. Thomson in his biographical account of Fourcroy. Among his most considerable writings on different subjects, are, "Leçons elementaires d'Histoire Naturelle et de Chimie," 1782, 2 vols. 8vo., of which there have been several editions, the last in 5 vols. 8vo., 1794; "Annales de Chimie," published periodically from 1789 to 1794, 18 vols. 8vo.; "Philosophie chimique," 1792; "Systeme des Connoisances chimiques, et de leurs applications aux phenomènes de la nature et de l'art;" 10 vols. 8vo., and 5 vols. 4to., 1800, &c. &c. Of his medical writings the principal is, "La Medicine eclairée par les sciences physiques," 1791-92, 12 vols.

FOURMONT (Stephen) was born in 1683, at a village near Paris, and becoming an orphan at an early age, was placed by an uncle at the Mazarin-college in Paris. While yet a scholar, he published "The Roots of the Latin Language put into French Verse," which was well received, and used in various colleges. He then engaged in philosophical and theological studies, and began the study of the oriental languages. He subsequently studied in the college of the Trente-trois, and that of Montaigu, where he obtained reputation as an orientalist, and acquired the esteem of several doctors of the Sorbonne. To his other pursuits he joined that of jurisprudence; and expecting success at the bar, he caused himself to be admitted an advocate, but he never practised in that profession. He continued to advance in credit as a man of learning, and was invited by the count of Toledo, minister of Spain, to settle in that country: he declined the proposal, but obtained by the count's means a pension from the Spanish court. In 1715 he was made Arabic professor in the Royal-college, and an associate in the Academy of Inscriptions and Belles-lettres. He afterwards gave public lectures in the Hebrew language, chiefly with a view of opposing the new grammatical system advanced by Masclef; and he put the Hebrew, Syriac, and Arabic roots, as he had before done the Latin, into French verse. Both by his countrymen and by foreigners he was regarded as an oracle in oriental learning, and the Royal Societies of London and Berlin aggregated him among their members. He died in 1745, at the age of sixty-two. This writer left a great number of works, among which are, "Reflections Critiques sur les Histoires des Anciens Peuples jusqu'au Tems de Cyrus," 1735, 2 vols., 4to.; "A Chinese Grammar in Latin," folio, 1742; "Meditationes Sinicæ," 1737, folio; and many dissertations in the Memoirs of the Academy of Belles-lettres.—Michael, younger brother of the preceding, became a man of learning through the force of his own assiduous efforts, and in 1720 was made professor of Syriac in the Royal-college. In 1728 he accompanied the Abbé Sevin into the Levant on a mission for the discovery of manuscripts and antiquities. He copied a great number of inscriptions and other monuments of antiquity, which were deposited in the Royal-library. He was a member of the Academy of Belles-lettres, and several of his dissertations are published in their Memoirs. He died at Paris in 1746, at the age of fifty-six.

FOURNIER (Peter Simon), an eminent engraver and letter-founder, born at Paris in 1712, excelled in the practice of the typographical art, and illustrated it by his writings. In 1737 he published a "Table of Proportions" to be observed in the height and size of the different characters. He also wrote several treatises on the origin and progress of typography, which were collected in one volume octavo, divided into three parts, the last of which contains a curious history of engravers in wood. His most considerable work is entitled, "Manuel Typographique," 2 vols., 8vo., written for the instruction as well of men of letters as of artists. He died in 1768.

FOWLER (John), a printer at Bristol, educated in the tenets of the Romish church, was a fellow of Oxford, but left England for Antwerp, in which city, and at Louvain, he set up a press, whence issued, from the pens of himself and others, various controversial treatises levelled against Protestantism. His death took place in 1579, at Nieumark.

FOWLER (Edward), a learned and respectable English prelate, was born in 1632, at Westerleigh, in Gloucestershire, and educated at Corpus Christi-college, Oxford, where he was chosen one of the chaplains of that institution in 1653; soon after which he took his degree of B.A. Retiring afterwards for some time to Cambridge, he took his degree of M.A. as a member of Trinity-college in that university; and upon his return to Oxford was there incorporated in the same degree, in 1656. About this time he was made chaplain to Amabella, countess-dowager of Kent, from whom he received a presentation to the rectory of Northill, in Bedfordshire. Although at first a non-conformist, he was afterwards distinguished for his attachment to the church of England; and after enjoying successively the livings of All-hallows, Bread-street; St. Giles, Cripplegate, and a stall in the cathedral of Gloucester, was made bishop of that diocese in 1691, in reward for his refusal to read the famous declaration of James II., in

1688, and his subsequent exertions in favour of the revolution. Of his theological tracts, one on the "Design of Christianity," first printed in 1671, 8vo., has gone through several editions. The remainder consist of a treatise "On Christian Liberty," and a defence of the "Principles of certain Divines abusively called Latitudinarians," 8vo., 1670. He died at Chelsea in 1714.

FOWLER (Thomas), a physician at York, was born in 1736, and died in 1801, leaving behind him several professional treatises, among which is one "On the Effects of Tobacco," 1785; another "On Rheumatism;" and a third on the "Effects of Arsenic."

FOX (Richard), a celebrated English prelate and statesman, was born at Ropesley, near Grantham in Lincolnshire, about the latter end of the reign of Henry VI. After having completed his education at the university of Cambridge, (whither he had removed from Oxford, to avoid the plague,) he went to Paris, where he studied divinity and the canon law, and contracted an intimacy with Doctor Morton, bishop of Ely, whom the persecutions of Richard III. had driven from his native country. By him, probably, he was introduced to Henry, earl of Richmond, who was then projecting a descent upon England, and to whose cause and interests Dr. Fox zealously attached himself, and soon acquired the favour of the earl. He was intrusted to negotiate for him with Charles VIII., and proceeded in the business with such diligence and prudence, that he soon procured the desired supplies of men and money from the court of France. After Henry had gained the crown of England in 1485, by the victory of Bosworth-field, he appointed Dr. Fox one of his privy-councillors, and, next to Dr. Morton, admitted him to the greatest share of his confidence and familiarity. About the same time the doctor was collated to a prebend in the church of Sarum; and in 1485-86 to a second prebend in the same church. In 1486-87 he was nominated bishop of Exeter, and appointed keeper of the privy-seal: he was also made principal secretary of state, and master of St. Crosse, near Winchester. He was subsequently employed in various embassies, and in 1491-92 was translated to the bishopric of Bath and Wells; whence he was removed in 1494 to the see of Durham. Some differences having about this time arisen between the Scotch and English nations respecting the fisheries of the river Esk, he was sent, in the year last mentioned, at the head of an embassy, to James IV., king of Scotland, in order to terminate them; but, he was unable to bring the business to an amicable settlement. King James then invaded England, but Fox was soon after sent ambassador to Scotland, where he signed a seven-years' truce between that kingdom and England. Dr. Fox was also employed to negotiate a treaty of marriage between Henry's daughter, Margaret, and the king of Scotland, which alliance was concluded in 1501-2. In 1508 he was finally removed to the see of Winchester, where he passed the rest of his life. Bishop Fox was engaged in matters of importance, and possessed of the greatest weight and influence in public affairs during the whole of the reign of Henry VII., who made him one of his executors, and recommended him to his successor, Henry VIII. Henceforward his influence greatly declined. Howard, earl of Surrey, and lord-treasurer, by accommodating himself to the passions of his master, became the favourite; and Wolsey, whom Fox introduced to counteract his influence, quickly grew more powerful than either. Disgusted at seeing himself completely supplanted by the man whom he had been the means of raising to power, and at receiving from him many insults and mortifications, he retired in 1515 to his diocese, and passed the rest of his days in acts of charity and munificence. He was the founder of Corpus Christi-college, Oxford, and of the free-schools of Taunton and Grantham. Bishop Fox died in 1528, at a very advanced age. He is said to have been a generous patron of literature, though he never published any thing himself.

FOX (Edward), an eminent statesman, almoner to Henry VIII., and bishop of Hereford, was born at Dursley in Gloucestershire. After passing through Eton-school, he was admitted of King's-college in Cambridge, 1512, and elected provost of the same in 1528, which place he kept to the time of his death. Being recommended to Cardinal Wolsey as a man of an acute spirit and political turn, he was taken into his service; and in 1528 he was sent ambassador to Rome, jointly with Stephen Gardiner, afterwards bishop of Winchester, in order to obtain new bulls from Clement VII. for Henry's divorce from Catherine of Arragon. He was then almoner to the king; and reputed one of the best divines in England. He was afterwards employed in embassies both in France and Germany; and in 1535 he was promoted to the bishopric of Hereford. He was one of the principal pillars of the reformation; being of more activity and no less ability than Cranmer himself: but he acted more prudently, and thus avoided the danger which overtook the latter. A few months after his consecration, he was sent ambassador to the Protestant princes in Germany, then assembled at Smalcald; whom he exhorted to unite, in point of doctrine, with the church of England. He spent the winter at Wirtemburg, and held several conferences with some of the German divines, endeavouring to conclude a treaty with them upon many articles of religion: but nothing was effected. He returned to England in 1536, and died at London in 1538. He published a book, "De vera differentia Regiæ Potestatis et Ecclesiasticæ," &c., which was translated into English by Henry, Lord Stafford; and also wrote annotations upon Mantuan the poet, and other fugitive pieces.

FOX (John), an English divine and church-historian, was born at Boston in Lincolnshire, in 1517. His father dying when he was young, and his mother marrying again, he fell under the tutelage of a father-in-law, with whom he lived till the age of sixteen, when he was entered of Brazen-nose-college in Oxford; and, in May 1538, graduated B.A. His uncommon abilities and learning soon distinguished him, insomuch that he was chosen fellow of Magdalen-college, and proceeded master of arts in 1543. He discovered in his younger years a genius for poetry, and wrote in an elegant style several Latin comedies; one of which entitled, "De Christo Triumphante," printed in 1551, was translated into English by Richard Day. He afterwards applied himself to divinity, with more fervency than circumspection; declaring himself in favour of the reformation, before he was known to those who maintained the cause, or were of ability to protect the maintainers of it. In order to make himself a judge of the controversies which then divided the

church, his first care was to search diligently into the ancient and modern history of it; and to this end he applied himself with such zeal and industry, that his studious habits, and above all, his absenting himself from the public worship, created suspicions of his alienation from the church; in which his enemies being soon confirmed, he was, in 1545, accused and condemned of heresy, and expelled his college. His father-in-law took advantage of this circumstance to withhold his paternal estate, and being reduced to great distress, he accepted an asylum in the house of Sir Thomas Lucy, of Warwickshire, as tutor to his children. Here he married, and continued in Sir Thomas's family, till his children were grown up; after which he spent some time with his wife's father at Coventry. He removed to London a few years before King Henry's death; where having neither employment nor preferment, he was again driven to great necessities and distress. He was relieved, however, in a singular manner. As he was sitting one day in St. Paul's-church, almost spent with long fasting, a person whom he never remembered to have seen before, accosted him familiarly, and put into his hands a sum of money; bidding him be of good cheer, for that in a few days new hopes were at hand, and new means of subsistence. Fox tried all methods to find out the person by whom he was relieved, but in vain; however, the prediction was fulfilled, for within three days he was taken into the service of the duchess of Richmond, to be tutor to her nephew, the earl of Surrey's children; who, upon the commitment of the earl and his father, the duke of Norfolk, to the Tower, were sent to be educated under the care and inspection of the duchess of Richmond. In this family he lived, at Ryegate, in Surrey, during the latter part of Henry's reign, the five years' reign of Edward, and part of Mary's; being at this time protected by one of his pupils, then duke of Norfolk. Gardiner, bishop of Winchester, was however determined to have him seized, and laid many snares and stratagems for him. The duke, perceiving that danger was at hand, thought it time for Fox to retire, and accordingly furnished him with the means to go abroad. He escaped with difficulty; and going to Basle, in Germany, maintained himself and family in this city, by correcting the press for Oporinus, a celebrated printer; and it was here that he laid the plan of his famous work, "The History of the Acts and Monuments of the Church." After Elizabeth was settled on the throne, he returned to his native country, where he found a very faithful friend in his former pupil, the duke of Norfolk; who maintained him at his house, and settled a pension on him, which was afterwards confirmed by his son, the earl of Suffolk. Secretary Cecil also obtained for him of the queen a prebend in the church of Salisbury, though Fox himself would have declined accepting it; and he might have risen to considerable preferments, had he been willing to subscribe to the articles enforced by the ecclesiastical commissioners. In 1561 he sent a Latin panegyric to the queen, upon her indulgence to some divines, who scrupled a strict conformity, and yet were suffered to hold dignities in the church. In 1575 he wrote a Latin letter to the queen, to dissuade her from putting to death two Anabaptists, who had been condemned to be burnt; but though the queen constantly called Fox her father, yet she gave him a decided refusal as to the saving of their lives, unless they recanted their errors; and not doing this, they were burnt in Smithfield. Fox died greatly esteemed and lamented, in 1587, in his seventieth year. A list of his controversial and other works may be found in the Biographia Britannica; but his "History of the Acts and Monuments of the Church," commonly called "Fox's Book of Martyrs," is the only one which at present obtains perusal. It was first printed in 1553, in 1 vol., folio; but was reprinted in 1632 and 1641, in 3 vols., folio; and in 1681 had reached the 9th edition. In Queen Elizabeth's time an order was made that it should be placed in the common halls of the dignified clergy, and the Protestants in general encouraged its circulation with great zeal. The Catholics, on the other hand, have done their best to decry it, under the name of "Fox's Golden Legend," and represent it as a collection of errors and falsehoods. Some Protestant writers too, and among others Collier, in his Ecclesiastical History, have much depreciated the labours of Fox, which, on the other hand, have been as highly praised by Strype, Burnet, and many later writers.

FOX (George), the founder of the society of *Friends*, commonly called *Quakers*, was born at Drayton, in Leicestershire, in 1624. His father was a weaver, and appears early to have given to his son's mind a religious turn of thinking, and to have carefully educated him in sober and virtuous manners, and a gravity of deportment. Young Fox was put apprentice to a person who was a shoemaker, a dealer in wool, and a grazier. Much of his time appears to have been employed in keeping sheep; which was well suited to his disposition for contemplation and solitude. When he was about nineteen years of age, he one day experienced much trouble of mind, on having observed a disposition to intemperance in some persons professing to be religious, with whom he had gone into an inn or alehouse for refreshment. During the following night he could not sleep, but employed himself in walking, and in prayer; and, while thus engaged, his mind was wrought into a persuasion that the following intelligence was communicated to him, as the command of God: "Thou seest how young people go together into vanity, and old people into the earth; and thou must forsake all, both young and old, and keep out of all, and be as a stranger unto all." Upon this he immediately broke off his familiarity with both young and old, quitted his relations, dressed himself in a leathern doublet, both on account of its simplicity and durableness, and wandered about from place to place. At length his friends, hearing that he was in London, persuaded him to return home, but he soon embraced again his itinerant mode of life. He walked abroad in retired places, with no other companion but his Bible, sometimes sat in a hollow tree all day, and frequently walked about the fields in the night, like a man possessed of deep melancholy. He had now given up all public attendance in the churches, entertaining a conviction that the office and maintenance of separate ministers was not warranted by the precepts or example of Christ and his apostles; that God who made the world did not dwell in temples made with hands; and that people should receive the inward divine teaching of the Lord, and take that for their rule. Towards the latter end of 1647, or the beginning of 1648, he conceived himself called to propagate the opinions which he had embraced, and commenced public teacher in the neighbourhood of Duckenfield and Manchester.

Soon after, he apprehended that the Lord had forbidden him to take off his hat to any one, high or low; that he was also required to speak to the people without distinction in the language of *thou* and *thee*; that he was not to bid people good-morrow or good-night; nor to bend his knee to the chief magistrate in the nation, nor to take an oath on the most solemn occasion. In 1649 in going into a church at Nottingham, while the minister was instructing the people in his sermon that they were to try all doctrines, opinions, and religions, by the holy Scriptures; Fox stood up, and said, "Oh, no! it is not the Scripture, but it is the Holy Spirit, by which opinions and religions are to be tried; for it was the Spirit that led people into all truth, and gave them the knowledge of it." As he continued his speech, to the disturbance of the congregation, the officers were directed to turn him out of the church, and put him in prison. After his release, he disturbed the minister of Mansfield in the same manner; upon which a shameful riot took place in the church, and Fox, instead of being quietly taken away by the officers, was violently assaulted, beaten with fists and sticks, and then dragged out to the stocks, in which he was confined for some hours. In the following year, after the service was over at a lecture in Derby, Fox got up and addressed the congregation without being molested till he had finished his harangue; but when he had done he was taken into custody by an officer, and carried before the magistrates. Having examined him as to his sentiments, they arbitrarily committed him for six months to the house of correction, under the pretence of his having uttered divers blasphemous opinions; and when at the expiration of that period he refused to enlist as a soldier, he was ordered into the dungeon; a place without a bed, infested with vermin and stench, in which were thirty felons, with whom he was confined for near six months more. It was at Derby that the denomination of *Quakers* was first applied to Fox and his followers, as a term of scorn, either on account of the great agitation and *trembling* with which the delivery of his addresses is said to have been usually attended, or because that, when brought before the magistrates, he exhorted them, and the other persons present, *to tremble at the name of the Lord.* After he was set at large, he continued his travels, and public declarations, as he termed them, through different parts of the north of England, being more than once imprisoned in the course of his peregrinations. In 1655 he came back to his native town of Drayton, where he went on holding conferences, disputing and preaching till he was sent a prisoner by the noted Colonel Hacker to Oliver Cromwell. Cromwell contented himself with demanding and obtaining from him a written promise, that he would not take up arms against him or the existing government; and, after entering into conversation with him on the subject of his peculiar principles, in which he treated him with much moderation and mildness, ordered him to be set at liberty. Fox now recommenced his ministerial labours in London, and afterwards in the north of England and Scotland, suffering repeated imprisonments and much persecution. On hearing the rumour that the protector was about to assume the title of king, Fox paid him a third visit, and remonstrated freely with him against such a measure, as what would bring shame and ruin on himself and his posterity. He also addressed a paper to the heads and governors of the nation on occasion of an appointed fast, on account of the persecutions of the Protestants abroad; in which he embraced the fair opportunity which such appointment offered, of holding up, in proper colours, the impropriety and iniquity of persecution at home. His history, from this time until the year 1666, consists of details of the various missions which he undertook to propagate his opinions, and of the repeated imprisonments to which he was subjected, sometimes under the pretence of his being a disturber of the peace of the nation, and at other times for refusing to take the oath of allegiance. In 1666 he was liberated from prison by order of Charles II., and immediately set about forming the people who had followed his doctrines, into a formal and united society. In 1669 he married the widow of Judge Fell, in the same simple manner which still distinguishes the marriages of his followers, and soon after went to America, where he remained two years, which he employed in making proselytes. On his return he was thrown into Worcester-gaol, but was quickly released, and went to Holland. He soon after returned, and was cast in a suit for tithes, which he deemed it unlawful to pay; and in 1684 again visited the continent, where he did not long remain; and his health becoming impaired by incessant toil, imprisonment, and suffering, he lived more retired until his death, in 1690, in the sixty-seventh year of his age. The celebrated William Penn says, that he was a man whom God endued "with a clear and wonderful depth—a discerner of other men's spirits, and very much a master of his own; that he had an extraordinary gift in opening the Scriptures, but that above all he excelled in prayer. The reverence and solemnity of his address and behaviour, and the fewness and fullness of his words, often struck strangers with admiration." He also speaks in high terms of his meekness, humility, and moderation, and says "that he was civil beyond all forms of breeding in his behaviour, very temperate, eating little, and sleeping less, though a bulky person." His writings, exclusive of some separate pieces not published a second time, form three volumes in folio: of which the first contains his "Journal," printed in 1694; the second, a collection of his "Epistles," 1698; and the third, his "Doctrinal Pieces," 1706.

FOX (Stephen), a statesman, born at Farley, in Wiltshire, in 1627, entered into the service of the earl of Northumberland and of Lord Percy, and became attached to the fortunes of the exiled king. At the restoration he was made clerk of the green cloth, paymaster of the forces, and received the honour of knighthood. In the next reign he was dismissed, but was restored after the revolution. By opposing the bill for a standing army, he lost the favour of King William; but on the reign of Anne was again replaced. He built a new church at Farley, founded several alms-houses, and first projected Chelsea-college as a military asylum. He died at Farley in 1716.

FOX (Henry), first Lord Holland, an eminent statesman of the last century, was the youngest son of Sir Stephen Fox, and was born in 1705. After filling in succession the offices of surveyor to the board of works, and commissioner of the treasury, he was appointed secretary at war in 1746 which situation he held nearly ten years. In 1756 he retired in favour of Mr. Pitt, afterwards Lord Chatham, but returned to office the following year as paymaster

of the forces. Few ministers have been more severely attacked by their opponents, who did not hesitate to ascribe to him the most unbounded peculation, especially in his discharge of the duties of the last-mentioned office. In 1763 Mr. Fox was called to the upper house by the title of Baron Holland of Foxley. He died in 1774.

FOX (Charles James), the Hon., second son of Henry, Lord Holland, paymaster of the forces, was born January 13, 1749, and brought up amidst all the indulgences of an easy affectionate father, of lax morals and luxurious habits. Of his father's imprudent indulgences, many anecdotes have been told. Being about to take down the wall opposite Holland-house, in order to replace it with iron railings, he promised his son that he should see it thrown down, which was to be done by gunpowder. Finding, however, that the labourers had blasted the brick work in his absence, he ordered the wall to be rebuilt, and had it blown up again for the gratification of Charles James, at the same time, advising those about him, never, on any account, to break a promise with children. At a suitable age he was sent first to Westminster, and afterwards to Eton-school, where his quickness of parts supplied the place of serious industry, and he attained great reputation by his Latin exercises, of which some have been printed among the "Musæ Etonenses." From Eton he was transferred to Hertford-college, Oxford, where, under the tuition of Dr. Newcome, afterwards primate of Ireland, he increased his proficiency in polite literature. As a scholastic life, however, was not his object, he left the university without a degree, and, according to the custom of the day, was immediately sent upon his travels, whence he brought back a taste for dress in all its fashionable fopperies, which proved but a short-lived folly. Nothing indeed was less congenial than coxcombry of any kind to his disposition, which was singularly frank and unaffected, averse to parade, and perfectly natural in its tastes and feelings. His father, desirous of initiating him as early as possible into political life, procured his election for the borough of Midhurst in 1768, almost a year under the legal age; and being himself in favour at court, not the less because he was an object of popular odium, obtained for his son in 1772 the place of a lord of the Admiralty, which he exchanged in the next year for that of a commissioner of the Treasury. Mr. Fox at this time adopted the system of public conduct which his father had pursued during the greatest part of his life—that of a supporter of the measures of the existing ministry, and of the royal prerogative. No one could then be more remote from entertaining what are termed popular principles; and on one occasion, alluding to the public meetings of the favourers of Wilkes and his cause, he asserted that "the voice of the people was only to be heard in the House of Commons." Even at this period, however, he had some liberal ideas; and when a bill was introduced by Sir W. Meredith, to afford relief from the obligation of subscription to the Thirty-nine Articles, he made a speech in favour of religious liberty. Lord Holland died in 1774, and Mr. Fox succeeded to a considerable patrimony; but the restraining power within him was wanting which might render this circumstance the source of independence and respectability; and among other passions of which he became the slave, was that of gaming. He is said to have imbibed a predilection for this ruinous vice, by seeing his father play at Spa, and by being allowed, during his residence there, a nightly allowance of five guineas, to be spent in games of hazard. He continued to act with the administration headed by Lord North, till some difference between them occasioned the deprivation of his place at the Treasury in 1774. Whether resentment or conviction first induced him to oppose the measures which brought on the American war, could only be known to himself; but he was firm and decided in the part he had taken during the whole course of it; and having now free scope for his talents as a statesman and an orator, he greatly distinguished himself even amidst that constellation of able men who then formed such a body of oppositionists as parliament has seldom witnessed. So high was his popular reputation, that at the general election of 1780 he was a successful candidate for the city of Westminster, against all the influence of the crown, and of two great families, and, it may be added, against the influence of his own prevailing foible. A letter from Horace Walpole to Mr. Conway in the subsequent year represents him as a broken gamester, and contains the following sentence: "The more marvellous Fox's parts are, the more one is provoked at his follies, which comfort so many rascals and blockheads, and make all that is admirable and amiable in him only matter of regret to those who like him as I do." The personal attachment here expressed was the general feeling of all who were acquainted with him, and was inspired by a native kindness of heart, a social ease, and artless simplicity, that rendered him, as Burke said of him, "a man made to be beloved." We may here mention that he had given proofs of very distinguished courage, and a high sense of honour, in a duel, which he fought with Mr. Adam, a member of parliament, in 1779. At the resignation of Lord North in 1772, when the Rockingham-administration succeeded, Fox was placed in the office of secretary for foreign affairs. This was, however, a very short-lived appointment; for on the death of the Marquess of Rockingham, a warm dispute occurred about supplying his place, and when that was effected in favour of Lord Shelburne, Mr. Fox resigned. The general peace shortly after ensued; and the opposition, which now consisted of a union of former parties, acquired so much strength, that a *coalition* between Lord North and Mr. Fox, and their friends, turned out Lord Shelburne, and seated themselves. Of this arrangement Mr. Burke was supposed to have been the principal adviser; and the junction of persons who had long acted in such determined hostility, appeared to the nation so flagrant an instance of political profligacy, that the leaders became extremely unpopular. When, therefore, the East India bill, brought in by Mr. Fox, had excited the jealousy of the king, who was led to suppose that its effect would be to perpetuate power in the hands then possessing it, a dismission of the coalition-ministers took place, and an appeal was made to the people, by the dissolution of parliament. The result was, that the different parties abroad uniting, though on opposite principles, in rejection of the coalitionists, a great number of their friends lost their seats, and Mr. Pitt was firmly fixed in place at the helm of government. From this time Fox and Pitt were the two great political rivals; as their fathers, though on very different grounds, had formerly been. Whatever might have been the principles on which Fox set out in public life, or the mo-

tives of his first change, it cannot be doubted that maturer reflection at length brought him to an entire conformity with that party who are peculiarly attached to the popular part of the constitution, and regard the preservation of civil liberty as the most important object of the British government. His enlarged philanthropy extended these ideas to government in general, and inspired him with a lively interest in the cause of freedom and human rights all over the world; and probably an example cannot be produced of a statesman who carried with him into the seat of power more of those just and generous feelings which actuated him whilst a competitor for it. In that seat he had not, indeed, a long trial, for it was his lot to pass by much the largest portion of his life in the ranks of opposition; and it is in the character of a leader of that almost essential constituent part of a British legislative assembly, that he will be principally known in political history. It will be proper here to describe the particular nature of that eloquence by which Mr. Fox was distinguished amidst an unprecedented number of eloquent parliamentary speakers. Without the brilliant and varied imagery of a Burke, or the elegant and florid correctness of a Pitt, it possessed those qualities which can never fail of exciting a powerful influence upon a popular audience even of the most cultivated kind—the fervour and animation denoting real earnestness, and occasionally bursting into passion, not acted but felt, united with the close reasoning of an acute logician, and those masterly views of a subject which superiority of understanding alone can conceive and impart. Never trifling or ingeniously desultory, in great questions he went directly to the point, and aimed at that conviction of his hearers which no one perhaps more frequently effected where argument had fair scope. Mr. Fox began his second career of opposition under so much public disfavour, that it was not without a hard contest that he regained a seat for Westminster. He, however, took his usual decided part in supporting all popular measures, and attacking the administration whenever it afforded plausible grounds of censure, and thus gradually recovered his place in the affections of the people. He was one of the managers of the prosecution of Mr. Hastings, who, till the length of the proceedings caused him to be regarded as an injured man, was looked upon as a criminal of a high order. He opposed with success and general approbation two attempts of the minister to involve the nation in unnecessary war, one with Spain, the other with Russia. Years, however, seem to have enabled him to view a political foe without personal animosity; for Mr. Gibbon, in relating an interview which he enjoyed with "the man of the people" at Lausanne, when in 1788 he relaxed from party contention in an excursion to Switzerland, says, "he gave me in a few words such a character of Pitt, as one great man should give of another, his rival." The French revolution now became the great object on which the eyes of all politicians were fixed, and Mr. Fox had no hesitation in declaring himself one of the number of its approvers. When the folly of the French republicans had occasioned a breach with Great Britain, he thought the first opportunity should be taken of restoring peace between the two countries, and reprobated the idea of maintaining a war against French principles, and securing the British constitution from dangers at home, by an indefinite protraction of hostilities abroad. But the alarm was too widely and industriously spread to allow of moderate counsels in this matter, and Mr. Fox saw himself deserted by many leaders of the party with whom he had usually acted, and exposed to much malignant abuse as an enemy of the constitution of his country, and an advocate for the most dangerous political heresies. In the article of Mr. Burke it is mentioned, that at an earlier period, before the breach had taken place, Mr. Fox's approbation of the principles of the French revolution brought upon him the public renunciation of a long and intimate friendship from that celebrated person. In their altercation on this subject, the tenderness of Mr. Fox's feelings was displayed in a burst of tears; and so much did kindness preponderate over resentment in his nature, that he repeated offers of reconciliation even to the death-bed of Mr. Burke, whose harder composition enabled him to persist in what he doubtless thought the duty of a rejection of his advances. The affection of Fox for Burke continued undiminished to the last; and on hearing of the death of Burke, he is said to have wept most bitterly. During this period he ably supported the cause of civil and religious liberty on various occasions. He complied with the request of the dissenters, by introducing to the House of Commons, in 1790, a motion for the repeal of the test and corporation acts, which, however, was defeated by a great majority. He had better success in an attempt to improve the law of libel, by an act declaratory of the right of a jury to bring in a general verdict of guilty or not guilty upon the whole matter put to issue on an indictment or information for libel, without being required to regard the proof of the fact of publication as implying the crime of libellous intention. Notwithstanding the opposition of the law-lords, this act passed into a law. He was likewise an advocate for parliamentary reform, and the abolition of the slave-trade, and zealously supported Mr. Grey in his motion for the first of these objects, and Mr. Wilberforce in all his measures for the second. His sincere love for peace appeared in the support he gave to Lord Sidmouth, the successor to Mr. Pitt in the post of prime-minister, in carrying the treaty of Amiens; and he decidedly opposed the renewal of hostilities consequent on the abrogation of that treaty. When Mr. Pitt again resumed the reins, it was wished and hoped by many in the nation, that a union might be formed between the two great rivals and their respective friends; but prejudices from a certain quarter, at that time unsurmountable, were supposed to have rendered any such design abortive. Mr. Pitt died in January 1806, and it became absolutely necessary, in the perilous state of public affairs, to call into the administration the united Fox and Grenville parties. Mr. Fox returned to his station of secretary of state for the foreign department and began acting with vigour in a war, the support of which was not now a matter of choice, but which it was the object nearest his heart to bring to an honourable termination. But a space of life much too short for the completion of such a purpose was allotted to him, for he was at this time labouring under a mortal disease. A dropsy soon made a progress which rendered it manifest that his life and services were near a close. The last of his public acts was one which alone would embalm his memory. The abolition of the slave-trade, to which Mr. Pitt gave his eloquence, but not his authority,

Fox wept at the death of Burke &
[illegible]

was by his influence rendered a solemn act of both houses of Parliament, in the face of an opposition from which almost every other minister would have shrunk. He calmly expired soon after, at the house of the duke of Devonshire at Chiswick, on September 13, 1806, in the fifty-ninth year of his age, and his remains were publicly deposited in Westminster-abbey, close by those of his late rival. The countenance of Mr. Fox was peculiar and striking, with black bushy eyebrows, and features indicating thought and sagacity. In person he was short and broad-set, and inclining to corpulency. Of his domestic life in his latter years, when disengaged from business of state, and weaned from the passions and foibles of youth, a very interesting account has been given by his private secretary Mr. Trotter. A very elaborate account of his character both as a man and a statesman has also been written respecting him, by Dr. Parr. Mr. Fox had married at an advanced period one who had long been his companion, and was faithfully attached to him, and who, by her conduct, sweetened the rural retirement in which he passed his leisure. His pleasures were of the most simple kind; easy society, books, horticulture, and the study of nature; and he doubtless enjoyed the moderate competence to which he was reduced, much more than the former gaieties and splendours of fugitive opulence. He always preserved some greatly attached friends, to whom his rich but unstudied and artless conversation was the highest treat. As a man of letters Mr. Fox possessed talents and acquisitions that might have rendered him as conspicuous in that capacity, as in those of statesman and senator, had his attention to them been unbroken. Besides the principal modern languages, he was conversant with those of antiquity to a degree that could scarcely be expected from any but a professed scholar; and a series of letters between him and that eminent literary character, the late Gilbert Wakefield, published since his death, shows him at a late period of his life deeply interested in even the critical niceties of the Greek language. He had a very elegant taste in English poetry, and some pleasing compositions of his in that class have occasionally been made public. His style in his own language was manly, clear, and unaffected. Several of his speeches have been printed, probably without his cognisance or revision; but his "Letter to the Electors of Westminster" in 1793, published by himself, and intended as a justification of his political conduct respecting the discussions on the French revolution, was regarded as an admirable piece of writing of that kind, and passed through thirteen editions. He also gave his authority to the publication of "A Sketch of the Character of the late Francis, Duke of Bedford, as delivered in his introductory speech to a motion for a new writ for Tavistock," 1802. But the great literary design on which he had bent his attention for many years, was a history of the period immediately preceding and following the revolution. Great expectations from it were excited, and it was hoped that considerable progress had been made in the work; but when, after his death, his nephew, Lord Holland, gave to the public what was found in a finished state among his papers, the whole consisted of an introductory chapter, and the transactions of the first year of James II. The volume was, however, received as a precious relic from such a man, and the enlarged and liberal views of the constitution displayed in the introduction must excite regret that the whole plan of such a master was not completed.

FOX. See Holland.

FOX DE MORZILLO (Sebastian), known by the name of *Sebastianus Foxus Morzillus*, a Spanish philosopher and man of letters, was born at Seville, in 1528. He pursued his studies both in Spain and the Netherlands, and was residing at Louvain, when Philip III. fixed upon him for the office of preceptor to the infant Don Carlos. But the ship in which he embarked was unfortunately wrecked, and he lost his life when in the flower of his age. He was the author of several works, abounding in erudition; among which were "De Studii Philosophici Ratione;" "De Usu et Exercitatione Dialecti;" "In Topica Ciceronis Paraphrasis;" &c. &c.

FOY (Maximilian Sebastian), lieutenant-general of the armies of France, was born at Hamme in Picardy, February 3, 1775, and educated in the military school of La Fère. In 1792 he made his first campaign under the command of Dumouriez; and by his bravery and good conduct he successively rose to be captain and chief of a squadron. When proceedings were pending against Moreau, a paper censuring his conduct was presented to Foy for his signature, which he refused to give, observing, "that he was a soldier, and not a judge." He also showed his independence of mind by giving a negative vote on the proposition for the institution of the empire. In 1809 he was made general of a brigade; and he was chosen by Marshal Massena as an envoy from the army under his command detained on the banks of the Tagus to his imperial master. Foy was sent back with the rank of general of a division; and he subsequently distinguished himself at the battle of Arapiles, or Salamanca (July 22, 1812), at the passage of the Douro, and on various other occasions. He joined Buonaparte on his return from Elba; and he was present at Waterloo, where he was wounded, but he remained at his post till the close of the engagement. In 1819 he was nominated inspector-general of infantry; and on the 11th of September, the same year, he was chosen a member of the chamber of deputies. He died November 28, 1825. A subscription has been subsequently made for erecting a monument to his memory, and providing for his family. Madame de Foy has published from her husband's MSS. "Histoire de la Guerre de la Péninsule sous Napoléon, précédée d'un Tableau Politique et Militaire des Puissances Belligérantes;" 4 vols. 8vo.

FRACASTOR (Jerome), an eminent Italian poet and physician, was born at Verona in 1482. Two singularities are related of him in his infancy; one, that his lips adhered so closely to each other, when he came into the world, that a surgeon was obliged to divide them with a knife; the other, that his mother was killed with lightning, while he, though in her arms at the moment, escaped unhurt. Fracastor was a poet, a philosopher, a physician, an astronomer, a mathematician, &c., and a man of great consequence in his time; as appears from Pope Paul III. making use of his authority to remove the Council of Trent to Bologna, under the pretext of a contagious distemper, which, as Fracastor deposed, made it no longer safe to continue at Trent. He was intimately acquainted with Cardinal Bembo, Julius Scaliger, and all the great men of his time. He died of an apoplexy, at Casi near Verona, in 1553: and in 1559 the town of Verona erected a

statue in honour of him. He is now chiefly remembered as a poet; his best work in that character being a Latin poem, entitled "Syphilis." The elder Scaliger ranks him next to Virgil; and his merit has been generally acknowledged. He also wrote "De Sympathia et Antipathia," and "De Contagiosis Morbis:" in the last he has the merit of rejecting bleeding and purgatives in malignant fevers, and recommending the use of Antiseptics. His own composition of Diascordium, called also Confectio Fracastorii, has continued a celebrated medicine to the present times. In his work entitled "Homocentrica et de Causis Criticorum Dierum, &c." he attempts to explain the theory of critical days. Astronomy appears to have been one of his most favourite studies; and he attempted to illustrate its principles by the system of homocentric or concentric circles, which he derived from Giambattisto della Torre. He was also an attentive observer of the heavenly bodies, and appears to have made use of two lenses placed in a particular manner, previously to the invention of proper telescopes. The poetical and philosophical works of Fracastoro, have been many times published both separately and together. The best edition of the whole is that of Padua, in 1739, two vols. 4to.

FRA-DIAVOLO, a celebrated Italian brigand chief, whose real name was Michael Pozza. He was brought up to the trade of a stocking-maker, but took the first opportunity of quitting his employment, and joining the brigands that infested Calabria. When the French were forced to evacuate Naples, by Cardinal Ruffo, Fra-Diavolo was taken into the Neapolitan service, and, by his desperate mode of warfare, considerably harassed the French. At length, after various exploits, in which his bravery and cruelty were equally conspicuous, he was arrested by the French authorities, at St. Severin, and conducted to Naples, where he was executed in the market-place, on the 6th of November, 1806.

FRACHETTA (Jerome), an eminent political writer, was a native of Rovigno in Italy, and spent several years at Rome, where he was greatly esteemed by Scssa, ambassador of Philip II., king of Spain. He was employed in civil as well as military affairs, and acquitted himself always with great applause. He gained great reputation by his political works, the most considerable of which is that entitled "Il Seminario de Governi di Stato, et di Guerra." His other compositions are, "Discorso della Ragione di Stato: Discorso della Ragione di Guerra: Esposizione di tutta l'Opera di Lucrezio." The date neither of Franchetta's birth nor death is recorded.

FRAGONARD (Honore), a French artist, was born in 1732 at Grasse, and died at Paris, in 1807. He was admitted into the French Academy in 1765, when he presented his picture of Callirhoe. He was very fond of painting female figures, and always introduced them in his landscapes when he could do so to advantage.

FRAGUIER (Claude Francis), an estimable man of letters, was born at Paris in 1666. He entered among the Jesuits in 1683, but quitted them in 1694, and, fixing his residence in Paris, was elected a member of the French Academy, and that of Inscriptions and Belles-lettres. Fraguier was a great admirer of Plato, whose philosophy he put into very elegant Latin verse, in a piece entitled "Schola Platonica." He meditated an entire new translation of Plato's works; but his labours were interrupted by a painful disorder in his neck. He died in 1728. He obtained great reputation as a Latin poet; and a collection of his pieces, together with those of Huet, was published by the Abbé d'Olivet in 1729: they were republished in a collection of the Latin poems of members of the French Academy, made in 1738. He wrote, in Latin prose, three dissertations concerning Socrates; and he was the author of several learned and ingenious dissertations in the Memoirs of the Academy of Inscriptions.

FRANCESCHINI (Marc Antonio), a painter of eminence, born at Bologna in 1648, was first a pupil of Gio-Maria Galli Bibiena, and afterwards studied under Cignani. He worked at first in partnership with Quani, whose sister he married, and they were together at Parma, Placentia, Modena, and other places, painting in churches and palaces. One of Franceschini's capital works was the ceiling of the great council-chamber at Genoa, in which represented several of the principal actions of the republic, in a very grand style of composition. He painted, at the request of the senate of Bologna, several pieces to be sent to Pope Clement XI., with which his holiness was so well satisfied, that he invited him to Rome, and employed him in a great design for a mosaic in one of the cupolas of St. Peter's. He was rewarded by being created a chevalier of the order of Christ; but he would not permit his friends, for some time after, to call him by his title, lest it should inspire jealousy in his old master Cignani. He declined several invitations from foreign princes to settle in their states, as well through love of freedom and independence, as through unwillingness to give uneasiness to the painters already established there. At the age of seventy-eight he still painted with the spirit and facility of his younger days; and the peculiar elegance of his pencil did not quit him in the last year of his life. He died in 1729.

FRANCIA (Francesco), a celebrated Bolognese artist, born about the middle of the fifteenth century, was bred an engraver, to which profession he united the business of a goldsmith, but latterly devoted himself entirely to painting. Raphael d'Urbino held his pictures in great esteem, especially his representations of the Virgin Mary. Francia died in 1518.

FRANCIS I., emperor of Germany, born in 1708, was son of Leopold, duke of Lorrain. He served with reputation in his youth, in the wars of Hungary and Bohemia. He married, in 1736, Maria Theresa, daughter and heiress of the Emperor Charles VI.; and having by the death of his father become duke of Lorrain, he ceded it to France, and obtained the duchy of Tuscany as an indemnification. After the decease of Charles VI. in 1740, Maria Theresa associated her husband in the administration of her estates; but it was not till September 1745, that she was able to procure his election to the empire. The ensuing wars, terminated by the peace of Aix-la-Chapelle in 1747, and of Hubertburg in 1763, are an important part of the history of the time, but little concern the private history of this emperor, who seems to have acted but a second part at the court of Vienna. He bore the character of a very humane prince, and lived in the greatest conjugal harmony with his august spouse, by whom he became the father of a

numerous family. A sudden death carried him off at Inspruck in 1765.

FRANCIS I., king of France, born in 1494, was son of Charles of Orleans, count of Angoulême, and of Louisa of Savoy, and was presumptive heir to the crown, in the reign of Louis XII., who married him to his eldest daughter. At the death of that king he succeeded to the throne on Jan. 1, 1515, being then in his 21st year, of a martial figure, expert in warlike exercises, brave, and impatient to distinguish himself. He immediately resolved to assert the claims of his house upon the dueby of Milan; and passing the Alps with a potent army, entered that country. The Swiss, who were engaged as allies to Francis Sforza, the duke, attacked the French camp at Marignano near Milan, and a most bloody action ensued, which lasted till some hours after sunset that night, and was resumed the next day. It ended in the defeat of the Swiss; the remainder of whom, however, retired in good order. Francis behaved with the greatest courage, and slept for a time, on the carriage of a cannon in the midst of the enemy. He displayed his chivalrous turn by receiving knighthood on the field of battle, from the famous Chevalier Bayard. The Milanese afterwards fell under his power; and Pope Leo X. thought it advisable to come to an agreement with him. The concordat made on this occasion was so favourable to the pretensions of the Romish see, that it excited great opposition in France; but the king's authority overcame all resistance. The ambition of Francis led him to be a competitor for the Imperial crown, left vacant by the death of Maximilian in 1519; but the superior interest of Charles V. carried it against him; and the rivalry between these young and potent monarchs began from that time to produce those hostilities which so long disturbed the peace of Europe. In order to gain Henry VIII. of England to his party, Francis procured that interview between them and their two courts, known by the name of *the field of the cloth of gold;* in which, after a display of unparalleled magnificence at a ruinous expense, no political purpose was effected. Charles, by his bribes and promises to Wolsey, easily destroyed all the impression which the frank and gallant manners of the French king had made upon the mind of Henry. Francis next overran the kingdom of Navarre, but soon lost it again. In the mean time the Milanese revolted from the French, and by the aid of the emperor and pope entirely expelled them. A principal cause of this misfortune was the want of sending the necessary supplies of money to Lautrec, the governor. The king's vain expenses, and the avarice of his mother, were the causes of great disorders in the finances; and the superintendant, Baune, lord of Semblançai, was most unjustly sacrificed to Louisa's rapacity. She was also the cause of that defection of the Constable Bourbon, which was the source of so many calamities. This prince, after defeating Bonnivet who was sent upon a new exhibition into Italy, marched at the head of the Imperialists into France, and laid siege to Marseilles; but the place held out till it was relieved by the approach of Francis. Confident in his force, and urged by the rash Bonnivet, the king again crossed the Alps, and invested the city of Pavia. While he obstinately persisted in attempting the reduction of this place, the emperor's generals assembled a powerful army, with which they attacked the French in their lines. At this battle, fought on February 24, 1525, Francis, after the greatest exertions of personal valour, was obliged to surrender himself prisoner. The flower of his troops, and many officers of high rank and merit, fell in the field; and such was the extent of the disaster, that he wrote this short billet to his mother, "Madam, all is lost but our honour!" The royal captive was treated with every mark of respect; but when he was conveyed to the castle of Madrid, such hard conditions were proposed to him for his release, that he vowed to die in prison rather than accede to them. The emperor for a time abstained from visiting him: but finding that the health of Francis became affected by his melancholy reflections, and likewise that the king of England and other powers were beginning to interest themselves in his favour, he paid him a visit, and concluded a treaty for his release. The terms were still very hard, including a renunciation, on the part of Francis, of all his claims in Italy and Flanders, and the full cession of the duchy of Burgundy, besides other humiliating sacrifices; but Francis was chiefly solicitous to get out of the hands of his enemy at any rate, trusting to events to exonerate him from the most burthensome part of his engagements. It was agreed that the cession of Burgundy should not take place till after the king was set at liberty, which was, in reality, waving it altogether; although he solemnly promised to return to Madrid should this condition not be performed, and in the mean time left the dauphin and his second son as his hostages. But it appeared afterwards, that just before signing the treaty, he had secretly made a formal protest against its validity as being extorted by force. On the whole, the conduct of these mighty monarchs upon this occasion was discreditable to both. His liberation took place after a captivity of a year and twenty-two days. He was exchanged for his two sons in a boat in the midst of the stream which separates France and Spain, and instantly, upon touching his own shore, he mounted a Turkish horse, and waving his hand over his head, cried, "I am yet a king." He then rode full speed to St. John de Luz, and thence to Bayonne. His first measure, on resuming the reins of government, was to form a league with the pope, the Venetians, and the duke of Milan, against the emperor; and he without difficulty obtained from his holiness, Clement VII., an absolution from his oath to observe the treaty of Madrid. And when Charles sent ambassadors to summon him to the performance of the conditions, Francis, for answer, introduced them to an assembly of the states of Burgundy, who, as was pre-concerted, explicitly declared that he had no right to alienate their country from his crown, and refused to be transferred to the emperor's dominion. Mutual reproaches in coarse terms took place, and a war ensued; the particular events of which it is not necessary here to relate. (See Charles V.) One of the principal military actions on the French part was the siege of Naples by Lautrec, which was rendered unsuccessful by the death of the general and great part of his army from the plague. The defection of Doria completed the ruin of the French affairs in Italy. At length the peace of Cambray, in 1529, gave a temporary respite to the hostilities of the two rivals. By this, the children of Francis were restored to him in consideration of a ransom of two millions of crowns, and the emperor for the present desisted from his claims on

Burgundy, but without renouncing his right. Francis effected his marriage, agreed upon at Madrid, with the emperor's sister, the dowager-queen of Portugal. He troubled himself little about the interests of his allies, and lost credit in Europe, in proportion as his rival gained it. Some years of peace ensued, in which Francis displayed the character of a splendid and enlightened prince. The encouragement which he gave to literature in his kingdom is one of the most striking features of his reign, and has conferred the greatest honour on his memory. The names of Budé, Du Chatel, and the brothers Du Bellay, decorate the literary history of France at this period; and many foreign scholars experienced the muuificence of the king, among whom was Erasmus, who was strongly invited to take up his residence at Paris. At the iustigation of these, and other men of learning, he collected manuscripts, augmented the royal library, founded a printing-office, and instituted the Royal-college for the learned lauguages. He paid, however, a rational regard to the French tongue, in causing all public acts and law-proceedings to be composed in it, instead of the barbarous Latin before iu use. The fine arts accompanied the progress of letters. The palace of Fontaiubleau and several other edifices are monuments of this reign. To Francis I. the French court principally owes that free intermixture of the fair sex which has since constituted its distinguishing lustre and amenity. At the same time it is acknowledged that to this circumstance have been owing a great licentiousness of manners in high life, and that female influence, which, through so many succeeding reigns, has fully aveuged the sex in France of the unpoliteness of the Salic law. The king, himself, by a boundless propensity to gallantry, set au example as well of debauchery as of weakness; and his favourite mistress, the Countess d'Estampes, enjoyed her power as publicly as any later possessor of that important post. One of the most political of the domestic acts of this period, was the annexation of the duchy of Britany to the crown of Fraue, which, after some contest, took place in 1532, with a reservation of its principal privileges. The progress of the Reformation in Europe excited the attention of Francis as it did of the other princes. His own sister, the queen of Navarre, was addicted to the new opinions, which were received also by many of his subjects. Notwithstandiug his loose life, he had or affected a great zeal for orthodoxy, and he caused several heretics to be burned with circumstances of extraordinary cruelty. His claims to the Milanese were too near his heart to suffer him to abandon the thoughts of recovering it. To strengthen his interest in Italy, he had married Henry, then his second son, and duke of Orleans, to Catharine de Medicis, niece to Pope Clement VII., which was thought a great degradation of the French crown. As a further preparatory step, he entered into a war with the duke of Savoy, and reduced great part of his country. This brought on a new quarrel with the emperor, and Charles in person invaded France and laid siege to Marseilles, but was obliged to quit his attempt with great loss. Francis, on his part, with an idle parade, caused Charles, as his vassal, to be summoned before the parliament of Paris, and condemned him for contumacy on his non-appearance. The intervention of the pope, however, produced a truce of ten years between Charles and Francis; and the former soon after touching at Aigues Mortes, they held a conference together with the greatest demonstrations of mutual friendship and confidence. An incident took place in 1539 which strongly marked the characters of the two rivals. Charles wishing to visit the Low-countries on account of a revolt of the people of Ghent, desired permission to pass through France, and put so much trust in the king's houour, that he refused any other security than his bare word. He further gave a verbal promise of conferring the investiture of the duchy of Milan upon the king's second son, the duke of Orleans. Francis, whose open and generous spirit was delighted with this mark of confidence, received Charles at Paris with the greatest magnificence, and gave him every facility in the prosecution of his designs. After Charles had availed himself of this liberal conduct, and was got to his own dominions, he meanly cavilled about his promise, and in the end refused the performance. The anger of Francis at being duped first fell upon his counsellors and ministers; and a fresh provocation not long after gave rise to the renewal of the war. He joined his fleet with that of Barbarossa the Turkish admiral, and proposed an alliance with the German Protestants, while he was persecuting their brethren at home. Charles, on the other hand formed a league with Henry VIII. The battle of Cerizolles, gained in Italy by the French, was one of the principal events of this war, which, however, was followed by no important consequences: and peace was restored with the emperor by the treaty of Cressi in 1544, and with Henry in 1546. A secret disease, the fruit of his licentious amours, had now been long preying upon the constitution of Francis, which received a further shock from the death of Henry VIII., whom he always, notwithstanding occasional quarrels, seems to have regarded with affection. A hectic fever supervened, under which he sunk in March 1547, iu his fifty-third year, at a time when he had begun to attend more seriously to his affairs, and by economy had brought his finances into a good coudition. He left two sons and four daughters by his first cousort, Claude of France. By his second queen, Eleonora, he had no issue. The personal qualities of Francis were such as threw a kind of lustre round his character, especially contrasted with the less generous nature of his great rival; yet the circumstance of that constant rivalry with a superior in power and fortune, was the source of many meannesses in his conduct which injured the reputation he might otherwise have acquired. His political capacity does not seem to have been of the higher kind, and his numerous foibles subjected him to the constant influence of mistresses and favourites. He oppressed his people by excessive imposts, and endangered his kingdom by ambitious projects. The title of *great*, therefore, which for a time was annexed to his name, could not stand the test of a sober estimate; and to that of *good* his claims were still inferior. The appellation of *patron of letters* has been more durable; and upon the whole it will be admitted that few sovereigns of his country have made a more distinguished figure in the pages of history. He is the founder of the *house of Valois*, that being his title when he assumed the crown.

FRANCIS II., king of France, eldest son of Henry II., by Catharine de Medicis, was born in

1544, and married, at the age of fifteen, Mary Stuart, the beautiful and unfortunate queen of Scotland. He came to the crown on the death of his father in 1559, and his short reign was merely that of the factions by which the nation was controlled. It was a period of violence and disorder, which laid the foundation for those civil contentions with which France was so long afterwards afflicted. The three parties at court were the princes of the blood, headed by the king of Navarre, and his brother the prince of Condé; the Guises; and the Montmorencis. The queen-mother found it her interest to join the Guises, who were the chiefs of the Catholic party, and uncles to the queen-consort. Measures were soon adopted against the Protestants which excited them to self-defence. An association was formed, the secret head of which was the prince of Condé; and a plot was laid, called the conspiracy of Amboise, the purpose of which was to get possession of the king's person, to banish or destroy the Guises, and to procure liberty of conscience. It was discovered and defeated, with the death of its acting leader, La Renaudie; and a dreadful execution was made of all who were concerned in it. Its natural consequence was to augment the power of the Guises, and render the Protestants still more obnoxious. In order to appease the disorders which were becoming general, an assembly of notables was first called, which was followed by an assembly of the states convoked at Orleans. The king of Navarre and prince of Condé who attended, were put under arrest; and the latter, who had escaped being implicated in the conspiracy of Amboise, was accused of forming a new plot, tried, and condemned to lose his head. While the execution of the sentence remained in suspense, the young king, who had always been of a weakly constitution, was seized with an imposthume in the ear, communicating with an abscess in the head, of which he died on December 5, 1560, before he had completed his eighteenth year. He had acted so entirely under the control of others, that scarcely anything had appeared of his natural disposition; and the only eulogy that his courtiers could make of him was the title of "the king without vice."

FRANCIS, of Assisi, a great saint of the Romish church, and founder of one of the four orders of mendicant friars, was born at Assisi, in Italy, about 1181. He was the son of a merchant, whose profession he followed until 1206; when he became so strongly affected with religious truths, that he took a resolution of retiring from the world. He devoted himself so much to solitude, mortified himself to such a degree, and thereby contracted so ghastly a countenance, that the inhabitants of Assisi thought him distracted. His father, thinking to make him resume his profession, employed a very severe method for that purpose, by throwing him into prison; but finding this made no impression on him, he took him before the bishop of Assisi, in order to make him resign all claim to his paternal estate, which he not only agreed to, but stripped off all his clothes, even to his shirt. Some time after this, in the year 1208, he happened to be in a church, where he heard this passage read from the Gospel of St. Matthew: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey; neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat." "That," he exclaimed, "is the life I wish for:" and he threw aside his shoes, his wallet, his staff, and the little money he had, keeping only one poor coat, with a cowl, such as the shepherds in Italy then wore, girded round about with a knotted cord. From this time he commenced preacher, and, having soon attracted a number of followers, he formed the design of founding a new order of mendicant friars. When he had obtained eleven disciples who were willing to submit to his regulations, he went to Rome, and presenting himself before Pope Innocent III., obtained his sanction to his scheme in 1210, which was confirmed in the Lateran council held in 1215. Francis, out of his great humility, would not suffer the monks of his order to be called *Fratres*, i. e. *Brethren* or *Friars*, but *Fratriculi*, i. e. *little Brethren*, or *Friars minors*, by which denomination they continued afterwards to be distinguished. Francis embarked, in 1214, on a voyage into Syria, to convert the Mahometans to the Christian faith, but was driven back by a tempest; and illness prevented him from carrying similar views into effect, among the Moors, in Africa. He afterwards embarked on a voyage to the east, for the purpose of visiting the holy sepulchre, and propagating the Christian faith among the Saracens. In this wild scheme, as may be imagined, he met with no success, and was fortunate to escape with his life, after attempting to persuade the sultan to embrace Christianity. He offered, it is said, to commit himself to the flames, in testimony of the truth of that religion for which he pleaded; but the sultan would not permit him to give such a proof of the ardour of his zeal, for which he appears to have respected him, by suffering him to be civilly dismissed. After his return to his native country, he resigned the generalship of his order to one of his disciples, and withdrew to indulge in contemplation, and practise self-denial and religious austerities, in a solitude among the Apennine mountains. Those of our readers who are curious to have information concerning the legends which are told of him, of his devices to mortify his carnal lusts, and of the ridiculous mad actions by which he was distinguished, we refer to the particulars that are selected under his article in *Bayle*. By the severe discipline which he adopted, of which repeated flagellation and fastings formed no inconsiderable part, he brought on himself a complication of disorders, which put an end to his life at Assisi, in 1226, when he was only forty-five years of age. He was canonized by Pope Gregory IX. in the year 1230. His order soon rose to great splendour after the founder's death, and materially contributed to support the power and influence of the Roman see. St. Francis was the author of "Epistolæ;" "Orationes;" "Regulæ Monachis Præscriptæ;" "Collectiones;" "Sermones;" &c., which were collected together and published at Paris in 1641, by John de la Haye, in 1 vol., folio.

FRANCIS, of Paulo, a Romish saint, and founder of the order of *Minims*, was born at Paulo, a town of Calabria, in 1416. In consequence of a vow made by his parents to devote him to a religious life, he entered into the Franciscan convent at St. Mark's; and after he had been engaged in various pilgrimages, retired to a desert part of the sea-coast, where the fame of his great sanctity soon drew after him disciples, who built a monastery upon the spot, which was the first belonging to a new order, of which Francis was nominated superior general, after his institute had received the approba-

tion of Pope Sixtus IV. in 1473. At a subsequent period the name of the order was changed to that of *Minims*, because that out of its profound humility Francis wished himself and followers to be distinguished by the diminutive appellation of *Fratres Minimi*. The rules of his order were extremely rigorous, and he practised to an extreme the abstinence and mortifications which he prescribed to his followers; on no occasion taking any wine, meat, fish, or milk; going barefoot; sleeping on the floor of his cell, without any other pillow than a stone or a block of wood; and wearing a rough hair-cloth next to his skin, under a coarse and mean upper dress. So high was the opinion entertained of his sanctity, and of the prevalence of his intercession with Heaven, that when Louis XI. of France was attacked by a dangerous distemper, he sent for Francis out of Calabria, hoping to obtain a cure by virtue of his prayers. After the death of that prince, his successor, Charles VIII., built a convent for Francis and his monks in the park belonging to the palace of Plessis-les-Tours, where Francis died in 1507. Commines, in his "Memoirs," says, that he was a total stranger to literature, and scarcely knew any thing. He was canonized by Pope Leo X. in the year 1519.

FRANCIS XAVIER, a Romish saint, and commonly called *the Apostle of the Indians*, was the son of *John Jasse*, a gentleman of Navarre, and born at the château of Xavier, at the foot of the Pyrenees, in 1506. After having been instructed in classical learning in his native country, he was sent to the university of Paris, where he went through a course of philosophy, and was admitted to the degree of M.A. For some time he taught philosophy in the college of Beauvais, until he became acquainted with the famous Ignatius Loyola, with whom he contracted a strict intimacy, and was one of the seven companions who entered into a vow in the church of Mont-Martre, in 1534, to embark in a new undertaking for promoting the interests of the Catholic faith, particularly by the conversion of infidels. They first made preparations to embark on a mission to the Holy Land, but were prevented from undertaking it by the restrictions which the grand-seignior had laid on the admission of pilgrims and missionaries into Palestine. Their attention was now engaged in increasing their numbers from among the members of the different Italian universities; in preaching, and instructing young persons; and in laying the foundation of the famous Society of Jesus. Soon after the pope had given his sanction to the establishment of that new order, John III., king of Portugal, applied to the holy see for missionaries, to be sent to propagate the Catholic faith in the East Indies. Francis Xavier was one of the persons selected for this arduous enterprise; and he possessed an undaunted resolution, together with a degree of genius and sagacity, of perseverance, patience, and zeal, that eminently fitted him for engaging in it. He embarked at Lisbon for the Indies in 1541, and in the following year arrived at the Portuguese settlement of Goa. For ten years he laboured incessantly in spreading the knowledge of the Catholic faith in that city, the southern continent of India, Malacca, the Molucca islands, and Japan; and prevailed on vast numbers to profess themselves Christians. In appreciating, however, the benefits resulting from his labours, it might be questioned, whether the species of Christianity introduced by him and his coadjutors of the school of Loyola among the Pagans in Japan, accommodated as it was to their former notions and superstitions, were much preferable to the ancient idolatry of the country. From Japan, Francis Xavier departed for China, but he was taken sick on his voyage, and died in sight of that empire in 1552, when in the forty-sixth year of his age. He was beatified by Pope Paul V. in the year 1619; and canonized by his successor Pope Gregory XV. in the year 1622. He was the author of five books of "Epistles," published at Paris in 1631, 8vo.; a "Catechism;" and some other small pieces.

FRANCIS DE BORGIA, a Romish saint, was a Spaniard by nation, and born about the year 1511. He was the grandson of Pope Alexander VI., and hereditary duke of Candia. He obtained the viceroyship of Catalonia, and from his birth and connexions might have expected the highest honours which the king of Spain had to bestow; but he grew disgusted with the world, and determined to embrace the ecclesiastical life. He became a member of the society of Jesus in 1548, and in the year 1565 was raised to the post of general of that order. He died at Rome, in 1572, in the sixty-second year of his age, and was beatified by Pope Urban VIII. in 1624, and canonized by Pope Clement X. in 1671. He was the author of several theological and devotional pieces, written in the Spanish language, and translated into Latin by Father Alphonsus Deza, a Jesuit, and published at Brussels in 1675, in folio.

FRANCIS DE SALES, another saint of the Roman calendar, of a noble family of Savoy, was born at the castle of Sales, in the diocese of Geneva, in 1567. Having taken orders he became provost of the church of Annecy, near Geneva, and being dispatched as a missionary into the valleys of his diocese, distinguished himself by the ability and success with which he recalled stray votaries to the church of Rome. He subsequently undertook the reform of the whole diocese of Geneva, and instituted the order of the visitation in 1610, which was confirmed in 1618 by Pope Paul V., and he also established a congregation of hermits in Chablais. Being chosen almoner to the princess of Piedmont, he would accept the office only on the condition that it should not withdraw him from his diocese, where he performed all the episcopal functions with exemplary diligence, humanity, and benevolence, until his death in 1622, at the age of fifty-four. He was the author of several religious works, which are collected in two volumes, folio. Of these the best known is his "Introduction to a Devout Life," which is much esteemed by pious Catholics. He was canonized by Pope Alexander VII. in 1665.

FRANCIS, or FRANCISCUS DE VICTORIA, so named from a town of Navarre, in which he was born, was a celebrated Spanish divine in the sixteenth century. Having entered into the order of Dominican preaching friars, he was appointed to the office of professor of theology, and delivered lectures at Salamanca and other Spanish universities. The most important of his works is a collection of theological and moral lectures, published at Lyons, and other places, under the title of "Theologicæ Prælectiones XIII., &c.," in 2 vols., which are analysed by Dupin. The author died at Salamanca, in 1549.

FRANCIS DE JESUS MARIA, a learned Spanish Carmelite monk, of the reformed order of St. Theresa, who flourished in the seventeenth century

was a native of Burgos, in Old Castille. He taught theology with much applause in the university of Salamanca, and discharged the office of definitor-general of his order with great reputation. He died in the year 1677. He was the author of "Commentaries on the Apocalypse," in two volumes, folio, &c., &c.

FRANCIS I., of Carrara, was appointed commander of the league formed by the petty princes of Lombardy, against the Visconti in 1354. He conducted the war with vigour and skill, and in June 1358 terminated it with an honourable peace. Meantime King Louis of Hungary attacked the Venetian states, and Francis, piqued that the latter had offered him no assistance in his war with the Visconti, formed a league with Louis, who in 1360 gave him Feltre and Belluna as an acknowledgment of his services. The Venetians, however, having triumphed, Francis was forced to sue for peace, and to send his son to Venice to ask pardon for his hostile acts. Francis, burning for vengeance, afterwards joined the Genoese, and had the satisfaction of seeing the Venetian states on the point of being conquered in the war of Chiozza, which lasted from 1378 to 1381. In 1384 he acquired Trevisa, and other towns, and was becoming more powerful than ever, when the Venetians instigated against him Antonio de la Scala, seignor of Verona, which compelled Francis to call in the assistance of John Galeaz Visconti; upon the understanding that they should divide between them the seignory of La Scala. Visconti, however, had no sooner defeated La Scala, than, instead of performing his promise, he commenced hostilities against Carrara; and after trepanning him into the cession of Padua and Trevisa, seized him, and confined him in the castle of Como, where he died October 6, 1393.

FRANCIS II., of Carrara, or Novello de Carrara, commenced his reign on the 29th of June, 1388, but was immediately obliged to surrender his capital to the general of Visconti. He in vain tried to obtain his rights from that prince, who would only restore him an old castle near Asti; where Carrara had no sooner retired than he was obliged to fly to avoid assassination. He then visited Florence, Genoa, and Venice, and at length succeeded in getting such assistance from those states as enabled him to recover his dominions in 1390. In 1402 death rid him of his powerful enemy Visconti; but not content with retaining his own possessions in security, Carrara sought to increase them by conquest. The result was, that the Venetians declared war against him, and ultimately got into their hands Carrara and his two sons, Francis and James. After they had been imprisoned for about five months, the council of ten resolved upon their death; and accordingly on the 17th of February, 1406, the executioners came into the cell of Carrara, and bid him prepare for death. Seizing a log of wood, he resisted till he was overpowered and strangled. His two sons met with a similar fate the following day.

FRANCIS (Simon), a French painter, born at Tours in 1606. He had no masters, but taught himself by copying good pictures. He at first drew some portraits: and De Bethune, his patron, going ambassador to Rome, took him with him, having first procured a pension to be settled on him, to encourage him in his studies. He lived in Italy till 1635; and in his return home passed through Bologna, where he contracted a friendship with Guido, who drew his picture. At his arrival in France, he was so happy as to be the first painter who had the honour to draw the picture of the dauphin, of whom the queen was just brought to bed. He succeeded in this his first performance, and was encouraged by the ministers; but afterwards falling into disgrace, he retired from court, and led a life more conformable to his first intentions. He died in 1671.

FRANCIS (Laurence), a French abbé, and various writer, was born at Arinthod, in Franche-Comté, in 1698, and died at Paris in 1782. For some time he belonged to the order of the Chevaliers of St. Lazarus, but, having quitted it, he removed to Paris, where he engaged in the line of private tuition. He was the author of several works, which met with a favourable reception from the public, on account of their utility. Among them are "The Evidences of the Religion of Jesus Christ," in 4 vols., 12mo.; "A Defence of Religion," in 4 vols., 12mo.; "Observations on the Philosophy of History;" and "Géographie," often reprinted and known by the name of "*Crozat.*"

FRANCIS (Philip), a very ingenious writer, of Irish extraction, was bred to the church, and after having a doctor's degree conferred on him, opened a school at Esher, in Surrey, and had among his pupils the celebrated Gibbon. Dr. Francis was more distinguished as a translator than as an original writer. His versions of Horace and Demosthenes have been justly valued. He was also a considerable political writer; and was supposed to have been employed by the government. Through the influence of Lord Holland, he was promoted to the rectory of Barrow, in Suffolk, and to the chaplainship of Chelsea-hospital. He was also the author of two tragedies, "Eugenia" and "Constantia;" but, as a dramatic writer, not very successful. He died at Bath, March 1773.

FRANCIS (Sir Philip), son of the last mentioned, was born in Dublin October 22, 1740. He was educated partly under his father, and afterwards at St. Paul's-school; on leaving which he became a clerk in the secretary of state's office. In 1760 he went out to Portugal with the British envoy; and on his return in 1763 he obtained the situation of clerk in the war-office under Welbore Ellis. He relinquished the post in 1772; and in 1773 he went to the East Indies, where he became a member of the council of Bengal. He now distinguished himself by his opposition to the measures of Governor Hastings, in which he seems to have been influenced by personal animosity, the violence of which at length occasioned in 1800 a duel, in which Mr. Francis was wounded. In 1781 Mr. Francis returned to England; and in 1784 being chosen M.P. for the borough of Yarmouth, in the Isle of Wight, joined the ranks of opposition; and on the impeachment of Mr. Hastings, he took an active part against him. He came into office with the Whig administration; and in 1806 was knighted; but the remainder of his life was undistinguished by any circumstance of importance. He retired from public life in 1814, at which time he was member for Appleby, and died in 1818. He published several political pamphlets, and to him has been assigned the credit of having written the famous "Letters of Junius." Burke said that he was the best pamphlet writer of the age; but there is no proof that he wrote the Letters of Junius, and he himself stated that he had denied the fact until he was weary. Among those to whom the Letters

have been attributed, is the Rev. Philip Rosenhagen, Lord George Sackville, Lord Chatham, &c.

FRANCIUS (Peter), a celebrated Greek and Latin poet, was born at Amsterdam, in 1645, and obtained the degree of doctor of laws at Anjou. After residing some time at Paris, he visited Florence, and in 1674 the magistrates of Amsterdam appointed him professor of history and rhetoric. In 1692 he was invited to Leyden to be professor of Greek; but the magistrates of Amsterdam having raised his salary, he declined this offer. He died in 1704. Among his works are, "Specimen Eloquentiæ Exterioris, primum et alterum;" the first published in 1697 and 1700, and the second in 1699; "Poëmata," 1672, in 12mo., and 1697, 8vo.; "Orationes," 1692, and 1704, 8vo., &c.

FRANCK, or FRANCKS (Francis). There were two eminent Dutch painters of his name, father and son. The elder, known among connoisseurs by the name of Old Franks, was born in 1544, and died in 1616. He is celebrated for the beauty of his pieces, principally taken from Scripture history. His son, however, eclipsed the reputation of his father in his own line. There is a magnificent specimen of his talents at Antwerp, taken from the history of Solomon. The younger Francks died in 1642, at the age of sixty-two.

FRANCKE (Augustus Herman), a learned German Lutheran divine, was born at Lubeck, in 1663. He was educated at the universities of Erfurt, Keil, and Leipsic, where in 1683 he was admitted to the degree of M.A., and delivered public lectures on the Scriptures, in which he combined critical discussion with practical and useful reflections. He was a very popular lecturer, but whether owing to jealousy of his popularity, or to the fanatical tendency of his instructions, the leading men at Leipsic combined to subject him to so many mortifications, that he was obliged to relinquish his lectures, and to withdraw from that university. In 1690 he was called to undertake the office of the ministry in one of the churches of Erfurt; but in the following year was deprived of that situation, and ordered to quit the place, under the plea of his being a disturber of the public peace. About the same time he received an offer from the elector of Brandenburg, to accept of the professorship of the Oriental and Greek languages in the university of Halle, to which was added the appointment of pastor to a church in one of the suburbs of that town. In 1698, Mr. Francke was appointed professor of divinity in ordinary; soon after which he resigned his professorship of the languages. Reflecting, about this time, on the ignorance and vice in which the children of the lower classes were involved, he was inspired with the benevolent design of attempting their reformation; and by indefatigable exhortation and exertion, he was enabled to complete the establishment of the house of Orphans, an institution which has been of essential service to the interests of humanity and good morals in Germany. Before he died, the benevolent projector lived to see provision made by this charity and its branches for the education of 2196 children. Mr. Francke died in 1727, regretted by all ranks. Besides the History of his Orphan House, translated into English by Dr. Woodward, under the title of "Pietas Hallensis," he was the author of several Latin treatises, all connected with the study of theology and biblical criticism.

FRANCKEN (Christian), a learned German Unitarian divine, in the sixteenth century, was born at Gardleben, in the marche of Brandenburg, and becoming a convert to popery, entered into the Jesuits'-society in the year 1568. He was afterwards philosophical professor at Vienna, but becoming convinced that the doctrines of popery were unscriptural, he resigned that situation, and in 1579 withdrew to his native town. According to the representation of the Jesuits, he continued there for some time, undetermined with what persuasion he should connect himself, and afterwards successively adopted the Lutheran and Calvinist creeds. If, as the Jesuits relate, he again entered into their society, his renewed connexion with them was but of short duration; for soon after the time in which it is supposed to have taken place, we find him a convert to the Unitarian doctrine. After a temporary residence in different towns in Germany and Bohemia, he joined himself to the Unitarian communion in Poland; and in 1584 held a dispute at Chmelnitz, with the celebrated Faustus Socinus, in which he maintained the same sentiments with David respecting the adoration and invocation of Jesus Christ. He subsequently taught philosophy in the Unitarian seminary at Clausenburg, but in 1590, removed to Prague, where he was patronized by Anselm de Vels, Aulic counsellor, with whom he continued little more than a year. He is said about this period to have returned again, for the third time, into the communion of the Catholic church. Afterwards he went to Ratisbon, where he took up his residence with Ladislaus Popelius, one of the emperor's officers, who was attached, like himself, to the study of philosophy. With this patron and friend he lived till he had produced his "Analysis Rixæ Christianæ, quæ Imperium turbat et diminuit Romanum." From this time we learn no further particulars concerning him.

FRANCKENSTEIN (Christian Godfrey) was born in 1661, and practised at the Leipsic bar. His writings consist of a "Life of Christina, Queen of Sweden;" a "History of the Sixteenth and Seventeenth Centuries;" and a "Supplement to Puffendorf's Introduction to History." His death took place in 1717.—James, son to the preceding, is known as the author of a treatise on the laws and customs of the Jews in Germany, and of another entitled "De Collatione Bonorum." He died in 1733.

FRANCKLIN (Thomas, D.D.), a writer in polite literature, was born in London about 1720, and educated at Westminster-school, and Trinity-college, Cambridge, of which, after passing through the usual degrees, he became a fellow. He was first known as an author in 1749, by a translation of "The Epistles of Phalaris," and of "Cicero on the Nature of the Gods." In 1750 he was elected to the Greek professorship in the university of Cambridge; and in 1753 he published a poem called "Translation," written in smooth and easy verse. He made an attempt, in 1757, on the cessation of the periodical paper entitled the World, to set on foot a new one, under the title of "The Centinel;" but it only added to the many unsuccessful efforts of the kind. He was at that time a preacher in London; and in 1758 he printed a "Fast Sermon." He was presented during that year to the livings of Ware and Thundridge in Hertfordshire, and continued from that time to the period of his death to publish a variety of literary works, of which "A

Translation of all the Plays of Sophocles," 2 vols., 4to., and a translation of "The Works of Lucian," 2 vols., 4to., 1780, are the only ones that procured him celebrity. Dr. Francklin held in his latter years the living of Brasted in Kent. He took the degree of D.D. in 1770, and died in London in 1784.

FRANCO (Nicholas) was born at Benevento in 1510, and in his youth contracted an intimacy with the noted Peter Aretino, from whom he caught the spirit of personal satire, with a total disregard of moderation or decency. Whilst they were together at Venice, the success of Aretino's Letters excited the envy of Franco, who published his "Epistole Vulgari" in 1539, by way of rivalry; and afterwards a dialogue, entitled "Delle Belleze;" with a collection of sonnets against Aretino, in conjunction with a "Priapeia Italiana," likewise in sonnets. Of this work Tiraboschi says that "the grossest obscenity, the most unqualified abuse, the boldest satire against princes, popes, the fathers of the council of Trent, and other eminent persons, are the gems which adorn this infamous performance." This licentiousness of pen, however, did not injure his literary reputation. He was a principal member of the Academy of Argonauti at Montferrat, and in that capacity wrote his "Rime Maritime," printed at Mantua in 1549. In this latter city he followed the profession of a schoolmaster. Thence he removed to Rome, where he published his Latin commentaries on the "Priapeia," attributed to Virgil, the copies of which were suppressed and burned by order of Pope Paul IV. Under Pius IV. he was even openly protected by a member of the sacred college, but a Latin epigram on Pius V. suddenly terminated his career, being taken from his study in his furred robe, and hanged at the common gallows without trial or ceremony. He was author of several other works besides those alluded to, and left behind him a MS. translation of the Iliad.

FRANK (Peter), a German physician, born at Rotalben, in the grand duchy of Baden, in 1745, studied medicine and anatomy at Heidelberg, and afterwards became physician to the bishop of Spires. He then filled a chair in the university of Gottingen, and succeeded Tissot at Pavia. He was also nominated director-general of the hospitals of Lombardy, but he quitted Italy in 1795 to become clinical professor at Vienna, where he died in 1821. The works of Professor Frank are "Système de Police Médicale," 11 vols., 8vo.; "Choix d'Opuscules appartenant à la Médecine," 1785, 12 vols. 8vo.; "Plan d'Ecole Clinique," Vienna, 1790, 8vo.; and "De l'Art de Traiter les Maladies," Pisa, 1818, 9 vols., 8vo.

FRANKLAND (Thomas), a physician and historian, was born in Lancashire in 1633, and at first entered into orders, and served the office of proctor at Oxford. He next studied physic, and settled in London, where by producing a forged diploma he was admitted fellow, and afterwards censor of the College of Physicians. The fraud was, however, discovered; his credit and practice fell off, and he was finally imprisoned in the Fleet, where he died in 1690. He was the author of "The Annals of King James and King Charles I.," and supposed to be author of a pamphlet, entitled "The Honours of the Lords Spiritual asserted, and their Privileges to Vote in capital Cases in Parliament maintained by reason and precedents."

FRANKLIN (Benjamin), a philosopher and statesman of great celebrity, was born at Boston in New England, on the 17th of January, 1706, being the youngest but two of a family of seventeen children. His father had removed to New England to avoid the persecution carried on in the reign of Charles II. against non-conformists, and followed the occupation of a soap-boiler and tallow-chandler. Benjamin was at first destined for the church; but the burthen of a large family prevented his father from persisting in the education commenced for this purpose, and at the age of ten he was taken home to be employed in the servile offices of the family trade. With this change he was severely mortified, and he felt a strong desire of quitting his situation for a maritime life, but was opposed in it by his father. This parent, though in a humble condition, possessed a variety of knowledge, with great solidity of understanding, and took pains to form the minds of his children to principles of good sense and moral rectitude. In the scanty library of his father, young Franklin met with some books which gratified his passion for reading, though without selection. His own taste chiefly led him to voyages and travels, and history; but he also went through a course of polemical divinity, more, probably, to the advantage of his argumentative powers, than of his practical principles. He mentions a work of Defoe's upon Projects, as giving him impressions which influenced the principal events of his life. A business was at length chosen for him, which was much better suited to his disposition than that of his father's shop. An elder brother having set up a printing-office at Boston, Benjamin, at the age of twelve, was articled to him as an apprentice. He soon rendered himself a proficient in the mechanical part of the trade, and he eagerly seized every opportunity it afforded of procuring new books to read, in which amusement he frequently spent the greater part of the night. It was not long before he began to imitate what he so much admired, and his first attempts were in verse. He wrote ballads and printed them; but notwithstanding their temporary success, his father was able to convince him that his talent was not poetry. His efforts to acquire a facility in writing prose were better directed, and pursued with great assiduity; and to their success may be chiefly attributed his early superiority to his brethren of the press, and his subsequent elevation to stations of public importance. One great source of his improvement in prose writing was his perusal of the Spectator, the style of which he took great pains to make himself master of. With a passion for reading and writing, he imbibed the kindred one of disputing. This met with fuel from his familiarity with a youth of a similar turn, and he was for a time a very doughty and dogmatical polemic. The perusal of a translation of Xenophon's Memorabilia softened him into a Socratic, and he became very dexterous in the sly mode of confuting or confounding an antagonist by a series of questions. In such a course of mental exercise, he naturally became a sceptic with respect to the religion in which he had been educated; and with the zeal of a convert, took all opportunities of propagating his unbelief. The unhappy moral effects this produced upon some of his companions, at length convinced him that it was unsafe to loosen the ties of religion without the probability of substituting others equally efficacious. The doubts which subsisted in his own mind, he appears never to have been able to re-

move; but he took care strongly to fortify himself with such moral principles of conduct as directed him to the most valuable ends by honourable means. He early obtained that dominion over his appetites which is so important a step in moral discipline. Of this, a remarkable instance was the effect produced upon him by reading in his sixteenth year a treatise by one Tryon in recommendation of vegetable diet. He immediately discarded animal food; and offering to his brother to maintain himself for half the sum paid for his board, he was able out of that allowance to make savings for the purchase of books. Though he afterwards relaxed in the austerity of his diet, the habit of being contented with a little, and disregarding the gratifications of the palate, remained with him through life, and was highly useful on various occasions. His brother set up a newspaper, and Benjamin ventured anonymously to send a piece for insertion. Having written his paper in a disguised hand, he put it at night under the door of the printing-office, where it was found in the morning, and submitted to the consideration of the critics. "They read it," says he; "commented on it in my hearing; and I had the exquisite pleasure of finding it met with their approbation; none were named but men of some character among us for learning and ingenuity." His conscious merit probably made him more impatient under the harsh treatment of his brother, who behaved to him more like a master than a relation. At length an arbitrary interdiction from the state to James Franklin, upon a political offence, to continue his paper, caused Benjamin's name to be employed as publisher, and, in consequence, his indentures to be given up to him. He was obliged, however, to sign a private agreement for serving out his term; but not thinking himself bound to it (which he acknowledges to be the first error in his life), he secretly departed by sea to New York, whence he soon proceeded to Philadelphia. This event of his life took place in his seventeenth year. At that city he engaged in the service of one Keimer, a printer, whose affairs he soon put into better order. He contracted an acquaintance with several young men fond of reading, in whose society he spent his evenings, and improved his literary taste. After some time he became known to Sir William Keith, the governor of the province, who took much notice of him, and urged him to set up for himself, with many promises of support. At his instigation, Franklin paid a visit to his parents at Boston, in order to obtain an advance of money for his project; but though he was kindly received, he was unable to gain his point. Upon his return to Philadelphia, the governor offered to take the whole burthen upon himself, and proposed to him to make a voyage to England in order to furnish himself with all the necessaries of a new printing-office. Franklin gladly embraced the proposal, and set sail about the beginning of 1725, accompanied by his intimate companion, Ralph, who afterwards became a political writer in England of some note, and is commemorated in the Dunciad. Before his departure, he exchanged promises of fidelity with Miss Read of Philadelphia, with whose father he had lodged. Upon his arrival in London, Franklin found that Governor Keith, upon whose promised letters of credit and recommendation he had relied, had entirely deceived him. He was therefore obliged to have recourse to the business in his hands for a support, and engaged himself as a workman in the office of Palmer, a printer of note in Bartholomew-close. Whilst in London, he forgot Miss Read, which he has candidly marked as another great error in his life; to which he has added the printing, about this period, of a "Dissertation on Liberty and Necessity, Pleasure and Pain;" and intended as an answer to some of the arguments of Woolaston's Religion of Nature. In whatever other virtues Franklin might be defective, he retained in a high degree those of industry and temperance, which eventually were the means of securing his morals, as well as of raising his fortune. He has given a curious and instructive account of his endeavours, at the second printing-office in which he worked (Watts's, near Lincoln's-inn-fields), to reform the sottish habits of his fellow-workmen. He attempted to persuade them that there was more real sustenance in a penny roll than in a pint of porter; and though he was at first stigmatized by the name of the *American aquatic*, he was able in the end to induce several of them to substitute gruel and toasted bread as a breakfast, for their usual morning libation from the tankard. After an abode of eighteen months in London, he returned in 1726 to Philadelphia, where he had engaged to act in the capacity of clerk to Mr. Denham, a worthy person, who opened a warehouse in that city. He soon obtained a considerable knowledge of trade, and passed his time happily, till the death of Mr. Denham in 1727 dissolved the connexion. He was again obliged to apply for support to the press, and accepted an offer from Keimer to become the superintendant of his office. In this situation he acquired general esteem, and improved his connexions; and, as Keimer appeared anxious to get rid of him, after he had availed himself of all his knowledge in the printing business, Franklin at length began to entertain thoughts of setting up for himself. This he brought to effect by means of a partnership with one Meredith, a fellow-workman, whose father was capable of advancing some money. They took a house in Philadelphia; and Franklin has recorded the extraordinary pleasure he received from a payment of five shillings, the first fruits of their earnings. "Recollection of what I felt on this occasion," says he, "has rendered me more disposed, than perhaps I should otherwise have been, to encourage young beginners in trade. His habitual industry was now sharpened by the consciousness of working for his own benefit. It obtained the notice of some of the leading men of the place, and, joined to his punctuality, gave him increasing reputation. A club which he instituted, under the name of *the Junto*, for the purpose of the discussion of political and philosophical questions, proved an excellent school of mutual improvement among the members, and united them in supporting each other's interests. Franklin and his partner ventured to set up a new public paper, which his efforts both as a writer and a printer, caused to succeed, and they also obtained the printing of the votes and laws of the assembly. His old master Keimer had opposed him with another paper; but before carrying it on three-quarters of a year, he offered it for a trifle to Franklin, who soon made it a profitable concern. In process of time, Meredith withdrew from the partnership, and Franklin met with friends who enabled him to take the whole concern, and add to it the business of a stationer. A discussion concerning a new emission

of paper-money taking place, he wrote an anonymous pamphlet in favour of the measure, which was well received, and contributed to its success. This obtained for him further countenance from persons in power, and insured his prosperity. He confesses that at this time he was drawn into improper connexions with the sex, owing, probably, to the disappointment he met with in the object of his first attachment, Miss Read, who had been induced by his neglect to marry another person. From this man, however, she was soon separated, on account of a report that he had a former wife living; and he had removed to the West Indies, where he died. The lovers renewed their intercourse, and in September, 1730, they ventured to marry, though yet in some degree uncertain of her widowhood. She proved a good and faithful companion, and essentially contributed to his comfort and prosperity. The establishment of the public library in Philadelphia (the first ever known in America), was one of the useful projects of Franklin, which he brought into effect in 1731. In 1732 he began to publish his celebrated almanac, under the name of Richard Saunders, but which was commonly known by the name of "Poor Richard's Almanac." This work became remarkable by the number of excellent prudential maxims occasionally inserted in it, distinguished by a proverbial point and conciseness, and calculated to be indelibly impressed upon the memory. They have been collected into a single short piece, entitled "The Way to Wealth," which has been published in a variety of forms. In 1733 we find him beginning to teach himself French, Latin, Italian, and Spanish, in which he soon acquired a tolerable proficiency. His political career commenced in 1736, when he was appointed a clerk to the general assembly of Pennsylvania. To this office he was re-elected for several years, till he became representative. In the next year he obtained the valuable office of postmaster to the city of Philadelphia. In 1738 he improved the police of the city with respect to the dreadful calamity of fire, by forming a society called the Fire-company, to which was afterwards added an insurance-company against losses by fire. In the French war of 1744, when it became a question to secure the province against the inroads of the enemy, a militia-bill was recommended by the governor to the assembly, which a dispute between the proprietary interest and that of the citizens at large prevented from being carried. Franklin at this crisis stood forth, and proposed a plan of voluntary association for defence, which was immediately signed by 1200 persons; and being circulated through the province, at length obtained 10,000 subscriptions. This may be reckoned a very important step towards acquainting America with her strength, and the means of bringing it into action. It was about this time that he made a commencement of those electrical experiments which have conferred so much celebrity on his name. Peter Collinson had sent, in 1745, to the Library-society of Philadelphia, an account of the curious facts relative to electricity which then engaged the attention of the European philosophers, together with a tube for experiments, and directions for its use. Franklin, together with some of his friends, immediately began to apply to the subject. His discoveries were communicated in three publications, entitled "New Experiments and Observations in Electricity, made at Philadelphia in America," in the form of letters to Mr. Collinson. Their dates are from 1747 to 1754. These were universally read and admired; and Dr. Priestley (History of Electricity) says of them, "It is not easy to say whether we are most pleased with the simplicity and perspicuity with which these letters are written, the modesty with which the author proposes every hypothesis of his own, or the noble frankness with which he relates his mistakes, when they were corrected by subsequent experiments." Referring to the work above quoted for a particular account of our philosopher's new ideas and discoveries, we shall only give a sketch of the most important of them. Having been led to think that in the excitation of the electric tube, the fluid was conveyed from the person who rubbed it, to him who touched it, he designated the state of the latter by the expression of being electrified *positively*, or *plus*, as having received more than his original quantity of electric fire; while the former was said to be electrified *negatively*, or *minus*, as having lost a part of his natural portion of the same. This led him to the capital discovery with respect to the manner of charging the Leyden phial; the theory of which is that when one side of the glass is electrified *plus*, the other is electrified *minus*; so that in charging it, all that is done is to throw the electric fire from one side, and convey it to the other; while discharging it is the restoration of the equilibrium. This theory he confirmed by a set of very ingenious experiments, which have generally been thought decisive; and accordingly it has made its way against all opposition. He further proved that the accumulated electric fire in the charged side of the phial resided not in the coating, but in the pores of the glass itself. The most brilliant, however, of his discoveries, was that of the identity of the electric fire and that of lightning. Their similarity had been suspected, and some experiments, according to his directions, had begun to be made in France towards the verification of the fact; but Franklin completed the demonstration of it entirely by his own experiments. They were guided by the extraordinary power he had observed to be possessed by pointed bodies in attracting and throwing off the electric fire. The first positive proof he obtained of his problem was in June 1752, when, by means of a silken kite furnished with an iron point, and having a key appended at the termination of its hempen string, he drew down from a passing thunder-cloud electric fire enough to yield sensible sparks from the key. It is said that his emotion was so great at this completion of a discovery which was to make his name immortal, that he heaved a deep sigh, and felt that he could that moment willingly have died. He afterwards fixed an insulated iron rod upon his house, which drew down the lightning, and gave him an opportunity of examining whether it was positive or negative. As utility was in his mind the great end of philosophical investigation, he immediately applied this grand discovery to the securing of buildings from the effects of lightning, which are particularly alarming on the continent of North America. By means of pointed metallic conductors projecting from the top of the building, he conceived that the passing thunder-clouds might be made to discharge their fire silently and innoxiously; and such was the confidence in his opinion, that these conductors soon came to be generally used in America, and were adopted in England and other countries. Like

all great discoveries, however, that of Franklin met at first with discredit and opposition, and it was some time before the Royal Society of London would pay proper attention to the papers which he sent to them, relative to electricity. In 1745 he gave an instance of his application of physics to the purposes of common life by his invention of the Pennsylvania fire-places, combining the qualities of an open grate with that of a stove. Politics continued to be a great object of his attention; and in 1747 he was elected a representative of the city of Philadelphia to the general assembly of the province. At that time a contest subsisted between the assembly and the proprietaries, chiefly with respect to the claim of the latter to have their property exempted from the public burthens. The principles of Franklin in favour of equality of rights led him to take the popular side of the question; and he obtained such an influence that he was regarded as the head of the party in opposition to the governors, who were always in the proprietary interest. This influence did not arise from his eloquence, for he spoke seldom, and never in the way of a harangue. But his shrewd pointed observations, and plain good sense, often disconcerted the most elaborate discourses on the other side, and decided the question. Sensible of the great importance of liberal education in the members of a free state, he drew up a plan for an academy to be founded in Philadelphia, suited to the state of an infant country, yet providing for that future extension which might be necessary when the country itself should have attained that advancement, to which his prophetic eye was always turned in every thing relative to the American colonies. His plan was carried into effect in the beginning of 1750 by means of a subscription, to which the proprietors were afterwards liberal contributors. He himself took great interest in the rising institution, and vigilantly watched over its progress. He was also greatly instrumental towards the foundation of the Philadelphia-hospital. The ability and punctuality he had displayed in his office of postmaster caused him, in 1753, to be raised to the important employ of deputy postmaster-general for the British colonies; and the revenue soon felt the benefit of his attentions. In 1754, when the depredations of the Indians upon the frontiers had excited such an alarm through the colonies, that commissioners from a number of them held a meeting at Albany for the purpose of a defensive union, Franklin attended with the plan of a general government in the colonies for this purpose, to be administered by a president nominated by the crown; and by a grand-council chosen from the representatives of each colony, vested with extensive powers. This plan was unanimously agreed to by the commissioners present, and copies of it were transmitted to each assembly, and to the privy-council in England. It was, however, finally rejected; the ministry thinking it gave too much power to the representatives of the people; while each assembly objected to it as augmenting the authority of the crown. When the expedition of General Braddock in 1755 to dispossess the French of some of their encroachments, was in preparation, a difficulty arose from the want of waggons. Franklin stept forward to obviate it, and in a short time procured one hundred and fifty. The unfortunate issue of this expedition having caused their destruction, he was in danger of a ruinous loss on this account, but was relieved from his obligations by the interference of the governor. He was afterwards instrumental in forming a militia bill; and he was appointed colonel of the Philadelphia regiment of twelve hundred men, and took a share in providing for the defence of the north-western frontier. The militia was, however, soon disbanded by orders from England; and Franklin, in 1757, sailed for London, in the capacity of agent for Pennsylvania, the assembly of which was involved in warm disputes with the proprietary. After several debates before the privy-council, it was agreed that the proprietary lands should take their share in a tax for the public service, provided that Franklin would engage that the assessment should be fairly proportioned. The measure was accordingly carried into effect. He remained at the British court as agent for his province; and his reputation caused him also to be intrusted with the like commission from Massachussets, Maryland, and Georgia. The continual molestation received by the British colonies from the French in Canada induced him to write a forcible pamphlet, pointing out the advantages of a conquest of that province by the English. The subsequent expedition against it, and its retention under the British government at the peace, were probably much influenced by his reasonings. His philosophical merit was now duly recognised in Europe. He was received into the Royal Society of London, and into other scientific societies on the Continent; and the degree of doctor of laws was conferred upon him at St. Andrew's, Edinburgh, and Oxford. Amidst his political avocations, he found time to cultivate experimental philosophy, and to entertain correspondences with many persons of eminence. In 1762 he returned to America, and was welcomed by the thanks of the assembly of Pennsylvania for his services, which also received a handsome pecuniary recompense. He resumed his seat in that body, to which he had been annually elected during his absence, and continued to distinguish himself as a friend to the cause of the people. The part he took against the proprietary interest occasioned the loss of his election in 1764; but so powerful were his friends in the assembly, that he was immediately re-appointed agent for the province, and in consequence again visited England. It was at the period when the stamp-act excited such commotions in America; and Dr. Franklin was called to the bar of the House of Commons to give evidence respecting the disposition of the people to submit to it. The strength and clearness of his representations had a material effect in producing the repeal of that obnoxious measure. In 1766 and 1767 he paid visits to Holland, Germany, and France, and met with a distinguished reception. The flame kindled in the colonies was only repressed, not extinguished, and contentions ran high between the partisans of the British government and the friends of the people. It was known that letters were written from the governor and others in Massachusetts-bay to the British ministers, containing the most unfavourable reports of the conduct and intentions of persons in that colony, and advising coercive measures. Dr. Franklin, as agent for the colony, thought it his duty to obtain these letters, and transmit them to the legislature there, by whom they were published. As they had been clandestinely obtained, mutual suspicions fell upon two gentlemen, of which a duel between them was the consequence. Dr. Franklin was not apprised of

their purpose soon enough to prevent it; but he immediately afterwards published a letter in the newspapers, acquitting both those gentlemen of any share in the transaction, and taking the whole upon himself. This occasioned a violent clamour against him; and upon his attending before the privy-council to present a petition from the colony for the dismission of their governors, a most virulent invective was pronounced against him by Mr. Wedderburne (afterwards chancellor), filled with much intemperate abuse. He bore it in silence, but probably never forgot it; and though his love for his native land made him sincerely desirous of preventing the catastrophe which soon followed, yet he seems to have felt a gratification in every event tending to humble the pride of the mother-country. His resentment was doubtless aggravated by being deprived of his office of postmaster-general. Soon after the commencement of hostilities in 1775 he returned to America, and was elected by the legislature of Pennsylvania a delegate to congress. On the arrival of Lord Howe in America, in 1776, he entered upon a correspondence with him on the subject of reconciliation. One of his letters strongly expresses his opinion of the temper of the British nation, to which, and not to any particular designs of the court or ministry, he imputed the fatal extremity then arrived. He was afterwards appointed with two others to wait upon the English commissioners, and learn the extent of their powers; and as these only went to the granting pardon upon submission, he joined his colleagues in considering them as insufficient. When the question of a declaration of independence was agitated, he was decidedly in its favour, and contributed much to bring over the public to the same sentiments. He afterwards sat as president of the convention assembled for the purpose of establishing a new government for the state of Pennsylvania. On this occasion his idea of the best form of a constitution seemed to be that of a single legislative and a plural executive. When it was thought advisable by the congress to open a negotiation with France, Dr. Franklin was fixed upon as one of the residents at that court. He brought to effect the treaty of alliance offensive and defensive in 1788, which produced an immediate war between France and England; and he was also highly serviceable to his country in keeping up its credit by his publications and personal influence. He was one of the commissioners who, on the part of the United States, signed the provisional articles of peace in 1772, and the definitive treaty in 1783. Before he left Europe, he concluded a treaty with Sweden, and with Prussia. He obtained his recall from the busy station he had so well filled, in 1785, and returned to Philadelphia, where he was chosen president of the supreme executive council. In 1787 he sat as delegate from the state of Pennsylvania in the convention appointed to frame the federal constitution of the union. When the deliberations on this important affair were terminated, he delivered a truly wise and patriotic speech, recommending perfect unanimity in adopting the resolutions of the majority, though not entirely conformable to the opinions of individuals, as was the case with respect to himself. The high regard in which he was held by his fellow-citizens appeared in his being chosen president of various societies, among which were those for alleviating the miseries of public prisons, and for the abolition of slavery, objects of benevolence in which he heartily concurred. His increasing infirmities caused him in 1788 to withdraw from all public business; and on April 17, 1790, he closed in serenity and resignation his active and useful life of eighty-four years and three months. Dr. Franklin perhaps has scarcely been surpassed by any man in that solid practical wisdom, which consists in pursuing valuable ends by the most appropriate means. It has been very justly observed, that the secret of his success in the cultivation of his mental powers, was that he was ever awake, and active in that business; and that he suffered no opportunity to escape him unimproved. His cool temper and sound judgment secured him from false views and erroneous expectations; he saw things in their real light, and predicted consequences with almost prophetic accuracy. In all his speculations and pursuits, something beneficial was ever in contemplation. He justly says of himself, "I have always set a greater value on the character of a *doer of good* than any other kind of reputation." As a natural philosopher, his fame is principally founded upon his electrical discoveries. He has, however, displayed great ingenuity and sagacity upon other topics, particularly relative to meteorology and mechanics. It was his peculiar talent to draw useful lessons from the commonest occurrences, which would have passed unnoticed by the generality of observers. As a political writer he is characterized by force, clearness, and simplicity. Of his miscellaneous pieces many are marked with a cast of humour, which renders them equally entertaining and impressive. Besides his publications already adverted to, there was published a collection of his "Political, Miscellaneous, and Philosophical Pieces," 4to. and 8vo., 1779. Several of his philosophical papers are also contained in the American Philosophical Transactions; and his "Essays, Humorous, Moral, and Literary," with his "Life," written by himself, have appeared since his death in two small volumes. An edition of his works, in 3 vols., 4to., with biographical memoirs, was also published in 1818.

FRANKLIN (Eleanor Anne), wife of the celebrated navigator Captain Franklin, but better known by her maiden name of Porden, was born in July, 1795, and made considerable progress in the acquirement of the Greek and other languages at an early age. Her first poem, "The Veils, or the Triumph of Constancy," was published in 1815, and three years afterwards appeared a small "Poetical Tribute," under the name of "The Arctic Expedition," suggested by a visit to the Isabella and Alexander discovery ships, which led to an acquaintance with Captain Franklin, that ended in marriage after his return from the expedition, in the month of August 1823. The year previously appeared Miss Porden's principal work, an epic poem on the subject of the third crusade, entitled, "Cœur de Lion," dedicated by permission to the king. In June 1824 the birth of a daughter encouraged hopes in her friends that a strong tendency to a pulmonary complaint, increased by the bursting of a blood-vessel in 1822, might be counteracted; but these flattering expectations were soon destroyed, and she died February 22nd, 1825, a few days after her husband had sailed from England on his second expedition to the north.

FRANSHAM (John), a native of Norwich, born in 1730, who after being apprenticed to a

cooper, applied himself to the study of mathematics, and then enlisted at Newcastle as a common soldier. He was soon discharged as unfit for service; and returning to Norwich became amanuensis to Mr. Bourne, the dissenting minister, and gave instructions in mathematics. He next renounced the Christian religion and professed paganism, writing several treatises in favour of his belief. He then resumed his rambles, and coming to London taught there for some years. In 1772 he again visited Norwich, where he died in 1810. He was esteemed an able instructor, but was by many deemed insane.

FRANTZIUS (Wolfgang), a learned German Lutheran divine, was born at Plawen, in Saxony, in 1564, and died theological professor at Wittemberg, in 1628. Besides several smaller controversial pieces, orations, &c., he was the author of "Historia Animalium Sacra;" "Schola Sacrificiorum Patriarchalium Sacra," &c.

FRASSEN (Claude), a learned French monk of the Franciscan order, born in Picardy, in 1620, took his degrees regularly at the Sorbonne, and was admitted to that of doctor of divinity in 1662. He filled the office of theological professor for about thirty years, and, on account of his abilities and prudence, was elected definitor-general of his whole order. So highly was he respected for his wisdom and integrity, that he was often consulted by Louis XIV., the parliament of Paris, &c., on business of peculiar importance. He died in 1711. He was the author of "A System of Philosophy," 2 vols., 4to.; "Scotus Academicus," in 4 vols., folio, 1672; and "Disquisitiones Biblicæ," in 2 vols., 4to.

FRAUNCE (Abraham), an English poet of the Elizabethan age, the protegé of Sir Philip Sidney, who placed him at St. John's-college, Cambridge, where he graduated, and afterwards followed the law as a profession. His works are, "The Lamentation of Amintas for the Death of Phillis," 4to., 1587; "The Lawyer's Logic;" and "The Countess of Pembroke's Ivy-Church and Emanuel," 1591.

FRAUNHOFER (Joseph Von), celebrated for his skill in optics, was born at Straubing, in Bavaria, March 6, 1787. He was the son of a glazier, and in 1799 was placed with a looking-glass maker and grinder at Munich. During his apprenticeship his master's house fell down, and Fraunhofer remained buried for four hours in the ruins. Having purchased some optic glasses, he ground them with a machine, which, as well as some scientific books, were lent him by a neighbour. In 1807 he was appointed to superintend the optical instrument manufactory at Benedictbeurn, where he invented a machine for polishing accurately the spherical surfaces of large object-glasses. He invented several other instruments, and made various discoveries relative to the refractive power of glass, of which an account was published in the fifth volume of the Memoirs of the Royal Bavarian Academy, and in volume fifty-five of Gilbert's *Annalen der Physik*. A very interesting account of his experiments on the inflection of light will also be found in the above memoirs, volume eight, and in Part II. of Schumaker's Astronomical Treatise in French. His other discoveries relative to the laws of light were published in Gilbert's Annals of Physic, vol. 74. Fraunhofer, who was a member of the Academy of Sciences, and of many foreign academies, died June 7, 1826, and was buried at Reichenbach, with the epitaph "*Approximavit Sidera.*"

FREART (Roland), Sieur de Chambrai, a French architect, who died at Paris in 1676, known as the author of a valuable work entitled, "Ancient Architecture Compared with Modern," in 1 vol., folio, of which there is an English translation. He also published a French version of Leonardo da Vinci's work on painting.

FREDEGAIRE, named *The Scholastic*, the most ancient of the French historians after Gregory of Tours, is supposed to have been a Burgundian by birth, and to have lived at least as low down as 658. He composed a Chronicle in five books, the first four of which contain a chronological history from the creation to the death of King Chilperic I.; the fifth brings down the history to the fourth year of Clovis II., A.D. 641. It has been continued by different authors to 768, and is printed in the Collections of Ancient Historians by Du Chesne and Bouquet.

FREDEGONDE, a woman famous in early French history for her political talents and her crimes, was descended from an obscure family in Picardy. She entered into the service of Audouaire, first wife of Chilperic I., king of France, and artfully procured her divorce. Chilperic then married Galsuintha, daughter of the Visigoth king of Spain, who was soon after found dead in her bed. He then, about 568, raised Fredegonde to the throne. Brunehaut, sister to Galsuintha, not doubting that she had been murdered to make way for this mistress, excited Sigebert and Gontran, Chilperic's brothers, to revenge her death. A civil war ensued, in which Fredegonde caused Sigebert to be assassinated in the midst of his army. She afterwards brought to a like end Merovée, the son of Chilperic by his first wife, who had married Brunehaut. Pretextat, bishop of Rouen, was her next victim, whom she caused to be stabbed at the altar. Resolved to make the way clear for her own children, she then procured the death of Clovis, younger brother of Merovée, which was followed by that of their mother Audouaire. The loss of three of her own children by an epidemic distemper affected her cruel heart with some remorse, and she persuaded her husband to repeal some oppressive impositions upon his subjects. In 584 Chilperic was assassinated; and though it was never ascertained whence the blow proceeded, the suspicion fell upon Fredegonde, whose criminal passion for a lord named Landri, the king is said to have detected. The consequent loss of a crown, however, renders this imputed murder less credible. Fredegonde then, with her only remaining son, Clotaire II., then an infant, took refuge at the court of Gontran, king of Burgundy, whom she found means to interest in her favour. After the death of this protector, Childebert attempted to possess himself of the estates of young Clotaire. Fredegonde raised troops, put herself at their head, gained a complete victory, took Paris and several other towns, triumphed over her rival Brunehaut, and died in 597, at the age of fifty or fifty-five, leaving the affairs of her son in a good condition.

FREDERICK I., surnamed *Barbarossa*, emperor of Germany, born in 1121, was the son of Frederick, duke of Suabia, by Judith, daughter of Henry, duke of Bavaria. He succeeded his uncle Conrad III. on the imperial throne in 1152. In his second year he settled a dispute between two rivals in the crown of Denmark, and obliged Sueno, the

successful one, to do him homage for his kingdom. To manifest his independence on the pope, with whom, like his predecessors, he soon began to have disputes, he repudiated, by his own authority, his wife Adelaide, on account of consanguinity. The troubles of Italy called him into that country in 1155. He held an assembly in the plain of Roncaglia, in which he received the submission of most of the Italian great lords and cities. He was crowned king of Italy at Pavia; and had an interview with Pope Adrian IV. at Sutri, to whom, somewhat unwillingly, he paid the homage of holding his stirrup. He then re-established his holiness in Rome, whence he had been expelled by a tumult, received the imperial crown from his hands, and then returned to Germany, where his presence was required to restore the public peace, which had been violated by a quarrel between the archbishop of Mentz and the count-palatine of the Rhine. This he effected, and called a diet at Besançon. The pope's legates who attended that meeting gave so much offence by reading a letter from him, in which he pretended that he had conferred the empire upon Frederick by his own free grace, that they were ignominiously driven out, and the emperor publicly gave the lie to the pontifical pretensions. This dispute was compromised, and Frederick then reduced to obedience Boleslaus, duke of Poland, who had asserted his independence. Having by his vigorous measures pacified all Germany, he again, in 1158, proceeded with a powerful army to Italy, where the claims of the empire met with a pertinacious opposition. "Frederick," says Gibbon, "invaded the republics of Lombardy with the arts of a statesman, the valour of a soldier, and the cruelty of a tyrant. The recent discovery of the pandects had renewed a science most favourable to despotism; and his venal advocates proclaimed the emperor the absolute master of the lives and properties of his subjects." He everywhere arrogated the rights of unlimited sovereignty, and carried fire and sword through those places which ventured upon opposition. While he was thus engaged, Pope Adrian died, and the new election gave rise to a schism. The majority of cardinals chose Alexander III., but a party supported by the Romans, nominated Victor IV. The emperor called a council at Pavia to decide between the competitors. Alexander refused to submit his cause to their decision; and when they had declared in favour of Victor, he excommunicated the emperor and all his adherents. He was acknowledged by the kings of France and England, and by the states of Lombardy; but from the superiority of Frederick in Italy, was obliged to take refuge in France. The emperor, meanwhile, occupied himself in reducing the revolters, and though his arms underwent a check, he made himself master of Milan in 1163, and gratified his resentment by razing the city to the ground, sparing only the churches. This severe example put an end to further opposition in Lombardy, and he returned to Germany, where the usual disorders had begun to prevail. These he appeased, and then set out to meet Louis the Young, king of France, at a council to be held for terminating the papal schism; but it proved ineffectual. The reluctant obedience of the Italian towns soon gave way in his absence; and when in 1164 he again crossed the Alps, he found so formidable a league against him, that he was obliged to employ policy rather than force to counteract it. The cruel exactions, however, of his officers, in the places where his authority was still acknowledged, augmented the general detestation in which his government was held He returned to Germany, and in the mean time Pope Alexander was escorted to Rome by the king of Sicily, and took quiet possession of his see. Frederick revisited Italy, and various actions ensued between his troops and those of the revolters. He penetrated to Rome, which he entered in a hostile manner, and Alexander was obliged to make his escape in the habit of a pilgrim to Beneventum. The new antipope Paschal was seated in the chair, and crowned the emperor with his empress Beatrice. His success was, however, brought to a period by the plague, which made such ravages in his army, that he was constrained to commence a hasty retreat, which he did not effect without great difficulty. He reached Alsace with the wreck of his army, while the confederates in Lombardy took the opportunity of strengthening themselves, and Pope Alexander received succours from Manuel, the Greek emperor. Frederick occupied himself for some time in appeasing the disorders of Saxony, where the nobles had taken up arms against their duke, and in procuring the election of his eldest son Henry to the dignity of king of the Romans. He then sent the archbishop of Mentz with an army into Italy, who, notwithstanding some successes, was unable to break the confederacy of the towns. The emperor was detained some time longer by the troubles in Bohemia, where he was obliged to depose the king Ladislaus for his misconduct. He then once more marched into Italy, and reduced several towns; but at length fortune turned against him, and he was totally defeated in a battle at Signano. About the same time his son Henry lost a battle at sea against the Venetians, in which he was taken prisoner. His cause in Italy was now in such a state, that he proposed an accommodation with Pope Alexander, and accordingly they had an interview at Venice in 1177. The emperor behaved with great submission to his holiness, who absolved him from all ecclesiastical censures, and communicated with him. Some historians have asserted, that on this occasion the pope, while the emperor was prostrate before him, insolently set his foot upon his neck, repeating the text, "Thou shalt tread upon the asp and the basilisk, and shalt trample under foot the lion and the dragon;" but others regard this as a fable. This reconciliation was followed by the treaty of Constance, in which Frederick confirmed the freedom of four-and-twenty cities, with a reservation of his rights as sovereign. The disturbances in the empire raised by Henry the Lion, duke of Saxony, next engaged Frederick's attention. On account of that prince's non-appearance at the diet of Worms, he was put to the ban of the empire, stript of all his dominions, and obliged to take refuge with his father-in-law, Henry II., king of England. In 1183 the treaty of Placentia confirmed the agreement made between the emperor and the Lombard towns. New troubles, however, arose in Italy on account of Frederick's refusal of granting to the successive popes, Lucius III. and Urban III., the sovereignty of the Countess Matilda's estates, called St. Peter's Patrimony. He seized the greatest part of this property, and by the marriage of his son Henry with the heiress of William, king of Sicily, so far strengthened his interest in Italy, that the popes, though they had many causes of complaint against

him, were afraid of proceeding to extremities. Frederick continued to support with a high hand the imperial prerogatives in Germany and the north, but was unable to prevent Canute, king of Denmark, from withdrawing, not only his Danish dominions, but those of Vandalia, from the sovereignty of the empire. The news of the capture of Jerusalem by Saladin suspended domestic quarrels among the Christians; and the emperor, as the first prince in Christendom, took the cross in 1188, with his son Frederick, and a number of the principal nobles of Germany. Assembling an army of 160,000 men in the plains of Hungary, the aged chief proceeded at their head to the territories of the Greek emperor. The fears or perfidy of Isaac Angelus induced him to violate the promises of friendship which he had made, and the march of the western host through his country was impeded by every act of hostility and ill-will. Frederick was compelled against his will to act as an enemy, and make his way by force. At length, with a greatly reduced army, he reached the Turkish frontier, took the city of Iconium, crossed mount Taurus, and was proceeding in a career of victory, when an accident brought his eventful life to a close. Tempted by the heat to bathe in a river of Cilicia, which is generally represented as the Cydnus, he was carried away by the current, and drowned. This event took place in 1190, in the sixty-ninth year of Frederick's age, and thirty-eighth of his reign. His enterprise would probably have proved fatal, even had he escaped this misfortune; for his son, the duke of Suabia, and the greatest part of his army, afterwards perished of a pestilential disease before the walls of Acre. Besides the vigour and capacity in action displayed by this great prince, he possessed some literary talents, and drew up memoirs of his own life, which he gave to the historian Otho, bishop of Frisingen.

FREDERICK II., emperor, grandson of the preceding, and son of the Emperor Henry VI. by Constance of Sicily, was born in 1194. He was created king of the Romans in his cradle, but the premature death of his father prevented his succession at the first vacancy. He was educated with great care by his mother, and became extraordinarily learned for the age, having acquired the Greek, Latin, German, French, and Saracenic languages. When the Emperor Otho was excommunicated by the pope, young Frederick, by a partial election, was declared emperor in December 1210; and after some years of contest, he became peaceable possessor of the Imperial throne by the retreat and subsequent death of Otho. After being crowned at Aix-la-Chapelle in 1215, he proceeded to Rome, to receive, according to custom, the crown from the hands of the pope, who was then Honorius III. At his coronation he swore to defend the possessions of the holy see, including the fiefs of the Countess Matilda and the county of Fondi, and also to cross over into Asia with an army of crusaders at the requisition of the pope. He then marched into Naples, where the brothers of the late Pope Innocent had excited a revolt, and soon reduced the country to his obedience. Then, carrying his troops into Sicily, he obliged the rebellious Saracens in that island to surrender, and transported them to the continent. The papal claims of sovereignty over the kingdom of Naples soon involved Frederick in disputes with the court of Rome, which brought upon him ecclesiastical censures. The difference, however, was accommodated; and the emperor, as an earnest of his sincere intentions of going in person to the Holy Land, according to his promise, engaged, upon the death of his wife, Constance of Arragon, to marry the daughter of John de Brienne, king of Jerusalem. A confederacy of the Lombard towns against the Imperial authority occupied him some time, and he held an assembly at Cremona in 1226, and marched to Milan, but was not able to obtain admission into that city. A treaty in 1227 mediated by the pope, produced a temporary cessation of these disturbances. Gregory IX., who now succeeded to the papacy, urged Frederick to his crusade with so much importunity, that at length he set sail from Brundusium, but through real or pretended illness put back in a few days. The pope was so much incensed at this proceeding, that he fulminated a sentence of excommunication against the emperor, who, on his part, ravaged the lands of the church, and took vengeance on all the ecclesiastics who adhered to the papal cause. He also excited the Frangipani and other Roman nobility to commit hostilities against Gregory, who was obliged to take refuge in Perugia. On this occasion the parties of Guelfs and Ghibellines, which had lain dormant from the time of Conrad III., revived with great animosity in the Italian towns. In 1228, Frederick embarked in earnest for the Holy Land, leaving the duke of Spoleto as his lieutenant in Italy, who, on the pope's refusal to come to an accommodation, ravaged St. Peter's Patrimony with an army of Germans and Saracens. The pope's indignation pursued the emperor to Jerusalem; and through his suggestions, the grand-masters of the military orders refused to obey Frederick as commander-in-chief. He therefore found himself obliged to make a ten-years' truce with Meledin, sultan of Egypt, on condition that the Christians should retain Jerusalem, in which city he was crowned. Upon his return to Italy his treaty was disavowed by the pope, who persisted in violent enmity to him, and endeavoured to procure the election of a new emperor. A reconciliation was, however, effected in 1230, after which Frederick employed himself in attempting to reduce the revolted cities in Lombardy. In the mean time his son Henry, king of the Romans, formed a conspiracy against him, which obliged him to visit Germany. He held a diet at Mentz, in which his son was convicted of rebellion, and was in consequence sent to Sicily. Frederick having composed the German disturbances, returned to Italy; and finding his son engaged in a new conspiracy, he imprisoned him in a castle of Apulia, where he soon after died. He then invaded the dominions of the duke of Austria, his son's accomplice, took Vienna, where he founded the university now subsisting, and having procured the election of his son Conrad as king of the Romans, returned with a powerful army to Italy. He obtained a considerable victory over the Lombard league, and treated the vanquished with great severity. He now became so formidable that the pope again openly took part against him, and renewed his excommunication. A furious war succeeded, which spread throughout Italy, almost every town being ravaged alternately by the two hostile factions. Gregory at length died; but Innocent IV., who succeeded after a considerable vacancy, continued the quarrel, and excommunicated the

emperor in 1245. Troubles were excited against him in Germany, where the pope's party elected a new king of the Romans. An attempt was also made to poison the emperor, but was rendered abortive by a timely discovery. Frederick's obstinacy in pursuing the siege of Parma which he had undertaken, was the occasion of a total defeat of his army in 1248, which caused his party to be almost entirely deserted in the north of Italy, and brought his affairs into great disorder. He retired into his kingdom of Naples, where he died at Fiorenzuola in 1250, at the age of fifty-six. Some historians affirm that he was stifled with a pillow by his natural son Mainfroy. Frederick II. was a prince of many splendid qualities, though tarnished by ambition, violence, and an inordinate attachment to the fair sex. He was a great patron of learning, founded several schools, and caused the works of Aristotle and other ancients to be translated from the Greek and Arabic into Latin. He himself composed poems and some other works; and has been charged with a share in the famous treatise "De Tribus Impostoribus." He married six wives, the last of whom was a daughter of John, king of England.

FREDERICK III., emperor, called *the Pacific*, son of Ernest, duke of Austria, succeeded his cousin Albert II. in 1440, being then in his twenty-fifth year. Towards the beginning of his reign he convoked several diets, chiefly for the purpose of terminating the schism then subsisting in the papal see. This, however, was not effected till 1447, when Felix was prevailed upon to abdicate, and Nicholas V. was acknowledged as lawful pope. Troubles arose in various parts of Germany, which the authority of the sovereign was not adequate to quell; and it soon appeared that a more vigorous head was wanted for so turbulent a body. In 1451 he visited Italy, in order to receive the imperial crown from the pope, along with his betrothed spouse Eleanora, sister of the king of Portugal, and on his return was engaged for some time in domestic wars for the possession of the duchy of Austria, the whole of which he at length obtained, on the death of his brother Albert. In 1468 he again visited Rome in consequence of a vow, and held several conferences with the pope, Paul II., concerning means for resisting the progress of the Turks, who had captured Constantinople; but nothing of importance followed. The emperor was more intent upon the aggrandizement of his family, and the marriage of his son Maximilian to the heiress of the rich house of Burgundy. This at length took place after the death of her father, Charles the Bold; and thus Frederick, though one of the most supine and least adventurous of the Austrian emperors, had the fortune to be the author of the greatest accession of dominion his race ever acquired. This acquisition, however, seemed to render him more indifferent as to his other rights and possessions; for when Matthias, king of Hungary, in 1479 laid siege to Vienna, Frederick bought him off by renouncing all his own pretensions to Hungary, and granting him the investiture of Bohemia, with a sum of money. Six years afterwards, he suffered Matthias, upon a new quarrel, to take from him Vienna and all Lower Austria, while he retired from the disgraceful scene to his son Maximilian in the Low-countries. He had, however, the satisfaction soon after to see his son elected king of the Romans. Upon the death of Matthias, he obtained from his son Ladislaus the restitution of Austria; and afterwards regained Tyrol from the duke of Bavaria. At length he quitted the reins of empire, and retired to Lintz, where he occupied himself in the studies of chemistry, astrology, and astronomy. A period was put to his life in 1493, as some say, from a disorder occasioned by a surfeit of melons; according to others, from the consequence of an amputation of his leg for a cancerous ulcer. His character was that of cold caution, and minute scrupulosity, attended with low cunning, avarice, and the absence of every strong or generous emotion.

FREDERICK I., king of Denmark, son of Christian I., was born in 1473. By his father he was made duke of Sleswick, Holstein, Stormar, and Dithmarsh; but his elder brother, King John, wrested from him half his territories. He maintained a prudent cautiou during the turbulent reign of his nephew Christian II.; and when that bloody tyrant was deposed in 1523, Frederick was declared king in his stead. He was instigated to lay claim to the crown of Sweden; but finding Gustavus Vasa so well settled in the throne, he wisely made a treaty of mutual friendship with that sovereign. The isle of Gothland, seized by the Admiral Norby, was afterwards an object of contention between the two crowns; but Frederick, by his vigour and policy, finally annexed it to his own dominions. The progress of the Reformation in the last reign, had now brought religious differences to a crisis in Denmark; and in 1527 Frederick openly declared in favour of Lutheranism, and gave the ascendancy to that persuasion. The deposed Christiau in 1531 making an attempt for the recovery of his crown, was obliged to surrender himself prisoner, and was committed to close custody by his uncle. Frederick died in 1533, at the age of sixty. His conduct obtained for him the title of *the Pacific;* and the historians of his country justly praise that prudence and moderation of his government which rendered his reign prosperous and happy.

FREDERICK II., king of Denmark, son of Christian III., was born in 1534. He succeeded to the crown on the death of his father in 1558; and soon after his accession joined the duke of Holstein in a war against the people of Dithmarsh, who had made themselves independent, but were forced to submit to the conqueror. Frederick next engaged in a war with Eric, king of Sweden, whose ambassadors, passing into Germany, he arrested, in violation of the safe-conduct he had granted them. Hostilities commenced in 1563, and were carried on with great mutual detriment and cruel devastations of both countries, till the deposition of Eric by his own subjects in 1568. Peace was then made, but upon terms so unfavourable to Sweden, that the war was renewed in 1569. A final treaty took place the next year, to the advantage of Denmark. Frederick soon after married the daughter of the duke of Mecklenburg, and thenceforth attended to the preservation of peace, and promoting the prosperity of his dominions. He augmented the university of Copenhagen, and patronized men of learning, among whom was the celebrated astronomer Tycho Brahe. Queen Elizabeth sent him the order of the garter, and James VI., king of Scotland, entered into a treaty with him for obtaining in marriage his daughter Anne. He died in 1588, leaving behind him a high character, both public and private.

FREDERICK III., king of Denmark, born in 1609, was son of Christian IV. He had been arch-

bishop of Bremen; but the death of his elder brother, a short time before that of his father, caused him to succeed to the crown in 1648. A treaty with the Dutch was one of the first measures of his administration. He purchased the friendship of that nation by seizing in the port of Copenhagen a fleet of English merchant ships laden with naval stores; which step, while it involved him with the republic of England, obtained for him a subsidy and league of alliance from Holland. Several causes of difference soon arose between Denmark and Sweden, but it was not till 1657 that Frederick, stimulated by the Dutch, declared war against that country. The warlike king of Sweden, Charles Gustavus, though at that time engaged with other enemies, soon repressed the progress of the Danes, and passing over the ice to Zealand, laid siege to Copenhagen. That capital was in a very defenceless state, and notwithstanding the courage and vigour displayed by Frederick, he was compelled, under the mediation of England and Holland, to make a peace upon disadvantageous terms. War, however, soon broke out again, and it was not till after the death of Charles in 1660 that peace was concluded. Its terms were the restitution of all the Danish isles of the Baltic, with the district of Drontheim, while Sweden retained the isle of Rugen, and the provinces of Bleking, Halland, and Schonen. The great event of Frederick's reign, the change of the constitution from an elective and limited to an hereditary and absolute monarchy, followed in the same year. It was brought on by divisions between the different states of the kingdom, and the insolence and selfishness of the nobles, who would not consent to take their share with the commons, of the public burthens. In consequence of this, the latter, in conjunction with the clergy, came to a resolution of laying the liberties of the nation at the king's feet, who gladly made use of the occasion, and by means of the army overawed the nobles to a concurrence in the inconsiderate project. All the rights and privileges of the states were solemnly surrendered, and the king and royal family received the homage of the different orders in a public theatre erected for the purpose. The remainder of Frederick's reign was spent in forming political alliances, and restoring prosperity to his country by the arts of peace. The intimate connexion between Holstein and Sweden, was the principal cause of his disquiet; and he was preparing to support his cause by arms, when he was carried off by a chronical disorder in 1670. By his queen, the daughter of George, duke of Brunswick-Lunenburg, he left a numerous posterity.

FREDERICK IV., king of Denmark, eldest son of Christian V., was born in 1671. He succeeded his father in 1699, and immediately made an attack upon the dominions of the duke of Holstein; but he was soon recalled to defend Copenhagen from the attack of Charles XII., who began his career by a spirited invasion of Zealand. Frederick found it expedient to sue for peace, which he obtained by repairing all the wrongs he had done to the duke of Holstein, and yielding him the full sovereignty of his dominions. When fortune had begun to declare against the Swedish king, and he was detained as a fugitive in Turkey, Frederick joined the new league against him, and invaded Schonen; but his troops met with an inglorious defeat. A subsequent invasion of Swedish Pomerania was not much more successful; and though Frederick afterwards made himself master of the duchy of Bremen, his army, in conjunction with that of the Saxons, was entirely defeated by the Swedish general, Steenbock, with the destruction of the town of Altena. The Danes were more fortunate in 1714 and 1715, in which they gained advantages by sea and land, drove the Swedes out of Norway, and took several places. At length, in 1720, peace was concluded under the mediation of England, upon terms favourable to Frederick, who retained the duchy of Sleswick. From that time he governed his dominions in peace, and attended to their internal prosperity. He died in 1730, leaving the character of an able prince, but too much addicted to enterprise, and too readily listening to the schemes of projectors.

FREDERICK V., king of Denmark, son of Christiern VI., was born in 1723, and succeeded his father in 1746. Pursuing the wise system of his father, he preserved his dominions in peace, and promoted commerce and manufactures, so as to make a large increase to the wealth of his people, and his own revenues. He formed commercial treaties with various powers; established a Greenland company at Aalborg; laid open to all his subjects the trade to the American colonies; encouraged agriculture and the working of mines; and laid out new roads. Nor was he less attentive to promote the arts and sciences. He founded the academy of Soroe, and established seminaries at Bergen and Drontheim for the instruction of the Laplanders; instituted academies of painting, sculpture, and architecture; and sent a mission of learned men into the Levant for the purpose of making discoveries in natural history and antiquities. A prudent attention to economy, and constant application to the duties of his station, joined with a beneficent disposition, marked the whole of his reign, and distinguished him as one of the wisest and most patriotic monarchs of his age. On his death-bed he could console himself with the reflection that "he had never injured a single individual, and had not a drop of blood to answer for." He died in January 1766. Frederick V. was twice married; first to Louisa, daughter of George II. of England, by whom he had one son; and then to Juliana Maria, daughter of the duke of Brunswick Wolfenbuttle.

FREDERICK AUGUSTUS I., king of Poland and elector of Saxony, born in 1670, was the son of the elector, John George III., by a daughter of Frederick III., king of Denmark; and in 1692 he married a daughter of the Margrave of Brandenburgh Culmbach. By the death of his elder brother he succeeded to the electorate of Saxony in 1694; and the magnificence and gallantry of his disposition rendered his court at Dresden the most splendid in Europe next to that of Louis XIV. In 1695 the command of the Christian army against the Turks was conferred upon him, and in the ensuing year he gained against them the battle of Oltatsch. At the vacancy of the crown of Poland in 1697, amidst a number of candidates who offered themselves, Frederick Augustus declared himself, and in a short time the competition was confined to him and the prince of Conti. As a preliminary step, he openly abjured the Protestant religion, which, it is said, he had secretly done two years before. By lavishing the Saxon treasures, he was able to counterbalance the art and eloquence of the Abbé de Polignac, the French negotiator. A double election was made, and Poland was thrown into general disorder by

the efforts of the two parties. At length, Augustus marched a German army into the country, and gained possession of Cracow, where he was crowned; and in fine he was universally acknowledged as lawful king by the Polish nation. A civil war in Lithuania, incursions of the Tartars, and jealousies entertained by the Poles of the Saxon troops, disquieted the beginning of his reign. In order to give a diversion to the discontents, and gratify his own ambition, he joined the league against the young king of Sweden, Charles XII., and in 1700 invaded Livonia. He obtained some successes against the Swedes, and formed the siege of Riga; but the defeat of the Russians before Narva caused him to relinquish the enterprise. Apprehending an attack from Charles, he thought it necessary to ally himself still more closely with the Czar Peter, with whom he had an interview at Birzen, in the beginning of 1701. The two monarchs passed a fortnight together in riotous festivities carried to the extreme of intemperance, which did not prevent them from settling a formidable plan of warlike operations in concert. The speedy advance of the young conqueror disturbed their projects. Charles crossed the Dwina, defeated the Saxon general, overran Courland, and entering Lithuania without opposition, formed a resolution to dethrone that king who had begun with unprovoked hostilities against him. He took possession of Warsaw without opposition, and defeated Augustus at the battle of Clissow. Other successes rapidly followed on the part of the Swedes, and though Augustus exerted himself with courage and vigour, the inflexible resolution of Charles prevailed. Augustus was deposed; and in July 1704, Stanislaus Leczinsky, by a forced election, was elevated to the throne. Augustus employed with skill all his remaining resources, and even surprised Warsaw, whence his rival was obliged to make a precipitate retreat. The Swedish arms, however, were resistless. Charles took possession of Saxony in 1706, and Augustus consented to sign the treaty of Altranstadt, by which he for ever renounced all claim to the crown of Poland, abrogated his treaties with the czar and his other allies, restored all prisoners he had made, and gave up the unfortunate Livonian nobleman Patkul to Charles's resentment, though at that time he was invested with the character of the czar's ambassador. After the defeat of Charles in 1709, at Pultowa, Augustus entered Poland with a Saxon army, and again ascended the throne without opposition. For some years his reign was disquieted by jealousies on the part of the Poles, who were never reconciled to the presence of Saxon troops in their country; and several confederacies were formed for the protection of the public liberty. At length the civil divisions were terminated, and the remainder of the reign passed in peace. Augustus chiefly resided in his electoral states, in which he was much beloved. He introduced an improved code of laws, founded several professorships, and a college for educating the nobility at Dresden, and was the author of other useful and splendid establishments. Though he had himself conformed to the Romish religion, he protected the Polish Protestants from persecution. His own consort continued in the profession of the reformed religion till her death, whence she was never crowned queen of Poland. In 1733 Augustus undertook a journey in the winter to Warsaw, whither he had convoked a diet. This exertion so much increased a disorder of his thigh to which he had been some time subject, that a gangrene supervened, of which he died soon after his arrival at Warsaw, at the age of sixty-three. With the faults of ambition and love of pleasure, this prince possessed many amiable and estimable qualities. Besides his legitimate son and successor, he had, by the beautiful Countess Koningsmark, the celebrated Maurice, Count Saxe.

FREDERICK AUGUSTUS II., king of Poland, and elector of Saxony, son of the preceding, was born in 1696. He publicly declared himself a Roman-catholic at Vienna in 1717, where he married the eldest daughter of the Emperor Joseph. At the death of his father, in 1733, he succeeded to his electoral and hereditary dominions. A contest arose for the crown of Poland, the French party having set up Stanislaus Leczinsky; but the Austrians and Russians supporting Frederick Augustus, he was crowned at Cracow in 1734, and after some contest obtained quiet possession of the kingdom. His reign was attended with few important events, but the latter part of his life was imbittered by the calamities of his electoral dominions, of which the king of Prussia took a temporary possession in 1745, after defeating the Saxon and Austrian army; and which he again occupied in 1756, retaining them till the peace of Hubertsburg in 1763. In October of that year, Frederick Augustus died. He was a prince of many private virtues, but did not possess talents and activity sufficient to preserve his rights amid powerful and ambitious neighbours. He left several children, one of whom was dauphiness of France, and mother of the unfortunate Louis XVI.

FREDERICK, king of Sweden, prince of Hesse-Cassel, born in 1676, was eldest son of Charles, landgrave of Hesse-Cassel. He married for his second wife Ulrica Eleonora, sister of Charles XII., king of Sweden, who, upon the decease of that monarch in 1719, was elected by the states his successor, upon conditions of great limitation of the royal authority. In 1720 she obtained the consent of the states to resign the crown to her husband, who received it with all those stipulations which rendered it the most limited monarchy in Europe. Either his want of sufficient power, or the broken spirits and strength of the Swedish nation, rendered him unable to resist the invasion of the Russians in 1741, who pillaged the country, and did great injury to the iron and copper mines. On a subsequent renewal of the war, the superiority of the Russians was still more manifest. The Swedes were routed at every encounter, great part of their army was made captive, all Finland lost, and, finally, Sweden was brought to the necessity of making a peace upon hard conditions. Frederick died, without posterity, in 1751.

FREDERICK WILLIAM, elector of Brandenburg, surnamed *The Great Elector*, son of the Elector George William, was born in 1620, at Berlin. He was brought up in arms, and served in the camp of Frederick Henry, prince of Orange, where the jealousy of his father's minister, Schwartzenburg, detained him as long as possible. The succession to his hereditary estates fell to him in 1640. He found them almost ruined by the Swedes, and other powers which had seized and ravaged them in the late administration. With consummate prudence he began by restoring order in the finances, and correcting abuses of various kinds. He received the investiture of Prussia from the king of Poland

in 1642; and in the next year made a truce with the Swedes, with the condition of their evacuating the greatest part of his states. At the treaty of Munster he ceded Hither Pomerania to the Swedes, and in return received some secularizations of the German bishoprics. In fine he recovered the whole of his dominions. When Charles Gustavus, king of Sweden, made a commencement of his ambitious projects, the elector, apprehensive for the security of his states, entered into a defensive alliance with Holland, and also courted the friendship of Cromwell, and of Louis XIV. He found himself obliged, however, to conclude a treaty in 1655 with the Swedes, whose army he then joined in an invasion of Poland. He contributed to the victory gained near Warsaw, and obtained for his services the entire sovereignty of Prussia. Very soon after, in consequence of a powerful league formed against the king of Sweden, the elector deserted his party, and made peace with the Poles, on the same condition respecting Prussia. The elector exerted himself vigorously in favour of his new allies, and the war in the north subsisted with various success, till the death of Charles Gustavus in 1659. This event was soon followed by the general peace of Oliva, which guarantied Prussia to the elector. The states of that country, however, made some opposition to a transfer in which they had not been consulted, and tumults ensued, which were at length appeased. Some ensuing years of tranquillity gave Frederick William an opportunity of displaying the beneficence of his character, and his talents in promoting the arts of peace. He rebuilt the fallen towns and ruined villages, converted forests and deserts into cultivated fields, facilitated commerce and navigation by a canal from the Spree to the Oder, and set on foot a variety of establishments calculated to render his dominions prosperous, and his people happy. He also attended to exterior concerns, and omitted no occasion to secure and extend his territorial possessions. Although Louis XIV. had prevailed upon him to remain neutral during the invasion of Flanders; yet when the ambition of that prince threatened Holland, the elector concluded a treaty with the United States, by which he engaged to furnish them with twenty thousand men in case of an attack. Joined by the Imperial troops, he began his march in 1672, but was stopped by Turenne, who took possession of all his territories in Westphalia. An offer made him by an assassin to rid him of his formidable enemy was rejected with horror by the elector, who sent information to Turenne of his danger. Soon after, making use of the pretext of the non-payment of the stipulated subsidies by Holland, his usual prudence led him to come to an agreement with the stronger, and he made a separate peace with France, by which he regained all his lost provinces. He had, however, reserved himself the liberty of defending the empire if attacked, and he exerted it in 1674 by joining the allies with a body of troops in Alsace. The French, in order to free themselves from this enemy, instigated the Swedes to invade the marches of Brandenburg. This step recalled the elector to the defence of his subjects. He pushed on with equal celerity and secrecy, and in June 1675, gained the battle of Fehrbellin against a superior Swedish army. He then followed the retiring enemy into Pomerania, where he took several places, and the capital Stettin. After another successful campaign, he was summoned to repel an invasion of Prussia by the Swedes. He marched in the midst of winter, crossed the Frischhaff and the gulf of Courland with his army in sledges over the ice, and surprising the Swedes in their quarters, forced them to a precipitate retreat from Prussia, with the loss of the greatest part of their forces. This spirited enterprise, however, was only glorious to him; for the French insisted upon the restoration of every thing which had been taken from the Swedes; and upon his hesitation overran the duchy of Cleves and principality of Minden. At length he agreed to the peace of St. Germain in 1679, by which he restored all his conquests from the Swedes, and abandoned the king of Denmark. In return the French evacuated his Westphalian dominions, and paid him a sum of money. This was the conclusion of the elector's military exploits. He thenceforth attended only to the improvement of his states, and to his political connexions. His wisdom and equity caused him to be chosen mediator on various occasions between contending sovereigns; and he lost no opportunity of making good such claims as he possessed over neighbouring districts. He attached himself to the interest of the Emperor Leopold, whom he assisted with some troops against the Turks, obtaining in return the investiture of the duchy of Magdeburg, the right in which had fallen to the house of Brandenburg. The revocation of the edict of Nantes gave him an accession of industrious subjects, who enriched his country with their arts and manufactures. A French colony was formed at Berlin, which flourished greatly in consequence of the privileges he conferred upon it. The peace of Germany and the North was again upon the eve of being disturbed, when a dropsy, succeeding the gout, put a period to the life of the Great Elector in April 1688, at the age of sixty-eight. He beheld the approaches of death with the greatest tranquillity, and employed his last hours in cares for the public good. Frederick William was twice married, first to Henrietta of Orange, then to Dorothea of Holstein; and he had issue by both. In private life he was kind and generous, fond of society, quick in his temper, but readily appeased. He is charged with no other weakness than uxurious attachment to his second wife. He is considered as the boast and ornament of his house, and the chief founder of its solid greatness.

FREDERICK I., king of Prussia, III. as elector of Brandenburg, son of the preceding by his first wife, was born at Konigsberg, in 1657. Being deformed, and of a weak constitution, his education was neglected; and the artifices of his step-mother so prejudiced his father against him, that he was inclined to have deprived him of the succession. In fact, the elector made a will, by which he devised all the acquisitions of territory he had himself made, to be divided among his children of the second bed. This disposition, however, did not take place, and Frederick succeeded to the whole inheritance in 1688. About that time war broke out between the empire and France, and a grand alliance was formed against the latter power, which Frederick joined. He himself took the command of his troops in the campaigns upon the Rhine in 1689, 1690. He had an interview in 1691, with King William, which the difference of their characters rendered little satisfactory. William was cold, simple in his manners, solid in his views. Frederick was impatient,

filled with notions of his own grandeur, and rigidly attentive to all points of etiquette. The distinction of a chair with arms and without, was near embroiling them for ever; but the elector at length agreed to send 15,000 men to join William's army in Flanders. He likewise sent a considerable succour to the emperor in his war with the Turks. The great object of his ambition was to obtain the rank of royalty. For this purpose he favoured the erection of Hanover into a ninth electorate; and to this end he directed all his politics. His ministers, who opposed the project as chimerical and frivolous, were disgraced. He purchased the good-will of the emperor, by resigning to him the circle of Schwibus; and he continued, while the war lasted, to send his troops to the imperial armies. It was not, however, till the war on account of the Spanish succession, that he ventured to open his design. He then made it a principal condition of his co-operation with the emperor, that he should be recognised king of Prussia; and a treaty to this effect was concluded at Vienna in 1700. It was concurred in by the powers of the North and England, and the coronation took place in 1701. Soon after he founded the Royal Academy of Sciences at Berlin, in consequence of the solicitations of his queen, but the remaining events of his reign were not highly important. When Charles XII. of Sweden became formidable by his victories, he obtained a neutrality for Prussia. On the decease of King William, he asserted his right to the succession of part of his estates in consequence of the testament of his grandfather Frederick Henry, prince of Orange. His troops continued to serve against France in the succession war, and he even declared war against Louis XIV. In 1705 he lost his queen Sophia Charlotta, who was his second wife. By the persuasion of his ministers he married in 1709, for a third wife, a princess of Mecklenburgh Schwerin, though he was then in an infirm state of health. In the ensuing year Prussia suffered greatly from a pestilential disorder, which was attended with the deepest distress among the people, and carried off great numbers. The court did nothing for their relief, all the revenues being absorbed in vain and ostentatious expenses; but the prince-royal at length obtained the dismission of his ministers, who had abused the king's confidence. Amidst the subsequent disturbances of the North, Frederick employed his efforts to reconcile the different parties, and preserve his own dominions in quiet; but he did not live to see the establishment of a general peace. The effects of a slow disease carried him off in the beginning of 1713. His descendant has sketched his character with a very free pencil. The following sentence deserves particular remark, as written by a king: "He was magnificent and generous; but at what a price did he purchase the pleasure of gratifying his passions! He trafficked in the blood of his people with the English and Dutch, like the wandering Tartars, who sell their herds to the butchers of Podolia." The sum of the character is, that this prince "was great in little things, and little in great things."

FREDERICK WILLIAM, king of Prussia, the I. of both his names, the II. as *Frederick*, was the son of the preceding, by Sophia Charlotta, of Hanover. He was born in 1688, and at an early age displayed a passion for military exercises. He served in the allied army against the French, and distinguished himself at the siege of Menin and the battle of Malplaquet. In 1706 he married the Princess Sophia Dorothea, daughter of the elector of Hanover, afterwards King George I. He succeeded to his father's crown in 1713, and immediately applied his whole attention to secure the two great points in which he conceived the true strength of a kingdom to consist, a full treasury and a powerful army. He set an example of contempt of luxury and parade in his own person, by the utmost plainness of apparel, and by laying aside the formalities of his station. He applied closely to business, saw every thing with his own eyes, was easy of access, and received and answered letters from the meanest of his subjects. On the other hand he was stern, violent, and arbitrary, and on every occasion showed himself the despotic master rather than the gracious sovereign. By the reforms he introduced into the finances and expenditure, he was soon enabled to gratify his first wish of keeping a great military establishment; and he made the commencement of that exact discipline and regularity for which the Prussian troops have been so much admired. It was a childish passion which rendered him so fond of tall men for soldiers, and he indulged it to a degree of ridiculous extravagance. He had a regiment composed solely of giants, whom he picked up from all the neighbouring countries at a vast expense. Many of these were entrapped, or forced into his service, and he was involved in several quarrels on account of these irregular practices. He was equally attentive to propagate the breed, by matching them with the tallest women in his dominions, who were arbitrarily compelled to the union. Nothing, indeed, could be more despotic than his whole military system. He appointed to every captain a certain district throughout the extent of his dominions, out of which he might take such recruits as he should choose, without distinction, provided they were unmarried men; and no young man was permitted to marry without the consent of this officer. As far, however, as could be compatible with such a galling servitude, he studied the happiness of his subjects, and the prosperity of his states. He abolished all useless expenses, and applied his savings to the encouragement of manufactures and agriculture. He repeopled the countries desolated by the plague, by means of colonies drawn from the neighbouring states, which he settled with great advantages. He liberally rewarded the industry and ingenuity of the introducers of new arts; and many of the richest fabrics in the country owe their establishment to him. But his favour was entirely confined to what he deemed useful. Being himself void of science and ornamental literature, and not possessing sufficient enlargement of mind to perceive their connexion with the public prosperity, he regarded them with contempt and dislike, and treated their professors with every species of discouragement. Poetry and abstract philosophy were equally his aversion. He banished a man of letters for placing some Latin verses over the gate of the palace, and expelled the celebrated Wolf for his metaphysical opinions: to the last act, indeed, he seems to have been instigated by his theologians. He was a great lover of order in every department; and impartial in the administration of justice between man and man; but rigorous in his punishments, and more inclined to aggravate than mitigate them. He caused all sentences of the civil and military courts

to be laid before him, and altered them at his pleasure; which practice, though perhaps sometimes favourable to equity, yet substituted his own despotic will to law. The public events of Frederick William's reign were of no great importance. Soon after his accession, he was recognised as king of Prussia in a treaty with France, and his right to the sovereignty of Neufchatel and Valangin was confirmed. He preserved a neutrality with respect to the war then subsisting among the Northern powers till after the return of Charles XII.; when that monarch not agreeing to the proposal of his forbearing to carry his arms into Poland or Saxony, the king of Prussia in 1715 declared war against him. Joining his forces to those of Denmark, he took Stralsund. No other action of consequence followed; and after the death of Charles XII., peace was restored between the two crowns. He interfered with spirit and effect in favour of the Protestants of some neighbouring countries who were oppressed and ill-treated by their Catholic sovereigns; and particularly interested himself in the atrocious affair of Thorn. A dispute occasioned by the conduct of his enlisting-parties in Hanover produced a violent quarrel between him and his brother-in-law George II., (between whom and himself a mutual antipathy prevailed from their infancy), which brought on a challenge to single combat between the monarchs. It ended, however, in idle vapour, as such royal bravadoes have always done; and a congress at Brunswick settled the matter in debate. A singular domestic event took place in 1730, which strongly characterizes the disposition of this sovereign. His eldest son, the prince-royal, had acquired a great fondness for polite literature and music. As both of these were objects of his father's detestation, his tastes were continually thwarted in the most forbidding manner; and his situation was in other respects rendered so uncomfortable, that he took the resolution of privately quitting the Prussian dominions, and travelling to France or England. His design was discovered, and its execution prevented; and the prince himself with two young officers whom he had made his confidants, were proceeded against as criminals. One of them had the good fortune to make his escape. The other, named Katte, an amiable youth, son to a general officer, was condemned to death by the stern and relentless monarch, who obliged his son to be a spectator of the executiou. The prince was confined in the citadel of Custrin; and it seems probable that his father entertained serious intentions of beheading him for his disobedience; and that he was saved only in consequence of the interposition of the emperor and some other princes, and the earnest entreaties of the queen. After a close confinement of several months, the prince at length received his pardon; and some time after, the king went to Custrin and was formally reconciled to him: but such a parent could never thenceforth inspire any other affection than that of terror. He had about the same time caused a young woman of Potsdam, suspected of an intrigue with the prince, to be publicly whipped through the streets of Berlin. In 1734 the king sent a body of troops to the Rhine to act under Prince Eugene in favour of the emperor against the French; and he himself, accompanied by the prince-royal, repaired to the imperial camp. No military action of consequence, however, took place. Frederick William about this time fell into a bad state of health, which increased the natural violence and irritability of his disposition. He behaved with brutality to his physicians, but was held in some respect by the spirited remonstrances of the celebrated Hoffman. At length he became tranquil and resigned, and died without a struggle in May 1740, in his fifty-second year. He held several conferences before his death on public affairs with the prince-royal, for whom he testified great regard. He left to his son a fine army and a full treasury, which, by his own confession, prepared the extraordinary efforts and successes of the following reign. His issue was four sons and six daughters, one of whom became queen of Sweden.

FREDERICK II., king of Prussia, by some reckoned the Third, but better distinguished by the title of *The Great*, was son of the preceding, and was born at Berlin on January 24, 1712. He was baptized by the name of *Charles Frederick*, but afterwards chose entirely to drop the former of these names. When a child, he was committed to the care of a French governess, from whom he derived a readiness in that language, and a predilection for it, which he retained during life. In the progress of education, he enjoyed few advantages; for it was his father's principal object to render him thoroughly versed from childhood in military discipline, and in this he succeeded at the expense of other acquisitions. As he grew towards manhood, however, a decided taste for polite literature began to display itself. It was formed by the French books which were put into his hands, and to which all his reading was confined; and it fostered that gentleness and polish of manners which distinguished him the more, from the contrast it afforded to his father's roughness. He became likewise a great lover and a practitioner of music; and such was his apparent character at this period, that the Baron de Pollnitz predicted a mild and peaceable reign, should he arrive at the crown. His attempt in 1730 to escape from his father's tyranny, and its violent consequences, have been related in the life of that king. A degree of discountenance, which continued to be shown him after the public reconciliation, was of service by affording him the leisure to pursue his studies in retirement; and he added mathematics and other solid attainments to the more amusing branches of literature. In 1733 his tranquillity was disturbed by a command from his father to marry Elizabeth Christina, a princess of the house of Brunswick Wolfenbuttle. Though extremely averse to the union, he obeyed, but he refused to cohabit with his consort, and adhered to this resolution as long as he lived. It is supposed that this conduct was not the mere consequence of personal dislike; but that some physical cause existed, which, from the time of his maturity, for ever withdrew him from the empire of Venus. His connexion with men of letters was extended; and in 1736 he began a correspondence with the great object of his admiration, Voltaire, who had so considerable a share in forming his taste and opinions. Whether he derived more benefit or injury from the lessons of this celebrated man, will be differently determined by different judges; but if it was Voltaire who principally impressed him with that spirit of religious toleration which ever distinguished his reign, it may be asserted, that, as a sovereign, he could scarcely receive a more valuable gift. We may add, that Voltaire's philosophy led him to inculcate upon his

pupil the duty in a governor of promoting the happiness of the people committed to his charge by justice, humanity, and the arts of peace; and that it was not his fault if Frederick afterwards gave way to the seductions of ambition and military glory. Baron Bielfeld, and other persons of literary distinction, formed a part of the prince's little court at Rheinsberg, which is represented as being the seat of the muses and graces; and the character sustained by the prince himself at this period, was that of one of the most polite and fascinating young men in Germany. In May 1740, Frederick succeeded to the throne of Prussia, and immediately obtained the possession of all that popularity which usually waits upon a young sovereign, especially when occupying the place of an unamiable predecessor. His very first act was to disband the tall regiment, which, if not done in spite of his father's memory, proved that he already entertained much more solid ideas of military power, than those of idle parade. His liberal and enlightened mind displayed itself in the institution of a new order of knighthood, called that *of Merit*, which was to admit persons of desert in arms or arts, without distinction of birth or country. He wrote to several of the most eminent men of letters in different countries, inviting them to settle in his dominions; and he recalled the philosopher Wolf, and made him head of the university of Halle. Voltaire, with Maupertuis and Algarotti, had an interview with him near Cleves; the two latter soon after took up their residence with him. He became an author himself, and published "Anti-Machiavel," a work intended to refute the dishonest maxims of the celebrated Italian, relative to the morals of sovereigns. This, indeed, was written while he was prince; and it was unfortunate that one of his first practical comments upon it should be a seizure by military force of some districts in the bishopric of Liege, upon which he had an obsolete claim, and which he afterwards restored for a large sum of money. We shall soon see from other examples how far he thought the common rules of morality binding upon a sovereign. The death of the Emperor Charles VI., in October 1740, had left a vast inheritance to his daughter Maria Theresa, which, though guaranteed by almost all the powers of Europe, was instantly regarded as a tempting prey by all her neighbours. Among these, the king of Prussia was the first to begin the meditated rapine. The immediate object was the seizure of the rich and contiguous province of Silesia, to parts of which his family had some antiquated claims. These, however, were so little producible, that he rather chose the plea of entering Silesia, "in order to cover it from being invaded and attacked." He knew, however, that the sword only could make good such a pretext; and he accordingly assembled a choice army of 30,000 men, at the head of which he put himself (though not recovered from an intermittent fever) in the middle of December of that year, beginning his march immediately after a grand masked ball. A feeling of propriety induced him to erase the word *Deo* from the motto of his standard, in which it was joined with *pro Patria;* and he caused the appropriate Roman eagle to be borne before his regiment of guards. This biographical sketch would swell into a volume, were even an abridged account of the king of Prussia's campaigns to make a part of it. We shall therefore attempt nothing beyond a notice of the principal events and their results. He penetrated into Silesia with little opposition, took Glogaw by a *coup de main*, but soon afterwards found his progress arrested by an Austrian army, which engaged him at Molwitz. In this first battle the king was carried away in the rout of his cavalry, and his behaviour subjected his courage to some imputation. It may be admitted that he did not at once exhibit the absence of fear which characterized a Charles of Sweden; yet if Frederick of Prussia has not established a reputation for military valour, it will be difficult to say how it is to be acquired. The Prussians were finally victorious in this combat, and the king made a peaceable entry into Breslaw, the capital of the province, where he received the homage of the states. He returned in triumph to Berlin towards the close of the year, having sent a detachment of his troops to aid the French and elector of Bavaria in their invasion of Bohemia and Moravia. The successes of the Austrians against his allies called him away in the midst of winter to the scene of action. In the month of May 1742, he engaged Prince Charles of Lorrain at Czaslau in Bohemia, and obtained a well-contested victory. Soon after finding, as usual in confederacies, that his allies were consulting their own interests, and that the Austrian arms were gaining a preponderancy, he made a separate treaty at Breslaw with the queen of Hungary, who was glad to free herself from so dangerous an enemy by ceding to him all Silesia, except three duchies, and also the principality of Glatz in Bohemia. A treaty of mutual defence and guarantee with the king of Great Britain was concluded in the same year. Thus Frederick's first attempt for his aggrandisement by conquest was crowned with complete success. He employed the interval of peace in improving the internal government of his dominions, and forming establishments calculated to promote their prosperity. The Academy of Sciences founded at Berlin by Frederick I. had, through the discouragements of the succeeding reign, fallen to decay. He instituted it anew, gave it a more enlarged plan, comprising the belles-lettres and speculative philosophy, as well as pure science, provided it with able members, and wrote an ode in honour of its renovation. The marriage of his sister Louisa Ulrica to the prince-royal of Sweden, gave occasion for a display of court magnificence, which no one better understood than he, when he chose to practise it. These pacific cares were, however, soon interrupted by a new war. Conscious of the circumstances of compulsion under which Austria had made a peace which deprived her of a rich province, he felt no confidence in its duration. A war had broken out in the beginning of 1744 between France and England, and the latter power was supposed to have entered into a defensive alliance with Saxony and Austria, which might in process of time become offensive against Prussia. In short, it was the king's interest to depress the house of Austria, and he was resolved to effect it. In August 1744, he marched with an army of 80,000 men into Bohemia, and laid siege to Prague, which surrendered after a severe bombardment. The advance of Prince Charles of Lorrain, joined by a Saxon army, obliged him, however, to quit that capital and retreat into Silesia; and the result of the campaign was so little satisfactory to him, that upon his return to Berlin he forbade all persons

to speak of it, well or ill. He returned to the scene of action the next spring, and by a series of masterly movements brought Prince Charles to an action at Friedberg in June 1745, and gained a complete victory over him. He advanced again into Bohemia; and being attacked by a much superior Austrian army at Sohr, obtained another victory. While he was pursuing his successes in this quarter, his general, the prince of Anhalt, entered Saxony, and gave a signal defeat to the Saxon army at Kesseldorff. The king then joined him, and proceeded to Dresden, which soon surrendered. He entered that capital, and acted the conqueror with the utmost politeness, while he exacted heavy contributions. A treaty was set on foot under the mediation of the English minister; and his Polish majesty, the elector of Saxony, was allowed to re-possess himself of his dominions, paying a large sum to the victor. The queen of Hungary was admitted as a party in the treaty of Dresden, and confirmed the cession of Silesia according to the terms of the peace of Breslaw, while Frederick agreed to acknowledge her husband, the duke of Tuscany, for emperor. Thus, by his extraordinary vigour and conduct, a second war was successfully terminated. The interval of repose in Germany, which commenced with the year 1746, was employed by Frederick in renewed attentions to the internal regulation and improvement of his states. He engaged in the arduous task of a reform in judicial proceedings, which he designed to simplify and render uniform throughout all the different parts of his dominions. The fruits of his labours and those of his chancellor Cocceii was the *Frederician code*, a body of laws affirmed to be "founded on reason and the constitutions of the country." It was in many respects an improvement upon the former practice; and in particular, it had the merit of abolishing torture for the purpose of forcing confession, and of diminishing capital punishments. An open toleration of the rites of the Roman-catholic religion in Berlin, was a further proof of the liberal spirit of the monarch. About this time he appeared as an author in two works, which are among those that have done him most honour. They are written in French, the only language which he used in the capacity of a man of letters; for he seems ever to have disliked his native tongue, and to have despised German literature. His "Mémoires pour servir à l'Histoire de la Maison de Brandebourg," is a concise account of his electoral and Royal house, written in a good taste, and with much apparent impartiality. The reflections are in general just and philosophical; but he has occasionally given way to his prejudices, and misrepresented incidental matters of fact. His "Poem on the Art of War," in six books, is the most considerable of his productions of that class, and may rank among the most splendid and best planned of didactic works in verse. The composition of these and other literary pieces, his various studies and amusements, and the journeys he occasionally made to different parts of his dominions, occupied all the leisure he could command from those royal duties which he always performed with the greatest exactness. He had, from his accession, entirely debarred himself from the pleasures of the chace, by which the time of so many princes is vulgarly consumed. If he could be said in any respect to be wasteful of his hours, it was in the practice of music: all his other relaxations partook of something mental. He indulged his taste for the fine arts in decorating the royal palaces, and erecting many splendid edifices at Berlin and Potsdam, which during his reign became, in their exterior, equal to the finest places in Europe. Their internal opulence and comfort, however, did not keep an equal pace; indeed, the richest architectural beauties were often lavished upon buildings which were in reality only military barracks. Although Prussia can scarcely be regarded as a maritime power, the king thought it due to his character and consequence to insist upon the right of free navigation for his subjects, without molestation from the contending fleets of other nations; he is therefore regarded as the original author of the system of armed neutrality, which has since produced so many important events. He sent memorials on this subject to the States of Holland, and to the English court. From the latter he had a reply which he thought unsatisfactory, and he adopted other measures to secure his point. He also kept a vigilant eye upon the politics of the north of Europe, and vigorously opposed the influence of Russia in Sweden. In 1750 Frederick was made happy in a visit from the great object of his admiration, or rather adoration, Voltaire. No literary man was probably ever received by a sovereign with more distinction and cordiality; and for a time his presence seemed to inspire the monarch with all that pleasure which a perpetual flow of wit, seasoned with good sense and refined taste, was calculated to produce in a cultivated mind. He likewise derived from him much instruction in the arts of writing and criticism, and much useful correction in his own compositions. It will rather belong to the life of the wit, than of the king, to give a detail of those literary squabbles, and other circumstances of disgust (if they are at all worth detailing), which terminated in Voltaire's departure or dismission from the court of Berlin in 1753. Both of them lost credit by their connexion; the king, perhaps, the least; though the arrestation of Voltaire at Frankfort, upon his return, was a very unhandsome measure, and too much savoured of German despotism. At the commencement of the war between England and France in 1755, the former power entered into a subsidiary treaty with Russia, the principal purpose of which was to secure the Hanoverian territories from invasion. At this the king of Prussia took umbrage, and openly declared that he would not suffer any foreign troops to enter Germany. Upon further consideration, it appeared to the British court that the end it had in view would best be answered by engaging the friendship of the king of Prussia, with whom, accordingly, a treaty was made in January 1756. Its effect was to produce an alliance between France, Austria, and Russia, and thus the whole political system of the continent was changed. As Frederick had never ceased, in the midst of his pacific occupations, to attend to the improvement of his army in force and discipline, and as he had sufficiently proved himself little scrupulous in his plans of aggrandisement, it is no wonder that his neighbours all regarded him with suspicion, and formed schemes for the reduction of his power. Austria, moreover, was not likely ever to regard her cession of Silesia in any other light than as a temporary sacrifice to superior force. Thus the seeds of a new war were abundantly scattered, and they soon ripened into events more ex-

traordinary and interesting than Europe had for a long time witnessed. The *seven-years' war* began in 1756 with the march of the king of Prussia, who could not obtain satisfaction from the empress-queen relative to her military preparations, and resolved to strike the first blow. Considering the dangers he was going to encounter, he has been thought by some to have been precipitate; but probably they could not have been finally averted, and it better suited his vigorous character to anticipate, than to seem to fear them. Intending an invasion of Bohemia, he required a passage for his army through the electorate of Saxony; and he did not wait for permission to enter that country. The king of Poland, the elector, who had already experienced his power, assembled his troops at the strong camp of Pirna, and repaired thither in person, leaving his queen at Dresden. Frederick, who by the treachery of a Saxon secretary had been informed of the king's negotiations with his enemies, thought himself justified in seizing to his own use all the public revenues of Saxony, and breaking open the secret cabinet in the royal apartments, notwithstanding the personal opposition of the queen. He then assumed the entire government of the electoral dominions, and dismissed the Saxon council and ministers of state. The next great object was to gain possession of the camp at Pirna. Frederick closely invested it; and by repulsing at the battle of Lowositz the Austrians who came to its relief, he brought it at length to surrender. He immediately compelled all the common men of the Saxon army to enter among his own troops; and this, which was his constant practice towards a vanquished enemy, was perhaps the most flagrant instance of contempt of the rights and feelings of mankind that tyrannic power ever exhibited. But it seems to have been his general maxim, that soldiers were to be regarded as mere machines, to be set in motion according to the will of the master to whom the laws of war had for the time subjected them. No army, therefore, was so liable to desertion as the Prussian, and nowhere was it punished with more rigour. At the beginning of 1757 the enemies of the king of Prussia were assembling forces against him on all sides, while all means were employed to excite abhorrence and alarm for his conduct, and he was put under the ban of the empire with all the customary formalities. Undismayed, and determined to carry first the war into the enemy's country, he advanced with four separate bodies into Bohemia, which he united under his own command. On May 5, he fought the battle of Prague against the Austrians under Prince Charles of Lorrain, and Marshal Brown. It was obstinately contested and extremely bloody, but at length terminated decisively in favour of the Prussians. The Austrians were forced to take shelter in the city of Prague, which Frederick immediately invested. He gave it a terrible bombardment, and reduced the enclosed army to great straits for want of provisions. The approach of the great imperial general, Marshal Daun, at length changed the fortune of the campaign. His intrenched camp at Kolin so impeded the operations of the king of Prussia, that he resolved upon attacking it. With an inferior force Frederick long persisted in a most desperate action, and was finally obliged to retreat with great loss. He immediately raised the siege of Prague, and retired into Saxony, whither he was followed by the imperialists. Meantime an army of French took possession of Hanover, after driving out the duke of Cumberland; and about the same time the Russians and Swedes invaded the Prussian territories from the north. The king's affairs were now in an extremely critical state, and nothing less than activity and resolution equal to what he possessed, could have extricated him. He first attacked the combined army of French and imperialists of double his own number, at Rosbach, and gave them an entire and disgraceful defeat. Then marching into Silesia, where the Austrians had taken Breslaw, he obtained a signal victory over them at Lissa, and recovered the capital. The Russians, under Apraxin, after an indecisive battle at Gross Jagersdorff, had suddenly retreated from Prussia, and the Swedes had been forced to take the same step. The Hanoverians, who were disarmed by the convention of Closter seven, had resumed their arms, and formed a large force under Prince Ferdinand of Brunswick, in co-operation with the Prussians. And thus, the close of 1757 saw Frederick victorious, and freed in every quarter from the enemies which had so closely pressed upon him. The splendour of the king of Prussia's actions had now rendered him the object of general admiration; and in England, where the public opinion is usually governed by fits of inconsiderate ardour and credulity, he was regarded not only as a great man, but as the *protestant hero*, fighting for the cause of religion and liberty. This popular enthusiasm admirably seconded the plan of George II. and his ministers, to support him as affording a powerful diversion to the French arms, and forming a barrier to the electorate of Hanover. A subsidiary treaty was accordingly concluded in 1758, by which England agreed to pay a sum amounting to six hundred and seventy thousand pounds sterling to the king of Prussia, for which he was bound to no specific services, but only to keep up his forces, and act for the best interest of the common cause. At the same time the army under Prince Ferdinand was strongly reinforced by British troops. Frederick received the money with great satisfaction (it afterwards became an annual subsidy); but he declined the offers of some English noblemen and gentlemen to serve in his army as volunteers, alleging that he was afraid the example of their luxury and profusion might prove contagious. Indeed, he seems at that time to have had but a mean opinion of the English military character. In the campaign of this year, the king first penetrated into Moravia, and laid siege to Olmutz. It was saved by the conduct of Marshal Daun, who intercepted the Prussian convoys, and obliged the king to withdraw into Bohemia. Thence he was called to oppose the Russians, who were besieging Custrin in Brandenburg. The king fought them at Zorndorff, and after a most obstinate combat, gave them a terrible defeat. Marching thence into Lusatia, he underwent a surprise and a defeat from his vigilant foe Daun, at Hochkirchen, and Dresden was in consequence invested by the Austrians. The Prussian commander set fire to its magnificent suburbs, and the approach of the king soon after raised the siege. The unhappy country of Saxony, alternately possessed and pillaged by each party, though it had declared for neither, was the greatest sufferer during the whole war; and the king of Prussia, in particular, exacted immoderate contributions from it with extreme rigour. An irruption

of the Swedes into Brandenburg, and their expulsion, were among the events of this campaign. The year 1759 began with the king's attempts to free himself from the renewed attacks of the Russians, who were become a very formidable enemy. He sent a large detachment into Poland, which destroyed some vast magazines which they had collected in that country. The Russian army, however, advanced under General Soltikow, and having defeated a body of Prussians at Zulichau, took possession of Frankfort on the Oder. This brought the king in person to oppose their progress, and on August 12, was fought the battle of Cunnersdorff, one of the most murderous in all this destructive war. The success of the Prussians at the beginning of the day was such, that the king dispatched a billet to the queen at Berlin, preparing her to expect a glorious victory; but persisting afterwards, contrary to the advice of all his generals, in a new attack of the enemy, now restored to order, and still much more numerous than his own troops, he was compelled, after prodigious exertions, to quit the field. His second billet ran thus: "Remove from Berlin with the royal family. Let the archives be carried to Potsdam. The town may make conditions with the enemy." Berlin, however, did not fall. Such was the admirable skill and presence of mind of the king in repairing a disaster, that soon after his defeat he awed the Russian general in such a manner as to occasion him to march into Lusatia and join Marshal Daun, instead of entering Brandenburg. Another misfortune soon after deprived the king of a whole army, consisting of 15,000 men, who, under General Finck, were surrounded at Maxen by the Austrians, and obliged to surrender as prisoners of war. A smaller body under General Diercke was also made captive. But a timely reinforcement from Prince Ferdinand's army rendered Frederick still so formidable, that Daun was contented to occupy the strong camp at Pirna, and cover Dresden. The following spring produced some fruitless overtures for peace; for though each of the belligerent powers, with the accustomed cant, declared its wishes to put a stop to the effusion of human blood, none were willing to make any sacrifices. The Prussians met with a fresh disaster at Landshut, where a considerable body was defeated and made prisoners by General Laudohn. The king, by a masterly manœuvre, deceived Daun, and suddenly appeared before Dresden. The Austrian commander refusing to surrender, he ruined some of the finest parts of that unfortunate city by a furious cannonade, which continued, even after the approach of Daun rendered his capture of it impossible. He then marched into Silesia, where he gained the battle of Lignitz. Meantime his cruel foes the Russians, with an army of Austrians and Imperialists, entered Brandenburg, and made themselves masters of Berlin. That capital was saved from pillage by composition; but besides the heavy contributions raised, immense losses were sustained in the destruction of the magazines, arsenals, &c., and several of the royal palaces were plundered. The king's favourite Sans-Souci escaped through the polite attention of Prince Esterhasy. Berlin was soon evacuated by the enemy; and the king, who was hastening to its relief, turned off to Saxony. There, the desperate condition of his affairs induced him to attack Daun, who was strongly posted at Torgau. After an obstinate and very bloody action, in which Daun was wounded, he forced the Austrians to retreat. The Russians and Swedes also quitted his dominions, and he gained a fresh breathing-time in Saxon winter-quarters. In 1761 it was apparent that the losses of the king of Prussia in so many bloody campaigns had reduced him to a state of languor. He occupied a strong camp in Silesia, in which he remained immoveable, while he kept a watchful eye upon his enemies. He could not, however, prevent Laudohn from taking Schweidnitz, and the Russians Colberg. From the latter formidable foe he was, however, unexpectedly freed early in 1762 by the death of the Empress Elizabeth, and the accession of Peter III. The new sovereign was so much his admirer, that he not only immediately made peace with him, but formed a treaty of alliance; and this sudden change was the favourable crisis of the king's affairs. It was soon followed by a peace with Sweden; and though the speedy dethronement and death of Peter deprived him of the aid of Russia, yet his successor Catharine II. faithfully observed a neutrality in the remaining contest. The king then retook Schweidnitz; his brother Prince Henry defeated the Austrians and Imperialists at Freyberg in Saxony; and in 1763 a Prussian army made an irruption into Franconia, where it raised contributions and recruits. Peace had now been signed between Great Britain and France, and Austria was left alone in the war. The empress-queen was therefore obliged, though reluctantly, to conclude the peace of Hubertsburg in February 1763, with an inveterate enemy, whom she doubtless hoped to have laid at her feet. This treaty was formed upon the basis of those of Breslaw and Berlin, and confirmed to the king of Prussia all his former Silesian acquisitions. The two powers mutually guaranteed the whole of each other's German possessions, and the only compliance made by Frederick was a promise to vote for electing the Archduke Joseph king of the Romans. The electoral king of Poland was at the same time restored to his wasted dominions without any compensation. Thus, after this immense loss of human lives, and accumulation of human misery, the political balance was left just in its former state! It remains to view the king of Prussia as tranquil sovereign of extensive dominions, which interest, independently of feeling, would prompt him to render flourishing by all the means his experience and sagacity might suggest. His power being essentially warlike, he would not sacrifice his army-establishment to any other object, but kept it up even in peace to the number of 200,000 men, fully equipped and disciplined; which vast force, however, he maintained at less cost than any other prince in Europe. He was also extremely attentive to his treasury, which he kept better filled than those of the sovereigns of much wealthier states. It is true, he was not in the least scrupulous in his projects for this purpose; and no prince with more barefaced injustice practised the scandalous measure of debasing the coin which he issued from his mint, and then refusing to take it at its nominal value in the public payments. Subjects and foreigners were equally the sufferers by this knavery. He patronized many schemes for the promotion of manufactures and commerce, and was not sparing of his largesses on such occasions; but according to the usual fault of absolute governments, these schemes were generally partial monopolies; and he appears to have misunderstood the true spirit of trade Rapacity still

characterized the Prussian eagle. The privileges of the free city of Dantzic were shamefully violated, and extortions of various kinds practised against it. The partition of Poland, which we have since seen carried to the total extinction of the name and geographical existence of the country, is said to have been first planned by him. He received for his share Western Prussia, the most commercial though the smallest portion of the first division. He had before committed great exactions in the Polish territories, from which he had carried off numbers of the inhabitants in order to people the uncultivated parts of his own dominions. On some districts he had imposed a very singular tax, that of a proportion of their marriageable young women, each provided with a dowry, who were thus torn away from their country and friends to be settled among strangers. Such were some of the methods by which he repaired the ravages of war! He did himself more honour by several splendid and useful institutions at Berlin and other places, and his continued zeal in the promotion of letters, good taste, and the fine arts. The literary character whom he seems most to have esteemed at this period was D'Alembert, whom he was very desirous of settling in his dominions; but the philosopher was too much attached to the society of Paris, and too little moved by interest or ambition, for such a change. Many confidential letters passed between them, which have been published in the king's correspondence. He was also reconciled to Voltaire, and renewed a literary commerce with him, though their mutual esteem and affection appears never to have been perfectly restored. Of the remaining public events of Frederick's life, one of the most important was the part he took in preventing the projected dismemberment of the electorate of Bavaria by the court of Vienna. It is unnecessary here to enter into a statement of the case: suffice it to observe, that the king on this occasion was the assertor of the liberty and independence of the Germanic body, and the opposer of lawless ambition. He took the field in person in 1778, with a powerful army, and marched into Bohemia. He was opposed by an equal force, commanded by the Emperor Joseph, assisted by Laudohn. An admirable chess-play of moves and counter-moves between these great masters succeeded, without any one considerable action. At length a negotiation was set on foot; and the treaty of Teschen in May 1779, produced an abandonment of the designs of the Austrian court. When, in 1785, a new scheme was formed by the emperor of exchanging with the elector-palatine the Low-countries for Bavaria, the king of Prussia defeated it by proposing a confederation for maintaining the indivisibility of the empire and the laws of the Germanic constitution, which was joined by several of the principal members of the empire. An interference less justifiable, but conformable enough to the usual practice of sovereigns, was that of the Prussian court with the States of the United provinces in 1783 and 1785, concerning the limitations of the power of the stadtholder which were then in agitation. The king showed a determination to support the prince of Orange (who had married his niece) in all the prerogatives which the constitution had given him; but it was not till the next reign that the Prussian arms were actually employed in this contest. A treaty of amity and commerce concluded in 1786 between Prussia and the United States of America was a model of liberal policy relative to the respective rights of two independent nations both in peace and war: it was only to be lamented, that the small degree of connexion between the two parties, diminished the weight of its example, as applied to states whose mutual concerns were more intimate and complex. It is to the honour of Frederick's character, that advancing years rendered him milder and more humane, more attentive to the real welfare of his subjects, and more disposed to prefer the useful to the splendid. His beneficent exertions in promoting agriculture, manufactures, and those arts of life by which the lower and middle ranks are rendered comfortable and flourishing, were unrivalled by those of any sovereign of his time; and the vast sums he expended upon these objects imply an economy in the management of the public revenue which is perhaps the most valuable of all qualities in a ruler. The details of these matters given by his minister Count Hertzberg are equally pleasing and extraordinary. They may be somewhat partial; but the authenticated increase of population and commerce in the Prussian dominions during the latter part of Frederick's reign is a substantial evidence of the general fact. His public cares were unremitted even after he had begun to suffer severely under the symptoms which attended his gradual decline. These were gouty and asthmatical, terminating in confirmed dropsy. His complaints were aggravated by his irregularities in regimen; for an uncommon appetite prompted him to indulge in high living beyond his accustomed measure (which was yet sufficiently ample); and his attendants were equally astonished at his inability to resist the temptations of his table, and the patience with which he bore the daily torments consequent upon indigestion. He viewed with philosophic serenity his approaching end, and continued to exercise with his usual regularity the functions of royalty till within two days of his death. This event took place on August 17, 1786, in the seventy-fifth of year his age, and forty-seventh of his reign. Frederick undoubtedly deserves a conspicuous place among *great princes*. As a general, though he committed faults, yet his celerity and enterprise, his quickness in seizing the precise moment of advantage, the comprehension and accuracy with which he directed complicated plans, his foresight in providing for all wants and exigencies, the boldness of his designs and vigour of his execution, have perhaps scarcely been surpassed since the time of Cæsar. He was somewhat inclined to rashness, but his situation often justified great hazards. That he was lavish of the lives of his soldiers, was rather a defect in feeling than in judgment. They were the instruments with which he was playing a great game, and he made it finally a winning one. His political talents were very considerable, and well adapted to absolute monarchy. As a man of letters he would probably have shone even independently of his rank, or rather, perhaps, the more, had he had the education and employment of a mere man of letters. His judgment was naturally solid, but in some degree perverted by his early prejudices in favour of the superficial French school. His conversation was lively and brilliant, often sarcastical. He was quick at repartee, and readily felt it. A declared unbeliever in revealed religion, his notions as to natural religion seem to have fluctuated; but his morals were uniformly guided by no other rule

than his pleasure and interest. He appears to have had little sensibility, and was capable of severe and even cruel actions. Voltaire once characterized him from a marble table that stood before him—as *hard* and *polished*. Yet love of justice and humanity took their turns in his mind, and many examples are related of his clemency and placability. Besides the works already mentioned as written by him, he published "Military Instructions;" and a variety of pieces in verse and prose, on miscellaneous topics, all composing 4 vols., 8vo., under the title of his "Œuvres Primitives." After his death appeared his "Œuvres Posthumes," in 15 vols., 8vo., of which the principal are the "History of his Own Time;" the "History of the Seven Years' War;" "Memoirs from the Peace of Hubertsburg to the Partition of Poland in 1775:" all these contain much valuable information, with as much impartiality as could be expected. Of his correspondence alone there are seven volumes, much of it very interesting. Frederick in person was below the middle stature, but well made, and of a graceful figure when young. His face was rather handsome, with fine blue eyes full of fire and penetration, and a very animated expression of countenance, especially when speaking. His tone of voice was clear and sweet; his usual manner mild and gentle. His health was generally good, and his constitution was rendered hardy by habit and exercise. He was a very early riser, and no man gave less of his time to languor and inaction.

FREDERICK WILLIAM III. See WILLIAM.

FREDERICK (Colonel), son of Theodore, the unfortunate king of Corsica, was early engaged in the military profession, and served the elector of Wirtemburg, who honoured him with his friendship, and presented him with the insignia of the order of Merit. He came to England as the agent of the elector, but either unsuccessful in his political negotiations, or overwhelmed with debts and poverty, he committed suicide by shooting himself through the head in the portal of Westminster-abbey in 1796. He was author of a "Description of Corsica," and other publications of merit.

FREDERICK-AUGUSTUS, duke of York, was the second son and child of George III. and Queen Charlotte, and born on the 16th of August, 1763. He was appointed, whilst yet an infant, bishop of Osnaburg, and became during his boyhood a knight of the Bath, and a companion of the order of the Garter. He was created duke of York and Albany in 1784, and in 1787, whilst he was on the continent, colonel of the Coldstream-guards. In 1789, having asserted that Colonel Lennox had heard words spoken of him at Daubigny's club, to which no gentleman ought to have submitted, that officer asked the duke on parade what were the words he alluded to, and by whom they were uttered. The duke only replied by ordering him to his post; but, after parade, told him he was ready as a private gentleman to give him satisfaction for any offence he might have taken. The colonel, finding the duke declined retracting his assertion, called him out, and a meeting took place between them on the 26th of May, 1789, at Wimbledon-common. On the signal being given, Colonel Lennox fired, and the ball grazed the duke's curl. His royal highness had not fired, and declined either doing so, or saying that he considered Colonel Lennox a man of honour and courage. He had come out, he said, not to talk, but to give Colonel Lennox satisfaction; and if he was not satisfied, he might fire again. As the duke, however, would not fire, Colonel Lennox declined doing so again, and the parties quitted the ground. Thus terminated this ridiculous affair, in which the object of neither party was gained; for the colonel was refused the only satisfaction he asked, though the duke professed that he had come out for the purpose of rendering it. The latter has been lauded for his courage and condescension in the matter; but the only generous condescension would have been his retractation, if erroneously made, of the offensive expression. If he had any good grounds for his assertion, his refusal to state them savours more of pride than condescension; and as to his courage, to a man of the world it requires a greater degree of fearlessness to refuse than to accept a challenge. In 1791 the duke married Frederica Charlotte Ulrica Catherine, eldest daughter of Frederick William, king of Prussia, then only in her sixteenth year. Parliament voted him on the occasion £18,000 per annum, which, with his income from other sources, placed him in the enjoyment of £35,000 per annum. His extravagance soon rendered this sum insufficient, whilst his profligacy alienated from him the affections of his wife, between whom and himself a separation took place in six years after their union. In 1793 the duke as commander of the British forces in Holland evinced much intrepidity; he took Valenciennes on the 26th of July, but failed before Dunkirk, and in May 1794 was completely routed by the celebrated Pichegru; and had he not possessed more courage than skill, must have fallen into the hands of the enemy. He embarked for England April 14, 1795, with the remains of his discomfited army, and in the same year was appointed commander-in-chief. Notwithstanding the want of generalship he had evinced in his former campaign, he was in 1799 again sent to Holland, and intrusted with the command of an army of 35,000 men, including Russians. Disease, however, and want of skill in the command of his troops, so thinned them, that he found it expedient to enter into a convention with the French general, by which it was stipulated that, in consideration of the surviving portion of the duke's army being permitted to evacuate Holland, several thousand seamen, then prisoners of war in England, should be given up to the French government. On his return home he met with a very cool reception from the public, who were still further incensed against him, on account of his connexion with Mary Anne Clarke, who, it was said, had influenced him in awarding military preferments. The proposition of an inquiry into his conduct was negatived in parliament, soon after which the duke resigned his post as commander-in-chief, at the same time declaring his innocence of the charges that had been made against him. Mrs. Clarke, after she had quarrelled with him, threatened to publish an account of their intimacy, unless he settled a pension on her; and the duke, to prevent the exposure, complied with her demand. In 1812 he was re-appointed commander-in-chief, and in 1818, on the death of his mother, was chosen custos of the king's person, with the enormous allowance of £10,000 per annum; his acceptance of which, at a time when the country was much involved, exposed him to general censure. On the 25th of April, 1826, he delivered his celebrated speech against

Catholic emancipation, the only important occasion on which he ever spoke in parliament. He died, several years after his duchess, on the 5th of January, 1827. The duke latterly regained much of that popularity which he was, altogether, calculated to win. With all his extravagance and profligacy, he had many good qualities about him; and his successful efforts to ameliorate the state of the army, rendered him the soldier's idol. A monument has been erected in honour of him on the spot where Carlton-house stood, with a statue of the illustrious duke in military costume at the summit.

FREDERICK, duke of Cumberland. See HENRY.

FREEBAIRN (ROBERT), a landscape-painter, was born in London, and studied under Richard Wilson; on whose death he repaired to Italy, where he remained ten years. His pictures are rather pleasing than striking, being representations of nature in her sweetest and most placid moods. He died in 1808.

FREEMAN. See WILLIAMS.

FREGOSO, the name of a noble Genoese family, two of whom, father and son, in the fifteenth century, filled successively the office of chief magistrate of the republic.—BATTISTA, the younger, was raised to the ducal chair in 1478, but retained his dignity little more than four years, when his own haughtiness, and the intrigues of his uncle, the archbishop of Genoa, caused his deposition and exile. He was the author of a "Life of Pope Martin V.;" "Anteros," a satire against the indulgence of the passion of love, Milan, 1469; a treatise on women distinguished for their learning, written in Latin; and another in nine books, being a collection of remarkable sayings and actions. In the introduction to this latter work he writes his name Fulgoso, by which appellation he is sometimes mentioned.

FREHER (MARQUARD), an eminent jurist and man of letters, was born in 1565, at Augsburg, and received his licence in law from the celebrated Cujas, at Bourges, in 1585. He was made a counsellor to the elector-palatine, John Casimir, and in 1596 obtained the professorship of law in the university of Heidelberg. The Elector Frederick IV. employed him in various important concerns, and created him vice-president of the senate. He died at Heidelberg in 1614. His principal works are, "De Re monetariâ veterum Romanorum," &c.; "Rerum Bohemicarum Scriptores varii;" "Corpus Histor. Franciæ;" "Originum Palatinorum Comment." &c. &c.

FREIND (JOHN), a learned and eminent physician, was born in 1675, at Croton in Northamptonshire, of which place his father was rector. He was educated at Westminster-school, under Dr. Busby, and was thence elected in 1690 into Christ-church-college, Oxford, where he was distinguished for his classical knowledge, and employed by Dean Aldrich in a Latin translation of the oration of Æschines against Ctesiphon, &c. A work which immediately brought him into notice as a physician and physiologist was his "Emmenologia," &c.; relative to the diseases of women, which raised him into general reputation. In 1704 he was appointed to read chemical lectures before the university, in which he attempted, like Keil, to explain all chemical operations upon mechanical and physical principles. The lectures, nine in number, were some years afterwards published, with a dedication to Sir Isaac Newton. In 1705 he accompanied the earl of Peterborough in his Spanish exhibition, in quality of physician to the English troops; and on his return in 1707, he was created doctor of physic by diploma, and admitted into the Royal Society. In 1712 he attended the duke of Ormond as his physician in his campaign in Flanders. From this time he resided chiefly in London, where he rose to high professional reputation, and was received as fellow of the College of Physicians in 1716. He published in that year the first and third books of "Hippocrates de Morbis Popularibus," Greek and Latin, subjoining to them a "Commentary on Fevers," in nine parts. This is a performance of great erudition, affording a perspicuous view of the practice of the Greek physicians, of which he is for the most part a zealous defender. It also touches upon some points of modern practice, and in particular recommends the use of purgatives in the secondary fever of the confluent small-pox. This opinion was animadverted upon by Dr. Woodward in a publication entitled "The State of Physic and Diseases," written with unbecoming acrimony. To this, Dr. Freind first opposed a ludicrous reply, in the name of a noted empyric, one Byfield. At length he thought proper to give a serious answer, in a Latin letter addressed to Dr. Mead, and entitled "De Purgantibus in secundâ Variolarum Confluentium Febre," 8vo. 1719; which contains many valuable observations elegantly expressed, and much contributed to establish the practice for which he contended. He passed through the offices of the college during this period, and in 1720 delivered a Harvcian oration, which was much applauded. We are not acquainted with the reasons which induced him, while pursuing with so much success his medical career, to engage in political life; but in 1722 he entered into parliament as burgess for Launceston. Bishop Atterbury's plot for the restoration of the Stuart family was the leading topic of this period, and when a motion against the prelate was made against him in the house of Commons, Dr. Freind was among the speakers in his favour. As the circumstances of the time had given the ministry a pretext for the suspension of the Habeas Corpus act, several persons of consequence were committed to custody, among whom was our physician, charged with suspicion of high-treason. The opposition suggested that the only ground for this was his parliamentary conduct; but Walpole declared privately to several persons, that there was positive proof of the blackest treason against him. This, however, was never brought forward; and, after a confinement in the Tower from March 15, 1723, to June 21, of the same year, he was admitted to bail, and in November following, finally discharged. His mind was tranquil enough on this occasion to suffer him to employ his leisure in the Tower in drawing up a second Latin epistle to Dr. Mead concerning the small-pox, entitled "De quibusdam Variolarum generibus Epistola;" 1723. In this he treats of several varieties of this disease, denoting danger or malignity, even though the pustules are distinct. He also laid the plan of his greatest work, of which the first part appeared in 1725, and the second in 1726. This was "The History of Physic from the Time of Galen to the Beginning of the Sixteenth Century, chiefly with Regard to Practice, in a Discourse written to Dr. Mead, by J. Freind, M.D.;" two vols. 8vo. This learned performance was meant as a kind of supplement to the History of Physic

by Daniel Le Clerc. It was much read both at home, and abroad in translations, and continues to be a standard work. Some severe strictures made in it upon the plan of a continuation of medical history annexed to his work by le Clerc, occasioned some animadversions in the Bibliothèque ancienne et moderne, t. 24, by the celebrated John Le Clerc, brother to Daniel; and the controversy was maintained for some time by the interference of other writers on both sides. The errors of Le Clerc, pointed out by Freind, are, however, acknowledged, as well as some mistakes of his censurer. On the accession of George II. Dr. Freind was raised to the post of physician to Queen Caroline. He did not long, however, enjoy this honourable trust, dying in July 1728. The Latin works of Dr. Freind were published by Dr. Wigan in a folio volume, Lond. 1733, with a Latin version of the History of Physic, and a Life of the author prefixed. Several foreign editions of the same have been given.

FREIND (Robert), brother to the above, was also born at Croton, and sent early to Westminster-school, whence he was elected to Christ-church before the inauguration of William and Mary. He proceeded M.A. June 4, 1696; became second master of Westminster-school in 1699; and accumulated the degrees of B. and D.D. July 7, 1709. In 1711 he drew up the preamble to the earl of Oxford's patent of peerage; and in that year succeeded Duke the poet in the valuable living of Witney in Oxfordshire; and also became head-master of Westminster-school. In 1724 he published an edition of Cicero's "Orator." In April 1729 he obtained a prebend of Windsor; and in 1731 exchanged it for one at Westminster. He died Aug. 9, 1754, aged 84.

FREINSHEIM (John) was born at Ulm in 1608, and becoming famous for his knowledge of languages, was in 1634 invited to Metz, to the post of interpreter to the king's secretaries. After occupying it for three years, he married the daughter of Matthew Bernegger, and settled at Strasburg. He accepted, in 1642, an invitation to undertake the professorship of politics and eloquence at Upsal, where he continued five years, when Queen Christina engaged him at a liberal stipend to act as her librarian and historiographer. In 1651 he requested permission, on account of his health, to return to Germany; and in the next year he was invited to Heidelberg by the Elector Charles Louis, and created electoral counsellor, and honorary professor in the university. He died at Heidelberg in 1660. This learned man rendered himself eminent by his services to classical literature. He illustrated with learned commentaries, tables, &c. the Latin historians Florus, Q. Curtius, and Tacitus; and composed supplements for the lost books of Livy, which are much esteemed. He also published some Latin orations, poems, and dissertations.

FREIRE DE ANDRADA (Hyacinth), a Portuguese ecclesiastic and writer, was born about 1597, of a noble family at Beja. He was brought up at the University of Coimbra, and after receiving priest's orders, went to the court of Spain, where he was well received by the count-duke, first minister of Philip IV., who conferred upon him a valuable abbacy in the province of Beira. His patriotic freedom of speech, however, destroyed his prospects of advancement, and brought him into personal danger. Being one day interrogated by the count-duke respecting the rights of the king of Spain to the crown of Portugal, he replied, "that they were only those of force and usurpation;" and having soon after composed a work in favour of the title of Catharine, duchess of Braganza, orders were issued for his arrestation. He had time, however, to escape to his abbey, where he remained till the accession of John IV., to the crown of Portugal in 1640. Upon that event, he repaired to Lisbon, where he was received with distinction by the king and the prince of Brazil; but becoming dissatisfied with the court, he returned to his abbey, where he passed some years, in disgust with the solitude of the place and the rusticity of its inhabitants. Upon the death of his father he returned to Lisbon to settle his family affairs, and continued there, devoted to his studies, till his death, in 1657. Freire de Andrada was an elegant writer in his own language; and his "Life of Don John de Castro," is reckoned one of the best composed works in the Portuguese. It has been translated into Latin. He also wrote a few poems, which are contained in a collection printed at Lisbon in 1717, under the title of "Fenix Renacida."

FREMINET (Martin), a French painter, was born at Paris in 1567, and after having studied in Italy, was employed in the palace of the duke of Savoy; but returning at length to his own country, he was made first-painter to Henry IV., who committed to him the decoration of his chapel at Fontainbleau. After the death of that king, he was continued in the same employment by Louis XIII., who created him a knight of the order of St. Michael. Freminet excelled in composition, perspective and architecture; but his style of painting is hard, and there is little of beauty or grace in his works. He died in 1619.

FREMONT D'ABLANCOURT (Nicholas de), nephew of the celebrated Perrot d'Ablancourt, was carefully educated under his uncle, and early distinguished himself by his knowledge and talents. Through the recommendation of M. de Turenne he was appointed, in 1663, envoy from France to the court of Portugal; and in 1675, resident at Strasburg. After the death of his patron he returned to France, and spent his time in study and the society of the learned. As he was a steady Protestant, the revocation of the edict of Nantes caused him to quit his country, and he took up his abode in Holland. He was highly esteemed by the prince and princess of Orange, and obtained a pension from them with the title of historiographer. This estimable person, who died in 1693, added to his uncle's translation of Lucian the Dialogue between the Letters of the Alphabet, and the Supplement to the True History, and, besides other works, published a French catechism. After his death appeared his "Memoirs concerning the History of Portugal, from the Treaty of the Pyrenees to 1668," 12mo., Paris, 1701.

FRENICLE DE BESSY (Bernard), a celebrated French mathematician in the seventeenth century. He particularly excelled in the science of arithmetic; and Des Cartes frequently expressed his surprise at his expertness in solving the most difficult problems without the aid of algebra. He was chosen a member of the French Academy of Sciences in 1666, and died in 1675. In the fifth volume of the Ancient Memoirs of the Academy, several of his pieces are inserted; and in the "Commercium Epistolicum de Quæstionibus quibusdam Mathematicis," printed at Oxford in 1658, the reader may find several of his letters written in the

Latin language.—His brother, Nicholas, a poet, was born at Paris in 1600. He was counsellor to the court of the Mint, and died dean of the same court in 1661. He was the author of "Palemon," a pastoral; "Niobe," 8vo.; "L'Entretien des Bergers," 8vo.; a pastoral contained in "Les Illustres Bergers," 8vo.; "Jesus Crucifié;" a "Paraphrase on the Psalms," in verse.

FRERET (Nicholas), born at Paris in 1688, was brought up to the bar, but his favourite studies were history and chronology, which he pursued with so much ardour and success, that he obtained admission into the Academy of Inscriptions at the age of twenty-five. He signalized his entrance by a "Discourse on the Origin of the French," a learned but bold performance; which, in conjunction with some imprudent language on the misunderstanding between the princes of the blood and the regent, caused him to be imprisoned in the Bastile. During his confinement, almost the only author given him to read was Bayle, the influence of whose sceptical principles appeared in two of his works, the "Letters from Thrasybulus to Leucippus;" and the "Examination of the Apologists of Christianity;" the latter a posthumous piece, printed in 1767. After his liberation he addicted himself entirely to his former studies, and died in 1749.

FRERON (Elie Catherine) was born at Quimper in 1719, and entered young among the Jesuits, but upon some disgust quitted this society in 1739, and became a coadjutor of the Abbé Des Fontaines in his periodical publications. He then published a small critical journal of his own, under the title of "Lettres de Mad. la Comptesse," 1746, 12mo., in which he treated with freedom the literary reputation of some authors, who had the credit to procure the suppression of his work. It re-appeared, however, in 1749, under the title of "Lettres sur quelques Ecrits de ce Tems." After publishing thirteen volumes of this journal, he dropt it in 1754 for a new one, entitled "L'Année Littéraire;" and of this he continued to issue eight volumes yearly as long as he lived. The spirit of his journal was that of attachment to ancient principles, and of zeal against the new philosophy, as well as against innovation and neologism of all kinds. Among others he attacked Voltaire, who in revenge brought Freron upon the stage in his "Ecossaise;" and never omitted any opportunity of throwing odium and contempt upon him and his works. Besides his periodical works, he published "Opuscules," 3 vols., 12mo., consisting of pieces in prose and verse. He also wrote "Les vrais Plaisirs," translated from the Italian of Marino; and he began a translation of Lucretius. He died in 1776.—Stanislaus, his son, distinguished himself, unfavourably, during the scenes of anarchy which succeeded the French revolution. In 1789 he commenced an incendiary journal, "L'Orateur du Peuple," and associated himself with Marat. He is charged with having been deeply concerned in the cruelties committed at Toulon and elsewhere. He assisted in the destruction of Robespierre; and having narrowly escaped suffering the fate of that tyrant, he was employed under the directory, as commissary to the Antilles.

FRESCHI (Giovanni Domenico), a monk of Vicenza, excellent as a musician and composer. His publications bear date between 1660 and 1685.

FRESCOBALDI (Girolamo), a Ferrarese musician and composer, born in 1601, appointed organist at St. Peter's in Rome in 1624. He was the first Italian who composed in fugue for the organ, an invention of the German school; and is considered as the father of that species of organ-playing, known in England by the name of "Voluntaries," and in Italy as "Stoccatas."

FRESNAYE (John Vauquelin de la), a poet in France, father of the celebrated Ivetaux, was born of a noble family at Fresnaye, near Falaise in 1534. He became the king's advocate for the baillage of Caen, and lieutenant-general and president of that city. He was the author of satires, and several poems, which were all collected by himself in an edition of poems published at Caen in 1605.

FRESNOY (Charles Alphonse du) was the son of an apothecary in Paris, where he was born in 1611. Destined by his father to the medical profession, he was carefully educated for that purpose, but the prizes which he obtained for his poetical exercises nourished his passion for that art, and inspired him with disgust to the study of physic. To a love for poetry he joined that for its sister art, painting; and notwithstanding all the rigours of parental authority, he persevered in his purpose of following the latter as his profession. He practised for two years in the schools of Perrier and Vouet, and at the age of twenty-one departed for Italy. At Rome he employed himself in drawing ruins and pieces of architecture, amidst the greatest pecuniary difficulties, destitute as he was of all support from his irritated relations. He had passed two years in this manner, when his youthful companion and friend Mignard arrived in that capital. Every thing was soon in common between them: they lodged, worked, and studied together, and obtained the name of *the inseparables*. Du Fresnoy continued to pay his devoirs to the Muses; and as he painted, he wrote down his observations, which were the ground-work of the poem on painting, by which he has acquired his chief celebrity. Though he wrought slowly, and his pictures are few in number, he is thought to have approached more nearly than almost any artist to Titian, whom he imitated in his colouring, as he did the Caracci in design After passing some time at Venice, he returned to Paris in 1650, and died there in 1665. Of his poem "De Arte Graphicâ," which appeared three years afterwards, the translator Mason is so little its encomiast as to say, "Nobody, I should suppose, ever read Fresnoy to admire, or even criticize his versification, but either to be instructed by him as a painter, or improved as a virtuoso." It has nevertheless kept a respectable place among modern Latin poems; and besides the French version of De Piles, it has been thought worthy of translation into Italian and English; in the latter language, first by Dryden, and afterwards, with much more correctness, by Mason, who has subjoined some valuable notes.

FREY (John Cecil), a German philosopher and physician, was born at Keiserstul, in the county of Baden, towards the latter end of the sixteenth century. He applied himself particularly to the study of philosophy, and coming to Paris, delivered public lectures at Montague-college, in that city. Afterwards he applied himself to the study of medicine, and was admitted to the degree of doctor in that faculty. He died of the plague, at the hospital of St. Louis at Paris in 1631. A collection of his philosophical pieces appeared in 1645, and 1646.

FREYTAG (Frederick Gotthelf), burgomaster of the city of Nuremburgh, member of various learned societies, was born at Schulpforten in 1723, and applied to the study of the law. He made himself celebrated by the service which he rendered to the sciences, and died on the 12th of February, 1776. His acquaintance with the history of literature was not only extensive, but profound; as will be seen by his works, of which a list will be found in Hirsching's Manual.

FREZIER (Amedee Francis) was born at Chamberry in 1682, and entered the corps of engineers in 1707. The court employed him in a survey of the Spanish colonies of Peru and Chili in 1711; and on his return from those countries he published a "Voyage to the South Sea," 4to., 1716; a work in good esteem. He was afterwards intrusted with the superintendence of the fortifications at St. Malo, St. Domingo, and Landau, and was rewarded with the cross of St. Louis and a lieutenant-colonelcy. In 1740 he was appointed director of all the fortified places in Britany. He fixed his residenco in Brest, where he died in 1772. The other works of Frezier are, "Traité des Feux d'Artifice," 8vo., 1747; "Elémens de Stéréotomie," 2 vols. 8vo., 1759: and the latter enlarged under the title of "Théorie et Pratique de la Coupe des Pierres et des Bois," 3 vols., 4to., 1769.

FRICHE, or FRISCHE (James du), a learned French Benedictine monk of the congregation of St. Maur, was born at Sees in Normandy, in 1641. He assisted Nicholas de Nourri in publishing from collated MSS. the works of St. Ambrose, and was afterwards employed to prepare for the press a new edition of the works of St. Gregory Nazianzen; but he had scarcely formed his plan, before his labours were terminated by his death, which took place at Paris in 1693. He was also the author of the "Life of St. Augustine;" and besides being celebrated as a writer, had filled the rhetorical chair at Thiron, with no little reputation.

FRISCH (John Leonard), a writer in natural history and lexicography, was born at Sulzbach, in the Upper Palatinate, in 1666. After travelling through France and Switzerland, he succeeded the evangelical preacher, Elias Breithorn, at Neusol, in Hungary, but was driven thence by persecution, and became an interpreter during the Turkish war. From Hungary he went to Venice and other parts of Italy; and in 1693 was superintendant of a nobleman's estate near Nuremburgh. He next visited Holland, after which he settled at Berlin, where he was appointed sub-rector, and then rector of the Grey Convent Gymnasium in 1726. By the recommendation of Leibnitz, whom he instructed in the Russian language, he was chosen a member of the Royal Academy of Sciences, and of the Imperial Academy of the Searches into Nature. He died at Berlin on the 21st of March, 1743. Frisch has perpetuated his name by being the founder of the silk manufactory in the Marche of Brandenburg, about the beginning of the last century, and by his various works relative to the German language. The principal of these are, "A German and Latin Dictionary," 2 vols., 4to.; and "Dictionnaire nouveau des Passagers, François-Allemand, et Allemand-François," Leipsic, 1712, 8vo. He also published a "Description of all the German Insects," &c., 1720-1738, 4to., with 273 plates, making two quarto volumes; and a "Representation of the Birds of Germany, with a few of Foreign Countries, coloured after Nature," &c.

FRISCHLIN (Nicodemus), a learned German, was born in 1547 at Balingen, in the duchy of Wirtemberg; and being appointed teacher of the belles-lettres at the university of Tubingen, employed a new method of instructing his scholars in grammar, which, together with a work published by him on the subject, entitled, "Strigil Grammatica," involved him in some angry controversy. In a commentary which he published on the Bucolics and Georgics of Virgil, he indulged such an acrimony of style in declaiming upon the comparison between the innocence of a country life, and the corrupt manners of the great, that he was compelled to quit his native country, and wander through the towns of Germany. He possessed a wonderful facility in poetical composition, and there are numbered among his works sixteen books of elegies, seven comedies, two tragedies, odes, anagrams, and heroic verses in abundance. That this facility was accompanied with mediocrity, may be safely concluded; his comedy of Rebecca, however, obtained for him the golden laurel and the title of *crowned poet* from the hands of the Emperor Rodolph. He was less fortunate in pleasing his sovereign, the duke of Wirtemberg, though he wrote seven books of heroics on his marriage. For having, from his retreat at Mentz, made a fruitless application for a pecuniary remittance, he wrote back a remonstrance so full of abuse, that he was arrested, and carried to the prison of Aurach, in the duchy. Attempting to escape thence by cutting his sheets into slips, and letting himself down from a window, his weight broke the support, and he was killed by the fall, in November 1590.

FRISCHMUTH (John), a learned German, born at Wertheim, in Franconia, in 1619, became rector, and afterwards professor of languages in the university of Jena, where he died in 1687. He was the author of "Illustrations" of many difficult passages in the sacred writings, and of more than seventy "Dissertations," philological and theological, on curious and interesting subjects.

FRISI (Paul), a Milanese philosopher and mathematician, born in 1727, obtained a professorship of philosophy at Lodi, and again at Cassel, but quarrelling with his superiors, removed to Novara. In 1755 he settled at Pisa as professor of ethics in that university, and held the situation till 1764, when he accepted the mathematical chair in his native city. His restless and irritable disposition involved him in fresh disputes. He accepted an invitation from the Venetian States to superintend the erection of some of their public buildings, which being completed, he finally returned to Milan, and was placed by the government at the head of the architectural department in their university. He was the author of several useful treatises on subjects connected with hydraulics, electricity, mechanics, &c., and died in 1784.

FRISIUS (John), called by Gesner the "Glory of Germany," was born at Gryffensee, in the canton of Zurich, in 1505; and for twenty-seven years he presided over the college in that city, with eminent reputation and success. He translated several books of the sacred writings from Hebrew into German, and also published a "Latin and German Dictionary." He died in 1665, leaving two sons.—John James, who was professor of philosophy and

theology from 1576 till about 1610, wrote many works in philosophy, philology, and theology.—JOHN, who was admitted to the degree of M.A. at Marpurg, succeeded his father in his professional labours at Zurich. John died of the plague in 1611.

FRISIUS (HENRY), one of the descendants of the preceding, died professor of the languages in the lower college at Zurich, in 1718. He was the author of several ingenious and learned treatises; such as "De Sede Animæ rationalis;" "De Communione Sanctorum;" &c.

FRITH, or FRYTH (JOHN), a martyr to the reformation, was born at Sevenoaks, in Kent, where his father was an inn-keeper. He was educated at King's-college, in Cambridge, and took a bachelor of arts degree there; but afterwards went to Oxford, and became one of the junior canons of Cardinal Wolsey's-college. Some time before 1525, he became acquainted with William Tyndale, a zealous Lutheran; who, conferring with him about the abuses of religion, made a convert of him. Frith shortly professed himself; upon which being seized and examined by the commissary of the university, he was imprisoned within the limits of his college. Being released in 1528, he went abroad; where, being greatly confirmed in his religious opinions, he returned to England about two years after, leaving his wife behind. Wandering about, he was taken up for a vagabond at Reading, in Berkshire, and set in the stocks: but the schoolmaster of the town, discovering his merit and qualities, procured his release, and supplied him with victuals and money. Afterwards he went to London; where, endeavouring to make proselytes, he was by the care of Sir Thomas More, then lord-chancellor, seized and sent prisoner to the Tower. He had several conferences there with Sir Thomas and others. At length, being examined by the bishops sitting in St. Paul's-cathedral, he was urged to recant his opinions: but refusing, was condemned to be burnt, and accordingly suffered in Smithfield in 1533. His works were published at London in one folio volume, in 1573.

FRITSCH (AHASVER), one of the most learned Germans in the seventeenth century, was born at Micheln, in Magdeburgh, 16th of December, 1629, and died at Rudelstad, August 24, 1701. He was brought up an advocate, and became ultimately chancellor and president of the consistory of Schwarzbourg-Rudolstad. Even a list of the numerous works which he published would occupy columns. They relate chiefly to jurisprudence, the titles of which will be found in the Bibliotheca juridica realis of Lipenius.

FRIZON (PETER), a French ecclesiastic, who flourished in the seventeenth century, was penitentiary of Rheims, and afterwards grand master of the college of Navarre at Paris, which office he resigned in 1635. He was admitted to the degree of doctor by the faculty of the Sorbonne, and died in 1651. He published, besides other works, a history of the French cardinals, entitled "Gallia Purpurata," which was much esteemed until M. Baluze exposed its numerous incorrectnesses in his Anti-Frizonius and his "History of the Popes of Avignon."

FROBEN (JOHN), an eminent printer, was a native of Hammelburg in Franconia. He was liberally educated, and acquired much reputation at the university of Basil. As the business of a printer was at that time connected with the profession of letters, Froben was induced to learn it, and to set up a press in the city of Basil; and such was his reputation, that the advantage of having his works printed by Froben was the chief inducement to Erasmus for taking up his residence at Basil. Among the numerous productions of the Frobenian press were the works of Erasmus in nine volumes folio, and also those of St. Jerome and St. Augustine, on which he bestowed his revision. These are reckoned the most correct of the editions of Froben, who died in 1527. Erasmus, who sincerely lamented him, honoured his memory with a Greek and a Latin epitaph.

FROBISHER, or FORBISHER (Sir MARTIN), an eminent navigator, was born near Doncaster in Yorkshire, but of what parentage is not known. He was brought up to the sea, and by much experience and observation acquired great skill in the art of navigation. The discovery of a north-west passage to the Indies was an object which excited his zeal, and during many years he made fruitless endeavours among the merchants to procure the means for an attempt. At length, by application to the ministers and courtiers of Queen Elizabeth, he was enabled to fit out a private adventure for this purpose, but his equipment amounted to no more than two barks of twenty-five tons burthen each, and a pinnace of ten tons. With this slender force he sailed from Deptford on June 8, 1576, and on July 28 made the coast of New Greenland, about lat. 62. After some time spent in exploring, Frobisher entered the strait which has ever since borne his name, lat. 62 50, and sailed up it the length of sixty leagues. This is an inlet on the eastern side of the continent of New Greenland, which terminates somewhat further to the south at Cape Farewel. He had some communication with the natives of this dismal region, and, according to custom, took formal possession of it in the name of his sovereign. He then returned, bringing back with him a piece of black stone, by way of sample of the country. This mineral, which was probably a kind of pyrite, was supposed to give tokens of containing gold; and it is asserted, that upon being assayed, it was found to be rich in that metal. No mineralogist will now doubt that the supposition must have originated in fraud or ignorance; however, such were its effects, that the nation thought of nothing but a new Peru or Mexico, and a second voyage was determined upon the next spring. For this purpose, the queen lent Frobisher a ship of the royal navy of two hundred tons, to which he added two small barks. Numbers of volunteers pressed to accompany him, several of them gentlemen of family; and by his restriction to the number of one hundred and forty, many were disappointed. His commission for this voyage directed him *only to search for ore*, and *to remit discovery to another time;* whence the character of that spirit of adventure which distinguished this period may be estimated. He sailed in May 1577, and proceeding to his former strait, explored its coasts and bays, and landed on several islands, where the crews furnished themselves with a quantity of the supposed ore. He returned to England in September with his ships and cargo, which last, upon the examination of commissioners, was judged to promise great riches. And so completely was the delusion kept up, that another expedition was resolved upon for next year, accompanied by miners, refiners, and soldiers to guard the treasure. The adventurers

offered to pass a winter in that rigorous climate, and materials were taken out for the construction of a wooden fort and other necessary buildings. Frobisher sailed upon his third voyage in May, 1578; and so much was the public expectation raised, that besides three ships particularly devoted to discovery, twelve more were fitted out for the purpose of being laden with gold ore. In this voyage they traced more of the coasts and islands of Greenland, and discovered a new strait; but meeting with storms, which retarded them and destroyed part of their fort, they agreed to return without leaving any persons to winter. They brought back some ladings of the precious mineral, but it is probable that its true nature was now detected, since we hear of no renewal of these singular expeditions. Our navigator after this time appears only as a gallant naval commander. In 1585 he accompanied Sir Francis Drake to the West Indies as captain of the Aid. He had a share of the glorious defence of the country against the Spanish Armada in 1588, commanding the Triumph, one of the three largest ships in the English fleet. For his services on this important occasion he received the honour of knighthood. He commanded squadrons against the Spaniards in 1590 and 1592, in the last of which years he took two rich prizes. In 1594 he was sent with four ships of war to the assistance of Henry IV. of France against the Spaniards and Leaguers, when, in an attack upon a fort near Brest, he received a shot, of which he died after he had brought his squadron home. Sir Martin Frobisher is said to have had the roughness and violence which long characterized his profession, but is allowed to have been a brave and able commander.

FRŒLICH (Erasmus), a learned Jesuit, was born at Gratz in Styria, in 1700. He entered the society in 1716, and became professor of mathematics and the belles-lettres at Vienna. He made use of his situation in that capital to pursue the medallic science, to which he was much attached. He died in 1758. The works of this father are, "Quatuor Tentamina in Re Nummariâ;" "Annales Rerum et Regum Syriæ;" "De Figurâ Telluris," and various dissertations on particular medals.

FROIDMONT (Libert), (in Latin *Fromondus*), an ecclesiastic of the bishopric of Liege, was born near Maestricht, in 1587. He taught philosophy in the university of Louvain, and in 1633 was preferred to the deanery of St. Peter's, in that city. Afterwards he was admitted to the degree of doctor of divinity, and, upon the nomination of the celebrated Jansenius to the bishopric of Ypres, was appointed his successor in the chair of interpreter of the Sacred Scriptures in the university. He died in 1653. His "Commentary on the Epistles of St. Paul," in two volumes folio, published in 1670, is in a considerable degree an abridgement of the Commentary of Estius, and is held in much estimation.

FROILA I., king of Spain, after Alphonsus, in 757, is known for the famous victory which he obtained over the Saracens in Galicia, in 760. He established very excellent laws, but murdered his brother Vimazan, and in turn lost his own life in 768, by the hand of his other brother Aurelius.—Froila II. succeeded his brother Ordogno in 923, and died of a leprosy two years after. His cruelty caused a revolt of the Castilians against him.

FROISSART (John), an early French historian and poet, was born at Valenciennes in 1337. It is supposed that his father was a painter of armories, a circumstance which probably inspired him with that attachment to heraldry and to the manners of chivalry by which he is distinguished. He is asserted to have commenced a writer of history at the age of twenty; and it cannot be doubted that his poetical talent displayed itself at least as early. In order to divert his chagrin from an amorous disappointment, he paid a visit to England, where he was kindly received by his countrywoman Philippa of Hainault, queen of Edward III. She presented him with the means of appearing again to advantage before his mistress; but he met with a second repulse, and returned to England. He became secretary to Queen Philippa in 1361, and continued five years in her service. During that period he visited Scotland, and was entertained for some time by William, earl of Douglas. He was in Gascony in 1366 with Edward the Black Prince; and afterwards visited several of the Italian courts. In 1369 he lost his kind patroness Philippa, and retiring to his own country, obtained the benefice of Lestines, in the diocese of Cambray. Froissart, however, was not of a disposition to devote himself to the cure of souls; and besides, the composition of his history, which he seems never to have lost sight of, obliged him to travel in quest of that information which was then to be obtained only from living narrators. He entered into the service of the duke of Brabant, who was a poet as well as himself. From the compositions of his master, joined with some of his own, he formed a kind of romance, entitled "Meliador," relating to love and chivalry. After the duke's death, in 1384, he acquired the patronage of Guy, earl of Blois. He then travelled to the brilliant court of Gaston, earl of Foix, who received him with great cordiality, and listened with interest to the recital of his poems. Here he met with much useful information from some knights of Arragon and England in the retinue of the duke of Lancaster. After some other travels in France and the Low-countries, he returned home, and finished the third book of his history. He paid another visit to England in 1395, and was introduced to the young king, Richard II., to whom he presented a splendid copy of his Meliador, which was graciously received. Here he obtained fresh materials for his history, besides other favours. He then returned to his own country, and appears thenceforth to have fixed his residence at Chimay, where he possessed the benefice of canon and treasurer of the collegiate church. The year of his death is uncertain, but he must have lived beyond 1400, as his Chronicle extends to that date. Though Froissart was the author of thirty thousand verses, his poetical character is sunk into oblivion, and he is only known to readers as an historian. His Chronicle, divided into four books, comprehends the period from 1326 to 1400. It relates the events which took place not only in France, but in Flanders, England, Scotland, and Ireland, with many details respecting the papal courts of Rome and Avignon, and collateral particulars of the transactions in the rest of Europe, and even in Turkey and Africa. He is in general reckoned to have been a faithful narrator of what he saw and heard, though by his disposition something inclined to the romantic. The best edition of his Chronicle is that of Lyons, 4 vols., folio, 1559: it was translated by Lord Berners in the reign of Henry VIII., and latterly by Mr. Johnes of Hafod.

FROMAGE (Peter), a French Jesuit, distinguished by his exertions among the Catholic missionaries in the East, was born at Laon, in 1678. He spent many years as superior of the missions, in Syria, and there carried into execution his plan of establishing a printing-press for the Arabic language, in the monastery of St. John the Baptist near Antura. Father Fromage was present at a synod of the Maronites held in 1736, and died in 1740.

FROMAGEAU (Germain), a French ecclesiastic, was a native of Paris, and in 1661 was created a doctor of the Sorbonne. He was famous for his knowledge of casuistical divinity, and to his determination the clergy frequently had recourse on nice points relative to ecclesiastical discipline. His benevolence and humanity he showed not only by numerous acts of charity, but by submitting for some years to the painful office of visiting, and preparing for their last moments, persons who were convicted of capital crimes. He died in the year 1705.

FRONTEAU (John), a learned French ecclesiastic, was born at Angers in 1614, and obtained a professorship at the abbey of St. Genevieve, which he resigned on being elevated to the chancellorship of the university of Paris in 1648. While in this situation, his enemies accused him of favouring the opinions of the Jansenists, and he was induced to retire to the priory of Benay, in his native city, whence he finally removed to the convent of St. Magdalen, at Montargis, and died superior of that community in 1662. Among his works are a treatise, "De Diebus Festivis;" "Kalendarium Romanum;" A vindication of the claim of Thomas a Kempis to be author of the work "De imitatione Christi;" the Philosophy of Alamaudus; and "Antitheses Augustini et Calvini."

FRONTINUS (Sextus Julius), an eminent Roman, was city-pretor under Vespasian, A.D. 70. He was afterwards consul, but probably only *suffectus*, or supplementary, since his name does not appear in the consular series. He succeeded Cerealis as commander in Britain, where he distinguished himself by his military talents, and reduced the nation of Silures. Under Nerva he was appointed to the superintendance of the waters, and he brought the water of the Anio to Rome by means of a splendid aqueduct. He wrote two books on the construction of these works by that emperor's order. Frontinus is mentioned with honour by several writers, particularly by the younger Pliny, who succeeded him in the dignity of augur. When he died, he forbade the erection of a monument to his memory, saying that it was a superfluous expense, for that his name would survive, if by his actions he had merited it. Besides the work upon aqueducts above mentioned, he wrote a work upon "Military Stratagems," still extant. A work upon agriculture, under the name of Frontinus, was most probably composed by a later writer. The works of Frontinus "De Aquæductibus" and "Stratagemata" were edited with the notes of Steweckius, L. Bat. 1607, 4to. The best edition of the Stratagemata is the Variorum, L. Bat. 1731 and 1779, 8vo.

FRONTO (Marcus Cornelius), an eminent Roman orator, appears to have attained the highest rank in his profession in the age when he lived. He was master of rhetoric to Marcus Aurelius and Lucius Verus, and was rewarded for his services with the honours of the consulate and a statue. His reputation for eloquence was so high, that he is mentioned as one of the heads of a sect among orators; and Macrobius calls the kind in which he excelled the *dry (siccum)*, which others more favourably characterize as the *grave* and *weighty*. No relics of his compositions are left. He is to be distinguished from Fronto, the consul under Nerva.

FROWDE (Philip), an English poet, was the son of a gentleman, who had been post-master in the reign of Queen Anne. He was sent to the university of Oxford, where he had the honour of being distinguished by Addison, who took him under his protection. While he remained there, he became the author of several pieces of poetry. He likewise wrote two tragedies: "The Fall of Saguntum," dedicated to Sir Robert Walpole; and "Philotas," addressed to the earl of Chesterfield. He died at his lodgings at Cecil-street, in the Strand, in 1738.

FRUGONI (Carlo Innocenzo), a celebrated modern Italian poet, was born of a noble family at Genoa in 1692. He was one of those sacrifices so frequent among the younger children of the Italian nobility, and at the age of sixteen was persuaded, much against his inclination, to take the monastic vows in the congregation of Sommaschi. He taught classical literature with success for some years in several of the cities of Italy; and at length, at the age of thirty-five, through the interest of Cardinal Bentivoglio, he was liberated from his vows by Pope Clement XII., retaining only the secular priesthood. At this time he had obtained the patronage of the house of Farnese, who gave him an honourable asylum in Parma. When the duke established in that capital an academy for the fine arts, Frugoni was employed to draw up its statutes, and was made its perpetual secretary. To this office were joined those of court-poet and inspector of theatrical exhibitions; and pensions and honours were liberally bestowed upon him. His poetical compositions spread his fame throughout Italy; and he preserved the fire and vivacity of his genius to an advanced age. He died at Parma in December 1768. The works of Frugoni, who held a very distinguished rank among the Italian poets of his age, consist of sonnets, odes, canzoni, elegies, satires, eclogues, and epistles. He possessed the imagination of a true poet; and one of his panegyrists terms him "il principe dello stile fantastico"—at the head of the fanciful or figurative style. He attempted the drama, but did not succeed in it, though he had translated in a superior manner the Rhadamistus and Zenobia of Crebillon. His collected works were published at Parma, in 9 vols., 8vo., 1779.

FRUMENTIUS, a saint in the Romish calendar, and dignified with the title of Apostle of Ethiopia, was a native of Tyre, and flourished in the fourth century. He was educated under Meropius, a Christian philosopher, who set out on a voyage to India towards the beginning of the fourth century and was accompanied by Frumentius, and another of his scholars, named Ædesius. In the course of their voyage they had the misfortune to touch on the coast of Ethiopia, where Meropius was inhumanly murdered by the natives; but his two scholars had their lives spared, and being found to be youths of fine parts, as well as beautiful in their persons, were sent to the emperor of the country. That prince was so pleased with them, that he placed Frumentius in his secretary's office, and Ædesius in that of his

butler. As long as he lived he showed them marks of his favour, and a little before his death granted them their liberty. When, after that event, they were about to avail themselves of their freedom, and to return home, they were importunately requested by the queen-regent to remain some time longer in the country, and to undertake the tutelage of her son till he should be of age. Having consented to her request, they appear to have obtained liberty for the Roman merchants residing in the ports of Ethiopia, who were Christians, to assemble together for the worship of God; and they also succeeded in making many converts to the Christian faith among the courtiers. When their pupil had taken the administration of the government upon himself, they both desired leave to return home, and obtained it, though not without much difficulty. Ædesius now went to Tyre, and Frumentius to Alexandria, where Athanasius persuaded him to be consecrated a bishop by him, and to return to Ethiopia in that character. He was accordingly consecrated a bishop in the year 331, and, returning to Ethiopia, entered on his mission at Axuma, the capital of the country. His labours are said to have been so successful, that in a short time the emperor, and the great body of the people, were converted to the Christian faith, and numerous churches were established throughout the empire. Frumentius was still living in 356.

FRY (John), one of the first bibliographers of his day, was a native of Bristol, where he carried on the business of a bookseller. His publications are, "Bibliographical Memoranda;" "A Selection from the Poetical Works of Thomas Carew, with a life of the Author," 8vo., 1810; and the "Legends of Mary Queen of Scots, and other Ancient Poems, from the MSS. of the Sixteenth Century," 8vo. and 4to., 1810. He died June 28, 1822.

FRYE (Thomas), an artist, born in Ireland in 1710, practised portrait-painting in London, and is said to have been the first manufacturer of porcelain in England. To his profession, he added the art of mezzotinto engraving. He died in 1762.

FUCHS (Leonard), an eminent German physician, was born in 1501, at Wembding, in Bavaria. He early distinguished himself by his literary attainments; and having, in 1519, visited the university of Ingolstadt, he became there a convert to the opinions of Luther. He then turned his studies to physic, in which he graduated at Ingolstadt, in 1521. For the practice of his art he removed to Munich, where he married; but he left that city to undertake the medical professorship at Ingolstadt. Thence, on account of religion, he removed to Onoltzbach, and was appointed first physician to the margrave of Brandenburg. In 1535 he was invited to Tubingen, at which place he occupied the chairs of physic and anatomy as long as he lived. He was ennobled by the Emperor Charles V.; and Cosmo, grand duke of Florence, was desirous of engaging him by a large salary to settle at Pisa, but he declined the offer. He was the first German physician whose name became celebrated in foreign countries. He died in 1565. Fuchs was a man of learning, a voluminous writer, and a staunch defender of ancient medical doctrine, as existing among the Greeks, but it is not worth while to transcribe the long list of his writings, now certainly no longer read, and possessing little originality. He is celebrated as a botanist by his "Historia Plantarum," folio, Basil, 1542, which has been frequently reprinted, and translated into several modern languages.

FUESSLI (John Gaspard), a Swiss artist, born in 1706, at Zurich, was a scholar of Sedelmeir's, and was patronized by the court of Wirtemberg. His principal work is a "History of the Artists of Switzerland," in 5 vols. He also wrote the "Lives of Rugendas and Rupeski," and published new editions of "Raphael Mengs' Works on Beauty," and the "Letters of the Abbé Winkelman;" a "Catalogue of Engravers" is also ascribed to him. He died in 1781, leaving three sons.—Rodolph, afterwards librarian to the emperor of Germany.—Henry, better known by the name of Fuseli, the eminent painter.—Caspar, a skilful entomologist, who settled as a bookseller in his native place, Zurich, and published several treatises on his favourite science.

FUGGER (Huldric), a native of Augsburg, whose family was considerable for its antiquity and riches, was born in 1526. His family, according to the genealogical writers of Germany, sprung from a weaver, who in 1370 was made free of the city of Augsburg. Huldric had been chamberlain to Pope Paul III., and afterwards turned Protestant. He laid out great sums in purchasing good manuscripts of ancient authors, and getting them printed; and for this purpose he allowed for some time a salary to the famous Henry Stephens. His relations were so incensed at him for the money he expended in this way, that they brought an action against him for it, and got him to be declared incapable of managing his affairs. He had retired to Heidelburg, where he died in 1584; having bequeathed his library, which was very considerable, to the elector palatine, and a fund for the maintenance of six scholars.

FULBECK (William), an English lawyer, was born at Lincoln in 1560, and was educated at Oxford. After taking his degree of M.A. he came to London, and applied himself to the study of the municipal law. His works are, "The Pandects of the Laws of Nations;" "A Direction or Preparative to the study of the Law;" &c. &c.

FULBERT, a learned French prelate, was an Italian by birth, and a disciple of the learned Gerbert, who ascended the pontifical throne in 999., under the name of Sylvester II. Fulbert delivered public lectures in the schools of the church of Chartres, and is considered as one of the principal restorers of learning, and of the sciences in his time. By some historians he is said to have been made his chancellor by Robert, king of France; but others contend that he was only chancellor of the church of Chartres. In the year 1007, a vacancy taking place in the see of Chartres, Fulbert was appointed to that dignity, and governed his church with great vigilance and prudence for more than twenty-one years. He was also made treasurer of St. Hilary, at Poitiers, which benefice he retained in conjunction with his bishopric, and expended its profits in rebuilding his cathedral church. But though Fulbert was a friend to literature and science, he was an enemy to freedom of inquiry, when it ventured to impugn or question any of the received dogmas of the papal church: he was also zealous for promoting the superstitious veneration of the Virgin Mary, and was the means of introducing into France the new offices and forms of devotion in her honour, which about this time received the papal sanction at Rome. He wrote hymns to be

sung in her praise, and is said to have been the first who celebrated the festival of her nativity in that kingdom. He died in 1028. The most valuable of his works extant is a collection of "Letters" by himself and correspondents, one hundred and thirty-four in number, which throw much light on the history, and particularly on the state of the ecclesiastical discipline and manners, of his age. His works were collected together, and published in a separate form at Paris, in 1608, in 8vo., by Dr. Charles de Villiers; and they are also inserted in the seventeenth volume of the "Bibliotheca Patrum."

FULDA (Charles Frederick), an ecclesiastic of the reformed church, was born at Wimpfen in 1722, and died at Einzingen, in 1788. He possessed considerable learning, as well as some skill in mechanics, and was the author of several treatises, which exhibit proofs of great industry and research. The principal of these are, "On the Goths;" "On the Cimbri;" "On the Ancient German Mythology;" "A Chart of History;" and a "Dictionary of the German Roots."

FULGENTIUS. See Ferrandus.

FULGENTIUS PLANCIADES (Fabius), who is sometimes confounded with St. Fulgentius, flourished about 520, and, according to some writers was bishop of Carthage. He was the author of three books "On Mythology," which were published in 1599 by Jerome Commelin, of a curious treatise "De primis vocabulis Latinis," published at Paris in 1586, 4to.; and to him has been attributed a dissertation "On the Allegories of Virgil," addressed to Charicles, a grammarian.

FULGORA (in fabulous history), a goddess at Rome who presided over lightning. She was addressed to save her votaries from the effects of violent storms of thunder.

FULGOSIO (Raphael), a celebrated jurist, appears to have been a professor at Pavia in 1389, and at Placentia in 1399, and afterwards occupied the chair of law at Padua. He was sent as jurisconsult to the council of Constance, and was frequently delegated on public business to Venice. He died in 1427, and a splendid monument was erected to his memory in the church of St. Antony at Padua. Fulgosio was the author of several esteemed works in his profession, as "Commentaries upon the Code and Digest;" "Counsels," &c.

FULKE (William), an English divine of the sixteenth century, was born in London and educated at St. Johns'-college, Cambridge, of which he was chosen fellow in 1564. In process of time, he was suspected of Puritanism, and expelled his college, when he took lodgings in the town, and maintained himself for some time by reading lectures. The earl of Leicester, labouring at that time to ingratiate himself with the eminent divines of all denominations and principles, took Fulke under his patronage; and, in 1571, presented him to the living of Warley in Essex, and two years after to that of Didington in Suffolk. Soon after, the earl sent him to Cambridge, with a mandamus for his doctor of divinity's degree, in order to qualify him to attend, as he afterwards did, an ambassador into France. Upon his return he was made master of Pembroke-hall, and Margaret professor of divinity, in Cambridge; and he died in 1589. His works, which are numerous, are levelled chiefly against the Papists; the most important is that entitled "The Text of the New Testament, &c."

FULLER (Nicholas) a learned Englishman, was born at Southampton in 1557, and educated at the free-school in that town. After having spent some years in private tuition, he removed to Hart's-hall, Oxford; where he took both the degrees in arts, and afterwards taking orders, became a prebendary in the church of Salisbury, and rector of Bishops-Waltham in Hampshire. He died in 1622. His chief works are, "Miscellanea Theologica;" and "Miscellanea Sacra, &c."

FULLER (Thomas), an eminent English divine and historian, was born at Aldwincle in Northamptonshire, in 1608, and in 1620 sent to Queen's-college, Cambridge, where he took his degree of B.A. in 1624; and that of M.A. in 1628. He removed in the year last mentioned to Sidney-college, and being chosen minister of St. Bennet's parish, Cambridge, attracted numerous audiences by his pulpit talents. In 1631, he obtained a fellowship in Sidney-college, and was also collated to a prebend in the cathedral church of Salisbury. The same year he published his "David's Hainous Sin, &c.," and soon after was presented to the rectory of Broad-Windsor, in Dorsetshire. In 1635 he took his degree of bachelor of divinity; and about three years afterwards married a young gentlewoman, by whom he had one son, but lost his wife about the year 1641. Before her death he had published, in folio, his "History of the Holy War," which met with a favourable reception, and has gone through at least three editions. Removing to London, he was chosen lecturer of the Savoy church in the Strand; was a member of the convocation which met in 1640, and was one of the select committee appointed to draw up new canons for the better government of the church. On the departure of the king from London, previously to the commencement of hostilities against the parliament, Mr. Fuller, on the anniversary of his majesty's inauguration in 1642, delivered a sermon at Westminster-abbey, which offended the popular leaders of the day, and endangered the safety of the preacher. At this period he published his "Holy State," folio. In 1643 he went to Oxford and joined the king, by whom he was well received. Being prevented from the exercise of his talents, as a beneficed clergyman, by the state of public affairs, he became chaplain to Sir Ralph Hopton, and employed his leisure in making collections relative to English history and antiquities. After the loss of the battle of Cheriton Down, in 1644, he went with his patron, then Lord Hopton, to Basing-house, where he was left with the garrison, and continued there during the siege which followed; and he contributed not a little, by his example and exhortations, to the successful defence of the fortress. He then retired to Exeter and resumed his studies, and during his residence there he was appointed chaplain to the infant princess, Henrietta Maria, born in that city in 1643. After the surrender of Exeter, in 1646, he was permitted, by Sir T. Fairfax, the parliament-general, to go to London, where he was chosen lecturer of St. Clement's church, near Lombard-street, and afterwards of St. Bride's, Fleet-street. About 1648 he was presented by the earl of Carlisle to the rectory of Waltham-abbey, Essex. Two years after he published "A Pisgah Sight of Palestine and the Confines thereof; with the History of the Old and New Testament acted thereon," folio, with maps and views; and in 1650 appeared his "Abel Redivivus," consisting of lives

of religious reformers, martyrs, divines, &c. In 1656 he published the "Church History of Britain, from the Birth of Jesus Christ to the year 1648;" to which was subjoined "The History of the University of Cambridge, since the Conquest;" and "The History of Waltham Abbey." In 1658 the living of Cranford in Middlesex was bestowed on him, and he removed thither. The restoration taking place in 1660, he was reinstated in his prebend of Salisbury; and was soon after created D.D. at Cambridge, by royal mandamus, appointed chaplain to his majesty, and destined for the episcopal bench. This last preferment was prevented by his death, which took place August 15th, 1661. The year after his death was published his principal literary work, "The Worthies of England," folio; a production valuable alike for the solid information it affords relative to the provincial history of the country, and for the profusion of biographical anecdote and acute observation on men and manners. Among the many marvellous stories told of Dr. Fuller's powers of memory, it is said that he could repeat five hundred strange and unconnected words after twice hearing them; and recite a sermon verbatim, after he had heard it once. His "Worthies" appeared in a new edition, with his life prefixed, in 1810, 2 vols., 4to.

FULLER (Isaac), an English painter of note, had a great genius for drawing and designing history; which, however, he did not always execute after an historical manner: for he was apt to modernize and burlesque his subjects, and was guilty of other extravagancies, which corresponded with his temper and manners. He studied many years in France under Perrier, and understood the anatomical part of painting, perhaps equally with Michael Angelo; following it so closely, that he was very apt to make the muscles too strong and prominent. He died in London towards the end of Charles II.'s reign.

FULLER (Thomas), an English physician of considerable reputation in the early part of the last century, practised his profession at Sevenoaks in Kent, and died there in 1734. He was the author of a medical tract and several pharmaceutical publications, formerly held in much esteem, though now become obsolete: but his "Introductio ad Prudentiam, &c.;" and his "Gnomologia;" are works of more permanent utility, and were republished a few years since.

FULLER (Andrew), a distinguished dissenting divine, was born at Wicken, in Cambridgeshire, in 1754, and in 1775 became pastor of a congregation at Soham. He afterwards accepted a similar charge at Kettering, where he wrote and published his "Treatise on Faith." In the establishment of the Baptist Missionary Society in that town, by Dr. Carey, Mr. Fuller exerted himself with great energy, and the whole of his future life was identified with its labours. He also acquired considerable distinction as an able controversialist, and his treatise "On the Calvinistic and Socinian Systems compared as to their moral tendency," attracted considerable attention. He died at Ketteringe in 1815.

FULLO, or THE FULLER (Peter), who derived his surname from the employment which he exercised in his monastic state, was bishop of Antioch in the fifth century, and a noted leader of the sect of *Monophysites*, or advocates for the doctrine of one nature in Christ. No sooner was he firmly fixed in his seat, than he introduced an alteration into a part of the devotional service of the church, which caused a violent controversy between the Western and Eastern Christians; to put an end to which, the Emperor Zeno published in 482 his famous *Henoticon*, or Decree of Union, which was intended to reconcile the contending parties. But instead of producing that effect it gave rise to new contests and divisions, which terminated in a formal schism between the Latin and the Oriental Christians. Fullo retained the see of Antioch until his death, which took place in 486.

FULMAN (William), an antiquary, born at Penshurst, in Kent, in 1632, was rector of Meysey-Hampton, near Fairford, in Gloucestershire, and died in 1688 according to some, but others say in 1697. Wood says that he made large collections of history, but published little. We have, however, "Appendix to the Life of Edmund Stanton, D D.," and other works. He also edited the works of Charles I., and of Dr. Hammond.

FULTON (Robert), an American engineer, born in the county of Lancaster, in the state of Pennsylvania, about 1767, was first intended for the occupation of a jeweller, which he relinquished for that of a painter. He came to England, and studied under West, but becoming acquainted with an American named Rumsey, who was skilled in mechanics, Fulton became a civil engineer, and distinguished himself by the boldness and novelty of the projects in which he engaged. While in England he published a treatise "On the Improvement of Inland Navigation," 4to., 1796, in which he proposed the use of inclined planes to supersede locks on navigable canals. In 1800 Mr. Fulton, in concert with Joel Barlow, introduced panoramas into Paris, for which he obtained a patent of importation. In France he took up the idea of submarine navigation for the purpose of blowing up ships of war. This project he pertinaciously pursued for many years, but with little advantage. On his proposal being rejected by the French government he came to England, and made some experiments under the patronage of the late Earl Stanhope. He then returned to his native country, where he constructed a sort of boat to pass under water, called a catamaran, nautilus, or torpedo; and among various other inventions, of which he published an account, were a mill for cutting and polishing marble, and a machine for twisting ropes. At length he employed himself in the improvement of steam-navigation, of which he claimed the invention; and it is said that vexation at being denied the credit of the discovery, and prevented from deriving the whole benefit of it, preyed on his mind and hastened his death, which took place at New York, February 24, 1815.

FULVIA, a bold and ambitious woman, who married the tribune Clodius, and afterwards Curio, and at last M. Antony. She took a part in all the intrigues of her husband's triumvirate, and showed herself cruel as well as revengeful. When Cicero's head had been cut off by order of Antony, Fulvia ordered it to be brought to her, and with all the insolence of barbarity, she bored the orator's tongue with her golden bodkin. Antony divorced her to marry Cleopatra, upon which she attempted to avenge her wrongs by persuading Augustus to take up arms against her husband. When this scheme did not succeed, she raised a faction against Augustus, in which she engaged L. Antonius her brother-in-law; and when all her attempts proved fruitless, she

retired into the east, where her husband received her with great coldness and indifference. This unkindness totally broke her heart, and she soon after died, about forty years before the Christian era.

FULVIUS, a Roman senator, intimate with Augustus. He disclosed the emperor's secrets to his wife, who made it public to all the Roman matrons, for which he received so severe a reprimand from Augustus, that he and his wife hanged themselves in despair.—A friend of C. Gracchus, who was killed in a sedition with his son. His body was thrown into the river, and his widow was forbidden to put on mourning for his death.—Ser. Nobilior, a Roman consul who went to Africa after the defeat of Regulus. After he had acquired much glory against the Carthaginians, he was shipwrecked at his return with 200 Roman ships. His grandson Marcus was sent to Spain, where he greatly signalized himself. He was afterwards rewarded with the consulship.

FUMANI (Adam), a man of letters of the sixteenth century, was a native of Verona. He accompanied Cardinal Pole in his legation to Flanders; and Navagero to the council of Trent, who procured for him the secretaryship to that assembly. He had a canonry of Verona, which he held till his death at an advanced age in 1587. Fumani translated from Greek into Latin the moral and ascetic works of St. Basil. He also composed poems, of which the most remarkable was "A System of Logic," in Latin heroics, in five books. It was printed for the first time in the second Cominian edition of the works of Fracastorius, in 1739, along with other poems, Greek, Latin, and Italian, of the same author.

FUNCH (John), (in Latin *Funcius*), a German Lutheran divine, was born at Werden, near Nuremburgh, in 1518. He married a daughter of Osiander, professor of divinity at Konigsberg, and became the second of that rigid and fanciful divine in the disputes which he introduced into the Lutheran church, respecting the means of our justification before God. Funch afterwards was chosen court-preacher to Albert, duke of Prussia, and, unfortunately for himself, was persuaded to turn politician, and engage in cabals unfavourable to the interests of the Polish nation. For this conduct he was prosecuted in the name of the province, and was condemned to be put to death as a disturber of the public peace. He was beheaded at Konigsberg, in 1566, in the forty-ninth year of his age. He was the author of a "Chronology," which reached a third edition in his lifetime; "The Life of Andrew Osiander;" "The Life of Vitus Theodorus," &c.

FUNES (Gregorio), a patriotic statesman of La Plata in South America, was dean of the cathedral church of Cordova, in which station he employed all his influence in support of the revolution which detached the Spanish colonies from the parent State. He died at Buenos Ayres, January 11, 1829, at a very advanced age. As an author he is chiefly distinguished for his admirable History of Paraguay, published at Buenos Ayres in 1817, under the title of "Ensayo de la Historia Civil del Paraguay, Buenos Ayres, y Tucuman."

FURETIERE (Antony), a French man of letters, born in 1620, was a native of Paris. He first pursued the study of the law, and for a time exercised the charge of procureur-fiscal of the abbey of St. Germain des Prés. He then entered into the ecclesiastical state, and obtained the abbacy of Chalivoi and the priory of Chuines. He made himself known by various compositions in verse and prose, and assisted the French Academy in the compilement of its Dictionary, of which circumstance, he was supposed to take advantage in framing one of his own, of which a specimen appeared in 1684. This embroiled him with the Academy, and caused his expulsion from that society in 1685. Furetière published a *factum* in his own justification, but it was so full of satire and personal abuse, that it served to widen the breach; and though his place remained unoccupied, he continued in a state of exclusion till his death in 1688. The Dictionary of Furetière did not appear till 1690, under the title of "Dictionnaire Universel," 2 vols. folio. Basnage de Beauval published an improved edition in 1701, 3 vols., folio, which was reprinted at Amsterdam in 1725, 4 vols., folio. It has served as the basis of what is called the "Dictionnaire de Trevoux," of which the last edition was in 1771, 8 vols., folio. Furetière's other works were, "Five Satires in verse;" the "Gospel Parables, in verse;" and "Le Roman Bourgeois." A "Furetiana" appeared after his death, but is little esteemed.

FURGOLE (John Baptist), a learned writer on legal antiquities, born in 1690 at Castel-Ferrus, in Lower Armagnac, was an advocate in the parliament of Toulouse. He published "Traité des Curés Primitifs," and other works. He was made capitoul of Toulouse in 1745, and died much regretted in 1761.

FURIETTI (Joseph Alexander), a cardinal, born at Bergamo in 1685, obtained a cardinal's hat in 1759, and died in 1764. Furietti's principal production was his treatise on the Mosaic art of painting, entitled "De Musivis, vel Pictoriæ Mosaicæ artis origine, progressu, &c." 1752.

FURIUS ANTIAS, an ancient Latin poet, was contemporary with Q. Lutatius Catulus, who is recorded to have sent him a treaty made during his consulate, B.C. 102. This circumstance renders it probable that it was this Furius (and not the following) who composed annals in verse. A. Gellius (l. xviii. c. 11.) mentions him as having been censured by a grammarian for certain innovations in language, and quotes some lines from him, which appear inflated. Macrobius affirms that Virgil borrowed considerably from Furius the annalist, and copies some lines in proof of his assertion.

FURIUS BIBACULUS (M.), a Latin poet, born at Cremona, B.C. 102, or 103, was contemporary with Cicero. He wrote a poem on the Gallic war, in which, probably, were contained those contumelious verses against Cæsar which are referred to by Tacitus and Suetonius. The fragments remaining of both the Furii are to be met with in the Corpus Poetar. Latin.

FURIUS (Frederick), surnamed Cœriolanus, was a native of Valencia in Spain, and flourished in the sixteenth century. He published a treatise "On Rhetoric," and another entitled "Bononia, &c.," which was inserted in the "Index Expurgatorius." Charles V. sent him into the Netherlands, and placed him with his son Philip, who made him his historian, and with whom he remained during his life. He was the author of another work much esteemed, entitled "Del Consejo y Consejero." He died at Valladolid in 1592.

FURNEAUX (Philip), a learned English nonconformist divine, was born in 1726. After having completed his education, he was chosen assistant to

Mr. Henry Read, pastor of a presbyterian congregation in St. Thomas's, Southwark, and afterwards he became one of the Sunday-evening lecturers at Salter's-hall, in the city of London. In 1753 he was chosen pastor of the congregation at Clapham, Surrey, which, under his ministry of twenty-three years, became one of the most opulent and considerable among the Protestant dissenters in the vicinity of London. In 1777 he was attacked by a malady, which terminated in a derangement of his mental powers, from which he never recovered to the time of his death in 1783. Dr. Furneaux published but little besides a few sermons: his principal work is entitled, "Letters to the Honourable Mr. Justice Blackstone, concerning his Exposition of the Act of Toleration, and some Positions relating to Religious Liberty in his Celebrated Commentaries on the Laws of England." In the second edition of these Letters, he added the eloquent speech of Lord Mansfield, in the cause between the dissenters and the city of London, in the House of Lords in 1767. Another work of Dr. Furneaux's was an "Essay on Toleration," 8vo. 1778. Both these works possess great merit, and display knowledge, acuteness, and liberality. Mr. Furneaux received the diploma of doctor of divinity from one of the Scottish universities.

FURSTEMBERG (Ferdinand de), an eminent prelate, was born at Bilstein in 1626, and studied at Cologne, where he contracted an intimate friendship with the nuncio Chigi, who, when seated in the papal chair by the name of Alexander VII., conferred several benefices on him, and by his recommendation procured his election to the bishopric of Paderborn in 1661. In 1678 he succeeded Van Galen as bishop of Munster, and was declared by the pope apostolical-vicar of all the north of Europe. He collected a number of manuscripts and monuments of antiquity, and gave to the world a valuable work relative to these objects, entitled "Monumenta Paderbornensia," Amsterdam, 1672, 4to. He also printed at Rome a collection of Latin poems, under the title of "Septem Virorum illustrium Poemata," which contained several of his own, written with much purity. He died in 1683. Soon after his death a magnificent edition of his Latin poems was printed at the Louvre at the expense of the king of France.

FURTADO (Abraham), a French Jew, born in 1759, was one of the leading members of the Sanhedrim, convoked by Buonaparte in 1808, at Paris. He is said to have possessed great eloquence He died in 1817. He published "Moral and Political Reflections," in 1 vol.; "A Poetical Version of the Book of Job;" "Political Harmonics," in 4 vols.; "Translation of Lucretius."

FUSELI (Henry), second son of John Gaspard Fuessli, (which is his proper name,) was born at Zurich, about the year 1738. He was at first destined for the church, but an extensive collection of prints to which he had access, inspired him with a strong inclination to practise painting as a profession. Many of these were copies from the works of Michael Angelo, with whose peculiar merits and style Fuseli became more especially struck, and made that great master ever after his principal model. Being placed at the Humanity-college, he there contracted a friendship with the celebrated Lavater, who is said to have given him when he left Zurich for England, a paper on which was written, "Do but the third part of what you *can* do, and success is certain." Fuseli and Lavater distinguished themselves by the zeal and ability which they displayed in bringing to justice a leading magistrate in one of the bailiwicks of Zurich, who had committed an act of glaring oppression, relying on his wealth and connexions to secure him impunity. But although thus far triumphant, the secret enmity which this affair produced against the authors proved so annoying, that in the end Fuseli, after taking his degree of A.M. in the college, accompanied his friend to Vienna and Berlin, in which latter capital they prosecuted their studies for some time, under the learned Sulzer. Here too Fuseli obtained an intimate acquaintance with the English language, and was at length induced by our ambassador at that court, Sir Robert Smith, who was much pleased with his genius, to visit this country. In 1762 he arrived in London, and through the introduction of his patron's letters, obtained the situation of tutor to a nobleman's son, whom he accompanied to Paris. On his return, in 1765, appeared his first literary production, "Reflections on the Painting and Sculpture of the Greeks;" and soon after, an Essay in defence of Rousseau, against the attacks of Voltaire. Some of his early sketches being about this time shown to Sir Joshua Reynolds, at a moment when he was vacillating between the palette and the pulpit, Sir Joshua said to him, "If I were the author of these drawings, and offered £10,000 a year not to practise painting as a profession, I would refuse it with contempt." This decided Fuseli, and he determined to devote himself to painting. His first picture was "Joseph interpreting the dreams of the chief Baker and Butler," which was purchased by Mr. Johnson the bookseller. In the pursuit of his profession, Mr. Fuseli, in 1770, visited Italy in company with his friend Armstrong, and while in that country transmitted to England several pictures, especially two taken from the works of Shakspeare, "The Death of Beaufort," and "A Scene from Macbeth." He left Italy in 1778, and after paying a short visit to his native place, returned to England, where he is believed to have suggested to the late Alderman Boydell the idea of forming the Shakspeare Gallery, for which institution he painted eight of his best pictures. In 1790 he became a royal academician, and in the course of the next nine years painted a series of forty-seven pictures from Milton, afterwards exhibited as the "Milton Gallery." In 1799 he succeeded Mr. Barry as professor of painting to the Royal Academy, and in 1804 Mr. Wilson as keeper to that association. In 1805 he gave to the world an improved edition of Pilkington's Dictionary of Painters, and in 1817 received the diploma of the first class of the Academy of St. Luke at Rome. Mr. Fuseli continued to paint till within a week of his death, which took place while he was on a visit to the countess of Guildford at Putney-hill, in April 1825. As an artist, Fuseli was somewhat wild and eccentric with his pencil; but that he attained the true sublime, though not unmixed with extravagance, cannot be denied. His illustrations of Milton are worthy of so ardent an admirer of Michael Angelo; and his drawings of Silence and a few others of this description, are poetical in the extreme. He was not, however, a popular painter, and it is possibly yet doubtful whether his fame may be lasting, though his wonderful abilities must remain undisputed. He was an excellent classical

scholar, and well versed in the poetry and literature of his day; and wrote several excellent articles for the Reviews and Magazines. In private he was, upon the whole, an estimable man, although he had some eccentricities of character, of which many amusing anecdotes might be told; we have space only for a few. Hearing the students making an unusual clamour, one day, he burst into the painting room and cried out, "You are a pack of d—d wild beasts, and I am your blasted keeper." To a pupil who was boasting of having finished his drawing without once having erased any part of it, he said, "So much the worse; get a penny roll and rub it all out." Northcote one day asked him his opinion of a picture he had been painting, of which the subject was Balaam and his Ass: "Tolerable," said Fuseli; "you are an ass at an angel, but an angel at an ass." To his wife (who was a female that had sat to him as a model) he one day said, on seeing her in a passion; "Swear! Mrs. Fuseli; you can't think how much good it will do you."

FUSI (Anthony), a French Catholic priest, and afterwards a convert to the Protestant religion, was born in Lorrain, towards the latter end of the sixteenth century. At Paris he received the bonnet of doctor from the faculty of the Sorbonne, and in that city was preferred to the benefice of St. Bartholomew, with the annexed cures of St. Leu and St. Giles; and had also the appointments of apostolical prothonotary, and of preacher and confessor in the royal household. He appears to have indulged in greater liberality of opinion than could be tolerated by bigoted Catholics, and entertained such a thorough dislike to the Jesuits, that they resolved to ruin him. By their management the churchwardens of St. Leu were induced to institute a criminal process against him in 1609, in which they accused him of lewdness, heresy, and witchcraft. While the suit was pending, a satirical piece, entitled "Le Mastigophore, ou Précurseur du Zodiaque, &c.," made its appearance, intended to ridicule Nicholas Vivian, master of accounts, first churchwarden of St. Leu, and the principal instrument in carrying on the process against Fusi, for the part which he took in that business. This piece was attributed to Fusi, who disavowed it; but Vivian commenced a prosecution against him as the author, and having obtained a decree of arrest from the lieutenant-criminal, sent him to the prison of the Chatelet, in 1612. His cause was tried in the bishop's court, where he was pronounced guilty of the libel, of lewdness, and of heresy; and was also adjudged to be deprived of his benefices, interdicted from the discharge of any ecclesiastical function, and to make reparation to Vivian. Against this sentence he appealed to the parliament, where it was confirmed by an arrête in the same year. He made repeated efforts to obtain a reversal of his sentence before the judicatories at Sens and Lyons, and a second time before the parliament of Paris; but they all proved unsuccessful. At length, after remaining in different prisons between four and five years, and making satisfaction to Vivian, he was set at liberty. He now withdrew to Geneva, where he embraced the Protestant religion in 1619, and afterwards lived there on the income which he derived from his connexion with a banking concern. The time of his death is uncertain. Besides the Mastigophore, which was most probably written by him, he was the author of an account of his case, entitled "Factum pour M. Antoine Fusi, Docteur en Théologie, &c.," 8vo., and of a large volume in octavo 1619, employed in describing the abuses and crimes of the church of Rome.

FUSIUS, a Roman actor, whom Horace ridicules. He intoxicated himself; and when on the stage he fell asleep whilst he personated Ilione, where he ought to have been roused and moved by the cries of a ghost; but in vain.

FUSS (Nicholas Von), a distinguished natural philosopher and mathematician, was born at Basle in 1755. He studied mathematics under Bernouilli, who recommended him as an assistant to Euler at St. Petersburg, where Fuss was appointed in 1776 adjunct of the Academy of Sciences for the higher mathematics. In 1781 he was made a member of that institution, as well as professor of mathematics in the corps of noble land cadets. In 1797 he was appointed professor in the marine corps, and in 1810, raised to the dignity of counsellor of state. He was promoted to several other offices, and liberally rewarded till his death, which took place January 4, 1826. Besides his contributions to the memoirs of the Academy of Sciences at St. Petersburg, chiefly relating to mathematics and astronomy, he published several pieces separately relating to those sciences.

FUX (Johann Joseph), a native of Styria, Maestro di Capella to the Emperor Charles VI., is principally known as the author of a Musical Gradus, printed at Vienna in 1725, under the patronage and at the expense of the emperor his master. This treatise has been translated into Italian, and is yet a standard book in all the musical academies in that country. His death took place in 1750.

FUZELIER (Louis), a poet, was born at Paris in 1672, and wrote for the French and Italian theatres, the Royal Musical Academy, and the comic opera. He was joint editor of the "Mercury" with M. de Bruere in 1744, and died at Paris in 1752. He left a great number of theatrical pieces.

FYOT DE LA MARCHE (Claude), Count de Bosjan, was born at Dijon in 1630, and when he was about twenty years of age, publicly maintained theological theses in the college of the Jesuits at Dijon, and was honoured by having Louis XIV., then in that city, among the number of his auditors. In 1662 that prince nominated him abbot of the collegiate church of St. Stephen, at Dijon; and he also created him his almoner, and prior of Notre Dame, at Portarlier on the Saone. In 1665 the abbots of the diocese of Langres constituted him their representative in their ecclesiastical chamber at Langres; and in the same year the provincial assembly at Lyons nominated him a deputy of the second order in the general assembly of the clergy of France, held at Paris, and at Pontoise. In 1668 the king gave him the rank of an honorary counsellor of the parliament of Dijon; and in the following year a brevet of counsellor of state. He established and endowed a seminary for the education of young ecclesiastics in his abbey, and proved himself in other respects a munificent benefactor to it. He died at Dijon in 1721, in the ninety-first year of his age. He was the author of several pious and devotional treatises, and also of "A History of the Abbey of St. Stephen," folio, 1696. The work last mentioned is held in much estimation on account of the profound and curious researches which it contains relating to the antiquities of the city of Dijon.

G.

GABBIANI (Antony Dominic), an Italian artist, was born at Florence in 1652, and studied under Ciro Ferri, at Rome. His most famous work in Fresco is the large cupola of Costello, which he did not live to finish, falling from a scaffold in 1726 while employed on it.

GABIA (John Baptist), one of the revivers of literature, was born at Verona, and flourished in the sixteenth century. He was professor of Greek at Rome, and published "A translation from Greek into Latin of the Commentaries of Theodoret;" "A translation of the History of Scylitzes Curopalates, 1570;" and "A Latin translation of Sophocles."

GABINIUS (Aulus), a Roman commander in the time of the republic, first began to rise to notice under the dictator Sylla, B.C. 82, when he was sent as an envoy to Muræna, then commanding in Asia. He arrived at the consulate B.C. 58; and, in the next year, through the intrigues of Clodius, obtained the government of the rich province of Syria, the favourite object of the cupidity of Roman proconsuls. After exhausting that unhappy country by his oppressions, he carried his arms into Judea against Alexander, son of Aristobulus, whom he reduced to sue for peace; and he re-established Hyrcan in the dignity of pontiff, and regulated the government of that country according to a new system. He next, upon promise of a large sum, agreed to replace on the throne of Parthia, Mithridates, who had been expelled by his brother Orodes. He had crossed the Euphrates upon this expedition, when he was overtaken by Ptolemy Auletes, king of Egypt, who, on Pompey's recommendation, came to persuade Gabinius to undertake his re-establishment in his kingdom, then usurped by his son-in-law Archelaus. The Roman, for the enormous bribe of ten thousand talents, half of which was to be paid in hand, made no scruple of deserting Mithridates; and though it was contrary to an express law for a governor to march out of his province or engage in a new war without the consent of the senate, yet, confiding in the authority of Pompey, he proceeded with his army towards Egypt. He dispatched his general of the horse, Marc Antony, to secure the passes, and following into the heart of the country, gave Archelaus a total defeat, and took him prisoner. For a large ransom he suffered him to escape; but the ambition of the young prince induced him again to take up arms, and he stood a long siege in Alexandria. At length he was slain in battle, and Ptolemy was quietly seated on his throne. In the mean time Gabinius was accused at Rome of high crimes and misdemeanors, and Cicero employed the thunders of his eloquence against him, as one who had disgraced and rendered odious the Roman name. Such was the indignation excited among the people, that he would have been condemned in his absence, had he not been supported by the consuls Pompey and Crassus. Gabinius returned to Rome B.C. 54, and was first impeached of high-treason, of which charge he was acquitted by a small majority. He was then tried upon two other actions for corruption and extortion, and though he was now, in compliance with the request of Pompey, defended by Cicero, he was condemned to perpetual banishment. He expended his ill-gotten wealth in bribes to his judges, and lived abroad in poverty and obscurity, till the breaking out of the civil war between Cæsar and Pompey. The former of these leaders, knowing his military talents, made him one of his lieutenants. In this quality, marching through Illyricum, he was defeated with great loss by the people of the province, and compelled to take refuge in Salona, where, after contending some months against great distress, he died of disease.

GABRIEL, or hero of God, according to the Jewish mythology, one of the seven archangels who interpreted to the prophet Daniel his dreams. According to the Biblical history, he announced to Zacharias the birth of John, and to Mary the birth of the Saviour. According to the Talmud, Gabriel is a prince of fire, who presides over thunder and the ripening of fruits; according to the Mohammedan theology, one of the angels peculiarly formed by the Deity, employed in writing the divine decrees, and the angel of revelation, in which capacity he dictated the Koran to Mahomet.

GABRIEL SEVERUS, a Greek prelate in the sixteenth and the beginning of the seventeenth century, was a native of Malvasia, in Peloponnesus. He was consecrated bishop of Philadelphia at Constantinople in 1577; but finding the Greeks in that diocese to be few in number, removed to Venice, where he exercised the archiepiscopal functions over the members of his communion in the territories of that republic. In that city he published various treatises on the rites of the Greek church, &c., which were collected at Paris, in 1671, by Richard Simon, under the title of "Fides Ecclesiæ," &c.

GABRIEL SIONITA, a learned Maronite, who flourished in the seventeenth century, was professor of the Syriac and Arabic languages at Rome, whence he was induced to proceed to Paris to take a part in editing Le Jay's Polyglot Bible, of which he furnished the Latin translations, excepting those of the Book of Ruth. He was professor-royal of the Syriac and Arabic languages at Paris, and died in that city in 1648. Besides his labours on the Bible, Sionita published an Arabic geography, entitled "Geographia Nubiensis."

GABRIEL (Giles de), a Franciscan monk in the seventeenth century, was definitor-general of his order, and apostolic-commissary in the Netherlands. He was the author of several theological works, and among other pieces he published at Brussels one entitled "Specimens of Christian Morality and of Diabolical Morality," which was at first published by the court of Rome. A French translation made its appearance in 1680, entitled "Les Essais de la Théologie Morale."

GABRIEL (James), an eminent French architect, built the palace at Choisy. He also undertook the Pont Royal at Paris, but died before it was finished, in 1686.—James, his son, was born at Paris in 1667, and became overseer-general of buildings, gardens, arts and manufactures, first architect and engineer of bridges and banks through the kingdom, and knight of St. Michael. He died at Paris in 1742, leaving a son also first architect to the king, who died in 1782.

GABRIELLE D'ESTREES, generally known as the *Fair Gabrielle*, was the daughter of Antoine d'Estrées, governor of the Isle of France, and born about 1571. Henry IV., who saw her for the first time at the Château de Coeuvres, where she lived with her father, was so smitten with her charms, that he determined to win her affections. These being slightly interested in favour of the Duke de Bellegard, the king found a little difficulty at first; but his affable manners, urgent entreaties, and the danger he encountered to visit her secretly, at length won her heart. That Henry might visit her more easily, he made her marry Nicholas d'Amerval, lord of Liancourts, with whom she never cohabited. He afterwards determined to marry her himself, and had commenced measures for obtaining a divorce from his own wife, when Gabrielle died suddenly, April 10, 1599. It is supposed from the symptoms that appeared after her death, that she was poisoned. Henry lamented her loss deeply, yet when she urged him to discharge Sully, who had offended her by opposing the king's divorce, he refused, saying, "By Heaven, madam, if I must lose one of you, I would rather give up ten mistresses like you, than one servant like him." So ardent, however, was his passion for Gabrielle, that, in a moment of danger, he wrote to her, "If I am conquered, you know me too well to believe that I shall flee. My last thought shall be God's; my last but one yours." Gabrielle had three children by Henry IV., Cæsar and Alexander, afterwards duke of Vendome, and a daughter, Catherine Henrietta, afterwards duchess of Elbeuf.

GABRIELLI (Caterina), one of the most celebrated singers of the last century, was born at Rome in 1730. Equally remarkable for the beauty of her person, the richness of her voice, and the possession of great musical talent, she created a most powerful impression wherever she appeared. She was a pupil of Porpora and Metastasio, under whose instructions she attained to such excellence, that even Pachierotti was with great difficulty prevailed on to appear in the same opera with her, lest her superiority should prove the ruin of his own fame. After exciting the greatest enthusiasm by her singing at most of the European capitals, she went to Russia, where she remained three years, and ranked high in court favour. In 1775 she visited England, and appeared at the King's theatre during that and the following season. Of her whims Brydone in his "Travels" gives a curious instance which occurred during her stay at the Sicilian court. The viceroy, it seems, had honoured her with an invitation to a party, composed of the *élite* of the nobility of Palermo, which she accepted; but not arriving at the appointed hour, the dinner was actually put back, and a messenger dispatched, who found her reading in bed. She rose and accompanied him, apologizing to the company, on the ground that she had really forgotten the engagement. The viceroy was offended, and still more so when, on coming to the opera, no persuasion could induce her to sing a note above her breath. He threatened her with punishment, which only made her more obstinate, and she returned for answer, that his excellency "might indeed make her cry, but he never should force her to sing." The consequence of this contumacy was immediate incarceration. She remained in confinement twelve days, during which time she gave magnificent entertainments, and paid the debts of the poorer prisoners, till the viceroy, who was a good-tempered man, gave up the contest, and set her at liberty without carrying his point. The most successful expedient to ensure her singing was found to be the prevailing on her favourite admirer to place himself in a conspicuous part of the theatre, when she would generally address her airs to him, and exert herself to the utmost. She has amassed great wealth, although by no means of a mercenary disposition; the principal source of her riches being the bounty of the emperor of Germany, who was much attached to her, but at length banished her from Vienna, on account of the continual broils, occasioned as much by her intriguing spirit, as by the influence of her personal charms. A notice of her was published in September 1831, stating her to be still living, but most of her biographers speak of her as dead; and the Biographie Universelle mentions her decease as having occurred in April 1796.

GABRIELLI (Julio), a native of Rome, who died in 1822, aged seventy-four, was raised to the see of Sinigaglia, and the dignity of a cardinal, and he occupied the office of pro-secretary of the holy see during the period of the discussions between the pope and Buonaparte, the latter of whom had him driven into exile. He returned to Rome in 1814, and was made secretary of briefs, and afterwards prefect of the congregation of the council and prodatary. Many of his writings are to be found in the "Correspondence authentique de la Cour de Rome avec la France, 1809," 8vo.

GABRINI (Nicholas), commonly known under the name of *Rienzi*, one of the most extraordinary political characters of his time, was born in the fourteenth century at Rome of mean parentage. His father was a tavern-keeper in a quarter of the city inhabited by the lowest of the populace. As his name was Lorenzo, by contraction Rienzo, the son was usually called Nicolo or Cola di Rienzo. He received a literary education, and early distinguished himself by the quickness of his parts and the elevation of his sentiments. The glories of ancient Rome, compared with its present abject state, deserted for Avignon by the pontiffs, and oppressed by the lawless sway of its potent nobles, appear to have excited a real enthusiasm in his breast; and he was often seen hanging in ecstasy over a bust or mutilated statue, and ejaculating the words of ancient liberty, justice, and grandeur. The common people were therefore accustomed to regard him as an extraordinary person, and one destined to redress those wrongs of which they were deeply sensible; and even the superior ranks viewed him with respect for his knowledge and talents. He obtained the post of a public scribe or notary; and in 1346 he was joined in a deputation from the Romans to the newly-elected Pope Clement VI. at Avignon, for the purpose of exhorting him to bring back the papal court to its original seat. On this occasion he spoke with so much force and freedom, and painted in such strong colours the insolences and oppressions of the nobles, that he excited a high idea of his character. The pope created him an apostolic notary, but gave no explicit reply to the deputies. Rienzi, upon his return, entered upon the exercise of his office, which he discharged with a probity that added to his reputation; at the same time he was attentive to foment the discontents of the people by harangues against the nobility, and against the abuses in the public administration. Having thus prepared men's minds for a change, and engaged

many persons of all orders in his designs, in the month of April 1347, during the absence of the governor of Rome, Stephen Colonna, he summoned a secret assembly upon Mount Aventine, before which he made an energetic speech, describing the wretchedness and degradation into which the Christian capital was fallen, and from which nothing but the efforts of its own citizens could raise it. He then caused them all to subscribe an oath for the establishment of the *Good Estate*. He had the address to gain over the pope's vicar to his purposes; and at a second assembly in the capitol he produced fifteen articles as the basis of the Good Estate, which were unanimously approved; and the people conferred upon him the title of tribune, with power of life and death, and all the other attributes of sovereignty. The governor, Colonna, upon his return, threatened him with punishment, but was himself constrained to leave the city; and Rienzi banished with him the principal noble families of Rome, after capitally punishing several who were convicted of oppression and other crimes. In the first exercise of his authority he conducted himself with strict regard to justice and the public good. He placed the most respectable citizens at the head of the judiciary administration, and purged Rome of all those violences and enormities which had so long prevailed in it. The pope was induced to sanction his power, which, though termed an usurpation, seems to have been as lawfully conferred as the consent of the governed could make it. The reputation of the new tribune of Rome soon extended throughout Italy. The messengers whom he sent to propose to the different states a general league, were everywhere received with high respect, though unarmed and only distinguished by a silver wand; and honourable embassies were sent to him in return. In the mean time, that intoxication which scarcely ever fails to seize upon those who suddenly rise to supreme power from mean beginnings, began to betray him into extravagancies, which injured his character with sober persons. He caused himself to be created a knight, with a singular mixture of religious and military ceremonies; assumed a variety of titles; issued a letter declaring Rome the head of the world; and cited the two rival emperors, Charles and Louis, and the electors, to appear before him, and justify their pretensions. He dismissed the pope's legate, reduced the nobles to greater humiliation, and established a reign of terror. He was for a time successful against the attempts of the exiled nobles to restore themselves by force of arms; but at length, finding that he had lost the affection and confidence of the people, he withdrew secretly from Rome, and in the beginning of 1348 took refuge in the kingdom of Naples. He was at first received with honour by the king, but the efforts of his enemies brought him into such hazard, that he thought proper to retreat to a hermitage, where he lived concealed till the commencement of 1350. He then took advantage of the jubilee to return secretly to Rome, where being discovered, he withdrew to the king of the Romans at Prague. Thence, either voluntarily or through constraint, he came into the hands of Pope Clement at Avignon, who put him in prison, and appointed a commission of three cardinals to try him. But after the decease of that pope, his successor Innocent VI. in 1354 released him from his confinement, and sent him to Rome, in order to oppose one Baroncelli, who had seized the government of that capital. The Romans received him again with great demonstrations of joy, and he recovered his former authority. But after a turbulent administration of some months, the nobles found means to excite a sedition against him, in which he was massacred, in October 1354. His body was treated with the greatest indignity by the people; and his end adds one more example to the many recorded by history, of the usual fate of popular leaders and reformers. Rienzi seems to have possessed that union of fanaticism with artifice, which is perhaps essential to the success of persons who act a part similar to his. He was more courageous in speech and council than in action. He wanted presence of mind in emergencies of danger, and betrayed a dastardly timidity in the last scene of his life. His original designs appear to have been honourable, and his views enlarged, but neither his temper nor understanding was adequate to the greatness of his enterprise. The fate of Rienzi has been made the subject of a tragedy by Miss Mitford.

GACON (Francis), a French poet, well known by his satirical pieces against Bossuet, Rosseau, La Motte, and others, was the son of a merchant, and born at Lyons in 1667. He became a father of the oratory; obtained the poetical prize at the French Academy in 1717; and died in his priory of Baillon in 1725. Among his works are "Le Poete sans fard," a satirical piece; a French translation of "Anacreon" with notes; "L'Anti-Rousseau;" and "L'Homere vengé," against La Motte.

GAD, one of the twelve patriarchs of Israel, was the seventh son of Jacob, and the first by Zilpah, the handmaid of Leah. His descendants were distinguished by their courage and warlike exploits during the conquest of Canaan, and their subsequent defence of the possessions assigned them in the Promised Land. The Gadites were at first much exposed to the hostile incursions of these neighbours, but finally triumphed, according to the predictive blessing pronounced by Jacob upon his sons, who when speaking of Gad said, "A troop shall overcome him," or invade him, "but he shall overcome at last."

GAD, a Jewish prophet, and David's seer, or domestic prophet, with whom he was accustomed to advise on affairs of importance. From Gad's history of his own times, together with the writings of the prophets Samuel and Nathan, the account of the actions of David, as given in the books of Samuel and Chronicles, was probably compiled.

GADBURY (John), a writer on astrology, in the latter part of the seventeenth century, was a native of Oxfordshire, and probably of low origin, as he served an apprenticeship to a tailor. He afterwards became the pupil or assistant of William Lilly the fortune-teller; and in imitation of his master, published astrological almanacs and other works relating to similar subjects. The period of his death is uncertain; but he is said to have perished by shipwreck, in a voyage to Jamaica. Partridge, a brother astrologer, published in 1693 a work entitled "The Black Life of John Gadbury."

GADD (Peter Adrian), a Swedish chemist and natural philosopher, who died about the end of the eighteenth century, was professor of chemistry in the university of Abo in Finland, and a member of the Academy of Sciences at Stockholm. His works, written in Swedish, consist of dissertations on geology, physics, &c.

GADDESDEN, or GATESDEN (John of), an ecclesiastic, and physician to King Edward II. He deserves mention for his treatise on medicine, entitled "Rosa Anglica," which is curious for the information it affords relative to the state of science and practice at the period when it was written.

GÆRTNER (Bernard Augustus), a celebrated German lawyer, was born at Cassel in 1719, and died in 1793. He was successively fiscal counsellor, member of the regency of Marpurg, and privy-councillor of Germany. He died in 1793, and wrote several works relating to national jurisprudence.

GÆRTNER (Joseph), an eminent naturalist, was born in 1732, at Calne, in the duchy of Wirtemberg, where his father was physician to the duke. After passing some years in study and travel, he took his degree of M.D., but instead of practising as a physician, turned his attention to marine animals and plants. For this purpose he visited England, and spent some time in examining the productions of its coasts. He became a member of the Royal Society of London, and also of the Imperial Academy of Sciences at Petersburgh. In 1768 he was appointed to the professorship of botany and natural history of Petersburgh, but resigned his office in 1770, and returning to his native place, married and settled there. He was now assiduously employed in preparing his great botanical work; and in order to profit by the latest discoveries, he made a third visit to England in 1778, for the purpose of conferring with those distinguished naturalists, Banks and Solander. In 1788 he gave to the public the first volume of his long-expected work, "De Fructibus et Seminibus Plantarum;" printed at Stuttgard. The second volume of this work appeared in 1791, in the July of which year the author died. Although the work of Gærtner is not without faults, it exhibits much profound and curious knowledge of the vegetable economy, and has served to direct the attention of botanists to parts before too much neglected.

GAFFARELL (James), a learned rabbinical writer, was born at Mannes in Provence about 1601, and was educated at the university of Apt. He applied himself to studying the Hebrew language and rabbinical learning, and being much pleased with the mysterious doctrines of the Cabala, at the age of twenty-two he wrote a volume in their defence, entitled "Abdita divinæ Cabalæ mysteria," &c. He was appointed by Cardinal Richelieu his librarian, and sent into Italy to collect the best printed books and manuscripts that could be found. In 1633 he was at Venice, being at that time doctor of divinity and canon law, prothonotary of the Apostolic see, and commendatory prior of St. Giles's. On his return home, he was employed by the cardinal in his project for bringing back all the Protestants to the Romish church, and to that end was authorized to preach in Dauphiné against the doctrine of purgatory. He died at Sigonce, of which place he was then abbot, in 1681. His works are very numerous, and show him to have been a man of great reading and subtle genius, but very credulous. The following are the principal:—"Unheard-of Curiosities," translated into English by Chilmead; "Rabbi Elea de fine mundi, Latine versus, cum notis;" "Un traité de la Poudre de Sympathies et des Talismans;" "De musica Hebreorum stupenda libellus;" &c. &c.

GAFURIO, or GAFORY (Franchino), eminent professor of music, was born in 1451 at Lodi, where his father was a soldier in the service of the duke of Mantua. After taking orders, he went to Mantua, Verona, Genoa, Naples, and other cities, continually improving himself in musical science, and augmenting his reputation by his writings and lectures. In 1481 he was invited to Milan, and placed at the head of the choir in the cathedral. The duke Lodovico Sforza also created him the first public professor of music in that capital. It is not known to what age Gafurio lived; but he was living in 1520. His chief musical publications are, "Theoricum Opus Musicæ Disciplinæ;" "Practica Musicæ utriusque Cantus;" "Angelicum et Divinum Opus Musicæ," &c.; and a treatise "On Musical Instruments."

GAGE (Thomas), an ecclesiastic, was either a native of Ireland, or Surrey; and travelling into Spain, assumed the tonsure in a convent of Dominican monks, whence he was sent in the capacity of a missionary to the Philippines in 1625. He, however, went to Mexico, and remained in that country till 1637, when he came to England, and settled in this country in the enjoyment of considerable property which he had acquired in his travels. Having abjured the Romish church, he obtained the living of Deal in Kent, and in 1642 published his recantation sermon. His "Survey of the West Indies," which was first printed in 1651, was in 1676 translated into the French language by order of Colbert. The time of Gage's death is uncertain.

GAGER (William), a dramatist of the sixteenth century, author of two Latin tragedies, entitled, "Ulysses redux," and "Meleager," and a comedy, called "Rivales." He was educated at Westminster, and Christchurch, Oxford, where he applied himself to the study of the civil law, in which he graduated, and afterwards obtained the vicar-generalship to the diocese of Ely.

GAGNIER (John), a distinguished master of the Oriental languages, was born and educated at Paris, but becoming dissatisfied with the Roman-catholic religion, in which he had been bred, left his country, and came to England. He was admitted to the degree of M.A. at Cambridge, and afterwards at Oxford, at which last university he fixed his residence, supporting himself by teaching Hebrew. He was appointed in 1717 to read the Arabic lecture at Oxford, in the absence of Dr. Wallis; and upon his death, was chosen to the professorship in his stead, which office he fulfilled with great reputation till his death in 1740. Gagnier published two valuable works, which have given occasion to Gibbon to term him "the best and most authentic of the guides" respecting the history of Mahomet. These are, "Ismael Abulfeda de Vita et Rebus gestis Mohammedis," &c.; and "La Vie de Mahomet, traduite et compilée de l'Alcoran," &c.

GAGUIN (Robert), a French historian, was born at Collines, and educated at Paris, where he took a doctor of laws degree; and the reputation of his parts and learning became so great, that it advanced him to the favour of Charles VIII. and Louis XII., by whom he was employed in several embassies to England, Germany, and Italy. He was keeper of the royal library, and general of the order of the Trinitarians. He died in 1502. He was the author of several works; the principal of which is a history in eleven books; "De gestis Francorum," from 1200 to 1500.

GAICHIES (John), a French ecclesiastic, was born in 1648. He became a priest of the Oratory, was created prebendary of Soissons, and chosen member of the Academy in that city. After he had officiated at Soissons for thirty years, he resigned his prebend, and removed to Paris, where he died in 1731. Besides his "Academic Discourses," he published "Maxims for the Use of Pulpit Orators." The whole appeared at Paris in 1739, with a preface by the Abbé Lavarde.

GAIGNY, or GAGNY (John), (in Latin *Gagnæus*,) a learned French divine in the sixteenth century, and first almoner to Francis I., was a native of Paris. He had taken the degree of bachelor in 1526, at which time he held the appointment of *procureur*, or attorney for the French nation in the university. In 1529 he delivered a course of lectures on scholastic theology in the college of Navarre, with great applause; was made rector of the university in 1531; received the bonnet of doctor of divinity in the same year; and filled the post of chancellor of the university from 1546 until his death, which took place in 1549. His most important works are short "Commentaries," upon the different books of the New Testament, and consist of Scholia upon "St. Paul's Epistles;" upon "The General Epistles;" upon "The Revelation;" upon "The Gospels;" and "The Acts of the Apostles."

GAIL (Sophia), wife of the celebrated Hellenist, M. Gail, was born about 1779, and died at Paris in 1819. She distinguished herself by her taste for music and literature, and was the composer of an admired opera, "Deux Jaloux," 1813; besides which she produced "Mademoiselle de Launay à Bastille;" "La Sérénade," &c.

GAILLARD (John Ernest), the son of a barber of Zell, born in 1687, was a composer in the service of George, prince of Denmark, on the marriage of whom with Queen Anne he came to England. Here he succeeded Battista Draghi as chapel-master to the Queen-dowager Catharine, and entering into an engagement with Rich, then manager of the theatre in Lincoln's-inn-fields, composed the music to most of those mixed pieces, half opera, half pantomime, with which he entertained the town. Among these, the greatest notice was attracted by the "Necromancer, or Harlequin Faustus;" and "The Royal Chace, or Merlin's Cave." Gaillard died in 1749, leaving behind him an unfinished opera on the story of Orestes and Pylades, and a valuable collection of scores, &c., in his own hand-writing.

GAILLARD (Gabriel Henry), an eminent French historian, was born at Ostet, near Soissons, in 1728, and died at Firmin, near Chantilly, in 1806. He was the author of "Poetique Françoise," 2 vols.; "Histoire de François I.," 7 vols., 12mo.; "Histoire de Marie de Bourgogne," 12mo.; "Histoire des Rivalités de la France et de l'Angleterre;" "Histoire de Charlemagne;" "Rhetorique Françoise;" "Parrallele des quatre Electre de Sophocle, d'Euripide, de Crebillon, et de Voltaire;" "Eloge historique sur M. Malesherbes;" "Observations sur l'Histoire de France, de Messrs. Velly, Villaret, et Garnier," 4 vols, 12mo.

GAIMAR, or GAIMARD (Geoffrey), an Anglo-Norman troubadour or minstrel, of the twelfth century. Between 1142 and 1145, he composed in octo-syllabic verse, a romantic chronicle of the Anglo-Saxon kings, founded on Saxon and Welsh documents. This curious poem is still extant among the MSS. in the British Museum.

GAINAS, a soldier of fortune under the eastern emperors, was a Goth by birth, and at an early age passed the Danube as a fugitive, and served in the Roman armies. His valour caused him to be raised by Theodosius to the command of all the Goths and other barbarians in his service. He closely attached himself to Stilicho, and was employed by that general in the massacre of his enemy, the Prefect Rufinus, in 395. For his reward, he was created by the minister Eutropius, a general of Roman horse and foot; but dissatisfied with his situation, and disdaining to submit to the orders of a base eunuch, he is supposed to have fomented the revolt of his countryman Tribigild in 399. He took the command against that rebel; but, by magnifying his power to the imperial court, he obtained permission to negotiate with him; and the ruin of Eutropius was the sacrifice exacted from the weak emperor, Arcadius. Gainas then, in 400, openly united his forces with those of Tribigild, and after plundering several provinces, advanced towards Constantinople. Arcadius was obliged to grant him an interview, in which Gainas demanded the heads of the ministers Aurelianus and Saturninus, but was content, after the axe was lifted, to commute the punishment for perpetual exile. He also made a demand, which by the orthodox has been regarded as still more insolent;—that of a single church in the metropolis, where his Gothic Arians might have divine worship performed according to their own manner. He received the title of master-general of the Roman armies, quartered a number of his troops in Constantinople, and filled the principal posts of the empire with his dependents. But a tumult arising during his absence, between his barbarians and the citizens and guards, seven thousand of the former perished, of whom a great number were destroyed in their own church, where they had taken refuge. Gainas was declared a public enemy; and having attempted to cross the Hellespont upon rafts with his remaining forces, he was encountered by the Roman fleet, under the command of Fravitta, and suffered a great additional loss. He then marched with the relics of his troops through Thrace, intending to penetrate beyond the Danube. But his progress was opposed by Uldin, king of the Huns, in a battle with whom he was slain with all his followers. His head was sent to Arcadius, and the empire celebrated with great rejoicings its deliverance from so dangerous a foe.

GAINSBOROUGH (Thomas), a very eminent English painter, was born at Sudbury in 1727. As his father was a person of reduced circumstances, he received little advantage from education, and was in truth the pupil of his own genius. Drawing after nature was one of his earliest propensities, and his imitative powers were formed in boyish rambles through the fields and woods. He was sent when very young to London, where he practised modelling figures of animals, in which he attained great excellence. He also drew ornaments for heads, under the instruction of Gravelot the engraver, and painted small landscapes for sale. At length he undertook portrait, and by his industry supported himself without any assistance from his family. He married at nineteen, and then took up his residence at Ipswich for some years. Thence he removed to Bath, where he attained that high reputation which

accompanied him, with continual increase, till his death. He settled in London in 1774, and after a short time engaged the notice of his majesty, of whom, with most of the royal family, he made admired portraits. His contemporary, Sir Joshua Reynolds, introduced a particular critique of his talents, in his Fourteenth Academical Discourse, by saying, "If ever this nation should produce genius sufficient to acquire to us the honourable distinction of an English school, the name of Gainsborough will be transmitted to posterity, in the history of the art, among the very first of that rising name." Gainsborough indeed possessed all the characters of original genius. His talents for music were extraordinary, though marked with a capricious love of change in the instruments on which he practised. With very little acquaintance with books, he wrote letters in a style which might have been thought a close imitation of the manner of Sterne. His conversation was sprightly and humorous, though confined in its topics, and he always showed an impatience of ordinary subjects, and interrupted them by some sally of wit. He bestowed his money with great liberality, and was alive to all the emotions of a friendly and generous heart. As an artist, the merit of Gainsborough cannot be more ably or candidly appreciated than it has been done in the discourse above referred to. The article is too long to be here copied, but we shall borrow its ideas. Our artist was one who had always *his eyes about him;* and whatever object he met with in his walks that struck him, whether inanimate or animate, he was in the habit of remarking and copying it. He often sent to his house persons whose character of face pleased him, and paid them for their attendance. Improvement in his art was constantly in his view, and he pursued it with the enthusiasm of a true lover, not of a mercenary professor. His style and manner were peculiarly his own, and he produced effects by means which no other painter employed. Strange rude hatchings and scratches which appeared quite random and unmeaning, were made by him to conspire to a harmonious whole. His management of light and colours was chiefly imitated from the Flemish school, but its mode of application was entirely his own. His works may be divided into portraits, landscapes, and fancy pictures, and it is difficult to say in which he most excelled. His portraits were admirable for exact truth of resemblance; and in this their sole merit sometimes consisted. They were often washy and coarsely finished; but when he took proper pains, they exhibited the great master. His landscapes are distinguished for "a portrait-like representation of nature," such as is seen in the works of Ruysdael, Rubens, and others of that school. His fancy pictures, whether consisting of single figures, or little rustic groups, are nature itself selected by taste and genius. Few English pictures have attained a higher value than some of his performances in this class. He never attempted historical painting of the higher kind, conscious that his education had not qualified him to excel in it. Correctness and precision were no parts of his excellence, nor had he learning enough for the circumstance and costume of history or allegory. Facility and lightness of execution were qualities which Gainsborough possessed in an unexampled degree, but he sacrificed too much to them. While yet in the vigour of his powers and the height of his reputation, he was attacked with a tumour in the neck, of the consequences of which he died in August 1788, at the age of sixty-one. He was buried in Kew churchyard, whither his remains were attended by the first artists, and other respectable friends. The Gainsboroughs were a family of genius. The elder brother, at Sudbury, was a proficient in the arts; and a brother, who was a dissenting minister at Henley-upon-Thames, was one of the most ingenious mechanics of his time, as well as a man of singular benevolence and simplicity.

GALANTHIS (in fabulous history), a servant-maid of Alcmena, whose sagacity eased the labours of her mistress. When Juno resolved to retard the birth of Hercules, and hasten the labours of the wife of Sthenelus, she solicited the aid of Lucina; who immediately repaired to the house of Alcmena, and in the form of an old woman, sat near the door with her legs crossed, and her fingers joined. In this posture she uttered some magical words, which served to prolong the labours of Alcmena, and render her state the more miserable. Alcmena had already passed some days in the most excruciating torments, when Galanthis began to suspect the jealousy of Juno; and concluded that the old woman, who continued at the door always in the same unchanged posture, was the instrument of the anger of the goddess. With such suspicions, Galanthis ran out of the house, and with a countenance expressive of joy, she informed the old woman that her mistress had just brought forth. Lucina, at the words, rose from her posture, and that instant Alcmena was safely delivered. The uncommon laugh which Galanthis raised upon this, made Lucina suspect that she had been deceived. She seized Galanthis by the hair, and threw her on the ground; and while she attempted to resist, she was changed into a weazel, and condemned to bring forth her young, in the most agonizing pains, by the mouth, by which she had uttered falsehood. This transformation alludes to a vulgar notion among the ancients, who believed this of the weazel, because she carries her young in her mouth, and continually shifts from place to place. The Bœotians paid great veneration to the weazel, which, as they supposed, facilitated the labours of Alcmena.

GALANUS (Clement), an Italian Theatin in the seventeenth century, was sent by the congregation *de propaganda fide* as a missionary into Armenia, where he continued for several years. After his return to Rome, he published, in 1650, a work in two volumes, folio, entitled "Conciliationes Ecclesiæ Armenæ cum Romana, &c.;" intended to show that the Armenians differ very little from the Latins in their religious opinions. Galanus was also the author of "A Grammar" of the Armenian language, and "A System of Logic," in the same, published at Rome in the year 1645.

GALATÆA and GALATHÆA (in fabulous history), a sea nymph, daughter of Nereus and Doris. She was passionately loved by the Cyclops Polyphemus, whom she treated with coolness and disdain; while Acis, a shepherd of Sicily, enjoyed her unbounded affection. The happiness of these two lovers was disturbed by the jealousy of the Cyclops, who crushed his rival to pieces with a piece of a broken rock, while he sat in the bosom of Galatæa. Galatæa was inconsolable for the loss of Acis, and as she could not restore him to life, she changed him into a fountain.

GALATEO (Antony), an Italian philosopher and man of letters, takes the name by which he is known from his birth-place, Galatona, or Galatina, in the Salentine. His family was named Ferrari, originally from Greece. He was born in 1444, and received his first education at Nardo. Thence he went for the study of medicine to Ferrara, and after taking his degree of doctor, he settled at Naples, where he was much esteemed by King Ferdinand I. and his successors, and appointed their physician. He afterwards resided long at Lecce, at which place he founded an academy, on the model of that of Naples, of which he was a member. He died at Lecce in 1516. Galateo was a man of abilities and very general knowledge, uniting the studies of philosophy, medicine, antiquities, history, and poetry. His most celebrated work is an elegant and learned performance, "De situ Iapygiæ," to which is annexed a description of the city of Gallipoli. His other principal works are, "De Situ Elementorum;" "De Situ Terrarum;" "De Mari et Aquis;" "Successi dell' armata Turchesca nella citta d'Otranto dell' anno 1480."

GALATIN (Peter), a learned Franciscan monk, who flourished at the beginning of the sixteenth century, and was living in 1632. He acquired considerable reputation by different theological and literary productions, particularly by his "De Arcanis Catholicæ Veritatis, Libri XII., &c." The first edition of this work appeared in 1518, and met with so favourable a reception, that it afterwards underwent several impressions at Basil, Frankfort, &c.

GALBA (Servius Sulpicius), a Roman emperor, descended from the ancient family of Sulpicii, and allied to other great families, was born B.C. 5. He passed through the accustomed gradation of honours, and was consul under Tiberius A.D. 33. Caligula intrusted him with the command of the legions in Upper Germany, in which post he restored the severity of the ancient military discipline, and was successful in repressing the inroads of the natives. Upon the death of that emperor, he was solicited to assume the purple; but he prudently submitted to the government of Claudius, who continued him in the command, and afterwards conferred upon him the proconsulate of Africa. His administration of that province increased his reputation, by the spirit of justice and order which he displayed, and by some victories obtained over the barbarians of the vicinity, for which, upon his return, he was gratified with the triumphal ornaments. He afterwards passed several years as a private citizen, affecting a simple and frugal mode of living, which probably protected him from the dangers of that turbulent period. Nero, in the year 61, nominated him to the government of the Tarragonensian province in Spain. In this station he first conducted himself with his usual vigour and severity; but perceiving in the character of that detestable emperor, as it developed itself, the danger of filling a distinguished post with too much credit, he changed his plan, and suffered all under his authority to act as they pleased. When Vindex in 68 began to excite a revolt in the Gallic provinces, he wrote to Galba to procure his concurrence in his designs. Become cautious through age and habit, he deliberated for some time; at length, being sensible that the very suspicion of his infidelity was already enough to cause his ruin, and being informed (it is said) of secret orders sent to dispatch him, he publicly declared himself against the tyrant, and was proclaimed emperor by his troops and dependents. This event took place in April 68. The defeat of Vindex by Virginius, and the refusal of this general to declare for Galba, threw him into great perplexity, so that Nero, who had proclaimed him a public enemy, might probably, by a conduct of any vigour, have disconcerted his plans; but of this his dastardliness rendered him wholly incapable. Through the persuasion of Nymphidius Sabinus, one of the pretorian prefects, the guards were induced to proclaim Galba emperor, and the death of Nero immediately followed. A decree of the senate confirmed Galba's elevation to the throne; and he was recognised by Virginius and all the military force of the empire. The new reign soon became stormy. Nymphidius plotted to raise himself to the empire, but was killed by the pretorians, and Galba punished with great severity all whom he suspected of being his accomplices. He deviated from his former simplicity of manners, and gave all his confidence to three persons of bad characters, Vinius, Laco, and Martianus. He retained his love of justice, and regard to ancient discipline; but his rigour in some instances was carried to the bounds of cruelty, while in others, avarice and favour procured impunity to the most guilty. Still, however, virtue predominated in his disposition; and the principal cause of his subsequent fate was a sentiment worthy of a sovereign: when urged to bestow the largess upon the soldiery which had been promised by Nymphidius, he said, "I have been accustomed to levy soldiers, not to buy them;" a speech which they never forgot. At the commencement of the next year, when the emperor with Vinius were consuls, advice came of a sedition among the legions in Upper Germany. Galba, upon this emergence, resolved to adopt a successor, and his choice was directed by merit alone. Disregarding Vinius's recommendation of Otho, he determined in favour of Piso Licinianus, a person of illustrious birth and mature age, and of a strictness of manners, perhaps greater than the time would bear. The adoption was approved by the senate, but the disappointed Otho immediately began to lay the foundations of a conspiracy by augmenting the disaffection of the soldiery, and ingratiating himself with that formidable body, for which his manners well qualified him. The revolt at length broke out, and Otho was declared emperor by a small body of soldiers. Galba was informed of the event as he was sacrificing; and assembling the troops which remained faithful, resolved to go and confront the danger. As soon as his pretorians appeared, Galba was universally abandoned, and being thrown to the ground, he was dispatched by a multitude of wounds. His hoary head was cut off and borne upon a pike. Piso and Vinius were sharers in his fate. This was the miserable end of Galba in the seventy-third year of his age, and seventh month of his reign: a person, says Tacitus, of moderate abilities, and rather exempt from vices than adorned with virtues.

GALE (Theophilus), a learned Nonconformist divine, was born in 1628, at King's-Teignton in Devonshire, and educated at Magdalen-college, Oxford, where he took the degree of B.A. in 1649, and M.A. in 1652, having previously been chosen fellow of his college. At the university he engaged in private tuition, and undertook his most arduous and painful work, "The Court of the Gentiles," which

from this time became the principal object of his theological researches for many years. However, he did not suffer it to prejudice the more immediate duties of his function, and having dedicated himself to the priesthood, resolved to exert all his talents in discharging the several duties of that office. In 1657 he was invited to Winchester, and continued there for some years, generally admired and esteemed, until the re-establishment of the church by Charles II., when he was ejected for non-compliance with the Act of Uniformity in 1661. Thus excluded from the public service of his function, and deprived of his fellowship at Oxford, he found friends among his own party, and was taken into the family of Philip, Lord Wharton, in quality of tutor to his two sons. In 1665, he returned to England with his pupils, and attending them home to their father's seat at Quainton in Buckinghamshire, continued in the family till 1666. He then removed to London, where he narrowly escaped suffering an irreparable loss, through the great fire in the city, which destroyed the house of a friend, in whose custody he had left his manuscript collections, previously to his journey to France. These, however, were accidentally preserved from the conflagration; and in 1659 he published the first part of his "Court of the Gentiles;" the second appeared in 1671, and the third and fourth in 1677. The whole was speedily translated into Latin, and the work became known and valued, not only in England, but on the continent. Mr. Gale became minister of a dissenting congregation in Holborn; but he resided chiefly at Newington, where he conducted a seminary for the education of youth. He died in 1678. Besides his great work, he was the author of "Philosophia Generalis," &c., 8vo.; "Idea Theologiæ," &c. 8vo.; "The Anatomy of Infidelity;" 8vo., &c.

GALE (Thomas), celebrated for his knowledge of the Greek language and antiquities, was born in 1636 at Scruton, in Yorkshire. He was educated at Westminster-school and Trinity-college, Cambridge, and became fellow of that society, B.A. in 1656; and M.A. in 1662. His knowledge in the Greek tongue recommended him, in 1666, to the regius professorship of that language in the university; and in 1671 he published an edition of the ancient mythologic writers, as well physical as moral, in Greek and Latin. In 1672 he was appointed head-master of St. Paul's-school, in London; soon after which he drew up those inscriptions which are to be seen upon the monument, in memory of the dreadful conflagration in 1666, and was honoured with a present of plate made to him by the city. He accumulated the degrees of B. and D.D. in 1675, and June 7, 1676, was collated to the prebend Consumpt. per mare in the cathedral of St. Paul. He was also elected into the Royal Society, of which he became a very constant and useful member; and in 1685, the society having resolved to have honorary secretaries, Dr Gale was chosen with Sir John Hoskyns into that office. Dr. Gale continued at the head of this school with the greatest reputation for twenty-five years, till 1697, when he was promoted to the deanery of York; and on his removal from London, he presented to the new library, then lately finished at his college at Cambridge, a curious collection of Arabic manuscripts. He died at York in 1702. Among his publications are editions of the works of Herodotus, Cicero, and several other ancient writers; of some of the English monastic historians; and the Psalter, in Greek and Latin, from the Alexandrine MS. A volume of his sermons was published by his son, after his death; and also an edition of the British Itinerary of Antoninus, with a Commentary. Dr. Gale carried on a literary correspondence with Mabillon, Baluze, Grævius, Huet, and other eminent scholars abroad, by whom his learning and abilities were highly estimated. He contributed to the Philosophical Transactions some papers on archæology.—Samuel, son of the foregoing, was born in London in 1682, and educated at St. Paul's-school, under his father. He held a situation in the Custom-house; and having a taste for archæological researches, he became one of the fellows of the Society of Antiquaries on its incorporation. Besides essays in the Archæologia and Bibliotheca Topographica Britannica, he published "A History of Winchester Cathedral," begun by Henry, earl of Clarendon. He died in 1754.

GALE (Roger), first vice-president of the Society of Antiquaries, and treasurer to the Royal Society, was considered one of the most learned men of his age. He published the "Knowledge of Medals" and other works, and died at Scruton, June 25, 1744, in his seventy-second year.

GALE (John), a learned divine, and an eminent preacher among the Baptists, was born May 26, 1680, at London; and after having become master of the Latin, Greek, and Hebrew languages, was sent to Leyden, to finish his education. From Leyden, where he took the degrees of master of arts and doctor of philosophy in his nineteenth year, he went to Amsterdam, where he continued his studies under Professor Limborch, and contracted an acquaintance with John Le Clerc. About four years after his return home, the university of Leyden sent him an offer of his doctor's degree in divinity, provided he would assent to the articles of Dort; but he refused that honour, on the principle of preserving a freedom of judgment. "Wall's Defence of Infant Baptism," coming out in less than two years after, proved an occasion of Gale's exerting his talents in several letters written in 1705 and 1706, which he published in 1711, under the title of "Reflections on Mr. Wall's History of Infant Baptism." In his thirty-sixth year he was chosen one of the ministers of the Baptist congregation in Paul's-alley, near Barbican, where he was much followed by parties of all persuasions. He died December 1721.

GALEANO (Joseph), a physician of Palermo, was born about 1605. He became very eminent in his profession throughout the island of Sicily, and was employed by the viceroys and nobility, who regarded him as the Hippocrates of his country. He was also distinguished among his countrymen as a philosopher, divine, and poet. He died at Palermo in 1675.

GALEN (Claudius), the most eminent of the ancient physicians next to Hippocrates, was born at Pergamus, in Asia, in the year 131, during the reign of Adrian. His father, Nicon, was an architect, and conversant in the mathematical sciences. The education of Galen was liberal, comprising all the branches of science then cultivated by the Greeks. He, at length, through the admonition of a dream (as he asserts), turned his studies to medicine, in which his masters were Satyrus and Pelops. In pursuit of knowledge he travelled to the principal cities of that part of the Roman empire, as Smyrna,

Corinth, and Alexandria; and in his twenty-eighth year returned to his native place, where, for some time, he undertook the chirurgical care of gladiators. He first visited Rome about his thirty-third year, and obtained great reputation from his anatomical and practical skill. After remaining there about four years, he quitted it on occasion of a destructive pestilence, and returned to his own country. He was, however, soon afterwards recalled by the pressing letters of the joint emperors, Marcus Aurelius and Lucius Verus. The former, on leaving Rome for the German war, confided the medical care of his son Commodus to Galen. He had the good fortune to cure his disease, and the following eulogium was made by Faustina, the princess: "Galen shows his skill by the effects of it, while other physicians give us nothing but words." It is not known where he passed the remaining part of his life, or when he died, but it is conjectured that it was in 201. Galen had many rivals, and enemies, whom he seems to have taken no care to conciliate, but, on the contrary, treated with contempt. No physician indeed had a better right, from the vast extent of his knowledge, to arrogate superiority over his contemporaries; and perhaps in the whole history of the science no example is to be found of one who took a wider range, or carried his researches and improvements into more branches. In fact, he set limits to medicine, which no one for a number of centuries ventured to pass over; and the works of Galen were the received medical code down to the time of the revival of experimental inquiry. His writings were exceedingly numerous. In his own enumeration of them he reckons two hundred, which were burnt in the temple of Peace; but those which are come down to our times are sufficient to compose a very voluminous body of practical and theoretical medicine. One of the best and most capital of his works is his treatise "De Usu Partium," in seventeen books, in which he considers at large the action and uses of all the principal parts of the body, with the philosophical view of supporting the doctrine of final causes in opposition to the Epicureans. Other valuable works upon anatomical and physiological topics are those entitled "De Facultatibus Naturalibus;" "De Motu Musculorum;" "De Fœtuum Formatione;" and "De Pulsuum Differentiis." Galen added much to the fund of observation, and improved the art of pharmacy; but his system, so long famous in the schools, of plethora and cacochymy, and of the three humours and their four qualities, to which all his curative indications were accommodated, was the parent of that abundance and subtilty of division and complication which so long obscured the reasonings of physicians, and made their whole art rather the result of logical inference from preconceived opinions than of the investigation of causes and effects as really existing in nature. His works, "De Temperamentis;" "De Differentiis et Causis Morborum;" and "Methodus Medendi," are among the most considerable of this class. That "De Locis Affectis" is very valuable in a pathological view. His whole works have been several times published in Latin translations. The only complete edition in Greek and Latin is that of Chartier, together with the works of Hippocrates, in thirteen volumes folio, Paris, 1660.

GALEN (Bernard Christopher Van), bishop of Munster, a singular instance in modern times of the union of the military with the episcopal character, was born in 1604, of one of the principal families of Westphalia. In his youth he followed the profession of arms, and for some time commanded a regiment in the service of the elector of Cologne. At length he obtained a canonry in the cathedral of Munster, and afterwards the provostship of the same. His uncle, who brought him up, expected to be chosen prince-bishop of that see, but the nephew supplanted him, and, in 1650, caused the election to fall upon himself. The pope refused to confirm it, but such was the vigour of Bernard's character, that he established his authority, and caused it to be respected by his neighbours. His attempt to introduce a garrison of his own troops into Munster occasioned a quarrel with that city, which he besieged and furiously bombarded; but the interposition of the United Provinces and the neighbouring powers obliged him to enter into a compromise. He built, however, a strong citadel in order to bridle it for the future. In 1664 he was chosen one of the directors of the army of the empire against the Turks; but a peace soon following put an end to an employ so congenial to his disposition. The ill-will he bore the United States for their interference between him and his subjects, together with a subsidy from Charles II. of England, induced him, in 1665, to take up arms against the republic, and he made an irruption into Overyssel and took several places, but the interposition of France obliged him to withdraw his forces and make peace. In 1672 he joined the league between France and England against the United States, and took several places from them and their ally the elector of Brandenburg; but the imperial arms turned the fortune of war against him, and he was obliged to sign another peace in 1674. In the next year he entered into an alliance with the king of Denmark against Sweden, from which power he made some conquests in Bremen and Verden. He died in 1678, at the age of seventy-four.

GALEN, or GALEIN (Matthew), a learned Catholic divine in the sixteenth century, was a native of West Cappelle in the province of Zealand. He pursued his studies at Douay, and after he had filled the theological chair at the university of Dillingen, was recalled to Douay, where he received the bonnet of doctor, and contributed by his exertions, in different professorships which he successively filled, to raise that university to high credit in the Catholic world. A sense of the obligations which by these means he conferred on their city, induced the inhabitants of Douay to recommend him to the notice of the king of Spain, their sovereign, who nominated him to the provostship of St. Peter's; afterwards to that of St. Amatus; and finally appointed him chancellor of the university. He died in 1573. Among his works are "Commentarium de Christiano et Catholico Sacerdote," 4to.; "De Originibus Monasticis;" "De Missæ Sacrificio;" "De Sæculi nostri Choreis, &c."

GALEOTI (Nicholas), an Italian Jesuit, who died in 1748, is celebrated for a collection of "Lives of the Generals of the Society of Jesus," and some learned notes on the "Musæum Odescalcum," in 2 vols., folio, which were published at Rome after the author's death in 1751.

GALERIUS (C. Valerius Maximianus), a Roman emperor, was a native of Dacia, of so low an origin that his first employ was that of a herdsman, whence he has been distinguished by the surname of

Armentarius. He was brought up to arms, and by his valour and good conduct raised himself from the ranks to the principal military posts under the Emperors Aurelian and Probus. It was in 292 that Diocletian and Maximian associated to themselves respectively Galerius and Constantius as adopted sons and Cæsars. Galerius, divorcing the wife to whom he was then united, married Valeria, the daughter of Diocletian; and the provinces of Illyria, Macedonia, and Greece, were committed to his government. In the war with Narses, king of Persia, in 296, Diocletian gave the command of the Roman army to Galerius, who fought three battles in Mesopotamia, in the last of which he received a total defeat. Diocletian, who blamed his rashness, gave him a very humiliating reception; the opportunity of retrieving his honour was, however, afforded him at the next campaign. His skill and activity were now crowned with a complete victory, in which the wives and children of the Persian king, with a vast booty, fell into his hands. Galerius honoured himself by the humane and respectful manner in which he treated his captives, and the war was terminated by a peace highly advantageous to the empire. The violent persecution of the Christians under Diocletian is imputed chiefly to the instigation of Galerius, who inherited from his mother an implacable hatred to that sect, and had already in his own army and palace compelled a rigorous compliance with the rites of heathenism. Upon the abdication of Diocletian, which, together with that of Maximian, took place in 305, Galerius and Constantius rose to the supreme rank of Augusti; and the former had the influence to procure the nomination of two new Cæsars dependent upon him, Maximin and Severus. In the new division of the empire, Galerius had all the eastern provinces, of which he intrusted the Cæsar Maximin with Syria and Egypt. The government of Galerius is represented by Lactantius as the most oppressive and tyrannical that can be conceived, but his account of this emperor bears all the marks of party exaggeration. It appears certain, however, that he was of a violent character, and greedy of money, which was necessary for him in the pursuit of his ambitious projects. The death of his co-partner Constantius, in 306, was succeeded by the military elevation of his son Constantine to the rank of Cæsar; an event which Galerius learned with extreme indignation, though he found himself obliged to confirm the election. He named, however, Severus the successor of Constantius in the rank of Augustus, and intended by his means to secure his own supremacy in the empire. But an enumeration of the persons and properties of the people of Rome, previous to a general taxation, excited such a discontent, that Maxentius was encouraged to assume the purple at Rome, and in the subsequent contest Severus was defeated and lost his life. Galerius, upon this event, collected an army, and invaded Italy, with dreadful denunciations of revenge; but so prudently had Maxentius disposed his means of defence, that the irritated emperor was obliged to make a disgraceful retreat. On his return, he raised Licinius to the vacant seat of Severus, and resigned to him the command of the Illyrian provinces. After this period he interfered little in the public affairs of the empire, but attended to the improvement of the country in which he had fixed his residence, and among other public works, procured the discharge of the waters of the lake Pelso into the Danube, and cleared the lands around it, so as to render them fit for agriculture. At length he fell into a painful and loathsome disease, occasioned either by a gross habit of body, or intemperance, under the effects of which he sunk after a year's suffering in May 311. Not long before his death, he published in his own name, and those of Licinius and Constantine, a famous edict, by which an end was put to the persecution of the Christians, and they were permitted freely to assemble in public worship.

GALESINI (Peter), (in Latin *Galesinius*), who flourished in the sixteenth century, was a native of Milan, where he exercised the office of apostolical prothonotary under Popes Gregory XIII. and Sixtus V. He bestowed much labour on illustrating and correcting the Roman Martyrology, which was first published at Milan, in 1577, under the patronage of St. Charles Borromeo, with the title of "A Martyrology adapted to the Use of the Church of Rome, for all the Days in the Year;" and the next year it was reprinted at Venice. But the work was never approved by the Roman censors, who thought it too long to be recited in the canonical office. Besides the "Martyrology," Galesini published "The Lives of the Saints that are mentioned in the Church of Milan," 1582; and other works.

GALIANI (Ferdinand), an Italian abbé, was born in 1728 at Chieti in the kingdom of Naples. A humorous collection of verses on the death of the public executioner, in ridicule of the custom of thus celebrating the death of eminent persons by the Academy Degli Emuli, first made him known as a writer. This was not long after followed by his celebrated work, "Trattata della Moneta," which was published in 1750. He soon after, by the desire of Pope Benedict XIV., undertook a collection of specimens of the various matter thrown up by Mount Vesuvius; a catalogue of which was published in 1772. This collection he sent to the pope, and on one of the boxes was inscribed, "Beatissime Pater fac ut lapides isti panes fiant."—"Holy father, command that these stones be made bread;" which the pope virtually attended to, by giving him a living of 400 ducats per annum. In 1759 he was appointed secretary to the French embassy, and soon took a lead among the wits and eminent men of Paris. During his residence in France, he composed "Annotations upon Horace," and "Dialogues on the Corn Trade," written in opposition to the policy of the free exportation of corn, then recently adopted with a view to encourage agriculture. On his return to Naples in 1779, he kept up a correspondence with the most distinguished men of France; and their manuscript letters form nine thick volumes in 4to. He died, loaded with honours and offices, and possessed of very general esteem, on the 30th of October, 1787, in his fifty-ninth year. Besides the works already mentioned, he is the author of treatises "On the innate propensities or inclinations of men; or, the principles of the Laws of Nature and Nations, deduced from the Poems of Horace;" "On the Duties of Princes to other belligerent Powers;" and "On the Neapolitan Dialect."

GALLIGAI (Leonora), wife of Concini, Marshal d'Ancre, was the daughter of a joiner, and Mary de Medicis's nurse. That princess loved her tenderly, and carried her with her into France, when she went thither in 1606, to be married to Henry IV. Galligai, under the title of bed-chamber woman to that queen, governed her just as she pleased. She was

extremely ugly, but had an infinite deal of wit and artifice. She married Concino Concini, afterwards Marshal d'Ancre, who was killed in the manner described in our account of his life. His wife received the news of his death in a manner which showed them to be more united by interest than by affection. She did not shed a tear; and her first care was to conceal her jewels. She put them into the matting of her bed; and, causing herself to be undressed, got into bed: but the provost's men, who went into her chamber to search for them, made her get up, and found them. She behaved with much assurance, as if she apprehended no danger; and even said, that she hoped to be taken into favour again. But she was carried to the Bastille, and afterwards committed to the Conciergerie, or prison of the parliament; by which court she was tried, and condemned to be beheaded and burnt to ashes; which sentence she underwent with great constancy, July 8, 1617.

GALILEI (Galileo), a most excellent philosopher, mathematician, and astronomer, was the son of a Florentine nobleman, and born either at Pisa or Florence in 1564. The earliest subjects of his studies were poetry, music, and drawing; but his genius soon led him to the cultivation of sublimer sciences, by his proficiency in which he has immortalized his name. His father, though a noble, possessed but a limited fortune, and was therefore desirous of educating him a physician, that he might secure greater means of independence from the profits of his profession, than he could derive from his paternal estate. With this view he entered him as a student in philosophy and medicine at the university of Pisa; but Galileo became soon dissatisfied with the obscurity of the Aristotelian system, then taught in the schools, and conceived an unconquerable dislike to medical studies. He now betook himself to the study of the mathematics, and, without the assistance of a tutor, made a rapid progress in those sciences, commencing with Euclid, and afterwards making himself master of the works of Archimedes, and of other ancient mathematicians. In 1589 the duke of Tuscany appointed him to the mathematical chair in the university of Pisa. He discharged the duties of this appointment for about three years, with the applause and admiration of the liberal and more enlightened; but not without exciting the jealousy and opposition of the violent Aristotelians, who, because he ventured to question some of the hypothetical maxims of their master, held him out in the odious light of a visionary and dangerous innovator. Becoming disgusted with the obstructions which their ignorance and bigotry threw in the way of his promoting just principles of science, he resigned his professorship at Pisa, and accepted an invitation that was sent him to fill the mathematical chair in the university of Padua, where he continued for eighteen years. By degrees Tuscany felt an increasing ardour for improvement; and no sooner was it known that Galileo's patriotism inclined him to devote his services to his native country, than Cosmo II., grand-duke, sent for him to Pisa, in 1611, where he made him professor of mathematics, with a very considerable stipend. Afterwards he invited him to Florence, and gave him the title of principal mathematician and philosopher to his highness, continuing to him the salary annexed to his professorship, without any obligation to a residence at Pisa. With the study of mathematics Galileo united that of physics, particularly the doctrines of mechanics and optics. Before he had settled at Padua, he had written his "Mechanics," or treatise on the benefits derived from that science and its instruments; and also his "Balance," for finding the proportion of alloy or mixed metals. These he had introduced into his lectures at that university. Being informed at Venice, in 1609, that Jansen, a Dutchman, had invented a glass by means of which distant objects appeared as if they were near, he turned his attention to this subject, and from the imperfect accounts which he had received, and his own reflections on the nature of refraction, discovered the construction of that instrument. The next day, after he had solved the problem of its construction, he made such an instrument, and by the attention which he paid to its perfection and improvement, may justly be considered as the second inventor of the telescope. He now turned his instrument towards the heavens, and discovered unheard-of wonders. He perceived the surface of the moon not to be smooth, but rough, and full of prominences and cavities. The milky-way he found to be an assemblage of fixed stars, invisible to the naked eye. Venus he found to vary in its phases like the moon. The figure of Saturn he observed to be oblong, and imagined that it consisted of three distinct parts, one spherical in the midst, and two lesser ones on the sides, which afterwards appeared to be only the *ansæ*, or extreme parts of Saturn's ring. Jupiter he saw surrounded with four moons, which in honour of the Duke de Medici he called Medicean stars, and soon perceived that by means of their frequent eclipses geographical longitudes might be found. On the sun's disk he perceived spots, from the motion of which he inferred that the sun revolved on its axis. It was while he was pursuing these discoveries, that he was invited to Florence, where, as we have seen, he had leisure afforded him to devote himself to his mathematical and philosophical studies, without being obliged to attend to the duties of his professorship. In a very few years, however, his tranquillity was disturbed by the ignorant and bigoted clergy, on account of the zeal which he discovered for illustrating and confirming the truth of the Copernican system. That system they maintained to be false and heretical, as being contrary to the plain and express language of the Scriptures; and by their complaints against him to the Inquisition at Rome, rendered it necessary for him, in 1615, to appear in that city to justify himself. According to letters written from Rome by the learned Anthony Querenghi, Galileo did not lose his courage on this occasion, but in numerous companies of men of letters and others, defended the Copernican doctrine with a force of argument which persuaded many of its truth and reasonableness, and silenced the objections of others who would not be convinced. When he attended the Inquisition, however, he was not suffered to enter into any explanations, but was directly accused of heresy for maintaining the two propositions, that the sun is the centre of the world, and immoveable by a local motion; and that the earth is not the centre of the world, nor immoveable, but moves with a diurnal motion. These propositions he was by a decree of the Inquisitors ordered to renounce, and not to defend them either in conversation or writing, or even to insinuate them into the minds of any persons whomsoever. Most

accounts concur in stating, that on this occasion he was committed to the prison of the holy office, where he was confined for about five months; but according to other accounts he was treated with greater mildness, and only threatened with imprisonment if he should prove refractory. Be that as it may, he was not permitted to quit Rome until he had promised to conform himself to the decree of the Inquisition; and it is probable that his sentence would have been more severe, had not the grand-duke of Tuscany warmly interested himself on his behalf, as well as some persons of high rank and influence at the papal court. Galileo now returned to his studies, in which his astronomical observations and other happy discoveries served to establish most completely and satisfactorily the truth of his obnoxious opinions. From time to time he laid before the public an account of his discoveries, with such remarks and inferences as tended to point out the natural conclusions to be drawn from them. At length, in 1632, he ventured to publish at Florence his famous "Dialogues on the Two Greatest Systems of the World, the Ptolemaic and Copernican;" in which he produced the strongest arguments in favour of both systems, without expressing a decided opinion which of them was the true one, but not without such insinuations in favour of the Copernican as sufficiently indicated its superior reasonableness, and his own belief in it. These dialogues, likewise, contain some keen strokes of raillery against the Aristotelians, for their bigoted and servile attachment to every hypothesis of their master. Scarcely had this work made its appearance, before the cry of heresy was raised more loudly than ever against Galileo, and he was again cited to appear before the tribunal of the Inquisition in 1633. Though now seventy years of age, he was obliged to submit to the persecuting mandate, and on his arrival at Rome was at first committed prisoner to the apartments of the fiscal of the holy office. Afterwards, through the intercession of the grand-duke, he was permitted to reside in the house of his ambassador while the process was carrying on against him. After his trial had lasted about two months, he was brought up to receive sentence in full congregation; when he was ordered, in the most solemn manner, to abjure and condemn the Copernican system, as contrary to the Scriptures, and to bind himself by oath no longer to teach or support it, either directly or indirectly. As a punishment for having disobeyed the former decree of the court, he was condemned to be detained in the prisons of the holy office, during the pleasure of the cardinal inquisitors; and enjoined, as a saving penance, for three years to come, to repeat once a week the seven penitential psalms; the court reserving to themselves the power of moderating, changing, and taking away, altogether, or in part, the above-mentioned punishment and penance. His "Dialogues" were also censured, prohibited, and ordered to be burnt at Rome. Pope Urban VIII., who at that time sat on the pontifical throne, lessened the rigour of his sentence, by confining him for a time to the palace and garden de Medici, at Rome; after which he was sent to the archiepiscopal palace at Sienna, where the air was more favourable to his state of health; and in the course of 1634 he was permitted to reside at his country-house at Arcetri, in the vicinity of Florence. In this place he spent the remainder of his days, visited and esteemed by the most distinguished characters in Florence, and diligently applying himself to his celestial observations. By his continual use of the telescope, however, and the injuries which his eyes received from the nocturnal air, his sight was gradually impaired, till he became entirely blind about three years before his death. This calamity he bore with a truly philosophical resignation, employing himself in constant meditation and inquiry, the result of which he intended to communicate to the world. He had digested much matter, and had begun to dictate his conceptions, when he was attacked by a distemper which terminated in his death, in 1642, when he was in the seventy-eighth year of his age. Galileo was small in stature, but of a venerable aspect, and of a vigorous constitution. His learning was very extensive; and he possessed, in a high degree, a clearness and acuteness of wit. In company he was free and affable, and full of pleasantry. He took great delight in architecture and painting, and designed extremely well; and he also played on the lute with great skill and taste. Whenever he spent any part of his time in the country, he took great pleasure in husbandry. From the time of Archimedes, as M. Leibnitz observes, there had been nothing done in mechanical geometry, till Galileo, who possessed an excellent judgment, and great skill in the most abstruse points of geometry, first extended the boundaries of that science, and began to reduce the resistance of solid bodies to its laws. We shall follow the example of Dr. Hutton, in giving a summary sketch of his discoveries and improvements, chiefly in the language of the judicious Colin Maclaurin. "He made the evidence of the Copernican system more sensible, when he showed from the phases of Venus, like to the monthly phases of the moon, that Venus actually revolves about the sun. He proved the revolution of the sun on his axis, from his spots; and thence the diurnal rotation of the earth became more credible. The four satellites that attended Jupiter in his revolution about the sun, represented, in Jupiter's lesser system, a just image of the great solar system; and rendered it more easy to conceive how the moon might attend the earth, as a satellite, in her annual revolution. By discovering hills and cavities in the moon, and spots in the sun constantly varying, he showed that there was not so great a difference between celestial and sublunary bodies as the philosophers had vainly imagined. He rendered no less service to science by treating, in a clear and geometrical manner, the doctrine of motion, which has been justly called the Key of Nature. The rational part of mechanics had been so much neglected, that scarcely any improvement was made in it for almost two thousand years; but Galileo has given us fully the theory of equable motions, and of such as are uniformly accelerated or retarded, and of these two compounded together. He, first, demonstrated, that the spaces described by heavy bodies from the beginning of their descent are as the squares of the times; and that a body, projected in any direction that is not perpendicular to the horizon, describes a parabola. These were the beginnings of the doctrine of the motion of heavy bodies, which has been since carried to so great a height by Sir Isaac Newton. In geometry, he invented the Cycloid, or Trochoid; though the properties of it were afterwards chiefly demonstrated by his pupil Torricelli. He invented the simple

pendulum, and made use of it in his astronomical experiments: he had also thoughts of applying it to clocks; but did not execute that design. The glory of that invention was reserved for his son Vincenzo, who made the experiment at Venice in 1649; and Huygens afterwards carried the invention to perfection. Of Galileo's invention also was the machine with which the Venetians render their Laguna fluid and navigable. He also discovered the gravity of the air, and endeavoured to compare it with that of water; and opened up several other inquiries in natural philosophy. He was not esteemed and followed by philosophers only, but was honoured by persons of the greatest distinction of all nations. Galileo had scholars worthy of so great a master, by whom the gravitation of the atmosphere was established fully, and its varying pressure accurately and conveniently measured, by the column of quicksilver of equal weight sustained by it in the barometrical tube. The elasticity of the air, by which it perpetually endeavours to expand itself, and while it admits of condensation, resists in proportion to its density, was a phenomenon of a new kind (the common fluids having no such property), and of the utmost importance to philosophy. These principles opened a vast field of new and useful knowledge, and explained a great variety of phenomena, which had been accounted for in an absurd manner before that time. It seemed as if the air, the fluid in which men lived from the beginning, had been then first discovered. Philosophers were everywhere busy inquiring into its various properties and their effects; and valuable discoveries rewarded their industry. Of the great number who distinguished themselves on this occasion, we cannot but mention Torricelli and Viviani in Italy, Pascal in France, Otto Guerick in Germany, and Boyle in England." The works of Galileo were published after his death, in 2 vols., 4to.; to which is to be added a quarto volume of his Letters subsequently published at Bologna in 1674; and a Tract on the fifth book of Euclid, 4to., published by his disciple Viviani, at Florence. It is to be lamented, that many of the papers left behind him were burnt, owing to the superstition of an ignorant nephew, who deemed them heretical because their illustrious author died a prisoner to the inquisition, although allowed to reside in his own house.—Vincenzo Galileo, the father of Galileo, was a man of letters, not unskilled in the mathematics, and particularly conversant in the science of music. He wrote some elaborate works, of which the most esteemed consist of five dialogues concerning harmony, and its measures and tones, with rules for composing, and other practical parts of ancient and modern music.

GALL (John Joseph), a celebrated phrenologist, was born in Tiefenbrunn in the kingdom of Wirtemberg in 1758. He practised for some time as physician at Vienna, where he published in 1791, an account of his "Philosophical and Medical Enquiries respecting Nature and Art in Relation to the Diseased and Healthy State of Men." He attracted, however, more attention by his Anatomical and Physiological Enquiries respecting the brain and nerves, on account of the many new discoveries, and psychological remarks it contained. He did not at first commit his doctrines to writing, but delivered them verbally in his travels through the great cities and universities of Germany. He then delivered lectures in conjunction with his disciple Spurzheim at Paris, where they published in 1810 a work entitled "Anatomie und Physiologie des Nerven Systems, &c.," in which the structure of the brain, illustrated by plates, is described with great accuracy. Dr. Gall died at his house at Montroye, near Paris, August 22, 1828. His doctrines will be more particularly considered under the article Spurzheim.

GALLAND (Antony), a member of the Academy of Inscriptions and Belles-lettres, eminent for his Oriental knowledge, was born of mean parentage at Rollo in Picardy, in 1646. After having completed his education, he was taken as a companion by M. de Nointel in his embassy to Constantinople and the Levant; where he collected a rich treasure of inscriptions and drawings of antiquities. Returning to Paris in 1675, he made acquaintance with Vaillant and other medalists, who engaged him in a second voyage to the Levant; and he went thither a third time in 1679. On his return, he was employed by Thevenot, the king's librarian; and after the death of d'Herbelot he continued the publication of his Biblioth. Orientale, and wrote the preface to it. He was appointed royal professor of Arabic in 1709, and died in 1715. Of his works, none is so well known as his version of the Arabian tales, called "The Thousand and One Nights," which has become a popular book throughout Europe.

GALLAND (Augustus), a French lawyer and historian of the seventeenth century, was attorney-general of Navarre, and a counsellor of state. He was extremely well versed in legal and historical antiquities, as he proved by several learned writings. One of the most celebrated of these was that which he composed against the allodial rights pretended by some of the provinces of written law, to which he added the laws given to the Albigenses by Simon de Montfort. This work was first published at Paris in 1629, and he gave a much augmented edition in 1637. He is supposed to have died about 1644. His son, in 1648, published his Memoirs for the history of Navarre and Flanders.

GALLE (Servatius), (in Latin *Gallæus*), a learned Dutch divine, and pastor of the Walloon church at Haarlem, died at Campen in 1709. He was the editor of a beautiful and excellent edition of Lactantius, "cum Notis variorum," printed by Hackius, 1660, 8vo.; and the author of "Dissertationes de Sybillis, carumque Oraculis," 1688, 4to., and other works.

GALLIENUS (P. Licinius), Roman emperor, son of Valerian, was raised to the purple by his father at his accession in 253, being then eighteen or twenty years of age. He was immediately sent to the banks of the Rhine, in order to oppose an incursion of the Germans or Franks into Gaul; and with the aid of the able General Posthumus, he obtained several advantages over them. At this period the Roman empire was invaded on all sides by the surrounding barbarians; and a war with the Persians produced the defeat and captivity of Valerian in 260. Gallienus received the intelligence of this disaster with an affectation of philosophy, which ill-concealed his pleasure at the removal of a partner and a superior. He thenceforth reigned alone, and gave full display to a character which has ranked him with the worst of the Roman emperors. He possessed a lively genius which enabled him to succeed in a variety of pursuits, but his inconstancy and want of judgment rendered him a trifler, and

unfitted him for the more weighty duties of his station. "He was," says Gibbon, "a master of several curious but useless sciences, a ready orator and elegant poet, a skilful gardener, an excellent cook, and most contemptible prince." He amused himself with philosophy; and was, it is said, upon the point of giving Plotinus, the Platonist, a ruined city for the purpose of making the experiment of Plato's republic. He was habitually voluptuous and indolent; yet at times, under some sudden emotion, he appeared either the intrepid warrior, or the merciless tyrant. The inconsequence of his character, together with the circumstances of the times, produced the temporary elevation of a multitude of competitors in different parts of the empire; and the reign of Gallienus is the era of that confused and turbulent period usually called that of the *thirty tyrants*, but whose real number was not more than nineteen. It is not intended here to pursue the involved history of this period: it will suffice to mention some of those events which more particularly display the character of Gallienus. The revolt of Posthumus in Gaul, was attended with the murder of an infant son of the emperor. He was, however, so little affected with the loss of that great province, that he said with a philosophical smile, "Is the state ruined because we are no longer to have stuffs of Arras?" It was fortunate that the vigour of that usurper kept the surrounding barbarians from encroaching upon his frontier. The Illyrian rebellion, headed by Ingenuus, seems to have excited his utmost indignation. After its suppression, he vented his anger in this savage mandate to one of his ministers: "It is not enough that you exterminate those who have appeared in arms; the male sex of every age must be extirpated—let every one die who has dropt an expression, or even entertained a thought, against me—tear, kill, hew in pieces." Odenathus, prince of Palmyra, by his fidelity and services to the empire, stands honourably apart from the rivals of the throne. He repressed the incursions of the victorious Sapor, king of Persia, and rescued the eastern provinces. Gallienus, through policy or gratitude, raised him to the rank of Augustus; and indulged his own vanity in a triumph on account of his victories. The emperor appears occasionally to have acted with vigour against his numerous enemies, and either by his exertions, or those of his lieutenants, they almost all came to a violent end. He was, however, nearly confined to the possession of Italy, for which itself he was at length obliged to contend against the rebel Aureolus. Gallienus defeated him, and besieged him in Milan. A conspiracy was there formed against the emperor by his own officers; and upon the alarm of a sally from Aureolus, as he proceeded on horseback to the spot without his guards, he received a wound from an uncertain hand, of which he died in a few hours. The treason was completed by the subsequent massacre of his brother and remaining son. Gallienus was killed in March 268, after a reign of fifteen years, including his partnership with his father; of eight years, alone. His memory was treated with execration at Rome, but his successor Claudius honoured him with the accustomed deification.

GALLOIS (John), a French critic, born in 1632, acquired great reputation as a general scholar, but is chiefly remarkable for having projected, with M. de Sallo, the "Journal des Sçavans," the first number of which appeared in 1665. He was a member of the Academy of Sciences and of the French Academy, librarian to the king, and professor of Greek in the Royal-college, and died in 1707.

GALLOIS (Julian Cæsar le), a recent French physiologist, was the son of a farmer, and educated at Caen. He subsequently studied in one of the medical schools at Paris, and graduated as M.D. He distinguished himself by his physiological researches, which he detailed in a publication, entitled "Experiments on the Principle of Life, particularly on that of the Motion of the Heart, and the Seat of this Principle." He died in 1818.

GALLONIUS (Anthony), a priest of the congregation of the Oratory at Rome, was a native of that city, and died there in 1605. He is chiefly celebrated as the author of a treatise on the different kinds of cruelties inflicted by the Pagans on the martyrs of the primitive church; illustrated by engravings of the instruments of torture made use of by them. The first edition of it was in Italian, and entitled, "Tratato degli Instrumenti di Martirio," &c., 1591. It was afterwards translated by the author into Latin, and published at Rome in 1594, 4to., with the title "De Sanctorum Martyrorum Cruciatibus," &c., illustrated with wooden prints.

GALLOWAY (Joseph), an Anglo-American lawyer, was born in England about 1730, and died in 1803. He embraced the cause of the colonists at the beginning of the American war; but he afterwards became a royalist. He published "Observations on the Conduct of Sir William Howe;" and "Concise Commentaries on some Parts of the Revelations," &c.

GALLUCCI (John Paul), a learned Italian astronomer, who flourished in the sixteenth century, was a fellow of the Academy at Venice, and contrived an instrument, which was found serviceable in observing the celestial phenomena before the invention of the telescope. He was the author of several astronomical works, and some on physic, which display a considerable acquaintance with the state of science as it existed in his time.

GALLUS (Cornelius), a Roman poet and man of rank, was born about B.C. 69, at Forum Julii, which may be either Frejus, in Provence, or Friuli, in Italy. Of his life few incidents are known. One of the most interesting circumstances in it was his intimacy with Virgil, whom he was probably the means of introducing to Mæcenas. That poet has inscribed his tenth eclogue with the name of Gallus, whose desertion by his mistress Lycoris is the subject of the composition. Gallus himself wrote four books of elegies to the honour of this mistress, which raised him to a high rank among the poets of this class, and appear to have been extremely popular. Gallus was intimately connected with Asinius Pollio; and was employed by Augustus in his war against Antony and Cleopatra, and so well approved his valour and conduct, that he was afterwards appointed to the government of all Egypt. But this elevation proved his ruin; for, being charged with peculation, and, as some assert, with conspiracy, he was deprived of all his property, and condemned to exile. Unable to bear this disgrace, he put an end to his life in his forty-third year.

GALLUS (C. Vibius Trebonianus), one of the short-lived emperors of Rome, was a native of Meninx, an island on the coast of Africa, now Gerbi;

and a principal officer under Decius at the time when that emperor lost his life in an action with the Goths. Gallus is accused by some historians of contriving his destruction by means of a correspondence with the Goths, but such a supposition is unnecessary to account for the event. A military election immediately conferred the vacant purple upon Gallus, A.D. 251. He displayed his attachment to the memory of his former master by placing him in the rank of the gods, and more substantially by associating his surviving son, Hostilianus, with him in the empire. He found himself obliged to purchase the retreat of the victorious Goths, by suffering them to retain their booty and captives, and agreeing to pay them an annual tribute. He then returned to Rome, where he gave himself up to an effeminate and voluptuous life, which, together with the ignominy he had brought upon the empire, rendered him contemptible and odious to his subjects. The public calamities were aggravated by a terrible pestilence, which carried off numbers of people, and among them probably the young Emperor Hostilianus, though the hatred to Gallus ascribed his death to poison administered by his orders. A revival of the Decian persecution of the Christians in this reign was probably owing to a superstitious notion of thereby conciliating the favour of the gods, and averting the evils which pressed upon the empire. One of these was a new irruption of the barbarians into the bordering provinces, which eventually proved the destruction of Gallus. Æmilianus, governor of Mæsia and Pannonia, gave a signal defeat to the invaders on that part, in consequence of which success he was proclaimed emperor by his troops. Upon the news of this revolt, Gallus marched to oppose his rival, and they met near Interamna, in Italy. A civil war was prevented by the murder of Gallus and his son and partner, Volusianus, by his own troops, and Æmilianus succeeded without opposition. This was in 253, after Gallus had reigned about two years.

GALLUS (Cæsar), son of Julius Constantius, the brother of Constantine the Great, was born about 326. His true name was *Flavius Claudius Constantius*, nor is it known why historians have called him Gallus. He with his brother Julian (afterwards emperor) were the only princes of the collateral Flavian race who were spared in the massacre which took place after the death of Constantine. After an education in a state of honourable imprisonment, Gallus was suddenly, in his twenty-fifth year, A.D. 351, raised by his cousin, the Emperor Constantius, to the rank of Cæsar, and married to his sister Constantina. Antioch was appointed for his residence, and he was charged with the government of the eastern provinces, and their defence against the Persians. In this he was successful; and he is likewise praised for the zeal with which he promoted the Christian worship at Antioch, and his substitution of the bones of St. Babylas to the shrine of Apollo, in the celebrated grove of Daphne. But either his own bad natural disposition, or that of his wife (who is described as a female fury), soon plunged him into great extravagancies, and his administration became detestable for its cruelty, pride, and rapacity. He was violent and suspicious, and sometimes condescended himself to assume the character of a spy under a disguise. Many persons of rank were put to death in consequence of his jealousy and enmity. At length the Emperor Constantius was apprised of his conduct, and sent two delegates to admonish him and reform his government. Their haughty behaviour so irritated the violent temper of Gallus, that he caused them both to be seized, bound, and after being dragged through the streets of Antioch, to be thrown into the river. After this step he had nothing to expect but punishment from the imperial court; he was therefore very reluctant to comply with the artful invitation of Constantius to come and visit him at Milan. The death of Constantina, who was going to appease her brother, aggravated his danger. At length he set out with a numerous train; but he soon found himself closely watched by the imperial ministers; and upon his arrival at Adrianople, an order met him to leave behind him his retinue, and proceed with a few post-carriages. When he came to Petovio, in Pannonia, he was arrested by a military officer, stripped of his ensigns of dignity, and carried away to imprisonment at Pola, in Istria. There he underwent a severe interrogation from a eunuch, his enemy; and, after confessing the charges brought against him, he was beheaded like a common malefactor. This catastrophe took place in 354, the fourth year after his elevation.

GALLUS (Asinius), a Roman in the reign of Tiberius, whose wife, Vipsania, he married after her divorce from the emperor. This gave rise to an enmity between Tiberius and Asinius, who, either voluntarily, or by order of the emperor, starved himself to death. Asinius wrote some epigrams, the wit and humour of which have been admired by the ancients.

GALLY (Henry), a learned English divine, was born at Beckenham, in Kent, in 1696. He took his degree of M.A. at Cambridge in 1721; and was in the same year chosen lecturer of St. Paul's, Covent-garden, London, and instituted to the rectory of Wavenden, or Wanden, in Buckinghamshire. In 1725 he was appointed his domestic chaplain by the Lord-chancellor King, who preferred him to a prebend in the cathedral church of Gloucester, in 1728, in which year he graduated D.D. His last preferment was the rectory of St. Giles's-in-the-Fields, in 1732; he died in 1769. He was the author of a translation from the Greek of "The Morals of Theophrastus, with Notes, and a Critical Essay on Characteristic Writing," and other works.

GALVANI (Lewis), was born in 1737 at Bologna. From his early youth he was much disposed to the greatest austerities of the Catholic religion, and particularly frequented a convent, the monks of which attached themselves to the solemn duty of visiting the dying. He showed an inclination to enter into this order, but was diverted from it by one of the fraternity. Thenceforth he devoted himself to the study of medicine in its different branches. His masters were the doctors Beccari, Tacconi, Galli, and especially the professor Galeazzi, who received him into his house, and gave him his daughter in marriage. In 1762 he sustained with reputation an inaugural thesis, "De Ossibus," and was then created public lecturer in the university of Bologna, and appointed reader in anatomy to the institute in that city. His excellent method of lecturing drew a crowd of auditors; and he employed his leisure in experiments and in the study of comparative anatomy. His wife, with whom he lived many years in the tenderest union, was at this time in a declining state of health. As a restorative she

made use of a soup of frogs; and some of these animals, skinned for the purpose, happened to lie upon a table in her husband's laboratory, upon which was placed an electrical machine. One of the assistants in his experiments chanced carelessly to bring the point of a scalpel near the crural nerves of a frog lying not far from the conductor. Instantly the muscles of the limb were agitated with strong convulsions. Madame Galvani, a woman of quick understanding and a scientific turn, was present; and struck with the phenomenon, she immediately went to inform her husband of it. He came and repeated the experiment; and soon found that the convulsion only took place when a spark was drawn from the conductor at the time the scalpel was in contact with the nerve. It would be tedious, and in this place unnecessary, to mention the long series of experiments, most ingeniously varied, by which he proceeded to investigate the law of nature of which accident had thus given him a glimpse. His conclusion from the whole was, that all animals are endued with an electricity of a peculiar nature, and inherent in their economy, to which he gives the name of *animal electricity*; that it is contained in most parts, but chiefly manifests itself in the nerves and muscles; and that it is secreted by the brain and distributed by the nerves to the different parts of the body. The first publication of Galvani on this new subject was "Aloysii Galvani de Viribus Electricitatis in Motu Musculari Commentarius," 1791, 4to., printed for the institute of Bologna. It immediately excited the notice of philosophers both in Italy and other countries, and was followed by numerous publications in which new experiments were related, and different opinions supported. In particular, the celebrated Volta took up the subject, and adduced many arguments to prove that Galvani's notion of a peculiar animal electricity is erroneous, and that the phenomena are derived only from the general electric matter of the atmosphere, of the action of which the nerves are more sensible tests than any other substances. Galvani still proceeded in his inquiries, and made many experiments upon the innate electricity in the torpedo, as a subject intimately connected with his discovery. In conjunction with these inquiries, his duties as a professor, and his employment as a surgeon and accoucheur, in which branches he was very eminent, gave full occupation to his industry. He drew up various memoirs upon professional topics, which have remained inedited; and regularly held learned conversations with a few literary friends, in which new works were read and commented upon. He was a man of an amiable character in private life, and possessed of great sensibility, which he had the misfortune of being called to display on the death of his wife in 1790, an event which threw him into a profound melancholy. He rarely suffered a day to pass without visiting her tomb in the nunnery of St. Catherine, and pouring out his prayers and lamentations over her remains. He was always, indeed, punctual in practising the minutest rites of his religion, the early strong impressions of which never left him. It was probably this attachment to religion which caused him steadily to refuse taking the civic oath exacted by the new constitution of the Cisalpine republic, and in consequence he incurred the deprivation of his posts and dignities. A prey to melancholy, and reduced almost to indigence, he retired to the house of his brother James, and there fell into a state of irrecoverable debility. The republican governors, probably ashamed of their conduct towards such a man, passed a decree for his restoration to his professorial chair and its emoluments; but it was now too late. He expired on November 5, 1798, at the age of sixty, amid the tears of his friends and the public regret.

CAMA (Vasco, or Vasquez de), a celebrated navigator and naval commander, was born of a noble family at Sines, a maritime town in the Portuguese province of Alenteio. When King Emanuel resolved to push the discoveries already made of the southern parts of Africa and the interjacent seas to the East Indies, de Gama's reputation for courage and prudence caused him to be fixed upon to conduct the enterprise. He set sail from Lisbon with a squadron of only three small armed vessels and a store-ship, in July 1497, and was four months contending with contrary winds before he reached the Cape of Good Hope. He doubled that promontory, and coasted along the south-eastern side of Africa, touching at various ports, till he reached Melinda. There he procured a Mahometan pilot, who conducted him to the Malabar coast, and in May he arrived at Calicut. He was at first received in a friendly manner by the zamorin or prince; but the intrigues of the Mahometan merchants at length caused a plot to be laid for his destruction, upon the discovery of which he set sail upon his return to Europe. He entered the port of Lisbon again in September 1499, after having lost the greater part of his crew by disease and fatigue. He spent some time in devotional exercises at a hermitage, and then made a very pompous entry into the capital, where he was received with great favour by the king, who rewarded him liberally with pecuniary advantages, and the title of count of Videgueira. This expedition completely established the practicability of a new road to the Indies, and others were sent out in consequence. De Gama himself was employed in a second voyage, in which he commanded a fleet of twenty ships, and bore the title of Admiral of the Indian, Persian, and Arabian seas. He sailed in February 1502, and after compelling tribute or alliance from some of the petty princes in his route, arrived at Cochin, where he received a deputation from the Christians of St. Thomas, to whom he promised protection. The zamorin, whose suspicions of these new visitors were now thoroughly awakened, fitted out a fleet to intercept the Portuguese; but de Gama, boldly beginning the attack, boarded and took two of the largest ships, which proved to be prizes of immense value. After this success, leaving a squadron at Cananor, he himself sailed homewards, and arrived at Lisbon in September 1503. The success of this voyage occasioned great triumph in Portugal, and the force of the nation was directed to securing the establishments it had made in the Indies, and extending them by conquest. After the accession of John III., de Gama, now in a very advanced age, was prevailed upon, in 1521, to undertake a third voyage, with the high rank of viceroy of the Indies. He defeated the people of Calicut by sea, and then proceeded to Cochin, where he died in 1525.

GAMACHES (Philip de), a learned French divine and professor in the sixteenth and the beginning of the seventeenth century, was born in 1568, and died in 1625, having been professor of theology in the university of Paris for twenty-five years.

His "Commentaries on the Summa Theologiæ," of Aquinas, printed at Paris, in 1625, in two vols. folio, are held in much estimation by Catholics.

GAMACHES (Stephen Simon), a French ecclesiastic, and various writer, was born at Meulan about 1672. He became one of the canons of the Holy Cross *de la Bretonnière*, and was chosen a member of the French Academy of Sciences. He died in 1756, author of "Physical Astronomy, &c." 1740, in two vols. 4to.; "The Elegancies of Language reduced to their Principles," 1757, 12mo., &c. The work last mentioned has obtained considerable reputation, and has been denominated by a writer of taste, "A dictionary of fine thoughts."

GAMBARA (Lorenzo), a modern Latin poet, a uative of Brescia, was boru about 1496, and acquired considerable reputation in his time. His works, of which several editions have been giveu, consist of smaller and larger pieces. Of the latter the most known is his "Columbus," written at the instigation of Cardinal Granvelle. Others of his pieces are descriptive, as his "Venetiæ," and "Caprarola;" and it would seem that he possessed rather a facility of versification, than the genius of a real poet. He died in 1586.

GAMBARA (Veronica), an Italian lady of poetical fame, the daughter of Count Gianfrancesco Gambara, was born at Brescia in 1485. She received a liberal education, and in 1509 married Giberto, the lord of Corregio, with whom she lived nine years. After his death she devoted herself to the education of her two sons, and to the composition of those works which have perpetuated her memory. When her brother Uberto was made governor of Bologna in 1528, she fixed her residence iu that city; and at the time of the coronation of the Emperor Charles V., her house was the resort of a number of the most distinguished geniuses in Europe who followed his court. She afterwards returned to Corregio, where she died in 1550. Her poems were first published in various collections; but a complete edition of them, with her letters, was printed at Brescia iu 1759.

AMBOLD (John), a pious English divine and bishop among tho Moravian brethren, was born near Haverfordwest in Pembrokeshire, and became a member of Christchurch-college, in the university of Oxford. Of that institution he was made one of the chaplains, and took his degree of M.A. in 1734. About 1739, most probably, he was presented by Dr. Secker, then bishop of Oxford, to the vicarage of Stanton Harcourt, in Oxford. In 1742, on becoming a convert to the tenets of the Moravian school, he deserted his flock, and was for many years the regular minister of the congregatiou settled in London, and preached at the chapel of the brethren in Fetter-lane. In 1754 he was consecrated a bishop at an English provincial synod held at Lindsay-house, Chelsea, and was greatly esteemed for his piety and learning by several English bishops, who were his contemporaries in the university of Oxford. In 1768 he retired to his native country, where he died, at Haverfordwest, in 1771. He took an active part in the translation of David Crantz's "History of Greenland," and was the editor of a neat editiou of the Greek Testament, and author of "A short Summary of Christian Doctrine in the way of Question and Answer, &c.," and other works.

GANDOLPHY (Peter), a Catholic priest, was born about 1760, and died at East Sheen in Surrey in 1821. He distinguished himself greatly as a preacher; and he published "A Defence of the Ancient Faith;" 1811, 8vo.; "A full Exposition of the Christian Religion;" 1813, 8vo.; besides other tracts.

GANDON (James), an English architect, was the first who gained the gold medal as an architectural prize from the Royal Academy, and early acquired considerable professional reputation, which was much enhanced by the publication of his "Vitruvius Britannicus," 3 vols., folio. He soon after went to Ireland, where he built the Royal Exchange at Dublin, the portico of the House of Lords, the four courts, and other highly esteemed buildings in that capital. He was a fellow of the Society of Antiquaries, as also of the Royal Irish Academy, and died at Canon-brook near Lucan, in 1824, in his eighty-fifth year.

GANDY (James), an able artist, born in 1619, was a pupil of Vandyck, and some of his portraits are little inferior to his master's. He died at Exeter in 1689.

GANGANELLI. See Clement XIV.

GANYMEDE (in fabulous history), a goddess, better knowu by the name of Hebe. She was worshipped under this name in a temple at Phlius in Peloponnesus.

GANYMEDES (in fabulous history), a beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. According to Lucan, he was son of Dardanus. He was taken up to heaven by Jupiter as he was hunting, or rather tending his father's flocks on Mount Ida, and he became the cup-bearer of the gods in the place of Hebe. Some say that he was carried away by an eagle, to satisfy the shameful and unnatural desires of Jupiter. He is generally represented sitting on the back of a flying eagle in the air.

GARAMOND (Claude), an engraver and letter-founder of the sixteenth century, was born at Paris. All parts of Europe were supplied with his types, which were distinguished by his name by way of excellence, particularly his small roman. He died in 1561.

GARASSE (Francis), a French Jesuit, noted for the violence and scurrility of his controversial writings, was born at Angoulême, in 1585. When he was fifteen years of age he entered into the Jesuits'-college, and during his novitiate published a defence of the Jesuits, in a piece entitled "Andreæ Schioppii, &c.," which is not destitute of wit, but disgraced by much low buffoonery. When he had completed his novitiate, and taken the four vows, he appeared frequently in the pulpit; and became a very popular preacher. In 1623 he ventured on the production of a large work entitled "The curious Doctrine of the Wits, or Pretenders to Wit, &c., refuted by Father Garasse, of the order of Jesus," 4to. This production, with a vein of wit, was so defective in respect to accuracy, judgment, and argumentation, as to produce considerable animadversiou; nor was he more fortunate in his "Theological Summary of the Capital Truths of the Christian Religion," which was not only severely exposed by the Abbé de St. Cyran, but provoked a formal censure from the Sorbonne. The Jesuits thought fit to yield to the storm, and banished him to one of the houses of their order at Poitiers, where he caught the plague during a charitable attendance on the infected, and died in 1631 at the age of forty-six.

GARAY (Don Martin de), a Spanish statesman, who was minister of finance, and died in the province of Arragon in 1822. He acted a conspicuous part in the management of public affairs from 1808 till the restoration of Ferdinand VII.

GARCIAS LASSO, or GARCILASSO (de la Vega), one of the most eminent of the Spanish poets, was born at Toledo, in 1503. He was the younger son of a man of rank, who had been employed in some important negotiations. Garcilasso modelled himself on Boscan, who had introduced a great innovation in Spanish poetry, by rejecting its ancient measures, and substituting others borrowed from the Italians. Many editions of his poems have been given, and they have been commented upon by Sanchez de Las Brozas, the most learned of the Spanish grammarians. Garcilasso followed the profession of arms, and attended Charles V. in many of his expeditions. He lost his life at an early age in 1536, at the attack of a fortress in Provence, as he was signalizing his courage in the presence of his sovereign.—Another Garcilasso de la Vega, a native of Cusco, in Peru, composed in Spanish a "History of Florida," and another of Peru and its Incas.

GARDEN (Francis), Lord Gardenstone, a Scottish lawyer of eminence, was born in 1721 at Edinburgh, and died in 1793. Having practised with great reputation as an advocate, he was in 1764 appointed solicitor to the king, and soon after raised to the dignity of a judge, when he took, agreeably to the custom of the Scottish bench, the title by which he is now most commonly known. A volume of miscellaneous pieces in verse and prose, and two more, entitled "Travelling Memoranda," were published by him anonymously, and after his death a posthumous volume was added to the latter work.

GARDEN (Alexander), an eminent botanist and zoologist, was born in Scotland in 1730, and after having completed his education at Edinburgh, went to America, and settled as a physician at Charlestown, in South Carolina, in 1752. From his first arrival in the country he engaged in botanical researches, his labours being principally directed to the discovery and verification of new species among the animal and vegetable tribes of North America, in which he was very successful. After a residence of nearly twenty years in America, Dr. Garden returned to England, when he was elected a fellow of the Royal Society in 1773. He died in London, April 15, 1791. Dr. Garden published 'An Account of the Gymnotus Electricus, or Electrical Eel," in the Philosophical Transactions, and some other detached papers, but produced no separate work.

GARDIE (Pontus de la), a brave and successful adventurer, was the son of a gentleman of Gardie, near Carcassone, in France. He served first under Marshal Brissac, in Piedmont, and afterwards in the troops sent to Scotland by King Henry II. At the peace he went into the Danish service, and was taken prisoner in an action against the Swedes. The Swedish commander, a Frenchman, was much pleased with his countryman, and recommended him to King Eric XIV., who took him into his favour. The king placed him in the council of his brother, John, duke of Finland, whom la Gardie served faithfully, both when duke, and afterwards, when he rose to the crown of Sweden upon the deposition of Eric. John knighted la Gardie, and created him baron of Eckholm. He sent him as ambassador to the Emperor Rodolph, and to Pope Gregory XIII., with whom he was to treat on the restoration of Sweden to the Catholic church. In 1580 he was made general of the Swedish army in a war against the Russians, from whom he took Carelia. The government of Ingria and Livonia was conferred upon him, and he proceeded in a career of success. He was one of the Swedish plenipotentiaries at the peace of Pernaw in 1585. In that year he was accidentally drowned at the entrance of the port of Revel. He had married a natural daughter of the king, and from him are descended the Counts de la Gardie, who are among the principal nobles of Sweden.

GARDIE (Magnus Gabriel de la), a Swedish count, was born at Revel in 1622, and in 1644 was made colonel of the king's life-guards. In the next year he served his first campaign in Scania, after which he was sent to France, to strengthen the treaty of alliance concluded between the two kingdoms. Queen Christina appointed him to be a senator, and conferred on him other marks of her favour. As commander of the Swedish and Finnish militia, he accompanied Prince Charles Gustavus, in 1648, to Germany and Bohemia, and was present at the siege of Prague, where he gave distinguished proofs of his bravery. In the year following he was made governor-general of Livonia; in 1651 he was raised to be marshal of the kingdom, and in 1652 became president of the royal board of revenue, and at the same time chief-justice of West Gothland and Dalecarlia, and in 1653, treasurer of the kingdom. On the accession of Charles Gustavus to the throne, he was nominated chancellor of the university of Upsal. In the Polish war in 1655 he served as a lieutenant-general; and gave new proofs of his bravery and military talents. In the same year he was re-appointed governor-general of Livonia. In 1660 he was nominated plenipotentiary to the congress for peace at Oliva; and was made chancellor of the kingdom and guardian to Charles XI. When that prince assumed the reins of government, he honoured Count de la Gardie with the dignity of lord high-steward, and gave him the general direction of all the justiciary affairs in the kingdom. He died in 1683, and was interred, with great funeral pomp, at Stockholm. Count Magnus de la Gardie was an able statesman, and well acquainted with the interests of the different powers of Europe. He maintained a splendid establishment, and is said to have contributed greatly to the increase of the public revenue. He enjoyed for a long time the particular favour of Queen Christina; but at length incurred her displeasure in consequence of the machinations of his enemies, who laboured to procure his downfal. He then retired, and lived on his estate; but on the accession of King Charles Gustavus, which took place soon after, he again made his appearance at court. He presented to the library of the university at Upsal a great many valuable books and manuscripts; and among the latter the so called "Codex argenteus," which he purchased in Brabant for four hundred dollars.

GARDINER (Stephen), an eminent English prelate, lawyer, and statesman, was born at Bury St. Edmunds, Suffolk, about 1483. According to the most probable accounts he was the natural son of Dr. Lionel Woodvill, or Widvill, bishop of Salisbury, and brother to Elizabeth, queen-consort to

Edward IV. He took his surname from his reputed father, a menial servant of the bishop, whom his mother married to prevent the prelate's reputation from being injured. We have no information relating to his earlier years before he was sent to Trinity-hall, in the university of Cambridge, where he applied himself to the study of the civil and canon law, and was created doctor of the former in 1520, and of the latter in the following year. Some accounts state that he was first patronized by Thomas Howard, duke of Norfolk, and it is certain that he was taken into the family of Cardinal Wolsey, who made him his secretary. While he filled this post an incident happened which introduced him to the knowledge of the king, and thus gave rise to his further advancement. Cardinal Wolsey having projected an alliance with the French king, Francis I., in 1525, employed Gardiner to draw up the plan of it. During the time that he was engaged on this work at the cardinal's house at More-park, in Hertfordshire, King Henry accidentally went thither, and chose to examine into the progress which the secretary had made. Upon looking over what was done, the king was extremely pleased with Gardiner's performance, and still more so with his conversation, and more than all with the fertility which he discovered in the invention of expedients. Accordingly, he expressed to Wolsey a very favourable opinion of his secretary's genius and abilities; who from that time was admitted into the secret of affairs, and enjoyed the full confidence both of the king and his minister. In the year 1527-28 Gardiner was appointed, conjointly with Edward Fox, the king's almoner, to an embassy to Rome, for the purpose of negotiating the business of the king's divorce from Queen Catherine. Gardiner by his address and management succeeded so well, that he obtained a commission from the pope, addressed to the Cardinals Wolsey and Campeggi, empowering them to determine the business. Having sent Fox home with an account of their negotiations, Gardiner continued some time longer at Rome, where the dangerous illness of Pope Clement VII. gave rise to various intrigues for securing a majority of votes in the sacred college, in case of his demise. As Wolsey had long possessed the ambition of filling the chair of St. Peter, he did not neglect the opportunity which such a state of things presented of stengthening his interests among the cardinals; and Gardiner acted with so much zeal and liberality on his behalf, that he secured the suffrages of at least one-third of the whole number. The recovery of the pope, however, put an end for a time to the hopes of the different candidates. It appears from a letter which Gardiner wrote to the king, after he had thoroughly studied the temper and policy of the papal court, that he gave it as his decided opinion, that all further solicitations to the pope on the subject of the divorce would be fruitless; but that he might probably be brought to confirm such sentence as the king might obtain from the legates. Convinced of the soundness of his judgment in this opinion, and relying both on his abilities and attachment to his cause, the king recalled Dr. Gardiner from Rome, resolving to employ his talents in managing his suit before the legantine court. On this account he would not suffer the proceedings to be begun before the cardinals until Gardiner's return, whom he appointed to act as one of his chief council in that court. After Gardiner's return to England, he had the archdeaconry of Norfolk bestowed upon him by Bishop Nyx of Norwich, in return for some favours which, during his residence at Rome, he had obtained from the pope for that prelate. This appears to have been his first preferment in the church; but in the state he made a more rapid progress. By his capacity for business, and activity in conducting it, he had so far recommended himself to the king, that he resorted to the use of his talents in all matters of moment; and as his majesty was desirous of having him entirely in his service, he took him from his situation of secretary to Wolsey, and appointed him to the office of secretary of state. His new appointment introduced Gardiner to a considerable share in the management of public affairs; and he was more particularly consulted by the king on the subject of the divorce, which lay nearest his majesty's heart. When in consequence of the artifices of the papal court the legate Campeggi had been instructed to declare, that the final judgment in that cause must be pronounced at Rome, and that himself and his colleague could proceed no further in it, Gardiner and Fox obtained his opinion on the subject, which proved the means of extricating the king out of a difficulty, which was then generally considered to be insuperable. The new method of proceeding in the affair of the divorce, which was adopted in pursuance of Cranmer's advice, contributed to hasten the ruin of Wolsey, who had become suspected by the king of being inimical to that measure, and had provoked his resentment on other accounts, of which notice will be taken in their proper place. In his distress the cardinal had recourse to the assistance and interest of his old servant, the secretary; and much pains have been taken to prove that, on this occasion, Gardiner showed all those returns of gratitude and respect towards his old master, which he could desire or expect. We cannot but think, however, that there is no little ground for entertaining doubts respecting his forwardness and activity in serving the interests of the disgraced cardinal. In 1530 Dr. Gardiner was employed, conjointly with Dr. Fox, to procure from the university of Cambridge a declaration in favour of the king's cause, in which, by much pains and artifice, they succeeded. He appears now to have been for some time master of Trinity-hall, and in the spring of 1531 was installed archdeacon of Leicester, when he resigned the archdeaconry of Norfolk. In the September following he resigned his new preferment in favour of Dr. Fox, and in the same year was incorporated doctor of laws in the university of Oxford, and in the month of November consecrated bishop of Winchester. It appears that Henry had let Gardiner into the secret, that he could sometimes look very angry, and talk very loud, without meaning much harm. After this discovery, Gardiner could stand a royal battling without much anxiety; or, to use his own words to the duke of Somerset, "He folded it up in the matter, and bore it patiently." In 1533, Bishop Gardiner sat in the court with Archbishop Cranmer, when the latter prelate pronounced the sentence by which Queen Catherine's marriage was declared null and void. In the same year he was sent ambassador to France, whither he was soon followed by Dr. Bonner. Their instructions were to attend an interview between the pope and the French king at Marseilles, and to discover the designs of the holy father and the French

monarch, which Henry and his council suspected to be of a hostile nature against England. Upon Gardiner's return he was called upon, together with the other bishops, to acknowledge the king as supreme head of the church, and to take the oath appointed for that purpose, with which summons he not only readily complied, but also published a defence of the king's supremacy, entitled "De Vera Obedientia." His pen was made use of upon other occasions, and he never declined vindicating the king's divorce, his subsequent marriage, and his emancipation of the kingdom from the tyranny of the papal see; upon which subjects his writings, at the time, acquired him very high reputation. When in 1535 Archbishop Cranmer sent a monition to Gardiner, acquainting him that he should visit his diocese, the latter, who never loved the archbishop, disputed his power of visitation with great warmth. About this time he resumed his embassy to the court of France, where he prevailed on the French king to remove from his dominions Dr. Reginald Pole, then dean of Exeter, as an enemy of his master, King Henry, which circumstance proved the origin of the animosity which afterwards subsisted between those churchmen. While Gardiner was in France, he was applied to by Cromwell, in consequence of the king's directions, for his opinion respecting a project of a religious league with the Protestant princes of Germany; but as he was sensible that such a measure would contribute to spread the principles of the reformers, he declared himself decisively against it. In 1538, he was sent ambassador, with Sir Henry Knevit, to the German diet at Ratisbon, where he fell under a suspicion of holding a secret correspondence with the pope, on the subject of rendering popery triumphant again in England. Whatever truth there might be in this charge, it is certain that Lambert this year was brought to the stake by his instigation, for denying the real presence in the sacrament. This instance of a sanguinary temper was then shown, before the statute of the six articles was enacted; a law on which many were put to death, and which was undeniably of Gardiner's framing and promoting. This act passed in 1540; and the first person condemned by it, and burnt in Smithfield, the same year, was Robert Barnes. Upon the death of Cromwell, Gardiner was chosen vice-chancellor by the university of Cambridge, where he still held his mastership of Trinity-hall. Our bishop, it seems, had for his secretary a relation of his own name, Gardiner, who was much in his master's favour, yet he fell under a prosecution upon the act of supremacy; and was executed as a traitor, March 7, 1541. This was made a handle against the bishop by his enemies, who hinted to the king that he was very likely of his secretary's opinion, notwithstanding all he had written; and that if he was once in the Tower, matter enough would come out against him. On this suggestion, his majesty consented to his proposed imprisonment. But the bishop being informed thereof in time, repaired immediately to court; confessed all that his majesty had charged him with, whatever it was; and thus, by complying with the king's humour, and showing the deepest concern for real or pretended failings, obtained full pardon, to the great mortification of his enemies. Queen Katharine Parr falling under her consort's distaste, as well as her preceding partners of the royal bed, the king presently thought of a prosecution for heresy; upon which occasion he singled out Gardiner, whose inclinations that way were well known, as a proper person for his purpose to consult with. Accordingly the minister listened to his master's suspicions, improved his jealousies, and cast the whole into the form of articles; which being signed by the king, it was agreed to send Katharine to the Tower. But she had the good luck and address to divert the storm from breaking upon her head, and to throw some part of it upon her persecutors. The paper of the articles, being intrusted to Chancellor Wriothesly, was dropt out of his bosom, and carried to her: and she, by the help of this discovery, went to her royal consort, and found charms enough left to dispel his suspicions; the result of which was, severe reproaches to the chancellor, and a rooted displeasure to our bishop, insomuch that the king would never see his face afterwards. In this critical situation he stood, when Edward VI. ascended the throne; and his behaviour under the son did more than justify the father's censure upon the unruliness of his temper. Being prevented from disturbing the council within doors, he opposed all their measures without. The reformation was the great object of this reign, and that as planned by Cranmer, he could not by any condescension of the archbishop be brought to approve, or even to acquiesce in. When the homilies and injunctions for the royal visitation were published, he insisted, on the perusal of them, that he could not comply with them, though at the expense of losing his bishopric; pretending, that all their proceedings were framed against the law both of God and the king, of the danger of which, he said, he was well apprized. Upon his coming to London he was called before the council, September 25, 1547; and there refusing to promise either to receive the homilies, or pay obedience to the visitors if they came into his diocese, he was committed close prisoner to the Fleet. Some days after he was sent for to the deanery of St. Paul's by Cranmer, who, with other bishops, discoursed in defence of the homily upon justification; which he had censured, as excluding charity from any share in obtaining it. The archbishop proceeded to apologize for Erasmus's "Paraphrase on the New Testament," as the best extant; which being ordered by the injunctions to be set up in all churches, had been objected to by Gardiner. His grace seeing no hopes from arguments, which made no impression, let fall some words of bringing him into the privy-council, in case of his concurrence with them; but that too having no effect, he was remanded to the Fleet, where he continued till the parliament broke up, December 24, and then was set at liberty by the general act of amnesty, usually passed on the accession of a prince to the throne. After his discharge, he went to his diocese; and, though he opposed the new establishment in its first proposal, yet after it was settled by act of parliament he not only conformed, but took care that others did the same. Yet he was no sooner returned to town, than he received an order, which brought him again before the council; where after some rough treatment, he was directed not to stir from his house, till he went to give satisfaction in a sermon, to be preached before the king and court in a public audience. He accordingly preached on St. Peter's-day; but so contrarily to the purpose required, that he was sent to the Tower the next day, June 30, 1548, where he was kept close prisoner for a year. But soon after his affairs put on a

more pleasing countenance. When the protector's fall was projected, our bishop was deemed a necessary implement for the purpose; his head and hand were both employed for bringing it about, and the original draught of the articles was made by him. Upon this change in the council, he had such assurances of his liberty, and entertained so great hopes of it, that it is said he provided a new suit of clothes in order to keep that festival; but in this he flattered himself too much. The change in public affairs by the deposition of Somerset, brought no change of Gardiner's private state. On the contrary, his first application for a discharge was treated with contempt by the council, who laughing said, "the bishop had a pleasant head;" for reward of which, they gave him leave to remain five or six weeks longer in prison, without any notice taken to him of his message. Nor did the lords show any regard to his next address; and he had been almost two years in the Tower, when the protector, restored to that high office, went with others, by virtue of an order of council, June 9, 1550, to confer with him in that place. In this conference they proposed to release him upon his submission for what was past, and promise of obedience for the future, if he would also subscribe the new settlement in religion, with the king's complete power and supremacy, though under age, and the abrogation of the six articles. He consented to, and actually subscribed, all the conditions except the first, which he refused, insisting on his innocence. This first visit was followed by several others of the like tenour; which meeting with the same refusal, at length the Lords Herbert, Petre, and Bishop Ridley, brought him new articles, wherein the required acknowledgment was made more general. These being read, he insisted first to be released from his imprisonment, and said that he would then freely give his answer; but he would trouble himself with no more articles while he was detained in prison. July 19, he was brought before the council, who having told him that they sat by a special commission to judge him, asked whether he would subscribe these last articles or no? which he answering in the negative, his bishoprie was sequestered, and he was required to conform in three months on pain of deprivation. At the expiration of the limited time, the bishop still keeping his resolution, was deprived for disobedience and contempt, by a court of delegates wherein Cranmer presided, after a trial which lasted from December 15, to February 14 following, in twenty-four sessions. He appealed from the delegates to the king; but no notice was taken of it, the court being known to be final and unappealable. Notwithstanding greater severities were inflicted, Gardiner kept up his spirits; it is not improbable indeed that he foresaw the great alteration in affairs which was speedily to take place. For, on the demise of King Edward, notwithstanding the faint struggle in favour of Jane Gray, Mary's succession was visible enough; and accordingly she was publicly proclaimed queen, July 19, 1553. August 3, she made her solemn entry into the Tower, when our bishop, in the name of himself and his fellow-prisoners, the duke of Norfolk, duchess of Somerset, Lord Courtney, and others of high rank, made a congratulatory speech to her majesty, who gave them all their liberty. The spokesman took his seat in council the same day, and on the 8th performed the obsequies for the late king in the queen's presence. On the 9th he went to Winchester-house, in Southwark, after a confinement of somewhat more than five years; and was declared chancellor of England on the 23rd. He had the honour of crowning the queen October 1, and on the 5th, opened the first parliament in her reign. By these hasty steps Gardiner rose to the prime-ministry; and was possessed at this time of more power, civil and ecclesiastical, than any English minister ever enjoyed, except his old master Cardinal Wolsey. He was also re-chosen chancellor of Cambridge, and restored to the mastership of Trinity-hall there, of which, among his other preferments, he had been deprived in the former reign. As Gardiner now possessed a legal sanction for indulging to the utmost his malignity and cruelty against the Protestants, he gave full scope to his sanguinary disposition; and in the beginning of 1555 a very severe and bloody persecution commenced, which was chiefly carried on by Gardiner, and by Bonner, bishop of London. For some time, the personal part which the former took in examining and condemning the victims of his own wicked policy and popish bigotry, was so unfeeling and inhuman, that notwithstanding the attempts which have been made to palliate his conduct, and to represent him as an unwilling and reluctant agent in the tragedies which the queen and council, inflamed by the other popish prelates, commanded, his memory must descend to posterity loaded with infamy and execration. For the names of the eminent men whom he pursued to the stake, and the particulars of his behaviour towards them when brought before his tribunal, we must refer to the histories and martyrologies of the times. Finding, however, that by his activity in the bloody work he had rendered himself sufficiently odious, not only to the Protestants, but to all moderate and humane Papists, he withdrew from taking an open part in it, and devolved that task on the merciless Bonner. In May 1555, Gardiner, together with the earl of Arundel and Lord Paget, went to Calais, to a kind of congress which was held there for the purpose of mediating a peace between the emperor and the king of France. While they were engaged in this negotiation the pope died, upon which they received instructions from the queen to endeavour to obtain the consent of the powers with whom they were treating, that Cardinal Pole should be raised to the papal dignity. But they failed in both the objects on which they were employed. The new pope was a professed and inveterate enemy to Cardinal Pole; but he knew not how to express his hatred towards him after the eminent service which he had rendered to the church, in reconciling England to the Holy See. As Gardiner was apprized of the pope's sentiments, he maintained a private correspondence with him, in which he gave such representations of Pole's conduct as contributed to increase the pope's aversion to him. Our prelate's ambition now led him to entertain hopes of the dignity of cardinal, and of securing to himself the succession to the archbishoprie of Canterbury. And the pope had declared to him his resolution, as soon as decency would permit it, to recall Pole, after depriving him of the legantine power, and bestowing it upon himself. It became, therefore, Gardiner's policy to delay the time when, by the degradation or the execution of Cranmer, the archbishoprie of Canterbury would be declared vacant; as he knew that if it should take place before Pole was recalled, he would be immediately invested with that see. To this circumstance are we in part to attribute the

prolongation of Cranmer's life till after the death of Gardiner. In the month of October 1555, our prelate opened the sessions of parliament, and within a few days afterwards was taken ill of the gout, according to some writers, but according to others of a suppression of urine, which proved fatal to him on the 13th of November, when he was about seventy-two years of age. He is said to have sustained excruciating agonies on his death-bed, and to have felt great remorse for his past life, often repeating the words, "Erravi cum Petro, sed non flevi cum Petro;"—"I have erred with Peter, but I have not wept with Peter." Bishop Gardiner was far from being agreeable in person, as may be collected from the following description of him, written in his lifetime by Dr. Poynet, his successor in the see of Winchester, in King Edward's reign, though the portrait is evidently caricatured by personal ill-will: "This doctor hath a swart colour, hanging look, frowning brows, eyes an inch within his head, a nose hooked like a buzzard, nostrils like a horse, ever snuffing in the wind, a sparrow mouth, great paws, &c." Though possessed of much natural courage and resolution, as a courtier he was servile; and he scrupled not to violate his conscience, when he had objects of interest or ambition in view. The part that he acted against the papal supremacy in the reign of Henry VIII., and the concessions which he offered to make in the reign of Edward VI., compared with his subsequent conduct in the reign of Mary, afford abundant evidence of the truth of the preceding remarks. They also show that he had no fixed principles of religion; and that his persecuting spirit, instead of originating in a misguided conscience, is to be attributed to false and narrow views of policy, and to a cruel malignant nature. When he pleased he could assume a winning address, and display no inconsiderable degree of eloquence; but when he was employed in trying heretics, as well as at other times, he would frequently descend to the lowest abuse and the grossest scurrility, and behave in a manner very unworthy of the characters either of a gentleman or a scholar, and still more those of a Christian and a bishop. By Protestant writers his morals are spoken of in a very unfavourable light. He was the author of a treatise "De Vera Obedientia," already mentioned; "Palinodia dicti Libri," or a retraction of the preceding work; "An Explication and Assertion of the true Catholic Faith," written against Cranmer; and "Confutatio Cavillationum," &c. Several of his letters to the duke of Somerset, lord-protector, and other persons, are extant in the first edition of Fox's "Acts and Monuments," and some to Smith and Cheke on the pronunciation of the Greek language in Bene't-college-library, at Cambridge.

GARDINER (Colonel James), an officer who fell at the battle of Preston-pans, on the royalist side, is remarkable as the subject of a biographical account by Doddridge, who relates the fact of his sudden conversion by his perusal of a work, called "Heaven Taken by Storm," from a licentious course of life. He is also said to have received a supernatural intimation of his own approaching death. He was born in 1688.

GARDNER (Alan, Lord), a naval officer, was born in the north of England, and after passing through various promotions, and honourably distinguishing himself, he was, in 1793, made rear-admiral, and appointed commander-in-chief on the Leeward Island station. After making an ineffectual attempt on Martinico, he returned home, and was then employed as rear-admiral of the white with Lord Howe, and so distinguished himself upon the 1st of June, that he was made a baronet and major-general of the marines. A dangerous mutiny breaking out in the fleet at Portsmouth, Admiral Gardner attempted to quell it, but using harsh means the crew became so enraged against him, that it was with difficulty he escaped with life. In 1800 he was created an Irish peer, and in 1807 succeeded Earl St. Vincent in the command of the channel fleet, which his health obliged him soon to relinquish. He sat in three successive parliaments, and was finally made a British peer, with the title of Baron Gardner of Uttoxeter. He died at Bath in 1809.

GARENCIERES (Theophilus), a French physician, a native of Paris, who abjured the Romish faith, and quitting a respectable practice at Caen, in Normandy, came over to this country. He published an English translation of the "Prognostications of Nostrodamus;" a treatise, entitled "Anglicæ Flagellum;" and another on the "Tincture of Coral." He died in London, in great distress, in 1680.

GARENGEOT (Rene Jacques Croissant de), an eminent French surgeon, was born at Vitry, in 1688, and died in 1759. He became one of the first Parisian surgeons of his time, and was a fellow of the Royal Society of London, and demonstrator-royal in surgery at Paris. The principal works of Garengeot are, "Traité des Operations de Chirurgie," Par., 1720, 2 vols., 8vo.; 1731, 1749, 3 vols., 12mo.

GARET (John), a learned French Benedictine monk, of the congregation of St. Maur, was born at Havre de Grace about 1627, and died at the abbey of Jumieges in 1694. To his labours are we indebted for the most valuable edition of the works of "Cassiodorus," in 2 vols., folio, published at Rouen in 1679, with learned and judicious notes.

GARISSOLES (Anthony), professor of divinity at Montauban, was born there in 1587. He was one of the pastors of the church at Puylaurens, moderator of the national synod of Charenton, and held the professorship above mentioned with great applause until his death, in 1650. His principal works are, "La Voye de Salut," or The Way to Salvation; a treatise "De Christo Mediatore;" "Explicatio Catecheseos Religionis Christianæ;" and two Latin poems, entitled "Adolphidos," the hero of which is the celebrated Gustavus Adolphus, and another on the subject of the four Protestant Swiss cantons.

GARLAND, a grammarian and poet of the eleventh century, was a native of Devonshire, or, as some say, of Normandy. Among his works are two "Treatises on Synonymes and Ambiguous Terms," Paris, 1490, 4to., reprinted by Pynson, 1496, and again in 1500, London; "A Dictionary of Alchemy;" and three poems on religious subjects. He died about 1081.

GARNERIN (John Baptist), a celebrated aëronaut, and the first man who made the experiment of descending in a parachute; a feat which he accomplished on the 21st of September, 1802. At the computed height of 4151 French feet, he cut the rope which attached the car to the balloon, and descended safely in the fields near Kentish-town, the balloon falling next day near Farnham, in

Surrey. M. Garnerin's death was occasioned by apoplexy in the Théatre du Jardin Beaujolin, at Paris, August 1823.

GARNET (Henry), a person memorable in English history for having been privy to, and aiding in, the celebrated conspiracy called "The Gunpowder Plot," was born in England, and went to Rome, where he took the Jesuit's habit in 1575. He returned to England in 1586, as provincial of his order; although it was made treason the year before for any Romish priest to come into the queen's dominions. Here, under a pretence of establishing the Catholic faith, he laboured incessantly to raise some disturbance, in order to bring about a revolution: and with this view held a secret correspondence with the king of Spain, whom he solicited to project an expedition against his country. This scheme not proceeding so fast as he would have it, he availed himself of the zeal of some Papists, who applied to him, as head of their order, to resolve this case of conscience; namely, "Whether, for the sake of promoting the Catholic religion, it might be permitted, should necessity so require, to involve the innocent in the same destruction with the guilty:" to which he replied, "If the guilty should constitute the greater number, it might." This determination, it is said, gave rise to the Popish plot; as a principal mover in which Garnet was executed, May 3, 1606.

GARNET (Thomas), an ingenious physician and natural philosopher, was born at Casterton, in Westmoreland, in 1766. He commenced professional practice at Bradford, in Yorkshire, where he delivered chemical and philosophical lectures. He then removed to Knaresborough, and afterwards to Harrowgate. In 1795 he went to Liverpool, intending to embark for America, but while waiting to take his passage, he commenced lectures, which met with so much approbation, that he relinquished his design of emigrating, and in 1796 he obtained the professorship of chemistry at Anderson's Institution, Glasgow, where he died in 1802. Dr. Garnet was the author of "A Tour through the Highlands," in 2 vols., 4to.; "Outlines of Chemistry," 8vo.; and "Zoonomia."

GARNIER (Robert), a French poet, was born at Ferté Bernard, in 1534. He was designed for the law, which he studied some time at Toulouse; but afterwards quitted it for poetry, in which he succeeded so well, that he was deemed by his contemporaries not inferior to Sophocles and Euripides. Besides tragedies, he wrote songs, elegies, epistles, eclogues, &c. He died in 1590, or, as some say, in 1601, at Mans. His works were printed at Paris in 1582, 12mo.

GARNIER (Jean), a native of Paris, born in 1612, entered into the order of Jesuits, and became professor of eloquence and philosophy at Bologna, where he died in 1681. He published a folio edition of Mercator 1673; "A Supplement to Theodoret," in 4to.; and "Systema Bibliothecæ Collegii Parisiensis Soc. Jes." He also edited the "Breviary of Liberatus," and the "Journal of the Popes."—Jean Jacques was born in 1729 at Goron sur-Maine, and at the breaking out of the revolution filled the chair of Hebrew professor at Paris. He published a "Continuation of the History of France by Velly and Villaret;" an essay "On the Origin of the Government of France," 12mo.; two treatises, "De l'Education Civile," 12mo.; and "De Commerce remis a sa place;" and a work in two small volumes, entitled "The Man of Letters." During the reign of terror he fled from the capital to Bouji val, where he died in 1795.

GAROFALO (Benvenuto), a painter, was born in 1481 at Ferrara, where he was employed in several considerable works, in which he displayed much excellence both in design and colouring, and nearly approached to the manner of Raphael himself. Some of his finest pieces are the "Resurrection of Lazarus," and the "Murder of the Innocents," in the church of St. Francis, at Ferrara, and the Adoration of the Magi," in the chapel of St. George, near that city. He died blind at Ferrara in 1559.

GARRICK (David), the most eminent actor that the English stage has produced, was born at Hereford in 1716. His grandfather was a refugee from France, on account of religion, at the revocation of the edict of Nantes. His father was a captain in the army, and usually resided at Litchfield, where he had married the daughter of one of the v'cars of the cathedral. David, who received his first school education at the grammar-school of Litchfield, was more distinguished by his sprightliness than his application to literature; and he gave a very early proof of his passion for the drama, by engaging his young companions to act the Recruiting Officer, in which play he himself took the part of Sergeant Kite. At this time he was little more than eleven years of age, and the applause he obtained probably made a durable impression upon his mind. As the circumstances of his father were narrow, it was thought proper to send him to Lisbon upon the invitation of an uncle, who was a considerable wine-merchant in that capital. From some cause, however, his stay there was very short; he returned to Litchfield, and again went to school, but the volatility of his temper impeded his proficiency. In order to accelerate his improvement, he was, in his nineteenth year, placed with the celebrated Samuel Johnson, who had then undertaken to instruct a few youths in the belles-lettres at his native city of Litchfield; but love for the stage had taken such firm possession of the mind of young Garrick, that it left little room for classical studies, and he was writing scenes in comedies of his own invention when he should have been composing exercises. He must have been able, however, by his manners and talents to ingratiate himself with his grave tutor; for when Johnson, tired of his situation, determined to try his fortune in London, he joined company with his pupil Garrick. This era in the lives of these two distinguished persons was the year 1736-37. Garrick, by the recommendation of his father's friend, Mr. Gilb. Walmesley, was sent to reside with the Rev. Mr. Colson, an eminent mathematician at Rochester, with the intention of furnishing him with general knowledge previous to his entering at the Temple. Though he became no great mathematician or philosopher, under the tuition of this person, he improved in the use of his reasoning powers, and fitted himself for the business of the world. His father died about this time, leaving a large family unprovided; and his mother soon followed. His Lisbon uncle, who died some time before, had bequeathed him a thousand pounds, and with this sum he entered into partnership in the wine-trade with his brother Peter. The very different disposition of the two brothers soon caused a dissolution of this connexion, and David thenceforth resolved to follow his favourite

plan of becoming an actor by profession. He courted the company of stage heroes, obtained introductions to the managers, and tried his powers in recitation. At length he began his campaign in the summer of 1741, at Ipswich, with Giffard's company. Under the assumed name of Lyddal he played a variety of parts with uniform success; and Ipswich has the honour of first having witnessed and recognised the powers of our greatest actor. At this period the stages of the metropolis were but indifferently supplied with performers in the higher walks of the drama, and there was a manifest interruption in the succession from the preceding generation. Though Garrick would have distinguished himself at any time, the present interval was particularly favourable to a sudden and decided eclat. Besides the two principal theatres of Drury-lane and Covent-garden, there was then a house open in Goodman's-fields, of which Giffard was manager. At this our young actor made his first entrance in the metropolis, on October 19, 1741. He judiciously chose the part of Richard III. as one which would not require a dignity of person that he did not possess; while it would give scope to all those strong markings of character and quick changes of passion in which his principal excellence ever consisted. The part was repeated for several successive nights, and was followed by others both in tragedy and comedy; and such was the blaze of fame attending the new actor, that the established theatres were deserted, and strings of carriages from the polite part of the town thronged the streets of the city. Nor was this the mere rage of fashion. The best judges joined their approbation to the public applause; and Pope, who was induced to see him, pronounced his eulogy by saying, "that he was afraid the young man would be spoiled, for he would have no competitor." It is not within the plan and compass of this work to detail the history of the stage, or to enter minutely into that of its performers; and even a Garrick can claim no more of our notice than a sketch of the principal events of his life, and a view of his characteristic qualities. He was still at Goodman's-fields when he appeared as a dramatic writer in two pieces, "The Lying Valet," and "Lethe;" the first abroad farce, the second a kind of interlude or dramatic satire. The proprietors of the old theatres, alarmed at his success, threatened the manager of Goodman's-fields with a prosecution. and Fleetwood drew away Garrick to Drury-lane. After finishing the winter season of 1742 there, he went over to Dublin in the summer, where he was received with an admiration bordering upon extravagance. He so crowded the theatre, in a hot season, that an epidemic disease, which broke out in that capital, was called the Garrick-fever. After his return he took up some parts of a kind entirely new to him; among the rest, that of Abel Drugger, in which he excited great surprise by banishing from one of the most lively and expressive of countenances every vestige of sense, and putting on the stare of absolute stupidity. It is asserted, that by this theatrical degradation he wrought an unlucky cure in a young lady of fortune, who had fallen in love with him under the persons of Chamont and Lothario. No actor, indeed, ever more thoroughly adopted for the time the characters he undertook, and his attention to propriety was uniformly supported by every look and gesture while he continued in the sight of the audience, whether speaking or silent. The part of Hamlet, so full of soul and animation, was that by which he contrasted his Drugger. Stage quarrels and revolutions, and a second visit to Dublin, occupied Garrick during the remainder of the period which he passed as a hired actor, but with continually increasing reputation. He produced in that interval his farce of "Miss in her Teens," the hint of which was taken from Dancourt, but with such accommodation to the English taste as to make it a favourite. In the spring of 1747 he commenced his respectable and lucrative career as a theatrical manager. By acting at Covent-garden, he had reduced Drury-lane to such a state of inferiority, that Lacy, the patentee, was glad to admit him as an equal partner upon moderate terms. In this joint concern the two managers wisely took distinct provinces: that of Lacy was the care of the scenes and the domestic economy, while Garrick superintended the choice of plays, the distribution of parts, and the treaties with authors and actors. Under these auspices, the theatre of Drury-lane opened in September 1747, furnished with a prologue by Garrick's old and constant friend, Samuel Johnson. This period proved an era in the English stage, from which may be dated a comparative revival of Shakspeare, and a reform both in the conduct and licence of the drama. In 1749 Garrick married Mademoiselle Violetti, who had been a stage-dancer; she maintained an irreproachable character, and the union was a source of mutual felicity till dissolved by death. Though Garrick was justly a favourite with the public, some complaints were made of parsimony under his management, in providing those ornamental decorations and splendid shows which are found necessary to keep the eye satisfied as well as the judgment. To obviate this discontent, he prepared, in 1754, an exhibition which was to unite every charm of music, dancing, and scenery, with that of perfect novelty in design. No expense was spared on the occasion; and a large body of foreign performers was hired, at the head of whom was Noverre, the celebrated ballet-master, whose inventive genius produced a spectacle which he entitled a Chinese Festival. But before its exhibition, the national prejudices, enforced by a commencing war with France, took alarm at this importation of foreigners, all of whom were, as usual, called Frenchmen, and a violent opposition was organized. The piece was brought out in November 1755, and though first sanctioned by the king's presence, and warmly supported by many of the young nobility, its sixth representation was terminated by a violent riot, by which a damage was incurred to the theatre of some thousand pounds. Garrick was blamed for his pertinacity in contending against the voice of the majority, which was attributed to his reluctance at losing the fruits of great expense. In his capacity of manager, he had the same difficulties to encounter in his transactions with the "irritable race" of authors that all his predecessors had, and various squabbles arose on this account, which we shall pass over. It is admitted that his treatment of dramatic writers was more liberal and gentlemanlike than that of several former managers; but his opinion and theirs could not always coincide, and he might occasionally show a sense of his own consequence and their insignificance. Moreover, he, like many of his brethren of the stage, frequently passed a judgment upon works, which the event proved to be erroneous; nor was he

disposed to revoke a sentence once given. On the whole, however, he kept on good terms with the most respectable writers, and received from many of them that praise which he dearly loved. This fondness for applause was naturally accompanied with an equal sensibility to ridicule or censure. The attacks of one of his critics, by their peculiar petulance, drew from him a retort, in a mock-heroic poem, entitled "The Fribbleriad," which possesses considerable vivacity and pleasantry. The person ridiculed took, however, a severe vengeance, by exciting a formidable riot on the subject of admission at half-price, the consequences of which were both detrimental and humiliating. In 1763 Garrick resolved to relax from his cares and fatigues in a tour to the continent. Accompanied by his wife, from whom he was inseparable, he visited several parts of Italy and France, and met with flattering notice from many persons of distinction. At Paris he saw and admired the celebrated Mademoiselle Clairon, and these two excellent actors gratified a splendid circle with specimens of their theatric powers with equal and mutual applause. He returned after an absence of a year and a half, and was welcomed with rapture. The prologue spoken by him on his first re-appearance was one of his happiest efforts of the kind, and he was obliged to repeat it ten successive nights. He was thought, if possible, to be improved in his style of acting, as he certainly was in his general knowledge of the drama. In the season of 1766 he brought out the excellent comedy of "The Clandestine Marriage," the joint production of himself and Colman, whose several shares in it are indistinguishably and harmoniously blended. One of the most remarkable events in Garrick's life was the celebration of the Shakspeare jubilee. A mulberry-tree, planted by that poet at his native town of Stratford-upon-Avon, being cut down, the wood of it was converted into a number of toys and implements, which were eagerly purchased. The corporation of Stratford judiciously caused a box to be made from it, which, with the freedom of the place enclosed, they presented to the great actor, who had done their poet so much honour. This incident probably suggested to him the celebration of a festival in commemoration of Shakspeare, upon the spot where he was born, and the idea was put in execution in September 1769. Temporary buildings were raised for the occasion, and various entertainments were planned, some sufficiently appropriate, others too much partaking of the vulgar taste of rural festivities. A splendid company assembled from the capital and different parts of the kingdom, some warmed by literary enthusiasm, more led by mere fashion and the love of novelty. The jubilee lasted three days, in the midst of most unfavourable weather, and, upon the whole, the pleasure seems not to have been adequate to the effort. Garrick, who was the soul of the festival, exerted all his talents to gratify both the eye and the understanding. Besides various songs for music, he composed an ode, of considerable length, to the honour of the great national bard, in which he strained his poetic powers to the height, and with a success deserving at least of temporary applause. As he had expended a large sum in the Stratford pageant, he was careful, with his usual attention to economy, to reimburse himself. The "Jubilee" was made into a theatrical spectacle, which became so popular, that it was represented ninety-two nights to crowded audiences He also recited his ode at the theatre, but the ears of the public were much sooner satiated than their eyes. After the death of Mr. Lacy, in 1773, the sole management of the theatre devolved on Garrick. His health was at this time beginning to give way, and his period of life was ill adapted to additional labours. He continued, however, some time longer to fulfil the duties of his office; and he rendered an essential service to the profession which he had dignified, by perfecting the plan of an institution for the relief of decayed actors, and bountifully contributing to its fund. At length he determined upon his final retreat, and in January 1776 he parted with his moiety of the Drury-lane patent for the sum of £35,000; to such a value had it risen in his hands! In order to prove that his admirable powers were still unimpaired, he performed, at short intervals, many of his most trying and brilliant parts, just before he took leave of the stage. The last character in which he appeared was Don Felix in the Wonder, for the benefit of the theatrical fund. At the conclusion of the play he made a brief farewell address to the audience, which the genuine feelings of regret on both sides rendered truly pathetic; and few persons ever quitted a public station with more deserved plaudits. He did not long enjoy his opulent and well-earned repose. In the Christmas of 1778, being upon a visit at the seat of Lord Spencer, he was seized with some alarming symptoms, which hastened him to London. A suppression of urine succeeded, under the effects of which he sunk into a state of stupor, and died on January 20, 1779. His remains were interred with great pomp in Westminster-abbey, attended by many persons of the first distinction in rank and talents. His large fortune, after an ample provision for his widow, was shared among his relations. David Garrick was in character a man of the world, whose vivacity and apparent volatility did not interfere with the steady pursuit of fame and fortune. In this he was guided by great good sense and discretion, and a spirit of order and economy. The latter quality subjected him to the imputation of avarice: but though he was fond of money, and did not lavish it in the careless manner of some of his detractors, yet he was fully capable of using it with liberality. His mode of living was hospitable and generous, and his bounty often flowed in a large stream of munificence. Instead of quoting particular instances upon record, it will be sufficient to repeat what Dr. Johnson, (who knew him well) said of him, that "he believed David Garrick gave away more money than any man in London." His principal foible was vanity, which made him as inordinately fond of adulation, as he was impatient of censure or ridicule. Goldsmith has strongly marked this feature in his portrait:—

> Of praise a mere glutton, he swallow'd what came,
> And the puff of a dunce, he mistook it for fame;
> Till his relish grown callous, almost to disease,
> Who pepper'd the highest, was surest to please.

This propensity also rendered him culpably jealous of rivals, and he is charged with endeavouring to keep down those rising talents from which he feared competition. In his commerce with the great he was attentive and respectful, yet with freedom enough to make him a delightful companion; and he observed decorum so well, that persons of the gravest and most dignified characters courted his

society. As an actor, it seems to be allowed that none ever surpassed him in the truth and nature with which he identified himself with the fictitious object of his representation, so that he seemed, as it were, to have darted his soul successively into all the forms which he assumed. This faculty he displayed equally in the most comic and the most tragic parts, nor was it ever agreed in which of the two his chief excellence lay. Reynolds happily expressed this doubt by his charming picture of Garrick, between the comic and tragic muse, each of whom is contending to possess him. His voice and his eye were calculated for every possible expression of mental feeling. Expression, indeed, was his great strength, and the parts in which he best succeeded were those in which passion most predominated. In the enunciation of calm sentiment, decorated by poetical language, he has had several superiors. His literary talents were respectable, but not of the higher kind. He composed some smart epigrams, many pleasant and well-adapted prologues, entertaining, but rather farcical dramatic pieces, and lively poems of the humorous and familiar class. To sublimity he was inadequate, and his imagination was capable of no lofty flight. Besides those of his works which have been mentioned in his life, there are a few dramatic interludes, and many alterations of old plays, in which he generally displayed a good judgment, and thorough knowledge of dramatic effect.

GARRICK (Eva Maria), wife and relict of the celebrated David Garrick, was born at Vienna, February 29, 1725. In 1744 she arrived in England, bringing with her a recommendation from the countess of Stahremberg to the countess of Burlington, who received her, on her obtaining an engagement at the Opera, as an inmate of Burlington-house, and ever after treated her with maternal affection. This circumstance gave rise to a very general but erroneous idea, that she was a natural daughter of the earl's, born before his marriage with the countess; but the dates of the respective events prove the inaccuracy of the supposition. While under the protection of this noble family, Mademoiselle Violetti formed an attachment with David Garrick, and on the 22nd of June, 1749, the nuptials were celebrated, with the sanction of the earl and countess, a marriage portion of £6000 being bestowed upon the bride by the former. She died suddenly October 16, 1822, and was buried in the same vault with her husband, near the cenotaph of Shakspeare in Westminster-abbey.

GARRIEL (Peter), a French ecclesiastic in the seventeenth century, and author of several works, intended to illustrate the civil and ecclesiastical antiquities of his country, was a native of Montpellier; but we have no information respecting either the time of his birth, or of his death. He became a canon of the cathedral church in that city, and was admitted to the degrees of doctor in civil and canon law. His "Idée de la Ville de Montpellier, recherchée et presentée aux honnêtes Gens, &c." 1665, is in esteem with antiquaries and collectors.

GARSAULT (Francis Alexander de), a native of Paris, who became captain of the royal stables, and was the author of several treatises on horsemanship. He died at an advanced age in 1771.

GARTH (Sir Samuel), a physician and poet, was descended from a good family in Yorkshire, and received his academical education at Peterhouse, in Cambridge, where, it is said, he resided till he took his degree of doctor of physic, in 1691. He was admitted a fellow of the College of Physicians in 1692; and it appears that he was able so well to make his way in the metropolis, as soon to stand in the first professional rank. The poem which first gave him celebrity, was upon a subject well calculated to make a physician popular. The college had adopted a plan of a dispensary for the benefit of the poor in London, which, with the gratuitous advice of the faculty, should unite the distribution of medicines at a reduced price; but its execution met with impediments not only from the Company of Apothecaries, whose interest was immediately concerned, but from some members of the College of Physicians itself. A schism, in consequence, arose in that body; and Dr. Garth, being of the number who supported the charity, thought the cause a proper one to employ his wit and poetry, as well as his professional influence. His mock-heroic poem, entitled "The Dispensary," was first published in 1699, and, both as a satire and a poem, was generally read and admired, though an obvious imitation of the Lutrin. In 1697 he pronounced and printed the "Harveian Oration," which has been much praised as a piece of Latin oratory. He was a zealous adherent of the whig party, and did himself credit by a copy of verses addressed to Lord Godolphin, on his dismission, in 1710. These were criticized in the true party style, in a paper of the Examiner, and were defended by Addison. He also lamented the exile of the duke of Marlborough, in some complimentary lines. He displayed his attachment to the House of Hanover, by an elegant Latin dedication of an intended edition of Lucretius to the elector (afterwards George I.) in 1711. Upon the accession of that prince, his zeal was rewarded by the honour of knighthood, which he had the satisfaction of receiving from the sword of his hero, Marlborough. He was also appointed physician in ordinary to the king, and physician-general to the army. In the height of reputation, both medical and literary, he died, after a short illness, in June 1718-19, and was interred at Harrow in Middlesex. If his professional celebrity may be estimated by some lines of Lord Lansdown's on his sickness, it must have been high indeed, for "his danger is said to be the danger of mankind." Yet his name is unknown in medical history, as the author of one single improvement or observation in his art. Sir Samuel Garth appears to have been a man of pleasure and conviviality. He was a distinguished member of the famous political and social club, the Kit-Kat, upon the favourite toasts of which he wrote short complimentary verses. He was thought to be as free in his sentiments as in his life. Pope takes notice of this charge in a letter, which mentions his death as heroical and unaffected. He adds a singular kind of refutation or apology: "If there was ever a good Christian without knowing himself to be so, it was Dr. Garth." This, it must be confessed, approaches very near to nonsense. He praises him better by calling him "the best-natured of men." One of Garth's last literary tasks was an edition of "Ovid's Metamorphoses," translated by several hands. To this he prefixed a preface, which is no favourable specimen of his critical abilities.

GARTHSHORE (Maxwell), an eminent physician and accoucheur, was born in 1732 at Kirkudbright in Scotland, and died in 1812. He removed

to Loudon about 1763, and continued during nearly half a century the practice of those branches of the profession to which he had devoted himself. He was a fellow of the Royal Society and of the Society of Antiquaries, and physician to the British Lying-in-hospital.

GARVE (Christian), a German metaphysician, was born in 1742 at Breslau in Silesia, and died in 1798. He studied at Frankfort, Halle, and Leipsic, at which latter place he was professor of philosophy. Among his works are a translation of "Cicero De Officiis," with a philosophical commentary; "On the Inclinations," a prize essay crowned by the Academy of Berlin in 1769; "A Sketch of the most Remarkable Principles of Moral Philosophy, from the time of Aristotle to the present Day." Garve also translated some of our best authors into Germau, as Smith's "Wealth of Nations;" Paley's "Moral and Political Philosophy;" and Burke "On the Sublime and Beautiful."

GARZI (Lodovico), an eminent painter, was born at Pistoia (or at Rome), in 1640. He was sent at the age of fifteen to the school of Andrea Sacchi, and became the favourite pupil of that master. After having executed several public works at Rome, he was sent for to Naples in order to paint the cupola of the church of St. Catharine, at Formello. His success in this work caused him to be employed in the palace of the viceroy; and he received great offers to induce him to settle in Naples, but preferred returning to Rome. His chief works are in the churches of that city, and they are numerous. At the age of fourscore he engaged to paint the cupola of the church Degli Stigmati, and succeeded so well in it, that it is reckoned his best performance. The effort, however, exhausted him, and he died in 1721.

GARZONI (John), a learned physician and historian, was born at Bologna in 1419, but the time of his death is not mentioned. Few particulars have been recorded of his life. Among his works are "De rebus Saxoniæ, Thuringiæ," &c.; "De rebus Ripanis libellus," &c.; "De Dignitate Urbis Bononiæ Commentarius," besides several lives of saints, harangues, discourses, &c.

GARZONI (Thomas), an Italian writer, born at Bagnacavallo, near Ferrara, in 1549, was a regular canon lateran, and died in 1589. His principal work is entitled "La Piazza Universale di tutte le professioni del Mondo;" a work of great labour and infinite utility at the time at which it was written, as there was no model then existing on so large a scale.

GASCOIGNE (Sir William), chief-justice of the King's-bench in the reign of Henry IV., was born at Gawthorp, in Yorkshire, about 1350. Being designed for the law, he became a student either at Gray's-inn or the Inner-temple; and growing eminent in his profession, was made one of the king's serjeants-at-law, September 1398. October following, he was appointed one of the attorneys to Henry IV., then duke of Hereford, on his going into banishment; and upon the accession of that prince to the throne, in 1399, sat as judge in the court of Common-pleas. November 1401, he was made chief-justice of the King's-bench. In this high office he is said to have distinguished himself by committing to prison the heir-apparent to the crown, afterwards King Henry V., for an assault on the person of the judge, and an attempt to rescue from the arm of the law one of his dissolute companions. Several abstracts of the opinions of this judge on legal questions, as well as his official arguments and decisions, occur in old law-books. He died in 1413.

GASCOIGNE (George), an English poet of celebrity in the reign of Queen Elizabeth, was a native of Walthamstow, in Essex. After having served in the Low-countries, under the prince of Orange, who gave him a captain's commission, he returned to England, and employed his talents in writing masques for the entertainment of the queen. Four dramatic pieces and several poems, including a satire, entitled "The Steel Glass," were the productions of his pen. He died at Stamford, in Lincolnshire, in 1577.

GASCOIGNE (William), considered as the first inventor of the micrometer, was a native of Lancashire. On the publication of a similar discovery by M. Auzout, in the first volume of the Philosophical Transactions, Mr. Townley addressed to the Royal Society a communication, in which he says, "I think it right to inform the world that I have found, by some scattered papers of one Mr. Gascoigne, that, before the late civil wars, he had not only devised an instrument of as great power as M. Auzout's, but had also for some years made use of it, not only for taking the diameters of the planets and distances upon land, but had further endeavoured to gather many certainties in the heavens." Gascoigne was probably a volunteer in the royal army during the civil war, as he was killed, while fighting for Charles I., at Marston-moor, July 2, 1644.

GASPARINI (Francesco), a native of Lucca, born in 1650, was one of the ablest musical composers of the last century; and besides the opera of Engelberta, written in conjunction with Albinoni, was the author of "Cantate da Camera a Voce Sola," Lucca, 1697; and a treatise, entitled "L'Armonico prattico al Cimbola," &c., Venice, 1708. He died about 1724.

GASPARINO (Barziza), one of the early Italian scholars, was born in the latter part of the fourteenth century at Barziza, a place in the Bergamasque, whence he derived his surname. He became a professor of belles-lettres at the university of Pavia, about the commencement of the fifteenth century, and continued there till 1407. He then passed some time at Venice, after which he was invited to the professorship of rhetoric in Padua, where he also taught moral philosophy. The charge he generously took upon himself of maintaining the eight children of his deceased brother, reduced him to such indigence that he was compelled to sell his books, but he was somewhat relieved by an augmentation of his salary. In 1418 Philip Maria Visconti, duke of Milan, summoned him to his capital, in order to open a public school of eloquence. He left Padua with regret, but the duke, by his friendship and munificence, rendered the change as agreeable as possible to him. The time of his death is not certainly known, but it was probably in the beginning of 1431. His works consist of short treatises on grammar and rhetoric; of orations composed upon various occasions; of letters to his friends; and of other epistles written by way of exercise, and as models to his pupils. Of his "Letters," there have been several editions, particularly one by Cord. Furietti, in 1723, to which are added his

orations, and the works of his son Guiuiforte, who was also a man of learning.

GASSENDI (Peter), a very eminent philosopher and mathematician, was born in 1592, at Chantersier, in Provence. When he was only four years of age, in consequence of the pious impressions which had been made on his mind, he was accustomed to act the preacher among his playmates; and soon afterwards he began to discover his taste for astronomy, by taking delight iu gazing at the moon and stars, when the atmosphere was unclouded. When he was of a proper age to be sent to school, he was placed uuder the instructions of au excellent master at Digne, and was afterwards sent to study philosophy for two years, under an able professor at Aix. In his seventeenth year he was invited to teach rhetoric at Digne, and about three years afterwards he was appointed to fill the vacant chair of philosophy in the university of Aix. During his residence at Digne, he had sedulously prosecuted his studies in the learned languages, mathematics, aud astronomy, and after a diligent examination of the different systems of philosophy among the ancients, embraced that of Epicurus, of which he afterwards proved himself the most iugenious defender in modern times. When he entered upon his philosophical professorship at Aix, notwithstanding that the authority of Aristotle was still acknowledged in almost all the public schools, Gassendi, after the examples of Vives, Ramus, and others, ventured publicly to expose the defects of his system. His lectures on this subject were published under the title of "Exercitationes Paradoxicæ adversus Aristotelem." This work, which gave great offence to those who still retaiued their predilection for scholastic subtlety, obtained the author no small degree of reputation with several learned men, particularly with Nicholas Peiresc, the president of the university of Aix, who, after Gassendi had entered into holy orders, procured him a canonry in the cathedral church of Digne, and his admission to the degree of doctor of divinity. He afterwards received the appointment of warden, or rector of the same church, resigned his professorship at Aix, and retiring to Digne, applied himself closely to his philosophical and astronomical pursuits. Among his other works which he wrote in this place was a second book of his "Exercitatioues Paradoxicæ," which excited so much enmity, that he ceased from all further direct attacks upon Aristotle, although he still professed his attachment to the system of Epicurus, and defended it with great learning and ability, adding to it, however, the doctrine of a divine and superintending mind. He strenuously maintained the atomic doctrine in opposition to the fictions of the Cartesian philosophy, and particularly asserted, in opposition to Des Cartes, the doctrine of a vacuum. On the subject of morals he explained the permanent pleasure or indolence of Epicurus, in a manner perfectly consistent with the purest precepts of virtue. Iu 1628 he visited Holland, and after his return to France, being called by a law-suit to Paris, he there formed an acquaintance with the men most distinguished for learning and science in that capital, and, among others, Cardinal Richelieu, by whose interest he was, in 1645, appointed regius-professor of the mathematics at Paris. This institution being chiefly intended for astronomy, our author read lectures on that science to crowded auditories, by which he acquired great popularity, and rose to high expectations. But the fatigues of that appointment were more than his strength, already reduced by too intense application, was able to bear; and having caught a cold, which brought an iuflammation upou his luugs, he was obliged in 1647 to quit Paris, aud to return to Digne, for the benefit of his native air. After having his health iu some measure re-established by the intermission of his studies, in 1653 he returned again to Paris, where he published the Lives of Tycho Brahe, Copernicus, Purbach, and Regiomontanus; and then resumed, with as much intenseness as ever, his astronomical labours. His feeble state of health, however, was now unequal to such exertions, which brought on a return of his disorder, under which, with the aid of too copious aud numerous bleedings, he sunk in 1655, when in the sixty-third year of his age. A little before he expired, he desired his secretary to lay his hand on the region of his heart; which when he had done, and remarked ou the feeble state of its pulsation, Gassendi said to him, "You see how frail is the life of mau!" which were the last words that he uttered. He is ranked by Barrow among the most emiuent mathematicians of the age, and mentioned with Galileo, Gilbert, and Des Cartes. Gassendi was the first person who observed the transit of Mercury over the sun. It is to the credit of both philosophers, that although mutually warm in their scientific controversies, Gassendi and Des Cartes became friends in the sequel. The MSS. which the former left behind him, and the treatises published during his life, were in 1658 collected by Sorbiere, in six volumes, folio. They consist of the philosophy of Epicurus; the author's own philosophy; the lives of Epicurus, Peiresc, Muller, and others, in addition to those already mentioned; refutations of Des Cartes's Epistles, and other treatises.

GASSICOURT (Charles Louis Cadet de), was the son of a Parisian apothecary, and educated for the bar, and during the sanguinary period of the revolution, incurred much danger by his defence of some of its victims. He published in 1797 a pamphlet, which attracted some attention, on the "Theory of Elections." Several other essays, on political and other subjects, followed; but ou the death of his father, he devoted his time principally to the study of chemistry and physics. Haviug occupied himself in revising a treatise of his father's on "Domestic Pharmacy," the work ran at once through several editions, as did also a "Formulary" on the same subject; and to these he added several valuable works of his own, the most important of which is the "New Dictionary of Chemistry," afterwards introduced with great success into the Polytechnic-school. This book appeared first in 1803. In 1809 he followed the army into Austria, and subsequently wrote an account of the campaign, during which he invented a military instrument, called "Les Baquettes." He organized the board of health, to which he was appointed secretary, and in this capacity he continued till the day of his death, which took place at Paris in 1823. Besides the literary productions already enumerated, he was the author of a series of epistles on "London and the English Nation," and was a material contributor to the "Journal of Pharmacy," and other scientific publications.

GASSION (John de), marshal of France, was born in 1609 at Pau, where his father was president of the parliament. At the age of sixteen he entered

into the gendarmes of the prince of Piedmont; and in 1627, and two years after, he served under the duke de Rohan in the civil wars on the calvinist side, to which he was always attached. When the great Gustavus entered Germany, Gassion joined him, and was made captain of his body-guard. He was afterwards raised to the rank of a field-officer in the cavalry, in which post he performed essential services in many actions, and especially at the battle of Leipsic. After the battle of Lutzen he returned to France with his regiment, and entered under the marshal de la Force, in Lorrain, where he rendered himself the terror of the enemy. He performed many remarkable exploits, and received a dangerous wound at the siege of Thionville, in recompense for which he obtained, in 1643, the marshal's staff. In the following year he was appointed lieutenant-general of the army in Flanders, and had a great share in the capture of several towns in that district, which were formed into a government, and intrusted to him. At length, when at the height of his reputation, he received a mortal wound at the siege of Lens, in 1647. The Marshal de Gassion was characterized as a military man by a daring courage and spirit of enterprise which overcame all obstacles. Richelieu so much confided in him, that when urged with difficulties in a plan, he used to say, "They will be removed by Gassion." He would never marry, giving as a reason, "that he valued life too little to impart it to any."

GASSNER (Jon Joseph), a native of Bratz, near Pludentz, upon the frontiers of Suabia and the Tyrol, celebrated for his extraordinary cure of diseases, by the power, as he asserted, of Jesus Christ. He was born in 1727, and after having obtained a curacy, began to distinguish himself in the manner above mentioned. His fame spread so rapidly, that the public authorities instituted inquiries into his conduct; and several physicians came from afar to witness his miraculous cures, which he effected in their presence, without the apparent aid of any human means. Joseph II. obliged him to quit Ratisbon, but the prince-bishop of that place permitted him to continue his operations at Ellwang, and afterwards, at the entreaties of the people, gave him the curacy of Bondorf, where Gassner died April 4, 1779. Gassner was called by some an impostor, but the majority believed in his miraculous cures, which, indeed, may properly be called so, if the account of his biographers be correct. His life was published in 1775 and in 1777, with an account of the manner in which he had effected his cures.

GAST (John), author of a learned work, called "The Rudiments of Grecian History," for which the university of Dublin (of which city he was a native) honoured the author with the degree of D.D. He died rector of St. Nicholas, Dublin, in 1788, aged seventy-three.

GASTALDI (John Baptist), an eminent French physician, employed in the household of the king, and author of a learned work, called "Institutiones Medicæ," &c. He was a native of Siseron, and died at Avignon in 1747, aged seventy-three.

GASTAUD (Francis), a French priest, and afterwards a counsellor of some eminence, was descended from a family of distinction, and born at Aix in Provence. When he was fourteen years of age he entered into the congregation of the Oratory, and went through his course of philosophy at Marseilles, and afterwards that of theology at Arles. At the expiration of five years he quitted the congregation, and removed to Paris, where he was admitted into orders, and officiated for some years as priest in the parish-church of St. Paul. He was greatly admired and followed as a preacher, and indeed possessed excellent qualifications for a pulpit orator. The Abbé Gastaud returned to Aix in 1700; and after the death of his elder brother, was admitted an advocate, and at the bar appeared with the same distinction as had formerly attended him in the pulpit. He was one of the warmest admirers of the celebrated Quesnel, and one of the most active opponents of Father Girard, and his brethren the Jesuits, against whom he gained a famous cause in 1717. He also wrote a bitter piece against the order, entitled "The Policy of the Jesuits Unmasked;" and some treatises against the bishop of Marseilles, on the subject of grace and other topics, which occasioned him to feel the severe vengeance of that prelate; for Gastaud was by his interest exiled to Viviers, in 1727; and after he had been permitted to return home, exiled to the same place a second time in 1731, where he died in the course of the following year, and his corpse was refused the rites of Christian burial. A collection of his pieces was published in 1699.

GASTELIER (Rene Georges), born at Ferrières in Gâtinais, in 1741, practised as a physician at the epoch of the Revolution. In 1787 he was chosen a member of the provincial assembly of Orleans, and was elected mayor of Montargis in 1788, according to the new popular forms. In 1791 he was deputed by the Loiret to the Legislative Assembly. The sincerity of his principles could not secure him from the fury of the ultra-revolutionary party, and in 1793 he was declared a traitor to his country, and arrested. The fall of Robespierre rescued him from the fate which awaited him; but still being pursued by the hatred of his enemies, he was obliged to continue concealed for five years. In the promotion of 1817, the king decorated him with the order of St. Michael. He was the author of numerous medical works, which, however, are not now much esteemed. He died in 1821.

GASTON DE FOIX, duke of Nemours, and nephew of Louis XII., king of France, was born in 1488. He was much beloved by his uncle, who called him his own work, and took pride in his opening virtues. He gave Gaston the government of Milan, and made him general of his army in Italy. The young hero signalized his valour and abilities in various actions, which terminated in the battle of Ravenna, fought on Easter-day, 1512. After he had obtained the victory, he could not be dissuaded from pursuing a body of Spanish infantry which retreated in good order. Making a furious charge on this brave troop, he was thrown from his horse, and dispatched by a thrust of a pike. He perished in his twenty-fourth year, and the king's affliction for his death imbittered all the joy arising from his success.

GASTRELL (Francis) was born in 1662 at Slapton, Northamptonshire, and educated at Westminster-school and Christchurch, Oxford, where he graduated as A.M. in 1687, and as D.D. in 1700, on obtaining the chaplaincy to the House of Commons. In 1702 he was presented to a canonry at Christchurch, and in 1714 he was raised to the see of Chester. Soon after his elevation, his refusal to institute Mr. Peploe into the wardenship of Man-

chester-college, on the ground that he was disqualified by holding only a metropolitan degree, became the subject of judicial inquiry in the court of King's Bench. The point was given against him, but he nevertheless received a public vote of thanks from the university of Oxford, for his conduct in vindicating their privileges. Among the most celebrated of his writings are a treatise on the "Moral Proof of a Future State;" and another, entitled "Christian Institutes;" "A Series of Boyle Lectures," afterwards arranged as a continuous discourse against deism; and pamphlets against Dr. Samuel Clarke and Mr. Collins, on the question of the Trinity. He enjoyed the reputation of a sound scholar and an able polemic, and died in a fit of the gout in 1725.

GATAKER (Thomas) was born in 1574, in the parsonage-house of St. Edmund the King in Lombard-street, London, where his father was then minister. At sixteen years of age he was sent to St. John's-college, in Cambridge; where, in due time, he took both the degrees in arts, and on the foundation of Sidney-college, was appointed a fellow of that society. In the interim he went into Essex as tutor to the eldest son of Mr. afterwards Sir William Ayloff, where he was advised by Dr. Stern, then suffragan bishop of Colchester, to enter into the priesthood. After he had been ordained, he engaged in a design, then set on foot, of preaching in such places adjacent to the university, as were destitute of ministers. In performing this engagement he preached every Sunday at Everton, near Cambridge, and soon after removed to London, and became preacher to the society of Lincoln's-inn. In 1603 he took the degree of B.D. In 1611 he was presented to the rectory of Rotherhithe in Surrey; and while there resident published the substance of a course of sermons under the title of "The Nature and Use of Lots; a treatise historical and theological," 1619, 4to. In the next year he made a tour through the Netherlands, and after his return home in 1623, he published a "Defence of his Treatise on Lots," against the animadversions of a Mr. Balmford. In 1637 appeared a more extended defence of his opinions under the title of "Thomæ Gatakeri," &c. In 1642 he was chosen one of the assembly of divines at Westminster; but in the discussions which took place, he opposed the introduction of the Covenant, and declared in favour of Episcopacy; and though he in general complied with the authority of the parliament, yet he remonstrated strongly against the trial of King Charles I. In 1648 he published "Thomæ Gatakeri de Novi Testamenti Stylo Dissertatio," 4to., in which he vindicated the purity of the language of the sacred writers against the objections of Sebastian Pfochenius. This was followed by his "Adversaria Miscellanea Animadversionum Variorum, Lib. vi. Comprehensa," 1651, 4to. The following year he published an edition of the Meditations of the Emperor Marcus Antoninus. He died in 1654; and in 1659 his son, Charles Gataker, published "Adversaria Miscellanea Posthuma," folio, forming the sequel to the former work. He was the author of several other theological productions. His "Opera Critica" were printed at Utrecht, 1698, folio. Thomas Gataker was married four times.

GATES (Horatio), a celebrated general in the American war, and one who mainly contributed to the defeat of the British troops, was born in England in 1728. Entering the army, he was at the siege of Martinico, as aid-de-camp to General Monkton; and after the peace of Aix-la-chapelle, was for some time stationed at Nova Scotia. In the engagement in which Braddock was defeated in 1775, Gates received a severe wound, and being debarred from service, returned to his native country, but subsequently came back and resided in Virginia, where he had purchased an estate. On the breaking out of the revolutionary war, he took the popular side, and was intrusted with many important commands. His victory over General Burgoyne at Saratoga, in October 1777, was perhaps the most important achievement of the whole war, and acquired him such popularity, that measures were commenced for electing him to the station occupied by Washington. His defeat by Cornwallis at Camden, in August 1780, lessened his reputation, and subjected him to trial by court-martial. He was honourably acquitted; but in the interim, the war having been terminated, he retired to his estate in Virginia, and subsequently to New York, having first emancipated all his slaves, and provided for such of them as were unable to obtain a subsistence by their own efforts. He was chosen a member of the state legislature in 1800, and died generally respected, April 10, 1806.

GATTERER (John Christopher), a learned German historian, who died in 1799, professor of history in the university of Gottingen, and author of several learned works, of which the principal is his "Essay towards a General Universal History to the Period of the Discovery of America."

GATTIMOISIN, the last of the Mexican kings, was nephew to Montezuma. He was cruelly tortured in a fiery ordeal by Cortez and the Spaniards, who wished to discover his treasures; and three years after, he was hanged in his capital, in 1526.

GAUBIL (Antony), a Jesuit, was born at Caillac in 1708, and died in 1739. He was sent by his society as a missionary into China, where he passed thirty-six years, supporting by his astronomical knowledge and general science that respectability which the Jesuits above all other Europeans have maintained among a people of such dissimilar manners. He obtained a knowledge of the Chinese history and literature which surprised the learned natives themselves. He published "A History of Gentchiscan and of all the Dynasty of the Mongous, his Successors, Conquerors of China; drawn from the History of China," Paris, 1739, 4to.; gave a translation of the "Chouking," Paris, 1771, 4to.; and sent several memoirs to Father Souciet and Freret, which they have used in their works.

GAUBIUS (Jerome David), M.D., first professor of medicine at Leyden, fellow of the Royal Society of London, &c., was born in 1705 at Heidelberg. After having studied under his brother John, a celebrated practitioner at Amsterdam, he repaired to Leyden, where he became the favourite pupil of Boerhaave. After taking his degree of M.D. in 1725, he travelled for a year through various parts of Europe, and returning by Strasburg to Heidelberg, was appointed city-physician to Daventer, in Overyssel; but he afterwards removed to Amsterdam. When Boerhaave had resolved to resign his chemical chair, Gaubius, in consequence of his recommendation, was appointed to succeed him. In 1738 he published his "Instructions for Writing Recipes," which gained him great and deserved esteem; for he reduced that art, which had been

before practised merely in a mechanical manner, to a sort of scientific form. But the most important of his works, perhaps, is his "Principles of Nosology," in which he showed himself not unworthy of his immortal preceptor. Besides these and other works, Gaubius was the author of several papers in the Transactions of the Society of Haerlem, superintended new editions of different works, and had a great share in the translation of "Swammerdam's Book of Nature." Works of so much value as those which came from the pen of Gaubius spread his fame far beyond the boundaries of his adopted country, and drew pupils to Leyden from every quarter of Europe. He died on the 29th of November 1780. His works, besides those already mentioned, are, "Institutiones Pathologicæ Mediciualis;" "De Regimine Mentis quod Medicorum est, Sermo prior et alter."

GAUCHER (Charles Stephen), a French engraver, and writer on the fine arts, was a native of Paris, and studied under Le Bas with such success as to become eminent, especially as an engraver of portraits. He died in 1803, aged sixty-two. He published, "Iconologie, ou Traité complet des Allegories et Emblemes," 4 vols., 8vo.; "Essai sur la Gravure," and other works.

GAUDEN, or GAWDING (John), was born in 1605, at Mayland, in Essex, of which parish his father was minister. He received his education in grammar-learning at Bury St. Edmund's, in Suffolk; whence, at sixteen years of age, he was sent to St. John's-college, in the university of Cambridge, where he took his degrees in arts at the regular periods. About 1630 he married, and removing to Oxford, became a member of Wadham-college, where he exercised the office of tutor. In 1635 he was admitted to the degree of bachelor in divinity; and was afterwards appointed chaplain to Robert, earl of Warwick, and preferred to the rectory of Brightwell, in Berkshire, and to the vicarage of Chippenham, in Cambridgeshire. The earl of Warwick's politics being in direct opposition to those of the court, his chaplain embraced the same side, and preached a sermon before the House of Commons in November 1640, which proved so acceptable to them, that they voted him a present of a large silver tankard, with an honorary inscription upon it. In 1641 he graduated D.D., and was in the same year presented by the parliament to the valuable deanery of Bocking, in Essex. When the civil wars had commenced, and the Presbyterian form of church-government and worship had been established in the room of the episcopal, Dr. Gauden preserved his preferments by conforming to the new order of things, after he had continued the use of the liturgy in his church longer than any of the clergy in his neighbourhood. When the *covenant* was under discussion in the houses of parliament, he published a treatise against it; but after subscription to it was enjoined by the votes of the lords and commons, he complied, and by that means retained his valuable livings. When in 1648 the army had assumed the sovereign power into their own hands, and were determined to impeach and try the king, he openly insisted on the unlawfulness of such a measure, and published a treatise against it. During 1648, likewise, the celebrated treatise, "Icon Basilikon," or "The Portraiture of his Sacred Majesty in his Solitude and Sufferings," was first printed, and before the close of it went through seventeen editions in England, besides different impressions on the continent. That Dr. Gauden was the principal instrument in bringing it before the public cannot be disputed; and that he had a considerable share in drawing it up, seems upon the whole more probable than that it was a genuine production of King Charles I. Such a publication could not but prove obnoxious to the men in power, who endeavoured to discover the publisher; but Dr. Gauden was so fortunate as to elude their inquiries, and continue unmolested till monarchy and episcopacy were again restored, notwithstanding that in the mean time he published some treatises which could not meet with the approbation of the ruling party. In 1659 Dr. Gauden was chosen preacher at the Temple; and upon the restoration of King Charles II. in the following year, he was made chaplain to his majesty. He now zealously devoted himself to further all the measures of the court, and to defend the cause of the hierarchy against the sectaries; and in recompense for his services, was promoted to the vacant see of Exeter, before the close of 1660. In the mean time he went on publishing different treatises in defence of the hierarchy, and the liturgy of the church of England, together with the Life of Mr. Hooker, prefixed to his works, and other pieces. When, by the death of Bishop Duppa in 1662, a vacancy took place in the rich see of Winchester, Bishop Gauden applied to the king to become his successor; but his majesty thought proper to bestow it on Dr. Morley, bishop of Worcester, and our prelate was forced to be contented with a translation to the see which had been just quitted by his more fortunate rival. The disappointment of his ambition on this occasion had such an effect upon him, that it brought on a violent attack of the stone and strangury, which put an end to his life soon after his removal to his new bishopric, when he was about fifty-seven years of age. Anthony Wood says of Gauden, that he was "esteemed by all that knew him a very comely person, a man of vast parts, and one that had been strangely improved by unwearied labour: and that he was much resorted to for his most admirable and edifying way of preaching." Others represent him in a very unfavourable light, as inconstant, ambiguous, lukewarm, vain; of a very ambitious temper, covetous of preferment, and impatient in the pursuit of it; and as the blemish and reproach of his sacred order. Undoubtedly the readiness with which he submitted to changes and impositions in religious matters of which he did not approve, sooner than forfeit his preferments, leaves but too much reason to conclude, that a regard to his interest was a more powerful spring of action in his mind, than the calls of conscience or honour.

GAUDENTIUS, a saint in the Romish calendar, and bishop of Brescia at the latter end of the fourth and the beginning of the fifth century. We find no particulars related concerning him before his election to the see of Brescia in 387, which took place during his absence on a religious visit to the East. He was one of the deputation sent to Constantinople in 404, or 405, by the Emperor Honorius and the western bishops, to appease the Emperor Arcadius's resentment against St. Chrysostom, and to intercede for his peaceable re-establishment in his see. How long he lived after this is uncertain; some writers placing his death in 410, and others in 427. The last and most complete edition of his works was published at Brescia in 1738, folio,

together with those of Philaster, under the inspection of Cardinal Quirini.—There was another GAUDENTIUS, who flourished about the same time with the preceding, and was a bishop among the Donatists in Numidia. He wrote two Apologies in defence of his sect, addressed to the Tribune Dulcitius, the emperor's lieutenant in Africa; in consequence of which he was involved in a controversy of some continuance with St. Augustine.—And there was also a third prelate of the same name, and of some celebrity, who lived about the commencement of the fifth century, and filled the see of Novara.

GAUDENZIO (PAGANINI) was born at Porchiavo, in the Grisons, in 1596, and after acquiring great celebrity, as professor of Greek, at Rome, and of the belles-lettres at Pisa, died at the former place January 3, 1648, aged one hundred-and-three. He wrote "Declamationes;" "Chartæ Palantes;" "Obstetrix literaria;" "Academicum Instar," &c., and other learned works. On his tomb is the following paraphrase of Virgil's epitaph :—

Rhetia me genuit, docuit Germania, Roma
Detinuit, nunc audit Etruria culta docentem.

GAULMIN (GILBERT) was born at Moulins in 1585, and died in 1665. He was of the profession of the law, and became dean of the masters of requests, counsellor of state, and intendant of the Nivernois. He obtained the reputation of being one of the most learned men and acute critics of his time. He was warmly attached to Cardinal Mazarin, and severely epigrammatized his enemies of the parliament. Upon the refusal of the rector of his parish, for some reason, to marry him to the object of his choice, he declared in his presence that he took such a woman for his wife, and afterwards lived with her as such. This circumstance gave the name of *marriages à la Gaulmine* to unions of this kind, and their validity was legally examined, and pronounced null. His writings are few: they consist of some Latin poems, and of notes and commentaries on some obscure works of real or pretended antiquity. He first published the Greek romance of Ismenias and Ismene, attributed to Eustathius, with a Latin commentary.

GAULTIER (LOUIS), abbé, was born in Italy in 1744 of French parents, and taken early to France, which country he adopted. He devoted himself entirely to the service and instruction of youth, and conceived the project of smoothing the rugged path of education by instructive games, known to children by the name of the "Abbé Gaultier's Games." He was one of the warmest supporters of the systems of Bell and Lancaster. The horrors of the revolution forced him to quit France, and he retired to the Hague. Not wishing to live in idle dependance, he accepted the situation of tutor o the children of the British ambassador, whom he accompanied to England. After the peace of Amiens he returned to Paris, and resumed his teaching, which he continued until his death, which took place in 1818. His works are very popular, and some of them have gone through twenty editions. The following are among the principal:—"Leçons de Grammaire suivant la méthode des Tableaux analytiques," 1787; "Jeu raisonnable et moral pour les Enfans," 1791; "Méthode pour analyser la pensée et la réduire à ses Principes Elémentaires," &c &c.

GAUPP (JOHN), a German Lutheran divine, and able mathematician, was the son of a rich tradesman at Lindau, in Swabia, where he was born in 1667, and died in 1738. After passing some years in study and travel, he was admitted to the office of the ministry, in which he rose to the station of first pastor of Lindau about 1728. That part of his time which was not necessarily devoted to the duties of his profession, he employed in mathematical pursuits, particularly in the study of astronomy and gnomonics. On these subjects he delivered lectures to a number of young persons, and maintained a correspondence with the most learned mathematicians of his time. His Ephemerides, and Observations were very favourably received by the Royal Academies of Sciences at Paris and Berlin, and several of them are inserted in the Memoirs of those learned bodies. He was the author of "Gnomonica Mechanica Universalis," 1708, 4to.; various calendars, and descriptions of eclipses; treatises on the subject of finding Easter according to the Gregorian computation; "Sermons;" and several other works.

GAURICO (LUCA), an astronomer, once famous for the pretended science of astrology, was born in 1475 at Gifani, in the kingdom of Naples. He became eminent for astronomical knowledge, and after having for some time taught that science at Naples, he was appointed professor in it at Ferrara, probably in 1507, when he pronounced an oration in praise of astronomy. But not contented with a just reputation in a real science, he adopted the delusions of judicial astrology, which then obtained great credit in the world, and began to distinguish himself by bold predictions. One of these cost him dear; for having foretold that John Bentivoglio would lose his sovereignty of Bologna, he was imprisoned by him, and received five violent shocks from a cord tied to his arm, while he was successively let fall from a considerable height. He then removed to Venice, and thence to Rome in 1535. Pope Paul III., who was a believer in astrology, conferred upon him in 1545 the bishopric of Civita in Naples, with a liberal pension. He resigned the episcopal office in 1550 and returned to Rome, where he quietly pursued his astronomical studies. He died in 1558 in his eighty-third year. The works of Gaurico were published collectively at Basil in three volumes, folio, 1575.

GAURICO (POMPONIO), brother of the preceding, was a professor in the university of Naples, and preceptor of Ferrante Sanseverino, prince of Salerno. He acquired reputation by his Latin poems, and also published the lives of the Greek poets, and certain treatises in architecture and physiognomy. His end was unfortunate; for having set out one day in 1530 on the road from Sorrento to Castellamare, he was never more heard of; and it was conjectured that he was murdered and thrown into the sea, in consequence of the disclosure of an amour which he had with a lady of rank.

GAUTHEY (EMILAN MARIE), an eminent mechanic and engineer, was born at Chalon-sur-Saone in France in 1742. The states of Burgundy appointed him sub-engineer in 1758; and he was shortly after elected a member of the Academy of Dijon. In 1767 he conceived the idea of forming a canal from Chalon to Dijon, which was commenced in 1783, and finished in 1791. Besides this work, he executed several great undertakings in the same province, among which are the quay of Chalon-sur-Saone, the bridge of Navilly over the Doubs,

part of the junction canal of the Saone and the Yonne, and part of the canal of the Doubs and the Saone. These labours procured for Gauthey great reputation, and he was about to be rewarded with the order of St. Michael, when the revolution broke out. Subsequent events having occasioned a union of the corps of engineers of the state, with the engineers of bridges and highways, Gauthey was appointed inspector-general, and called to Paris in that capacity in 1791. He was nominated a member of the Legion of Honour at the time of its institution, and was commandant of that legion some years afterwards. He died July 14, 1806. Among the works which he published are "Mémoire sur l'application de la Méchanique à la construction des Voûtes," 1772, 4to.; "Dissertation sur les degradations survenues aux piliers du Dôme du Pantheon Français, et sur les moyens d'y remedier," 1798, 4to.; "Projet de derivation jusqu'à Paris des Rivières d'Oureq," &c.

GAUTHIER, or GAULTIER (John Baptist), a French ecclesiastic, and voluminous controversial writer in the eighteenth century, was born at Louviers, in the diocese of Evreux, in 1685. He at first, in compliance with the wishes of his father, studied the law, but quitted that profession for the church. After being admitted into sub-deacon's orders he commenced a series of catechetical lectures at his native place. Quitting this, in consequence of the persecutions by the Jesuits of the Jansenist party, to which Gauthier belonged, he was received into the house of M. de Langle, bishop of Boulogne. By that prelate he was admitted into priest's orders, and, after taking his degrees in law, nominated to a canonry in his cathedral. M. Gauthier's sentiments, however, proving a bar to his taking possession of that benefice, the bishop made him his proctor, and afterwards his vicar-general. Upon the death of M. de Langle, in 1724, Gauthier became librarian to M. Colbert, bishop of Montpellier; after whose death he retired to Paris, where he died in 1755. Among his chief works are "The Poem of Pope, entitled an Essay on Man, convicted of Impiety;" "A succinct History of the Parliament of Paris, during the Troubles at the Commencement of the Reign of Louis XIV.," and a posthumous production, entitled "Theological Letters," &c., in 3 vols., 12mo.

GAUTIER D'AGOTY (James), a native of Marseilles, who lived at Paris in the latter part of the eighteenth century, and was a member of the Academy of Sciences of Dijon. He was a painter, engraver, and anatomist, and assumed to himself the merit of being the inventor of the art of making engravings to be printed in colours. The same method, however, was previously practised by Leblon, who used only three colours, while Gautier used four. He published several works on anatomy, with engravings. He died at a very advanced age, in 1785. His end is said to have been hastened by chagrin at learning that his name had been struck out of the list of the academicians of Dijon, through the intrigues of Maret, secretary of the academy, with whom he had quarrelled.—Arnaud Eloy, son of the foregoing, practised the same art, and executed the plates for the early numbers of the "Observations périodiques sur l'Histoire Naturelle, &c.," and published "Cours complet d'Anatomie," Nanci, 1773, folio, containing a collection of the various anatomical plates engraved by his father, with explanations by M. Jadelot.—John Baptist, another son of James, died at Paris in 1786, after having published, under the title of "Galerie Française," Paris, 1770, 4to., portraits of celebrated French men and women, with memoirs.—Edward, grandson of James, practised the art of engraving in colours, in which he made some improvements. He published, at Paris, about 1780, engravings from the pictures of some celebrated painters; but the work had little success, and the artist, in disgust, went to Italy, and died at Milan in 1784.

GAVANTI (Bartholomew) was born at Monza, in the Milanese, about the year 1568, and educated among the congregation of clerks regular of St. Paul, called Barnabites, at Milan. The reputation to which he rose for his acquaintance with the ceremonials of the Romish church, its rubrics, and discipline, occasioned his being called to Rome by Pope Clement VIII., who appointed him to one of the principal posts in the congregation of rites; and he was also elected general of his order. He died at Milan in 1638. He was the author of a work entitled "Thesaurus Sacrorum Rituum, &c.," which made its first appearance in 1627, and has passed through more than twenty editions, of which the best was published at Turin, with additions, by Merati, in 1736—1740, in 5 vols., quarto, with engravings.

GAVARD (Hyacinth), a French physician and anatomist of eminence, was born at Montmelian in 1753, and going to Paris became instructor of the pupils in the School of Mars, and afterwards a member of the Society of Medicine. In this situation he contrived a mode of facilitating instruction in reading and writing, somewhat on the plan of Joseph Lancaster. On this subject he published a work, entitled "Méthode pour apprendre en même temps, à écrire, à lire, et à écrire sous la dictée, à l'usage des écoles primaires," Paris, An. 3, 8vo. He also published treatises on Osteology, Myology, and Splanchnology; but notwithstanding his literary and professional labours, he lived poor, and died at Paris almost unknown, in 1802.

GAVESTON (Peter), son of a Gascon gentleman, celebrated in English history as the favourite of Edward II. In his elevation he was proud, overbearing, and cruel, and the barons therefore rose up against him. He was beheaded in 1312.

GAY (John), an eminent English poet, was born at or near Barnstaple in Devonshire, in 1688. He was descended from an ancient but reduced family, and it was thought proper, after an education at the free-school of Barnstaple, to bring him up to trade. He was in consequence put apprentice to a silk-mercer in London, but he soon showed a dislike of the servile offices of such a station, and separated by agreement from his master, after a few years' negligent attendance. He now devoted himself to literature, and in 1711 gave to the public his "Rural Sports," inscribed to Pope. This compliment, joined with the sweet unassuming temper of Gay, laid a foundation of mutual friendship which death alone could divide. Gay was indolent and improvident, and his intercourse with wits was not likely to improve his pecuniary circumstances; he therefore gladly accepted an offer in 1712 of residing with the duchess of Monmouth in quality of her secretary; an office, probably, only considered by her as an appendage of that princely rank which she affected. It afforded him sufficient leisure to

continue his court to the muses, and the same year produced his mock-heroic poem, entitled "Trivia, or the Art of Walking the Streets of London." This piece was much admired, and is, indeed, one of the most entertaining of the class. About this time Gay likewise engaged in dramatic writing. "The Mohocks, a Tragi-comical Farce," is attributed to his pen; and he brought upon the stage at Drury-lane, a comedy styled "The Wife of Bath," the reception of which was by no means flattering. His next appearance from the press, in 1714, was upon a singular occasion. Pope and Ambrose Philips had quarrelled about the respective merit of their pastorals, of which those of the former were written in the polished, those of the latter in the rustic style. Gay, to serve the cause of his friend, undertook to compose a set of burlesque pastorals, in which the manners of the country should be exhibited in their natural coarseness, with a view of proving, by a sort of caricature, the absurdity of Philips's system of pastoral. He entitled his work "The Shepherd's Week," as the six pieces of which it consisted were denominated by days of the week. They go through the usual topics of a set of pastorals, in a strain of parody which is often extremely humorous. But the effect was in one respect different from the original purpose, though to the credit of the poet. His pictures of rural life and its accompanying scenery were so extremely natural and amusing, and intermixed with circumstances so truly beautiful and touching, that they proved the most popular works of the kind in the language, and were read with serious pleasure by those who could not enter into the jest; and they have certainly gone far in establishing the critical maxim, that pastorals must be indebted for all their real value to a close adherence to nature. This performance was dedicated to Lord Bolingbroke; and Gay at this period seems to have obtained a large share of favour from the tory party then in power. As a proof of their kindness, he was appointed secretary to the earl of Clarendon on his embassy to the court of Hanover. The queen's death soon recalled him from this station, and threw a damp upon his prospects; but he was advised by his friends not to neglect the opportunity it had afforded him of ingratiating himself with the new family. He accordingly wrote a poetical epistle upon the arrival of the princess of Wales, which compliment procured him the honour of the attendance of the prince and princess at the exhibition of his next dramatic piece, in 1715, the "What d'ye call it?" This was a kind of mock tragedy, consisting of serious action with comic language, so that the audience were at a loss whether to laugh or cry. Its novelty, however, gave it temporary success, and it was thought worthy of an attack from the press in a pamphlet. Gay's notions of true comedy seem not to have been very just; for the piece which he next brought on the stage, entitled "Three Hours after Marriage," though aided by the conjoined wit of Pope and Arbuthnot, met with an unfavourable reception, owing, apparently, to the introduction of some incidents of too farcical a kind. Gay had now many friends, as well among persons of rank as his brother-poets; but though he was regarded with general affection, little was done towards fixing him in a state of independence. A subscription to a collection of his poems, published in 1720, cleared him a thousand pounds; and a present from Secretary Craggs, of some South Sea stock, raised his hopes of fortune at one time to a considerable height; but by refusing to sell his stock at the critical period, he lost the whole of it, and was so dejected by his disappointment as to be thrown into a dangerous state of languor. The air of Hampstead, and the kind offices of his friends, recovered him, and he wrote his tragedy of "The Captives," which was acted with applause in 1723. Some instances of court favour caused him next to employ himself in one of the works for which he is best known—his "Fables," written professedly for the instruction of the duke of Cumberland, and published with a dedication to that prince in 1726. A second part of the Fables, wholly directed to political topics, was published after his death, but was never much read in comparison with the first, which has very generally been put into the hands of youth, and is at this day one of the most popular works in English verse. He naturally expected a handsome reward for this performance, but upon the accession of George II., in 1727, nothing better was offered him than the post of gentleman-usher to the young Princess Louisa. This he took rather as an indignity than a favour; and he declined the offer in a message to the queen, saying, that he was too old for such a place. Solicitations were afterwards made in his behalf, but nothing was obtained, and his hopes at court came to an end. Swift has thus represented this occurrence:—

> Thus Gay, the hare with many friends,
> Twice seven long years at court attends;
> Who, under tales conveying truth,
> To virtue form'd a princely youth;
> Who paid his courtship with the crowd,
> As far as modish pride allow'd;
> Rejects a servile usher's place,
> And leaves St. Jame's in disgrace.

Had he remained a courtier, however, it is probable that he would never have been the author of a performance which acquired him a measure of public applause, far beyond any he had hitherto experienced. This was his famous "Beggar's Opera," acted in 1727 at Lincoln's-inn-fields, after being refused at Drury-lane. Its origin is said to have been a suggestion of Swift's, who, always in search of the ludicrous, had remarked to Gay "what an odd pretty sort of thing a *Newgate Pastoral* might make." Gay turned it in his mind, but changed the idea for a *Newgate Comedy*, and joined to it the purpose of burlesquing the Italian operas. With this his disappointments led him to blend much political satire, and the result was a composition unique in its kind, and of which the success could not with any certainty be foreseen. "It will either," said Congreve, to whom it was shown, "take greatly or be damned confoundedly." Its fate was for some time in suspense; at length it struck the nerve of public taste, and received unbounded applause. For a time it was the leading topic of the town. Sixty-three successive representations were insufficient to satiate the metropolis, and it was performed a proportional number of times at all the provincial theatres. Its songs were all learned by heart, and its actors were raised to the summit of theatric fame. But if the Beggar's Opera obtained applause on the stage, it underwent more serious censure in other places than almost any dramatic piece that has been exhibited. That Gay himself had no mischievous intentions in writing it, is highly credible; and his friend Swift

warmly defended it as a wholesome satire against the corruption of the times. The unfavourable opinion of the tendency of the Beggar's Opera, entertained by the persons then in power, became manifest by the refusal of the Lord Chamberlain to permit a second part of it, entitled "Polly," to be acted. Gay's friends, and the party in opposition, gave, however, such encouragement to its publication, that it was more profitable to him than even the first part; yet it was a very feeble and languid performance, and has sunk into total neglect. A further recompense for any injury he sustained by this exertion of power, was the kind patronage of the duke and duchess of Queensbury, who took him into their house, and condescended to manage his pecuniary concerns. In such a situation he might be thought to be raised above the impressions of court disfavour; yet the dejection of spirits into which he fell, is in part ascribed to this cause, though his natural indolence, and an habitual disposition to the colic, may sufficiently account for it. He continued to employ his intervals of health and spirits in composition, and produced his "Acis and Galatea," a musical piece called a "Serenata," and the opera of "Achilles," not acted till after his death. This event took place in December 1732, from the consequences of an inflammation of the bowels, at the age of forty-four. He was sincerely lamented by his friends, and his memory was honoured by a monument in Westminster-abbey, (where he was interred), and by an epitaph, in a strain of uncommon sensibility from the pen of Pope. The private character of Gay was that of easy good-nature and undesigning simplicity. He was much beloved by his friends, who treat him in their letters (especially Swift) with a freedom of advice partaking more of affection than of respect. He possessed little energy of mind, and had too much indolence to support that independence to which his principles inclined him. Besides the works already mentioned, he wrote several short pieces of poetry, of which his two pleasing ballads, "All in the Downs;" and "'Twas when the Seas were Roaring," are the best known.

GAY VERNON (J.), a French military officer and mathematician, born in 1760, was admitted into the school of engineers in 1780, and was made a sub-lieutenant. In 1792 he was employed in the army of the Rhine, when he distinguished himself in the attacks of Spires and Mayence. Subsequently he acted as aid-de-camp to Custine, and then to Houchard; and being arrested, together with the latter, after the victory of Hondscoute, he did not recover his liberty till the revolution of the 9th of Thermidor. Gay Vernon was one of the founders of the Polytechnic School, of which he acted as second director for seventeen years. Having been appointed commandant of the fortress of Torgau in 1813, he was made prisoner after a brave defence, and he obtained permission to return to France on his parole. He died in 1822. He was the author of "Exposition abrégé du Cours de Géométrie descriptive appliquée à la Fortification," 1802, 4to.; and "Traité Elémentaire d'Art Militaire et de Fortification," 1805, 2 vols. 4to., which has been translated into English, and various other languages.—Leonard, brother of the preceding, was a member of the Legislative Assembly, and of the National Convention; and having embraced with ardour revolutionary principles, he was in 1791 elected constitutional bishop of Upper Vienne. In 1793, he publicly resigned his episcopal character, and was afterwards consul at Tripoli in Syria, and held other offices; but died in retirement at his seat at Vernon, near Limoges, in 1822.

GAYE, a musician in the service of Louis XV., with whom he was a great favourite. He is principally known as having furnished occasion to that monarch for a royal bon-mot. Gaye had given offence by some impertinent remark to the archbishop of Rheims, and dreading that prelate's influence at court, hastened to acknowledge his fault to the king, and obtained his pardon before hand. A few days after, while he was engaged in singing part of a mass, the archbishop took occasion to insinuate to the king that the unfortunate musician's voice was much injured by time, with the view of procuring his dismissal. "You are in error," replied Louis, "the man sings well enough; his fault lies in the way in which he is apt to speak."

GAYOT DE PITAVAL (Francis), a French author, was born at Lyons in 1673, of a noble family, and was educated at Paris. He took orders, and became an abbé; he then quitted the church, and entered the army, without obtaining any distinction. At the age of fifty he became an advocate, but meeting with no greater success in this than in the other profession, he devoted himself to literature. His principal work, entitled, "Causes Célèbres," is more remarkable for its length than its merit, being in 20 vols., 12mo. Though interesting in its subject, it is heavy, weak, and puerile in its style. It has been two or three times abridged. His other works are, "The Art of Adorning and Improving the Mind;" a compilation, entitled "Bibliothèque des Gens de Cour;" and "An Account of the Campaigns of 1713 and 1714," a compilation from the Memoirs of Vilbart. He died in 1743.

GAZA (Theodore), a learned modern Greek, was a native of Thessalonica, after the destruction of which city by the Turks in 1430, he took refuge in Italy, and studied at Mantua. He was a professor in the university of Ferrara from 1441 to 1450, and was appointed its first rector upon its reform under the Duke Leonello. He there taught Greek from a grammar of his own composition, and explained some of the orations of Demosthenes. Before this period he was in such a state of indigence as to be obliged to copy Greek manuscripts for a livelihood. From Ferrara he went into the service of Pope Nicholas V., and also obtained the munificent patronage of Cardinal Bessarion. After the pope's death he was some time with King Alphonso, at Naples; upon whose decease he returned to Rome. Cardinal Bessarion procured him a rich benefice in Calabria, the income of which might have enabled him to live at his ease; but he suffered his agents to manage as they pleased, so that very little of the revenue found its way to him. In the time of Sixtus IV. he finished his translation of Aristotle upon Animals, undertaken at the instance of Nicholas V., and presented it to his holiness; but receiving from him only the paltry reward of fifty crowns, he is said in a fit of indignation to have thrown the money into the Tyber. He then returned to Ferrara, and afterwards retired into Calabria, where it is probable that he died in 1478, though some writers make Rome the place of his death. Theodore Gaza was one of the most learned of those of his country who imported Grecian literature into the west, and has

been highly commended by the principal scholars of that time. His "Greek Grammar" was first printed by Aldus in 1495, together with his treatise "On the Grecian Months." He translated from Greek into Latin, besides Aristotle's work upon Animals, the Aphorisms of Hippocrates, and Commentaries upon them by Galen; Theophrastus on Plants; the Problems of Alexander Aphrodiseus; Ælian's Tactics; Dionysius Halicarn. de Compositione Orationis; some Homilies of John Chrysostom, and some other works. He also translated Cicero de Senectute and the Somnium Scipionis from Latin into Greek; and likewise a work of Savonarola.

GAZALI, surnamed *Abou Hamed Mohammed Zein eddin al Thousi*, one of the most celebrated of the Mussulman doctors, was born at Thous, a town in Khorasan, in 450 of the Hegira, or 1058 of the Christian æra. Nezam Almulk gave him the appointment of professor in the college which he had founded at Bagdad, under the reign of Malec Schah; but Gazali relinquished this situation for the sake of embracing a life of retirement and study; and after having made the pilgrimage to Mecca, he returned to his native country, where he died in 501 or 505 of the Hegira. The reputation which he acquired by his learning and virtues, occasioned him to be distinguished, in the oriental manner, by many magnificent titles. It is said that being asked what means he had used to arrive at that eminence in science to which he had attained, he answered, "that he had never been ashamed to ask for information on subjects concerning which he was ignorant." His most famous production is entitled "Ahia ôloum Eddin," or "The Different Classes of the Sciences which relate to Religion."

GAZET (William) was born at Arras in 1554. When young he taught the classics in the university of Louvain, and about 1580 was presented to the living of St. Mary Magdalen, at Arras. Afterwards he obtained a canonry of the cathedral church of St. Peter, at Aire, in Artois, and kept both those benefices till his death in 1612. His writings are numerous, but are represented to be superficial and unpolished, and to afford abundant proofs of the author's credulity and superstitious turn of mind.

GEBER, a chemist and astronomer, to whom some writers give the Christian name of *John*, is commonly considered as an Arabian, born at Seville, in Spain; but Leo Africanus asserts, that he was a Greek, who afterwards embraced Mahometanism. As the word *Geber* signifies a king, this circumstance, it is probable, gave rise to the fabulous report of his having been a sovereign in India. The events of his life and the period when he flourished are very uncertain. According to some he was a nephew of Mahomet, and lived in the seventh century; while others place him in the eighth or ninth. He was not only an excellent astronomer, and corrected many errors in the Almagest of Ptolemy, but was also the first reviver of chemistry, and therefore he is mentioned with great respect by Boerhaave, who says that he found in his works many observations and experiments which were afterwards published as new. That he involved himself in the mysteries of alchemy must be ascribed to the taste of the period at which he lived. The alchemists make him the inventor of a universal medicine, as Cardan does of algebra. His works were written in Arabic; but were soon translated into other languages. They were presented by Golius, in Arabic manuscripts, to the library of the university of Leyden, where they are still preserved. Golius gave a Latin translation of the alchemical works of Geber, under the title of "Lapis Philosophorum," which was published first at Leyden, in folio, and afterwards in 4to. An English translation, by Richard Russel, appeared at Leyden in 1668, 8vo.

GED (William), a goldsmith of Edinburgh, was the inventor of stereotype printing, which he first practised in 1725. In 1729 he went into partnership with one William Fenner, a stationer in London, but owing to the jealousy of the other printers, and the ill-treatment of his partner, he lost considerably, and in 1733 he returned to Scotland, where he printed an edition of Sallust. He died in very indifferent circumstances in 1749.

GEDDES (Michael), a learned English divine, who flourished in the seventeenth and the beginning of the eighteenth century. The first notice of him which we have seen was when he was settled at Lisbon, in the capacity of chaplain to the English factory in that city, the duties of which he discharged from 1678 to 1688, excepting during the interval about to be mentioned. In 1686 he was summoned to appear before the court of the Inquisition, and forbidden to preach. Upon this interdiction, letters of complaint were addressed by the factory to the bishop of London; but as they did not reach England before the suspension of his lordship, all hopes of speedy redress were lost. In this state of things Mr. Geddes thought it advisable to return to his native country, which he did in the beginning of 1688. We learn no further particulars concerning him after his arrival in England, than that he was created doctor of laws, and made chancellor of the diocese of Sarum; and that he employed much of his time in preparing different works for the press, which are interesting both to divines and historians. He died some time before 1715.

GEDDES (James), a learned Scotch advocate and philosophical writer, was born about 1710, and educated at the university of Edinburgh, where he made great proficiency in the mathematical sciences under the celebrated Colin Maclaurin. Being designed for the law, when he had gone through the usual preparatory studies, he was admitted an advocate. For several years he practised at the bar with growing reputation, and afforded flattering hopes of rising to eminence in his profession; but they were unhappily frustrated by his being carried off in a decline when between thirty and forty years of age. The only production of his pen which has been published is posthumous, and entitled "An Essay on the Composition and Manner of Writing of the Ancients, particularly Plato," 1748, 8vo.

GEDDES (Alexander), a learned Scotch Catholic divine and biblical critic, was born at Arradowl, in the parish of Ruthven, Banffshire, in 1737. His first instructions, excepting what his parents gave him, he received from a neighbouring schoolmistress, whose distinction of him, he was accustomed to say was the earliest mental pleasure which he remembered to have felt. He was next put under the tuition of a young man from Aberdeen, whom the *Laird* had engaged to educate his sons; and was afterwards removed to Scalan, a free Roman-catholic seminary in the Highlands. In 1758 he was sent to the Scotch college at Paris, of which Mr. Gordon was then principal, and not long

after his arrival began to attend the lectures in the college of Navarre. Returning to Scotland in 1764, he was appointed priest among the Catholics in the county of Angus; from which situation he removed in 1765 to Traquaire, where he resided nearly three years in the capacity of domestic chaplain to the earl of that name. In the autumn of 1768 he returned to Paris, but came back to Scotland in the spring of 1769, and undertook the charge of a considerable Roman-catholic congregation at Auchinhalrig, in Bamffshire. Here, by the debts which he incurred in consequence of undertaking to build a new chapel for his flock, and rendering the parsonage-house one of the most neat and convenient belonging to the Roman-catholic clergy in Scotland, he for a time involved himself in pecuniary difficulties; from which he was relieved by the generosity of the late duke of Norfolk. Afterwards he took a little farm, thinking that by that means he should be enabled to live more comfortably; but as he was under the necessity of borrowing money in order to stock it, and met with failures in three successive crops, he was obliged to relinquish his farming scheme. His disappointments in this project again embarrassed his finances, which felt an additional burthen from the responsibility which he had contracted by the erection of another chapel at Fochabers. By his spirited exertions, however, and the assistance of friends, together with the profits which he received from publishing a translation of some select Satires of Horace, he was enabled honourably to discharge all the pecuniary claims upon him. In 1779 he resigned his pastoral connexion with the congregation at Auchinhalrig, and in the following year the university of Aberdeen granted him the degree of LL.D., being the first Catholic since the reformation to whom it had been assigned. About this time he repaired to London, with a view of obtaining the necessary facilities for his grand scheme of a new English translation of the Old and New Testament. This work he had meditated for many years, but as the scheme of a version of the Scriptures in the mother-tongue was never favoured by the priesthood of his own persuasion, he met with many obstacles, until the patronage of Lord Petre enabled him to publish the first volume of his arduous undertaking in 1792. In consequence of the known opinions of Dr. Geddes in regard to the plenary inspiration of the Scriptures, and the divine mission of Moses, his work met with much censure, and his own immediate superiors suspended him. To these censures he replied with great animation, and a mixture of argument and irony that was much felt at the time. In 1797 he published the second volume of his translation, which, displaying equal latitude, produced similar censures from both Catholics and Protestants. He was in the midst of a translation of the Psalms, when he yielded to the ravages of a painful disease, and expired on the 26th of February, 1802. Dr. Geddes asserted the freedom of private judgment in too great a degree to be palatable to his own communion; and as he assumed so many new views in respect to scriptural authority and doctrine, it is not very surprising that he should be regarded as an infidel by the rigidly orthodox, both Catholic and Protestant.

GEDIKE (Frederick), a German scholar, who did much for the advancement of education, was born in 1754 at Boberrow, a village near Lentzen, in Brandenburg, and died at Berlin in 1803, where he had been for some years rector of a gymnasium. His works on education contain many useful ideas; and his "Chrestomathia" has long been considered the best.

GEDOYN (Nicholas), abbé, born at Orleans in 1667, was educated at the Jesuits'-college in Paris, and afterwards entered into the society, in which he continued ten years. He then quitted it, and appeared in the world in the character of a wit and man of letters. In order to improve himself in politeness, he frequented the school of the celebrated Ninon de l'Enclos; and it has been asserted, that he obtained favours from this lady when she was four-score. He was presented with a canonry of the Holy Chapel in 1711, and an abbacy some time after, which he exchanged for the abbacy of Notre Dame de Beaugency in 1732. His literary reputation opened to him the doors of the Academy of Belles-lettres in 1711, and of the French Academy in 1719. He died in 1744. The Abbé Gedoyn was a passionate admirer of antiquity, and held all modern attempts in poetry and eloquence as greatly inferior to the master-pieces of the ancients. He obtained great applause by two translations, that of "Quintilian," and of "Pausanias." He likewise published "Œuvres Diverses," and left in MSS. several curious dissertations, among which is an "Examination of Milton's Paradise Lost," which he decides to be a gloomy, barbarous, and disgraceful work.

GEER (Charles de) was descended from an ancient noble Dutch family, established in Sweden, in the time of Gustavus Adolphus, an individual of which introduced into that country various improvements, particularly the method of casting cannon, working brass, &c., and on that account was ennobled. Charles, the subject of this article, was born in 1720, and in his fourth year accompanied his parents to Holland, from which he returned to Sweden at the age of eighteen. He studied at Upsal, under Klingenstierna, Celsius, and Linnæus; and, on account of the great progress he made, he was allowed to undertake the management of his property four years sooner than he otherwise could have done. He invented an apparatus for drying corn by the heat of the smelting-houses, which had been before lost, so that from twelve to fourteen thousand tons of corn were dried annually in this manner at his works. The riches which he thus acquired he privately shared with the poor; he also built or repaired churches, and established various schools. He devoted his hours of recreation to the study of entomology, which he carried to a great degree of perfection. In 1761 he was appointed marshal of the court, and knight of the Polar Star; and in 1772 he was made commander of the order of Vasa, with the grand cross, and the year after a baron. He died on the 8th of March, 1778. His principal work appeared in 1752, under the title of "Mémoires pour servir à l'Histoire des Insectes," with thirty-seven plates. Nineteen years after, the second volume was published, and in 1779 the seventh and last. On account of his extensive knowledge of entomology, he was called the Swedish Reaumur.

GEJER (Martin), a learned German Lutheran divine, was born at Leipsic in 1614. He was created a doctor of divinity, professor of Hebrew, minister of St. Thomas's, and afterwards preacher, confessor, and member of the ecclesiastical council

of the elector of Saxony. He died in 1681, when about sixty-seven years of age. He was the author of several works abounding in erudition, which were collected together and printed in two volumes folio, at Amsterdam, in 1695 and 1696.

GEHLEN (Adolphus Ferdinand), a German chemist, who died at Munich in 1815, was a member of the Academy in that city, and one of the conductors of the General Journal of Chemistry, published at Berlin in 1803-1805, 5 vols., 8vo.; and of the General Journal of Chemistry and Natural Philosophy, 1806, 1807, 8vo. He also published a translation of Berthollet's treatise on the "Art of Dyeing," Berlin, 1806, 2 vols., 8vo.; and an essay on the "Improvement of Pharmacy."

GEINOZ (Francis), a learned Swiss abbé, member of the Academy of Belles-lettres at Paris, and author of some valuable dissertations on ancient medals, and other works. He died at Paris, much esteemed, in 1752, aged fifty-six.

GELASIUS I., Pope, was an African by birth, and admitted to the papal dignity in 492, on the death of Felix III., to whom he had been secretary. The condemnation of Acacius by the preceding pope had long given umbrage to the Eastern bishops, who now, through Euphemius, patriarch of Constantinople, conjured Gelasius not to imitate his predecessor, in insisting that the name of Acacius should be erased from the sacred dyptychs. The pope returned an answer written in a most arrogant and imperious style, in which he declared his fixed determination not to be reconciled to the church of Constantinople while the name of Acacius was kept in the dyptychs. At length he provoked the eastern bishops to such a degree, that they separated themselves, in their turn, from the communion of Rome, struck the name of Gelasius out of the dyptychs, and unanimously resolved neither to communicate with him, nor with any person who should do so. During the papacy of Gelasius, the Manichæan sect began to revive at Rome, though in great privacy; on which occasion he issued a decree by which all persons who embraced their sentiments were condemned to banishment, and their books ordered to be publicly burnt. Gelasius died in 496. He wrote, besides other works, a "Treatise against Eutyches and Nestorius, concerning the two Natures of Christ," and is thought to have been the author of the "Codex Sacramentarius," which is a collection of such forms of public prayers and administration of the sacraments as were in use in the church of Rome in his time, digested in a new order, and including many additional forms of his own.

GELASIUS II., Pope, was descended from an illustrious family at Gaeta in Campania, of which city he was a native. His Christian name was John, and previous to his devotion to the papal chair, he had been appointed cardinal-deacon, and chancellor of the Roman church. Upon the death of Pope Paschal in 1118, he was unanimously chosen his successor by the cardinals and Roman clergy, when he took the name of Gelasius II. The imperial party at Rome, however, were greatly enraged when they heard of this choice, without the consent, and even knowledge, of the emperor; and Cencius Frangipani, one of the most powerful of the Roman nobility, and then at the head of that party, assembling a body of armed men, broke into the church of the Benedictine monastery, while the cardinals were performing the ceremony of adoration; when, after falling upon and beating these defenceless men in a cruel and barbarous manner, Frangipani ordered the new pope, who was covered with blood, to be put into irons and taken to his house, where he was thrown into a dark dungeon. In the mean time the opposite party took up arms, and surrounding in great numbers the house of Frangipani, threatened to set fire to it, and to put him and his family to death, if the pope were not immediately released. This threatening procured the pontiff his liberty, who was immediately carried in triumph to the Lateran, and there crowned with the usual solemnity. But as the pope had only received deacon's orders, while preparations were making for conferring on him the priesthood, and for his consecration, the Emperor Henry V., by a rapid march from Lombardy, arrived with an army unexpectedly at Rome, with the design, as was supposed, of seizing the person of the new pontiff, and obliging him to confirm the decree which he had forced his predecessor to sign concerning investitures. Galasius was no sooner apprised of his arrival, than he escaped with several cardinals from Rome, and, after evading the pursuit of the imperial troops, was enabled to reach Gaeta, where he was received with loud acclamations, and had ambassadors sent to him by the Norman princes, who declared themselves ready to support him to the utmost of their power. When the emperor found that the pope was got out of his reach, he sent ambassadors to him, inviting him to return to Rome, and offering to confirm his election upon the condition of his renouncing all right to investitures; but at the same time informing him, that if he did not comply with that condition, another person should be chosen pope in his room. Gelasius returned for answer, that he was unalterably determined never to part with any of the undoubted rights of his see; and that his election, being perfectly canonical, required no confirmation; immediately after which he was ordained priest, and received consecration at Gaeta. The emperor, highly provoked at the answer of Gelasius, ordered a new election to take place; when, upon his recommendation, Maurice Bourdin, archbishop of Braga, was chosen to the pontifical chair, who took the name of Gregory VIII., and was acknowledged lawful pope by all the imperial party at Rome. Upon the emperor's retreat Gelasius returned privately to Rome, where, after lying concealed for some time, he was at length encouraged by his friends to celebrate mass publicly in the church of St. Praxedes. But the service was scarcely begun, when Frangipani, at the head of a body of troops, forced his way into the church, intending to seize on Gelasius, and to send him a prisoner to the emperor. The pope, however, was enabled to make his escape; and, his friends flocking from all quarters to his support, a civil war commenced in Rome, in which numbers of lives were lost on both sides. But as the imperial party at length prevailed in the city, Gelasius, despairing of being ever able to expel his rival, resolved to quit not only Rome, but Italy, and to retire to France. Accordingly, he embarked at Ostia with six cardinals, and, after landing at Pisa and Genoa, arrived at St. Gilles in Provence, in the month of November 1118. Here he was received with all possible marks of respect and esteem, and supplied by the clergy and nobility with large sums of money, in order to support him in his rank and dignity. After this the pope visited several cities, in the ex-

ercise of his pontifical functions, and appointed a council to meet at Rheims, in the following year, to consult about the correction of the state of ecclesiastical discipline in the Gallican churches. But being in the mean time attacked with a pleurisy, he caused himself to be carried to the monastery of Clugny, where he died in the month of January 1119. He bears the character of having been a pontiff of eminent worth, equally distinguished by his piety, and the exemplary virtues of his life. There are extant six "Letters" of his in the tenth volume of the "Collectio Concil.;" and "The Life of Erasmus, Bishop of Gaeta," in Latin prose, and those of "Anatolia," and "Cæsarius," in Latin verse. The pieces last mentioned were published at Rome, with the "Life of Gelasius," by the Abbot Constantine Cajetan, in 1639.

GELASIUS, bishop of Cæsarea, in Palestine, was the nephew of St. Cyril of Jerusalem, and consecrated successor to Euzoius in the see of Cæsarea, in 380. Theodoret speaks in high terms of his character, and praises a homily of his on the Epiphany, of which he has preserved a fragment in his third dialogue concerning Heresies. According to Father Labbé, some fragments of the writings of this bishop, explanatory of the Apostles' Creed, and of the traditions of the church, are to be found in the Greek collection of testimonies, under the name of John Damascenus, in the "Codex Claromont."

GELASIUS, surnamed *Cyzicenus* from the place of his birth, was the son of a Presbyter of the church at Cyzicum, and flourished about the year 476. By some writers he is said to have been bishop of Cæsarea, in Palestine; but others make no mention of his having been raised to the episcopal dignity. He is celebrated as the author of a "History of the Council of Nice," &c., which Dupin condemns for want of order. This history was published at Paris, by Robert Balfour, a Scotchman, in Greek and Latin, with notes, in 1559, 8vo.; and it is inserted in the second volume of the "Collectio Concilior."

GELDENHAUR (Gerard), a divine and historian, was born at Nimeguen in 1482. Being recommended to the court of Charles V. then archduke, he was for some time reader and historian to that prince; but he was afterwards Latin secretary and private reader to Philip, bishop of Utrecht, which he held till the death of that prelate. In 1526, being sent by Maximilian of Burgundy to Wittemberg, in order to examine the schools and the state of religion in that country, he openly joined the Lutheran party, and went to Worms, where he married and undertook the education of youth. His friend Erasmus was so displeased with his change of religion, that he wrote against him, under the name of Vulturius; and he complains much of his conduct towards himself. Geldenhaur removed to Augsburg, and then to Marpurg, where he was first professor of history, and afterwards of theology. He died of the plague in that place, in 1542. He published Latin poems, orations, and epistles, and also several historical works, of which the principal are, "Historia Batavica;" "Historiæ suæ Ætatis Lib. VII.;" &c.

GELLERT (Christian Furchtegott), extraordinary professor of philosophy at Leipsic, the favourite writer of the Germans, and one of the most esteemed of their poets, was born in July 1715, at Haynichen, near Freyberg, where his father was a clergyman. In 1734 he studied theology at Leipsic; and at the end of four years returned home and commenced preacher; but being of a bashful timid disposition, he made no figure as an orator. In 1739 he was tutor to a young gentleman near Dresden; and soon after, to his sister's son, whom he accompanied to Leipsic in 1741. His first attempts in poetry, called "Belustigungen des Verstandes und Witzes"—"Amusements of Reason and Wit," begun in 1742, procured him a great deal of respect, on account of his easy and agreeable manner of writing, as well as of the goodness of heart everywhere displayed in these productions. The bad state of his health, and the labour which his sermons cost him, induced him to lay aside his ecclesiastical views, and to devote himself entirely to the academical instruction of youth. In 1744 he took the degree of master of arts; and next year published the first volume of his Fables, some plays, and "The Swedish Countess;" the first original German romance worth notice. So early as 1746 his hypochondriacal affections had increased in an alarming degree; but this misfortune did not prevent him from improving his plays in 1747, and publishing in 1748 the second part of his Fables. On account of the infirm state of his health, he solicited for no public employment; but in 1751 he was obliged to accept the office of extraordinary professor of philosophy, with a salary which after the war was considerably increased. He died on the 13th of December, 1769, deeply and sincerely lamented. Every person capable of handling a pen suddenly turned writer in his praise. His likeness was cast in gypsum, and moulded in wax; it was engraved on copper, and represented in sculpture and painting. "A century will perhaps elapse," says Kutner in his characters of the German writers, "before we have another poet capable of exciting the love and admiration of his contemporaries in so eminent a degree as Gellert; and of exercising so powerful an influence on the taste and way of thinking of all ranks." Gellert's different works have gone through a great many editions, and have been translated into almost all the languages of Europe. A complete Collection of them appeared in ten vols., 8vo.; and subsequently, a new edition improved by some of his friends appeared after his death at Leipsic, in eight volumes, with engravings.

GELLI (Giambatista), an Italian poet and man of letters, was born at Florence in 1498, and died in 1563. He was of mean origin, and followed the trade of a shoemaker. He was not void, however, of the advantages of education, and he became distinguished for literature in his native place, and was one of the chief ornaments of the Academy degli Umidi. His two prose comedies, entitled "La Sporta," and "L'Errore," were accounted the best compositions of the kind then in the language. He translated into Italian from the Greek, the Hecuba of Euripides. His other works are "I Capprici del Bottaio;" consisting of dialogues, which are said to be faulty in point of decency; other dialogues, chiefly on physical topics, entitled "La Circe;" some remarks on the difficulty of reducing the Italian language to rule; dissertations upon the poems of Dante and Petrarch; other translations, verses, &c.

GELLIBRAND (Henry), an industrious English mathematician and astronomer, was born at London, in 1597. When he was eighteen years of

age he was admitted a commoner of Trinity-college, in the university of Oxford, where in 1619 he took his degree of B.A. Having taken orders, he settled for some time as a curate at Chiddingstone, in Kent; but his passion for mathematical studies determined him to quit that situation, and to return to the university, where he graduated M.A. in 1623. In 1626 he was elected to the professorship of astronomy in Gresham-college, London; and soon after, he was cited, together with his servant William Beale, into the high-commission court, by Dr. Laud, then bishop of London, on account of an almanac for 1631, which Beale had published, with the approbation of his master. In this almanac, the popish saints, usually put into the calendar, were omitted, and the names of other saints and martyrs, mentioned in Fox's Acts and Monuments of the Church, were inserted, as they stood in Fox's calendar. This circumstance gave great offence to the haughty prelate, who determined to prosecute them; but when their cause came to a hearing, they were acquitted by Archbishop Abbot and the whole court, Laud only excepted. Soon after Mr. Gellibrand went over to Holland to superintend the printing of Mr. Briggs's work on British Trigonometry, which appeared in 1663, entitled, "Trigonometria Britannica, sive de Doctrina Triangulorum, Lib duo, &c.;" folri. From Mr. Gellibrand's situation at Gresham-college, and his intercourse with the lovers of mathematical studies, he had an opportunity of contributing some pieces to the improvement of navigation, which science would probably have been further benefited by him, had he not been immaturely carried off by a fever in 1636, when in the fortieth year of his age. Besides his part of the "Trigonometria Britannica," he was the author of "An Appendix concerning Longitude;" "A Discourse mathematical on the Variation of the Magnetic Needle;" and various other scientific pieces.

GELLIUS (Aulus), or, as some have called him, Agellius, a celebrated grammarian of antiquity, who lived in the second century under Marcus Aurelius, and some succeeding emperors, and is now known by his "Noctes Atticæ." This work is divided into books and chapters, and is nothing but a collection of observations on authors, which he gathered up from reading or conversation, and put together for the use of his children. Out of twenty books the eighth is entirely lost; nothing but the heads of the chapters remaining. He called it "Noctes Atticæ," because it was composed in the evenings of a winter which he spent at Athens. There is an English translation of the work by the Rev. W. Beloe.

GELON, king or tyrant of Syracuse, was descended from an ancient family settled in the city of Gela. He first distinguished himself in arms under Hippocrates, tyrant of Gela, in whose service he defeated the Syracusans in a battle on the banks of the Helorus, and obtained possession of Camarina. At the death of that prince he seized upon the sovereignty of Gela, and soon after made himself master of Syracuse by means of some exiles. Fixing in this city the seat of his power, he added to its inhabitants by the dispeopling of Camarina, and extended its territories by conquests over the neighbouring people. At the time when Xerxes invaded Greece, the Carthaginians sent a very formidable army into Sicily under Hamilcar, with a view of recovering all the places they had formerly possessed in that island, and from some of which they appear to have been expelled by Gelon. While they were engaged in the siege of Himera, they were attacked by Gelon, and entirely defeated, with the destruction as well of their fleet, which had been drawn up on the beach, as of their land-army. This event took place about B.C. 480. The consequence was, that the Carthaginians sued for peace, which Gelon granted them upon terms highly honourable to himself. One of these was, that they should henceforth abstain from human sacrifices; which stipulation, though probably not long observed, suffices to prove the humanity of the victor. Gelon had hitherto governed Syracuse under the title of pretor alone; but after this success, the people by acclamation hailed him their king, and passed a decree settling the crown after his death upon his brothers Hiero and Thrasybulus. They were particularly gratified with the confidence he manifested in their affections by coming to the assembly without arms and guards, and affecting to submit his conduct to their free decision; and they caused a statue of him to be erected in the simple garb of a citizen, which had the singular fate of being spared, at the time when all the other statues of Syracusan kings were condemned to be melted down, at the recovery of liberty under Timoleon. That he did not entirely rely upon the attachment of the Syracusans, may, however, be inferred from the measure which immediately followed his elevation to the throne; that of conferring the rights of citizenship upon ten thousand foreigners who had served under him. We are informed that he employed the remainder of his short reign in laudable cares to promote the happiness and prosperity of his people; and that he died universally regretted about B.C. 478.

GEMELLI CARRERI (Francis), a writer of travels, was an advocate at Naples. He made a tour through Europe in 1683, of which he published a relation in one volume. In 1693 he undertook a voyage round the world, which he completed in 1698; and of this he published an account in 1700, which was several times re-edited, and was translated into French and English, and admitted into various collections of voyages and travels. It is an entertaining performance, but of dubious authority, abounding with errors and fabulous narrations.

GEMINIANI (Francis), an eminent musician, was born at Lucca about 1680. He studied the theory of music under Alessandro Scarlatti, and the practice of the violin under Lunati, surnamed Il Gobbo, and finally under Corelli. The reputation he obtained caused him for a time to be placed at the head of the orchestra at Naples. In 1714 he came to England, where he excited great admiration by his performances, and was patronized by many of the nobility. His particular patron was Baron Kilmansegge, favourite of King George I., to whom he dedicated his first work in 1716, consisting of twelve solos for the violin. These were allowed to be more masterly and elaborate than those of Corelli, and gave a high idea of his musical talents. He afterwards formed twelve solos of Corelli, and six of his sonatas, into concertos. In 1732 he published his six first concertos, entitled, "Opera Seconda;" and soon after, "Opera Terza," a second set of concertos; which works placed him at the head of all living masters in that kind of composition. It does not appear that he ever became very popular in England, and he looked for

his support rather to particular patrons, than to the public, which kept him in a dependent state. He had also a great passion for buying pictures; and as his knowledge of painting was not equal to his love of it, he incurred loss in disposing of them again. Necessity drove him to some unworthy artifices, and he was accused of passing off upon the ignorant, copies for originals; yet he was upon the whole so little successful in his traffic as a picture-dealer, that he was obliged to procure himself to be enrolled as a servant of the earl of Essex, in order to obtain protection from arrests. To resume the account of his musical publications:—His second set of solos, commonly called his "French Solos," appeared in 1739; "but," says Dr. Burney, "were more admired than played;" his third set, in 1741, "was so laboured, difficult, and fantastical, as never to be played, in either public place or private concert." In 1742 he printed a long-promised work, entitled "Guida Armonica, o Dizionario Armonico, being a Sure Guide to Harmony and Modulation," &c., of which the musical critic above mentioned says, that "it was a kind of mill, in which good music was to be ground with little trouble and no genius." He speaks also with little respect of Geminiani's next work, a "Treatise on Good Taste, and Rules for Playing in Good Taste;" but he mentions as a very useful performance, his "Art of Playing on the Violin," 1748. Soon after this period, Geminiani went to Paris, where he stayed some time, and had his concertos newly engraved by the neat artists of that metropolis. He returned in 1755 with these, and some old pictures, the latter of which were his favourite topics of conversation. About 1756 he published a very singular composition, called "The Enchanted Forest," in which he endeavoured to represent by mere sound all the events of the fine episode in the thirteenth canto of Tasso's Jerusalem. His other works were two books of "Harpsichord Pieces," and two books on the "Art of Accompaniment," both mentioned as too difficult for practice. In 1761 he paid a visit to his friend and old pupil Dubourg, in Dublin, where he was master of the royal band. The loss of an elaborate treatise on Music in that city, said to be stolen from his chamber through the dishonesty of a female servant, is supposed to have hastened his death, which took place in September 1762.

GEMISTUS (George), surnamed Pletho, originally of Constantinople, retired to Florence, at that time the asylum of the literati, after the taking of his country by the Turks. He was at the council of Florence in 1438, and greatly distinguished by his wisdom as well as learning. He lived to be above one hundred. He was the author of "Commentaries upon the Magic Oracles of Zoroaster;" a book of profound erudition; "Historical Treatises;" these discover a great knowledge of Grecian history; and "A Comparison between Plato and Aristotle;" in which, however, he leans to the former.

GEMMA (Reinier), a learned Dutch physician and mathematician, was born at Dockum in Friesland, in 1508. He was educated to the medical science, of which he became a professor in the university of Louvain, but was particularly eminent for his proficiency in mathematics and astronomy, which he taught with distinguished reputation. He died at Louvain in 1555. He has sometimes had the surname of *Frisius* given him, from the country in which he was born. Among his works were, "Methodus Arithmeticæ;" "De Usu Annuli Astronomici;" "De Locorum describendorum Ratione, deque Distantiis eorum inveniendis;" "Libellus de Principiis Astronomiæ et Cosmographiæ, &c.;" "Demonstrationes Geometricæ de Usu Radii Astronomici, &c.;" and "De Astrolabio Catholico Liber."—His son Cornelius was born at Louvain in 1535, and died in 1579. He was a poet, philosopher, and physician, and taught the mathematical sciences at Louvain with considerable reputation. He was the author of "De Arte Cyclognomicæ, &c.;" "De Naturæ Divinis Characterismis, seu Cosmocritico;" and "De Prodigiosa Specie Naturaque Cometæ," occasioned by the extraordinary new star in the constellation Cassiopeia, in 1572, which disappeared after being visible for eighteen months; and other pieces.

GENDRE (Louis le), an historical writer of reputation, was born of an obscure family at Rouen in 1659. He received a literary education chiefly through the favour of M. de Harlai, then archbishop of Rouen; and being brought up to the church, was presented by the same patron, in 1690, with a canonry in the cathedral of Paris. In 1697 he published "Essays on the Reign of Louis le Grand," which he presented in person to the monarch, and which were so well received by the public as to pass through four editions in eighteen months. He then aimed at the rank of a proper historian, and after the separate publication of part of his designs, he gave to the world his "History of France to the Death of Louis XIII.," Paris 1718, 3 vols., folio, and 8 vols., 12mo. This is accounted one of the most exact abridgments of French history, and is written with elegant simplicity. A treatise upon "The Manners and Customs of the French at different Periods of the Monarchy," before published by him, is added to this work. He also composed a "Life of the Cardinal d'Amboise, with a Parallel of the celebrated Cardinals who have governed States," 1724, 4to., and 2 vols., 12mo. This work underwent some criticism from the Mém. de Trevoux, to which the author wrote a reply. His literary merits were rewarded by the abbacy of Notre-dame de Claire-fontaine in the diocese of Chartres. He died at Paris in 1733. He left five histories of his own life, each composed in a different style and manner, which he directed to be made public.

GENDRE (Gilbert Charles le), Marquis de St. Aubin, born in 1688, was a counsellor in the parliament of Paris, and afterwards a master of requests. He died at Paris in 1746. He is known by two esteemed works. These are "Traité de l'Opinion, ou Mémoires pour servir à l'Histoire de l'Esprit Humain," 6 vols., 12mo., 1733; since twice reprinted with augmentations: and "Antiquités de la Maison de France," 4to., 1739.

GENDRE (Louis le), originally a sailor, and afterwards a butcher at Paris, was employed at the time of the revolution by Marat, Danton, &c., and became one of the chiefs of the Jacobin Club. In September 1792, he was chosen a deputy from Paris to the National Convention, in which he voted for the death of the king; and after having been one of the most violent among the terrorists, he joined Tallien and others in the destruction of Robespierre. It was then that he signalized himself by driving away the members of the Jacobin Club, locking up their hall, and delivering the keys to the convention. He was named a member of the Committee of Public Safety

in August 1794; and he denounced those with whom he had been connected, and declaimed continually against the sanguinary measures in which he had participated. He afterwards was made a member of the Council of Ancients, and died at Paris, December 13, 1797, at the age of forty-one, leaving his body to the surgeons.

GENEBRARD (Gilbert), one of the most learned men of his time, was born at Riom in Auvergne, about 1537. In 1563 he was admitted to the degree of doctor of divinity by the college of Navarre, and was afterwards appointed regius-professor of the Hebrew language, which post he filled for thirteen years with distinguished reputation. He was also preferred to the priory of St. Denys de la Chartre, at Paris, and to the priory of Semur in Burgundy. But for ministerial interference he would also have been nominated to the see of Lavaur; and Genebrard was so incensed at losing it, that from this time he became hostile to the politics of the court, and joined the party of the *League*, of which he became a zealous advocate. The numerous writings which he published against those who supported the measures of the court and the reformed religion, were so congenial with the spirit of the league, that the Duke de Mayenne, the head of that body, nominated the author to the archbishopric of Aix, and having procured the bulls of Pope Gregory XIV., he was consecrated and took possession of that see in 1593. Here he still continued his hostility to the court, and declaimed in his sermons against the king, even when the cause of his own party was become hopeless. When the league was finally broken, and the whole kingdom had submitted to Henry IV., Genebrard retired to Avignon, where he published a treatise "De Sacrarum Electionum Jure, ad Ecclesiæ Romanæ Reintegrationem," for publishing which he was prosecuted before the parliament of Aix, who in 1596 decreed that the book should be burnt by the hands of the common executioner, and, after depriving the author of his see, condemned him to banishment from the kingdom, prohibiting his return to it on pain of death. Afterwards they permitted him to retire to his priory at Semur, where he died in 1597, when little more than sixty years of age. His numerous writings, though some of them reflect little credit on his judgment, and less on his temper, yet show him to have been a person of considerable erudition, particularly in biblical and rabbinical lore, of very extensive reading, and of laborious industry. For the titles of them we must refer our readers to Dupin and Moreri.

GENESIUS (Josephus), one of the Byzantine historians, who wrote the history of Constantinople from Leo the Armenian, to Basilius the Macedonian, in four books, printed at Venice, 1733. He flourished in 940.

GENEST (Charles Claude), a French poet and philosopher, was born at Paris in 1656. In his youth he resolved to go to the Indies to seek his fortune; but the ship in which he sailed being taken by the English, he was brought to London, where he maintained himself for some time by teaching French. On his return to his own country he obtained the post of preceptor to Mademoiselle de Blois, afterwards duchess of Orleans. He afterwards became almoner to the duchess, secretary to the duke of Maine, and was presented to the abbacy of St. Vilmer, in the diocese of Boulogne. He entered the French Academy in 1698, and died at Paris in 1719. He composed various works, of which some of the principal are: "Principes de Philosophie;" "Occasional Pieces of Poetry;" "A Dissertation upon Pastoral, in Prose;" and several tragedies; of these, the only one which has kept possession of the stage is "Penelope."

GENET (Francis) was born at Avignon in 1640, and admitted to the degree of doctor in civil and canon law in that city in 1670. The abilities which he discovered recommended him to the notice of Cardinal Grimaldi, archbishop of Aix, and he was subsequently employed by M. le Camus, bishop of Grenoble, on the composition of a system of moral theology. To this work M. Genet devoted much time and labour, and he produced it, at different periods, in 6 vols., 12mo., under the title of "Morale de Grenoble." It has undergone various impressions, of which the best was published in 1715 in 8 vols., 12mo. Soon after its publication Pope Innocent XI. created the author canon and prebend of the cathedral church at Avignon; and in 1685 appointed him bishop of Vaison. His episcopal functions he discharged with exemplary watchfulness and diligence until they were interrupted in 1688, in consequence of his having ventured to receive into his diocese the religious belonging to a new convent at Toulouse, which Louis XIV. had suppressed. This act exposed him to the resentment of the king, by whose order he was arrested, and confined prisoner for fifteen months in the isle of Rhé; whence he was released at the particular request of the pope He was accidentally drowned in 1702, when he had just completed his sixty-second year.

GENEVIEVE (St.), the patroness of the city of Paris, flourished in the end of the fifth century, and died in 512, or earlier as some say. After having made a vow of perpetual virginity, she came to Paris, and performed many acts which contributed to her reputation for sanctity. It is said that from her fifteenth to her fiftieth year, she ate nothing but barley bread, except that she took some beans every two or three weeks, and after her fiftieth year, some flesh and milk. Five years after her death, Clovis erected the church of St. Genevieve, where her relics are said to be preserved.—There was another St. Genevieve, countess-palatine, by birth, duchess of Brabant, who, having been accused of adultery, was condemned to die by her husband, Siegfried. She was saved, however, by the protection of Heaven, and lived six years in a cavern, upon nothing but herbs. She was finally found, and carried home by her husband, who had, in the mean time, become reconciled to her. Such, at least, is the story told concerning her.

GENGA (Jerome), an Italian painter and architect, born at Urbino, and died in 1551.—His son Bartholomew, who was eminent as an architect, died whilst superintending the fortifications of Malta, in 1558.

GENGHIS-KHAN. See Zingis.

GENLIS (Stephanie Felicite Ducrest de St. Aubin, Marquise de Sillery, countess de) was born near Autun in Burgundy, in 1746. Her beauty and talents early made her an object of interest in the first circles of Paris, and Count de Genlis, without ever having seen her, was so charmed with the style of one of her letters which was shown him, that he immediately courted her

acquaintance, and married her. Her husband being related to the Orleans family, she was in 1782 appointed governess to the children of the duke of Chartres, the father of the present king of the French. Her new duties induced her to write the "Théâtre d'Education;" "Les Veillées du Château;" and "Adele et Theodore;" which were well received, and have been translated into English. In 1791 she went to London, but was recalled by the duke of Orleans in the following year, and soon after retired to Tournay, where her adopted daughter Pamela was married to Lord Edward Fitzgerald. In 1793 she removed to Switzerland, where she wrote her work, entitled "Les Chevaliers du Cigne, ou la Cour de Charlemagne," and "Précis de la Conduite de Madame de Genlis," to which is subjoined a letter to her eldest pupil Louis Philip, in which she exhorted him not to accept the crown if ever it should be offered to him, because the French republic seemed to be established on just foundations. When Buonaparte was placed at the head of the French government, she returned to Paris, and was assigned a pension of 6000 francs a-year. She died Dec. 31, 1830. Her numerous works amount to ninety volumes, among which the "Théâtre d'Education;" "Mademoiselle de Clermont;" and "Madame de la Vallière," are the principal. Much interesting information respecting Madame de Genlis and her times, will be found in her "Mémoires inédits," &c. 8 vols. 8vo.

GENNADIUS I., patriarch of Constantinople in the fifth century, was first ordained a presbyter of the Constantinopolitan church, from which situation he was elected to the patriarchal dignity in 458, on the death of Anatolius. In a council of seventy-three bishops which he held in 459, he procured the passing of a canon against simoniacal ordinations; and by means of Marcian, whom he appointed steward of his diocese, established the equitable regulation, that the oblations made in the respective churches, which it had been customary to claim for the patriarch's treasury, should thenceforward belong to the officiating clergy. He died in 471.

GENNADIUS II., patriarch of Constantinople in the fifteenth century, whose original name was *George Scolarius*, which he changed upon embracing the ecclesiastical life. His abilities recommended him to employment at court, where he rose to the office of secretary to the emperor, John Palæologus, and was afterwards appointed chief judge of the Greeks. In 1438 he accompanied the emperor when he went into Italy, to meet the council of Florence, for the purpose of bringing about a union between the Greek and Latin churches. When, after the death of John Palæologus in 1448, his brother Constantine ascended the throne, and was desirous of establishing the union decreed at Florence, in order that he might obtain that assistance against the Turks from Pope Nicholas V., which the Pontiff would not grant upon any other terms, Scholarius still resisted that measure, and supported the Greek clergy in their disputes with the papal legates, and drew up various treatises in defence of their cause. At length, finding that the emperor was determined to establish the union by force, and entertaining apprehensions for his own safety, he resolved to relinquish his civil employments, and to embrace the ecclesiastical life. Accordingly, in 1449 or 1450, after sending a valedictory oration to the emperor, he entered into a monastery adjoining to Constantinople; on which occasion, in conformity to a custom prevalent among the Greeks, he changed his name, and adopted that of Gennadius. In this and other monasteries he continued secluded from all intercourse with the public for about two years, probably in consequence of directions from the emperor, that he might not by his influence or advice impede the steps which he was pursuing to conclude the union. During this time he composed several homilies, but did not engage in any ecclesiastical controversy, until Isidore, cardinal of Russia, arrived at Constantinople in 1452, to put the last hand to the union, in the character of papal legate. This circumstance called forth Gennadius's zeal on behalf of the Greek church with renovated spirit, and induced him to write letters to all the ecclesiastics of Constantinople, and to different monastic orders, exhorting them to adhere to the faith of their ancestors, and not to submit to the Florentine union. It belongs to the province of the historian to give an account of the disturbances and seditions by which Constantinople was consequently distracted, and which raged with the utmost violence even when the Turkish army carried on the siege of the city, and were among the principal causes that contributed to its subjugation and ruin. After the capture of Constantinople in 1453, the Sultan Mahomet, desirous of conciliating those inhabitants who had survived the immense slaughter made by his army, and of recalling the Greeks, who had escaped, to their deserted houses, ordered Gennadius to be sought for, and offered him to the choice of the clergy and people, by whom he was unanimously elected their patriarch. Mahomet afterwards admitted Gennadius to several audiences, in which he entered into conversation with him, and suffered him to produce the arguments which he had to advance in support of the truth of Christianity. Our patriarch had presided over the see of Constantinople between five and six years, when, harassed by the inquietudes which the new order of things produced, and hopeless of seeing the Greek church restored to order and peace, he with difficulty obtained the sultan's permission to resign his dignity, and retired into a monastery. He died about 1460. His various works need not now be enumerated.

GENNADIUS, an ecclesiastical writer, was a priest, not a bishop, as some have imagined, of Marseilles; and died about the year 492 or 493. There are two works of his remaining; one, "De Dogmatibus Ecclesiasticis," which was falsely attributed to St. Augustin, and has been printed in some editions of his works; another, "De Illustribus Ecclesiæ Scriptoribus."

GENNARO (Joseph Aurelius), a Neapolitan, of good family, born about the commencement of the last century. He devoted his attention to the study of jurisprudence, and rose to be chief magistrate of the capital which gave him birth. His "Respublica Jurisconsultorum" is a sound work, and several other legal treatises of his composition are equally remarkable for the learning they display, and the elegance of the style in which they are written.

GENOVESI (Anthony), a celebrated Neapolitan philosopher, was born, in 1712, at Castiglione, a small town in the district of Salerno. His father destined him from his earliest years to the church; and with this view had him instructed in the Latin language and the Peripatetic philosophy,

which was then prevalent in all the schools. In his sixteenth year he possessed so much readiness in disputation, that he was able to reduce to a dilemma the most experienced monks in the convents of the place, though he could not form a clear idea either of the subject of the dispute, or of the common terms of the art by which he bewildered his antagonist. He was consecrated a priest in 1736, and soon after left the seminary of Salerno, and repaired to Naples to follow the practice of the law; but his turn for silent and solitary meditation being ill suited to the noise and bustle of a court of justice, he resolved to devote himself to philosophy. After preparing himself at Naples by reading and studying the ancient and modern philosophers, he obtained the place of extraordinary-professor of metaphysics. He commenced a course of lectures in November 1741, and the boldness of his manner, and the clearness with which he explained and illustrated the principles of his system, brought him an uncommon concourse of scholars. A considerable degree of popular odium, however, was excited against him by his advocating in this capacity the opinions of Galileo and Newton; from the effects of which he was protected only by the immediate patronage of the king, who gave him the professorship of ethics. In an attempt to succeed to the divinity-chair he was foiled by the clergy, who exclaimed against him as a heretic, but he eventually succeeded to that of political economy. The work by which he is most advantageously known is his "Italian Morality." His other writings are "Philosophical Considerations on Religion and Morality;" "A Collection of Humorous Epistles;" "A System of Logic," in five books; "The Elements of Metaphysics," 4 vols., 8vo.; and a treatise "Delle Lezioni di Commercio." His death took place in 1769.

GENSERIC, GAISERIC, or GIZERIC, a famous king of the Vandals, was the natural son of Godisicles, and succeeded his brother Gonderic in his Spanish dominions in 428. He possessed those qualities which fitted him for governing a nation of warlike barbarians. Writers describe him as of a low stature, and lamed by a fall from his horse, deep in thought, sparing in speech, a contemner of luxury, prone to anger, ambitious, and politic. He had signalized his courage and skill in war, and was inured to toil and hardship. Brought up in the orthodox faith, he had deserted it for the Arian sect, which was predominant among his countrymen; and this apostacy has darkened the colours in which he has been transmitted to posterity. Soon after his accession, having first defeated Hermanric, king of the Suevi, he complied with the invitation of Count Boniface, the imperial commander, to cross over into Africa. In May 429, he landed on the African side of the Straits of Gibraltar with an army of 50,000 men, and presently made himself master of great part of the country on the sea-coast. He laid siege to Hippo, whither Boniface, who had been reconciled to the imperial court, had retired after sustaining a defeat. After fourteen months spent before this place, the besiegers were compelled by famine to retire; but Boniface, who had been reinforced by a fresh army under Aspar, giving battle to the Vandals, was again totally defeated, and Hippo fell to the victor. Genseric, notwithstanding his success, in 435 made a treaty with the Emperor Valentinian, whom he consented to leave in possession of the three Mauritanias. To this measure he is supposed to have been led by conspiracies formed against himself in his own court, which he suppressed by many bloody executions. He delivered to the Romans his son Hunneric as a hostage for the observance of his treaty, but their confidence in his faith induced them to send him back. He abused this indulgence by treacherously seizing upon the city of Carthage in 439, at a time when the empire was engaged in a war with the Goths in Gaul. The cruelty with which he treated the unfortunate inhabitants of this capital is strongly painted by the Catholic writers, who particularly dwell upon his profanation of the churches by devoting them to his Arian worship. From Carthage he sailed with a great fleet the next year, and landed in Sicily. He ravaged almost the whole of that island, and made a vast booty, but returned after an ineffectual attempt to take Palermo. It was the great object of Genseric to render himself formidable by sea; and in this he so well succeeded, that the eastern and western emperors, Theodosius and Valentinian, thought it necessary to join against him. A powerful fleet was fitted out, having on board an army destined to the recovery of Africa; but Genseric found means first to delude the generals by proposals of accommodation; and soon after, the irruption of the Huns obliged Theodosius to recall his forces. When Maximus, after the assassination of Valentinian III., in 455, ascended the western throne, the widow-empress Eudoxia, whom he had compelled to marry him, secretly applied for the dangerous aid of Genseric to free her from his tyranny. He gladly seized the occasion, and appeared at the mouth of the Tiber with a numerous fleet of Vandals and Moors. A tumult ensued, in which Maximus was slain; and Genseric proceeding to the gates of Rome was admitted without opposition. Pope Leo, who met him at the head of his clergy in procession, obtained from him a promise to spare the lives of the people, and not to set fire to the city; but during fourteen days Rome was abandoned to all the licentiousness of a barbarian soldiery. Among the public pillage were the statues and gilt covering of the capitol, and the sacred utensils of the temple of Jerusalem brought thence by Titus. The private plunder was immense; and great numbers of captives were made, especially of the female sex. The empress herself, with her two daughters, was carried away by the relentless conqueror, who returned to Africa with his fleet laden with spoil. Some years afterwards he restored the empress with one of her daughters, but kept the other, whom he married to his son Hunneric. Genseric continued to annex to his dominion the remaining Roman provinces in Africa; and regardless of the remonstrances or threats of the Emperor Avitus, he sent a fleet of sixty galleys into the Italian sea, which was destroyed off Corsica by Count Ricimer. This loss did not prevent him from renewing his ravages of the coast of Italy; but the new emperor, Majorian, gave a severe check to his arms in Campania, in 457. He even formed the spirited resolution of attacking the Vandals in Africa, and fitted out a powerful fleet for the purpose. Genseric was so much alarmed, that he made submissive applications for peace; but these being rejected, he sent out a squadron, which, surprising the Roman fleet in the bay of Carthagena, almost entirely destroyed it. He thought proper, however, to renew his pacific overtures, and a treaty took place, which was observed only till the death

of Majorian. When that event happened in 461, the Vandal immediately prepared to repeat his aggressions, and he again ravaged the coasts of Italy and Sicily, and even took possession of Sardinia. This predatory war continued for some years, every spring sending forth a piratical fleet from the port of Carthage, which Genseric, though now at an advanced age, often commanded in person. He extended his hostilities to all parts of the Mediterranean, and not content with plunder, frequently indulged in acts of atrocity. At one time he massacred five hundred noble citizens of Zacynthus, and threw their bodies into the sea. The eastern emperor, Leo, at length resolved to free his dominions from this terrible scourge, and, joined by Anthemius, emperor of the West, made vast preparations for an invasion of Africa. The conduct of this expedition was committed to Basiliscus, who landed his troops at Cape Bona. But, amused with deceitful proposals from Genseric, he suffered the Vandal fleet to fall upon his unawares, and in the conflict above half his sea and land forces was destroyed. Basiliscus returned ingloriously to Constantinople with the remainder, and the fruits of all this mighty effort were lost. Genseric put to sea, recovered Sardinia which had been taken from him, reduced Sicily and all the islands between Italy and Africa, and became a greater terror to the empire than ever. In 476, however, he made a peace with Odoacer, king of Italy, to whom he restored Sicily, but on the condition of receiving tribute. He also came to an agreement with the Emperor Zeno, who relinquished to him and his successors all claim to the African provinces. This ferocious conqueror died in peace, full of years and the glory of success, in 477.

GENSONNE (Armand), an advocate at Bordeaux, born on the 10th of August, 1758. At the revolution he warmly attacked the government, and first gave currency to the opinion, that suspicion was a sufficient reason to condemn a person to death. He, however, wished to refer the sentence of Louis to the primary assemblies, and had boldness enough to demand in the convention the punishment of the Septembrizers. This proved so offensive to the assembly and Robespierre, that he was marked for destruction with the Girondists, and was guillotined on the 31st of October, 1793.

GENT (Thomas), an ingenious writer on topographical antiquities, by trade a printer, which business he followed for many years in his native city, York. He was the author of an "Ancient and Modern History of York," and other similar works; and died at York in 1778, in the eighty-seventh year of his age.

GENTILESCHI (Horatio), an Italian painter, was born at Pisa in 1563. After having made himself famous at Florence, Rome, Genoa, and other parts of Italy, he removed to Savoy; from whence he went to France, and at last, upon the invitation of Charles I., came over to England. He was well received by that king, who appointed him lodgings in his court, together with a considerable salary; and employed him in his palace at Greenwich, and other public places. The most remarkable of his performances in England, were the ceilings of Greenwich and York-house. His most esteemed piece abroad, was the portico of Cardinal Bentivoglio's palace at Rome. He died in England in 1647.—His daughter Artemisia was little inferior to her father in history-painting, and excelled him in portraits. She lived the greatest part of her time at Naples in much splendour; and was as famous all over Europe for her gallantry and love-intrigues, as for her talents in painting. She drew many history-pieces as large as the life; among which, the most celebrated was that of David with the head of Goliah in his hand. She drew also the portraits of some of the royal family, and many of the nobility of England.

GENTILI (Alberico), an eminent jurist, was born in 1550 at Castel S. Genesio, in the marche of Ancona, where his father, Matteo, practised as a physician. He graduated in law at the university of Perugia, and was pretor or judge at Ascoli, when he went to England; and in 1582 obtained the chair of jurisprudence in the university of Oxford, which he held with much reputation till his death in 1608. He was the first who carried his researches into the law of nature and of nations; and his three books "De Jure Belli" are much praised by Grotius, who confesses his obligations to them in the larger work which he composed on the same subject. He also wrote three books "De Legationibus," and several tracts relative to antiquities, besides cultivating polite literature, of which he gave an essay in his "Lectiones Virgilianæ."

GENTILI (Scipio), brother of the preceding, born in 1563, was clandestinely conveyed from Italy by his father, while a child, and sent to study at Tubingen. After having studied there, at Wittemberg, and at Leyden, he received the degree of doctor at Basil in 1589, and then went to Heidelberg as a public expounder of law. After a short abode in that city, he removed to Altdorf, where he was first colleague to Donellus, in the professorship, and afterwards principal professor of law. He died in 1616. Scipio Gentili was accounted not inferior to his brother Alberico in extent of eruditiou and acuteness of argumentation, and he much surpassed him in elegant literature. All his works were reprinted about thirty years ago at Naples, in eight volumes, 4to.

GENTILIS (John Valentine), a martyr to Protestant persecution in the sixteenth century, was born at Cosenza in Calabria. Having become a convert to the principles of the Reformation, he was obliged to fly from his native country towards the middle of the sixteenth century, and to take refuge at Geneva. Here he became dissatisfied with the orthodox doctrine of the Trinity, and together with the celebrated George Blandrata, John Paul Alciati, a Milanese, and an advocate named Matthew Grimbaldi, formed a private society, in which the sense of the passages of Scripture produced in support of that doctrine was discussed, both in conversation and writing. The result of their discussions was a conviction that the terms co-essential, co-equal, and co-existent, were improperly applied to the Son and Spirit, and that they were subordinate in nature and dignity to the Father. The Italian consistory, hearing of these opinions, caused articles of faith to be drawn up, to which a promise was annexed, never to do any thing directly or indirectly, that should controvert the doctrine of the Trinity as therein defined. Gentilis is said at first to have refused signing these articles; but afterwards he was prevailed upon to comply, influenced, not improbably, by his recollection of the late tragical fate of Servetus. In private, however, he still avowed and

maintained his change of sentiment; which coming to the ears of the magistrates, they committed him to prison, whence he addressed several writings to the magistrates, endeavouring to show the inoffensiveness of his opinions, and at length, to pacify Calvin, declared his readiness to abjure whatever should be pronounced erroneous. Upon this he was sentenced to make the *amende honorable*, to throw his writings into the fire, and to take an oath not to go out of Geneva without the leave of the magistrates. He was no sooner at liberty, however, than he joined his friend Grimbaldi at Gex, but his zeal in the propagating of his opinions rendered his person unsafe, and he fled, after being imprisoned at Lyons, to Poland. He afterwards withdrew into Moravia, whence he went to Vienna, and finally returned to Gex, where he was seized and delivered to the magistrates of Berne, by whom Gentilis underwent a tedious trial, and being convicted of obstinately oppugning the mystery of the Trinity, was sentenced to lose his head. His hypothesis concerning the person of Christ was that of the Arian school, and his fate affords a striking evidence that the first reformers, when they renounced the communion of Rome, while professing a more strict adherence than others to the genuine spirit of the Gospel, glaringly violated its most distinguishing and fundamental obligations.

GENTILLET (Valentine), a learned French writer in defence of the Protestant cause, was a native of Vienne in Dauphiné, who flourished in the sixteenth century; but we are not informed when he was born, or died. He was a civilian by profession, and from the preface to one of his works it appears, that he had been at one time president of the parliament of Grenoble. His chief works are "An Apology" for the Protestants, which passed through several editions, and appeared ten years afterwards in an enlarged form, in French, and also in Latin, under the title of "Apologia pro Christianis," &c.; "Le Bureau du Concile de Trente, &c.;" "Examen Concilii Tridentini, &c.;" "Antimachiavel, or Discourses on the Means of well-governing a Kingdom," 12mo.; and the "Anti-Socinus;" 4to.

GENTLEMAN (Francis), a dramatic writer and actor, was born in Ireland in 1728, and at the age of fifteen obtained a commission in the army; but on peace taking place in 1748, he left the service and went on the stage. His first appearance was at Dublin in the character of Aboan in Oroonoko; and he afterwards performed at Bath, Edinburgh, and many places in various parts of the country, but with no extraordinary success; as his histrionic talents did not surpass mediocrity. Having experienced the various hardships of a wandering actor, and the disappointments of an unfriended author, he died December 18th, 1784, leaving the history of his professional life as a warning to stage-struck youth. He was the author of several plays, a volume of fables, and other pieces of no importance.

GEOFFRIN (Marie Therese Rodet, Madame de) was born in 1699, and died in 1777. She was celebrated for her talents and virtues, and was the theme of general admiration during her life. The emperor of Austria once meeting her in his carriage, stopped and presented his children to her, and Prince Poniatowsky informed her of his accession to the throne of Poland in these words, "Madam, your son is king." Three of her friends, Thomas, Morellet, and D'Alembert dedicated particular writings to her memory, which, with her treatise "On Conversation," have been since republished.

GEOFFREY, of Monmouth, a writer of early British history, flourished under King Stephen, about 1150, and was first archdeacon of Monmouth, and then bishop of St. Asaph. On account of some tumults in Wales, he quitted his diocese, and retired to King Henry II., who gave him the abbacy of Abingdon in commendam. Upon an application from the clergy of St. Asaph to return to his see, he refused it, thinking to keep his abbacy; but this was bestowed upon another person, so that he was left without a title. He wrote various works, of which the most noted was his "Chronicon sive Historia Britonum," supposed to be translated from an ancient history in the Welsh language, brought from Britany. It contains a pretended genealogy of the kings of Britain from the time of the fabled Brutus the Trojan, and enumerates above seventy illustrious monarchs before the invasion of Julius Cæsar. It is the opinion, however, of judicious critics, that a foundation of truth in it is buried under a superstructure of monkish forgeries.

GEOFFROY (Stephen Francis), a physician eminent for chemical and botanical knowledge, was born in 1672 at Paris, where his father kept an apothecary's shop, and had passed through the principal offices of magistracy. At the age of twenty he was sent to an eminent apothecary at Montpellier, and there attended upon the lectures of the celebrated professors of that school of medicine. He then travelled into the southern provinces of France, and in 1698 accompanied the Count de Tallard in his embassy to England, where he became known to the principal men of science, and obtained admission into the Royal Society. Thence he passed into Holland; and in 1700 he attended the Abbé de Louvois in a tour in Italy. Upon his return he quitted his original destination, which was that of pharmacy, and entering upon the higher order of the profession, was created bachelor of physic in 1702, and doctor in 1704. In 1709 he succeeded Tournefort as professor of physic in the College-royal, and began his functions by a course of Materia Medica, for which he had long been collecting materials. M. Fagon in 1712 resigned to him his office of professor of chemistry in the Royal-garden; and after this appointment, he joined lectures on the Materia Medica to those of chemistry. The faculty of Paris chose him twice to the office of dean; and he also occupied a place in the Royal Academy of Sciences from 1699, and was assiduous in his attendance upon their meetings. He died in January 1731. As a chemist, Geoffroy is known by the table of affinities which in 1718 he gave to the public, and which was the first of the kind. His principal work in medicine was a "History of the Materia Medica," published after his death in three volumes, 8vo., 1741, in Latin, and since translated into French, English, and German. He also wrote several papers, chemical and botanical, in the Memoirs of the Academy of Sciences.

GEOFFROY (Julien Louis), a celebrated French critic, was born at Rennes in 1743, and coming to Paris, became a professor in the university, where he carried off the annual prize for the best Latin discourse in 1773 and the two following years. He was professor of eloquence in the college of Mazarin, and conductor of the "Année Lite-

raire" from 1776 till two years after the breaking out of the Revolution. He subsequently edited, in conjunction with the Abbé Royou, another journal, called, "L'Ami du Roi," in consequence of which both editors were proscribed. Geoffroy fled to an obscure village, where he lived in disguise, teaching the children of the peasants until 1799, when he returned to Paris. In 1800 he commenced his most celebrated work the dramatic criticism in the "Journal des Débats," which afterwards appeared under the title of the "Journal de l'Empire." Besides this he was the author of a commentary on Racine, in 7 vols.; a translation of Theocritus, &c. He died February 26, 1814.

GEORGE, surnamed *The Cappadocian*, was born at Epiphania, in Cilicia, where his father pursued the employment of a fuller. George obtained a lucrative commission to supply the army with bacon, an appointment which afforded him the opportunity of accumulating wealth by the basest arts of fraud and corruption, until his malversations became so notorious that he was compelled to fly from the pursuits of justice. Withdrawing to Alexandria, he professed great zeal for the principles of Arius, and acquired considerable influence with his disciples in that city. He likewise collected a large and valuable library, which the Emperor Julian afterwards made the foundation of the noble library established by him in the temple erected in honour of the Emperor Trajan at Antioch, but which was malignantly permitted to be burnt by the Emperor Jovian. When about 356 Athanasius was obliged to abscond from the fury of the savage military, who had received directions from the Emperor Constantius to expel him from his see, George was elected bishop by the prevailing party. His conduct in this station towards all parties was in the highest degree oppressive, cruel, and infamous. The resentment of the people at length rose to fury, and he was for a time expelled from the city; nor was it without a violent struggle that the civil and military powers were able to restore his authority. When, however, in 362 information arrived at Alexandria of the accession of Julian to the empire, the public rage against the bishop again broke forth, and after he had been seized, together with two of the ministers of his atrocities, they were ignominiously dragged in chains to the public prison. When they had been confined for some days, the Pagan populace, fearful lest they should escape their vengeance, forced open the prison, and massacred the vile wretches, who would otherwise, most probably, have fallen under the sword of public justice. After their lifeless bodies had been carried in triumph through the streets, according to some accounts they were burnt, but according to others thrown into the sea; "and the popular leaders of the tumult," says Gibbon, "declared their resolution to disappoint the devotion of the Christians, and to intercept the future honours of these martyrs, who had been punished, like their predecessors, by the enemies of their religion. The fears of the Pagans were just, and their precautious ineffectual. The meritorious death of the archbishop obliterated the memory of his life. The rival of Athanasius was dear and sacred to the Arians, and the seeming conversion of those sectaries introduced his worship into the bosom of the Catholic church. The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, a Christian hero; and the infamous George of Cappadocia has been transformed into the renowned St. George of England, the patron of arms, of chivalry, and of the garter."

GEORGE, of Trebisond (Latin *Trapezuntius*), a learned modern Greek, was born in 1395 in the isle of Crete, but of a family originally from Trebisond, from which place he chose to take his designation. He came to Italy some time before 1420, and became a professor of Greek at Vicenza; which after some time he was obliged to quit, in consequence, as he affirms, of the ill offices of Guarino. Thence he removed to Venice, where he acquired great reputation as a grammarian and instructor in Grecian eloquence. He remained in that city probably till about 1437, when he obtained an invitation from Pope Eugenius IV. to settle at Rome. Pope Nicholas V. continued to employ him in translation, and also created him his secretary. Under his munificent patronage George might have lived happily, had not his arrogant and choleric temper involved him in quarrels with several of the learned men at the papal court, among whom were Guarino, Gaza, and Poggio. With the latter he came to blows in public, and the interference of the other apostolic secretaries was requisite to part them. He also offended the pope by some of his translations, so that he was enjoined to depart from Rome. He took refuge in 1452 at Naples, where he was graciously received by King Alphonso; yet he did not experience much liberality from this prince, since we find him at this period complaining of want of means for sustaining his family, which consisted of two sons and five daughters. His friend Filelfo endeavoured to reconcile the pope to him, and it is probable that he returned to Rome. In 1459 he was at Venice, where he presented to the doge his version of Plato's Book on Laws, and was engaged as a professor of belles-lettres. From that city he sailed in 1464 to his native island of Crete, and thence passed to Constantinople. Upon his return to Italy he found his old scholar Paul II. in the pontifical chair, which induced him again to visit Rome. From some unknown cause, however, he incurred the displeasure of the pope, who imprisoned him for four months in the castle of St. Angelo. He was at that time much debilitated by age, yet he lived many years longer, and survived his faculties. The year of his decease is not exactly known, but it was probably about 1480. George of Trebisond was a very voluminous writer, and contributed largely towards the introduction of Greek literature in the West. He translated into Latin Eusebius's "Evangelic Preparation;" several works of Cyril of Alexandria, of Gregory Nyssen, of Nazianzen, and of John Chrysostom; many pieces of Aristotle, Plato on Laws, Ptolemy's "Almagest," and "Centiloquium;" and an oration of Demosthenes. He also composed many works; of which are "De Arte Rhetorica, Lib. V.;" first printed at Venice in 1470; "Reflections and Commentaries on some Orations of Cicero;" "Letters;" "Orations;" and many pieces in controversy.

GEORGE, called also *Amira*, a learned Maronite, who flourished towards the latter end of the sixteenth and the beginning of the seventeenth century, came to Rome under the pontificate of Clement VIII. He there published "A Syriac and Chaldee Grammar," 1596, 4to., which is much esteemed in the learned world. On his return to

his native country he was elected patriarch of the Maronites, among whom he introduced the use of the Gregorian calendar, and died about 1641.

GEORGE I., or GIORGI, king of Georgia, succeeded to the throne in 1015. The principal event of his reign was an attempt to shake off his dependence on Basil II., emperor of Constantinople, for a part of his dominions; but George was, in the end, defeated, and obliged to sue for peace on very disadvantageous terms. He died in 1027.—GEORGE II. of Georgia came to the throne in 1072, and, although menaced by the Turks, passed, with the aid of Melik Schah, a peaceful reign of seventeen years. He died in 1089, and was succeeded by his son, David II.—GEORGE III. ascended the throne of Georgia in 1156. He was the brother of David III., who had left a son, named Temma, under age to the care of George, and who had risen to support his rights. These, however, he almost immediately usurped, and by his victories against the Mussulmans, from whom he took Schiraz and other places, he made himself popular. At length a party was formed in favour of Temma, and a civil war took place. George, who was successful, followed up his victory with many acts of cruelty, and, among others, was his ordering the eyes of his nephew Temma to be put out. He died in 1089.—GEORGE IV. of Georgia reigned from 1198 to 1223. He was a warlike prince, and in his reign the Georgians were famous for their victories over the Mussulmans. He lost, however, great part of his southern dominions to the Moguls; and his defeat by them in a pitched battle is said to have hastened his death, through chagrin.—There were seven other princes of this name who reigned over Georgia, but their histories are too unimportant to be related. The last of these, George XI., was also the last king of Georgia. He was the son of the famous Heraclius II., and died in 1800.

GEORGE, prince of Servia, was exposed to the attacks of Mahomet II., to whom he had given his daughter Mary in marriage. After seeing some of his children treated cruelly by the victorious enemy, and his cities depopulated, he died in consequence of a wound which he had received, in 1457, in a battle against the Hungarians.

GEORGE, duke of Clarence, brother of Edward IV. was condemned to death for conspiring against his brother. As he was permitted to choose his own death, he was in 1478 smothered in a vessel full of Malmsey wine, a liquor to which he was particularly partial.

GEORGE LOUIS I., king of Great Britain and elector of Hanover, was the son of the elector Ernest Augustus, by Sophia, daughter of Frederick, elector-palatine, and grand-daughter of James I., king of England. He was born May 28, 1660, and was early trained to arms under his father, who feeling no admiration for scholastic acquirements, permitted, if he did not encourage, his son's inattention to study. After the peace of Nimeguen, George visited the English court, upon some overtures of marriage between him and the Princess Anne, afterwards queen. His father, however, united him in 1682 to his cousin, Sophia Dorothea, only daughter of the duke of Zell; a match attended with little domestic happiness, being against the inclination of both parties, who each had an attachment elsewhere. The prince insulted the princess by keeping under her very eye a number of mistresses, and the latter closed a miserable life at Dahlen, never having been spoken of as queen of England. Soon after his marriage, George engaged in the service of the emperor against the Turks, and signalized his valour in three campaigns in Hungary. In the ensuing war between the empire and France, he commanded the Lunenburg troops. In 1698, on his father's death, he succeeded to the electorate, and in the next year marched to the assistance of the duke of Holstein, attacked by the king of Denmark, and obliged the Danes to raise the siege of Tonningen. He joined the alliance against France in the succession-war, and marching into the country of Wolfenbuttle, forced the princes of that house to quit their alliance with the French. The command of the army of the empire was conferred upon him in 1707, after the battle of Blenheim; but the usual backwardness of the princes and states prevented him from being able to do more than act upon the defensive. He therefore resigned his command at the end of three campaigns, but left his own troops in the service of the allies. At the peace of Rastadt, Louis XIV. solemnly recognised the electoral dignity in the house of Lunenburg; as he had before, at the peace of Utrecht, the succession of the same house to the crown of Great Britain. This last great event took place in August 1714, at the death of Queen Anne, notwithstanding all the efforts of the Jacobite party to frustrate it. He made his public entry into London on the 20th of September, and his coronation took place with the usual solemnities on the 20th of October. He had, it is said, previously made proposals of reconciliation to his wife, whom he had more than once accused of infidelity, but she indignantly refused his offer, saying, "If I am guilty, I am not worthy of him; if I am innocent, he is not worthy of me." George I. succeeded to the English throne in the fifty-fourth year of his age, high in reputation for the wisdom and justice of his government and his personal qualities, but limited in his views by the interests of a German prince, and little acquainted with the character and constitution of the nation he was going to rule. He was in great measure passive in the factions which agitated his reign, and it will therefore suffice to give such a slight sketch of transactions as may serve the purposes of his personal biography. The late Tory ministry were called to account for their conduct, particularly with respect to the treaty of Utrecht, and several of the heads were impeached, and either imprisoned or driven into exile. These measures occasioned great dissatisfactions, which were aggravated by the influence of the high-church clergy and Jacobites. Tumults arose in various parts of the kingdom, and at length, in September 1715, the earl of Mar set up the standard of open rebellion in Scotland, and proclaimed the Pretender. After some actions, attended with various success, this insurrection, ill seconded by the friends to the cause in England, was entirely quelled in the beginning of 1716, and several of the leaders lost their lives on the scaffold, though parliament petitioned the throne for mercy in some cases. The disaffection to the new family, however, still continued; and it appeared to have so little hold on the good-will of the nation in general, that the Whigs thought it necessary to resort to the step of repealing the act which made parliaments triennial, and extending their duration to seven years; including the exist-

ing parliament in this self-appointed prolongation. Men of all parties seem now to agree that this measure was a violation of the principles of the constitution which no temporary necessity could justify, and which came with peculiar inconsistency from a party professing popular maxims of government. Among other dissatisfied parties, were the members of the university of Oxford, to keep order in which city the king sent a troop of horse; but to Cambridge, which had manifested more loyalty, a present of books. This gave occasion to an epigram by Dr. Trapp, the gist of which was that Oxford (the Tory party) wanted loyalty, and Cambridge (the Whig party) learning. To this Sir William Browne thus retorted:—

"The king to Oxford sent a troop of horse;
For Tories know no argument but force:
With equal care to Cambridge books he sent;
For Whigs allow no force but argument."

The king, who might well be supposed to consider his English crown as precarious, and to regard his German dominions with predilection, had made the acquisition, by purchase, of the duchies of Bremen and Verden, which he determined to support against the claims of Sweden. This involved him in a quarrel with that enterprising prince, Charles XII., who threatened him with an invasion of Scotland in favour of the Pretender; and, notwithstanding the low condition to which he had been reduced, his name still inspired terror. The Czar Peter also concurred in the scheme. To obviate the danger, George entered into a triple alliance with Holland and France, which last country was now governed by the regent, duke of Orleans, whose interest it was to be in friendship with the king of England. A fleet was sent into the Baltic to awe the Swedes, and commerce with that nation was suspended, which gave occasion to the Opposition to deplore that interference of England in German politics, of which these were the first fruits. The death of Charles XII. in 1717, and the subsequent changes in the politics of Sweden, put an end to the alarm from that quarter, and secured George in the possession of his new German acquisitions. The ambition of the court of Spain, governed by that audacious minister, Cardinal Alberoni, again disturbed the peace of Europe, and occasioned a quadruple alliance between the three powers above mentioned with the accession of the emperor. The seizure of Sardinia and invasion of Sicily by the Spaniards gave a pretext for sending a powerful English fleet into the Mediterranean, under Sir George Byng, who fell in with, and almost totally destroyed, the Spanish fleet off Sicily. This success was followed by the recovery of that island and Sardinia; and though the court of Spain made heavy complaints of such an act of hostility without an open declaration of war, yet it was obliged to accede to the terms of the allied powers. A pacification of the north of Europe was also effected by the mediation of England. The national delusion in the famous South-sea year, 1720, was the source of much private calamity, and gave full scope to the operations of fraud and avarice. We do not enter into the particulars of it here, as it is matter rather of history than biography. The disturbance occasioned by the bursting of the bubble recalled the king from a visit to his German dominions, and the prudent measures of parliament produced the restoration of public credit. In 1722 a new conspiracy against the king and government was discovered, and several persons were apprehended in consequence of it. Among these, was Atterbury, bishop of Rochester, who was punished with perpetual banishment. The two principal ministers of France and England, Fleury and Walpole, being both pacifically inclined, preserved a good understanding between the two countries, even after the death of the duke of Orleans, and prevented the repose of Europe from being disturbed to any considerable degree for many years. Many treaties, indeed, were negotiated between the different powers for the alleged purpose of maintaining that nice point, the balance of power, but in which they had usually private ends in view. That of George was fundamentally the safety of his German territories, to which the interests of Great Britain were supposed on various occasions to be sacrificed. In 1725 he revived the Order of the Bath, which had lain dormant since the coronation of Charles II., and in the same year, parliament granted him £500,000 to discharge the debts of the civil list, which had been incurred during the short space of three years. A treaty, which was entered into about this time between the emperor and the king of Spain excited his jealousy so much, that he counteracted it by another at Hanover, comprising most of the European powers; and he sent a fleet to the West Indies under Admiral Hosier in order to block up the Spanish galleons at Porto-bello. The death of the admiral and most of his crew from disease, while restrained from acting offensively, was considered as one of the inglorious disasters of the reign. The Spaniards then besieged Gibraltar, but all differences were finally settled by a negotiation. While this was going on, the king, who had set out an a journey to the Continent, was seized on the road with a paralytic attack, of which he died at Osnaburg on June 11, 1727, in the sixty-eighth year of his age, and thirteenth of his reign. His wife had died about a year before, and her husband (if we may credit Walpole, who declared he had the fact from Queen Caroline,) caused her will to be burnt, in order, as it was believed, to deprive his own son, the prince of Wales, of some important bequests. George I. was plain and simple in his appearance, grave and sedate in his manner, but easy and familiar among his intimates, in whose society he was fond of relaxing from the cares of state. He possessed much natural prudence and good sense, and well understood his interests, at least as far as the objects nearest his heart were concerned. He had female favourites in abundance, but was not governed by them. Though he seems to have had little relish for literature, yet the two English universities are indebted to him for the foundation of a professorship of modern history in each. On the whole, the character of George I. was any thing but admirable; for, as a man with scarcely one positive virtue, he possessed numerous vices.

GEORGE AUGUSTUS II., king of Great Britain, son of George I., was born at Hanover, October 30, 1683. He married in 1705 Wilhelmina Dorothea Charlotta of Brandenburg Anspach; and after having served as a volunteer under the command of Marlborough, came to England in 1714 with his father, where he received the rank and title of prince of Wales. He was regent during the king's absence in 1716; but a difference afterwards taking place between them, he lived for some time in a state

of estrangement from the court. This was, however, accommodated, and he occupied the station of heir-apparent, when, on his father's death in 1727, he succeeded to the throne. The same ministers and system of politics continued to govern the nation, which was divided by the same parties. As the sovereign himself exerted a small personal influence over the events of his long and busy reign, a very brief sketch of public transactions will suffice for a biographical narration. He inherited in full force his predecessor's attachment to his German interests, which occasionally swayed the councils of his cabinet, though imperious circumstances often obliged it to give way to other considerations. Europe was for a time pacified by the treaties of Seville and Vienna, the latter of which guaranteed the Pragmatic Sanction, or law by which the female heirs of the Emperor Charles VI. were to succeed to the hereditary dominions of Austria. In 1732 Walpole introduced into parliament the financial scheme of a great extension of the excise; but the violent opposition it met with from the nation obliged him to relinquish it. Most of its provisions have since been adopted. Liberty was abridged in 1737 by a bill for limiting the number of playhouses, and submitting dramatic writings to the inspection of the lord-chamberlain. Disputes had long prevailed between Spain and England on account of the trade carried on in the West Indies by their respective subjects. The English had persevered in an illicit traffic, which the Spanish government had restrained by the establishment of guarda costas to search all trading ships, and by frequent seizures of the settlers on the bay of Campeachy, attended with much severity. Violent complaints had been made in parliament of the cruelty and injustice of such proceedings, and ministers were highly censured for their neglect in procuring redress. At length, in 1739, a convention between the two courts was signed, for the purpose of compromising the differences; but its terms were so little satisfactory to the traders, that Walpole found himself obliged by their clamours to prepare for hostilities. War with Spain accordingly took place in that year, and the nation was gratified with the capture of Portobello by Vernon. Anson was sent upon an expedition into the South-seas; and a powerful fleet and army were employed for the reduction of Carthagena. This enterprise through mismanagement entirely failed, and such were the discontents that prevailed through the nation, that Walpole, in 1742, was obliged to resign. Meantime the death of the Emperor Charles VI. had roused the cupidity of France and other powers to strip his daughter Maria Theresa of her inheritance. George II., as a guarantee of the Pragmatic Sanction, declared in her favour, and an English army was sent to the Continent to support her cause. This was augmented by a body of Hanoverians in British pay; and the king, who possessed much military ardour, joined the army under the command of the earl of Stair, in June 1743. The battle of Dettingen soon followed, in which the French, through the inconsiderate ardour of one of their generals, sustained a defeat, after they had reduced the allied army to a situation of imminent danger. The victors, however, were obliged to resign the field of battle, and leave their wounded to the care of their foes. In this action the king displayed great personal bravery, but he prevented Lord Stair from pursuing the fugitives as he proposed. That general soon after resigned in disgust; and the command of the allied army was intrusted to the king's second son, the duke of Cumberland, in whom the courage of a soldier ill-compensated the want of talents as a general. He lost the bloody battle of Fontenoi in 1744, and the French maintained an undoubted superiority in Flanders during the rest of the war. Though the chance of effecting a change in the throne was now much lessened by time, yet a large number of disaffected persons, attached by principle to the exiled family, still remained in the kingdom. The more sanguine of this party, urged by illusory promises from France gave an invitation to the young Pretender to try his fortune in a descent in the northern part of the island, where he might expect an immediate declaration in his favour on the part of the highland chiefs. Accordingly, he embarked on board of a French frigate, and landed on the Scotch coast in July 1745. He was received with affection, and joined by several of the clans, with whom he proceeded southwards, continually adding to his small army. He proclaimed his father king at Perth, took possession of Edinburgh, defeated a body of the royal troops at Preston-pans, and at length marched into England, where he had assurances of being powerfully reinforced. He penetrated without opposition as far as Derby; but found the people, though panic-struck, little inclined to support his cause. In the mean time the duke of Cumberland had arrived with several regiments from Flanders, and bodies of troops were collecting on all sides to oppose and intercept the invaders. It was therefore determined in the Pretender's council to make a retreat, which was effected without loss. His arms were again successful in a skirmish at Falkirk; but at length the duke of Cumberland uniting his force, came up with the insurgents at Culloden near Inverness; and obtained an easy victory on April 17, 1746, which entirely put an end to the rebellion. The young adventurer with great difficulty made his escape back to France, and the blood of his adherents flowed copiously from the scaffold; though the king evinced some reluctance in signing the numerous death-warrants which were presented to him. During these events the king received numerous demonstrations of attachment to his person and family, and it appeared that the greater part of the nation had indissolubly connected the interests of religion and liberty with the support of those principles which called the House of Hanover to the throne. The treaty of Aix-la-chapelle in 1748 brought to conclusion a war which upon the whole had been little successful to England. Its conditions, as usual, were greatly censured, but the people welcomed the return of peace as a relief from their burthens. In 1751 died Frederick, prince of Wales. He had lived a considerable time at variance with his father, which had thrown him into the opposition party, and made him the avowed patron of those popular maxims of government which aim at the restriction of supreme power, in whatever hands. Hence he had received the incense of poets and other writers on the side of liberty, and fond hopes had been entertained of the patriotism of his future reign. He was an amiable and well-disposed prince, but possessed of little strength of character. He had made his peace with the court after Walpole's dismission. Between two such powerful and ambitious nations as France and England, whose

interests in many points were involved with each other, friendship was not likely to be durable. In the East Indies they were almost constantly embroiled as allies to the contending native powers. But it was in the wilds of North America, amid the undefined limits of tracts originally usurped by both parties from the savage proprietors, that a new quarrel openly broke out. From the military constitution of the French colony of Canada, and the enterprising character of its governors, it seems probable that encroachments really began on their side, though the accusations were mutual. After various fruitless remonstrances from the English court, hostilities began in America in 1755, and open war between the two nations in Europe took place in the ensuing year. The events of this war, in which the principal powers of Europe became engaged, which was carried on in all quarters of the globe, and finally raised Great Britain to the pinnacle of power and glory, would require the limits of a history for their narration, and have small connexion with the biography of the sovereign. To his apprehensions for the safety of his German dominions may, indeed, be imputed the alliance formed with the king of Prussia, and the employment of a large proportion of the military force of the country in continental warfare. This was the least glorious part of the public transactions; for the duke of Cumberland, at the head of a Hanoverian army, was obliged to capitulate to the French, who took possession of the whole electorate; and though they were afterwards expelled by Prince Ferdinand of Brunswick, who exhibited great military talents, and obtained occasional victories, yet, upon the whole, he was reduced to act an inferior and defensive part. During the first years of the war the events were for the most part unfavourable to England; and so low was its spirit, that foreign troops were summoned to defend it from a menaced invasion. But when in place of a weak and divided ministry, the great William Pitt was by the voice of the people called to the principal direction of affairs, and the martial character of the nation was roused to full exertion, success followed success in a rapid series. The French power in the East Indies was annihilated. In America, the reduction of Louisbourg was followed by that of Quebec and the whole province of Canada. The island of Guadaloupe, and the settlement of Senegal, fell under the British dominion; and the battle of Minden exalted the reputation of British valour. The navy of England reigned triumphant over the seas, while that of France was reduced to insignificance. Still the German war was unpopular, and ministers were blamed for the sacrifices they made in that respect to the supposed personal wishes of the king. In this state of affairs George II. suddenly died, from the uncommon circumstance of a rupture of the right ventricle of the heart, which, without previous illness or suffering, terminated his life on October 25, 1760, in the seventy-seventh year of his age, and thirty-third of his reign. He was a prince of very moderate abilities, and destitute of every ornament from science or literature, which he neither understood nor patronized. He was hasty and somewhat obstinate in his temper, and carried frugality to the borders of meanness. Yet a natural goodness of heart, a love of justice, and an honest openness of disposition, conciliated the affection of his people. He was as licentious as his father, but preferred his wife to all his mistresses, and after her death said, "he never yet saw the woman worthy to buckle her shoe." His biographer in the Georgian era tells the following anecdote relative to George II., and the young Pretender. The king one day asked Lord Holdernesse, then secretary of state, where Charles Edward was?—"Upon my word, sire," was the reply, "I don't exactly know; I suppose in Italy; but I'll consult my last dispatches."—"Poh, poh! man," said the king, "don't trouble your head about dispatches; I'll tell you where he is: he is now at No. — in the Strand, and was last night at Lady ———'s rout. What shall we do with him?" Lord Holdernesse proposed calling a council; but the king said, "No, no; we can manage the business without a council. Let him stay where he is at present; and when the poor man has amused himself with looking about London, he will go home again."

GEORGE III., baptized by the name of George William Frederick, was born on the 24th of May, 1738. He was the first son of Frederick, prince of Wales, and the Princess Augusta; and being a seven-months' child, some fears were entertained of his surviving. By good nursing, however, from the wife of a farmer, he soon gained strength, and the woman was so fond of her royal charge, that when she was told he could not be permitted to sleep with her, she indignantly replied, "then you may nurse the boy yourself." She was, eventually, allowed to have her own way; the prince always maintained an affection for his nurse, and frequently assisted her with money in after years. At the age of six he was placed under the care of Dr. Francis Ayscough; and after the death of his father, in the spring of 1751, Hayter, bishop of Norwich, and Andrew Stone, were also appointed his preceptors. On the 20th of April in this year, he was created prince of Wales and earl of Chester, having been previously installed a knight of the Garter. On the 6th of December, 1752, Lord Waldegrave succeeded Lord Harcourt as governor to the Prince, and, at the same time, the bishop of Peterborough became one of his tutors in place of the bishop of Norwich. It does not seem that he derived much benefit from the lessons of any of his instructors with the exception of Stone; yet it is said, that in his seventeenth year he not only displayed a taste for general literature, but evinced so singular a predilection for controversial writings, that he purchased and gave away a hundred pounds' worth of Leland's polemic writings against the Deists. In 1756 he was decreed a handsome allowance, and a suite of apartments at St. James's, and another at Kensington; but he refused to quit his mother, much to the chagrin of the duke of Newcastle and his colleagues in office, who endeavoured, but in vain, to get possession of the prince, over whom Lord Bute had already begun to exercise the most unbounded influence. In February 1759, the prince took his seat in parliament as duke of Cornwall; and on the 26th of October, 1760, the day following the death of his grandfather, proceeded from Kew to St. James's-palace, and there, with Lord Bute at his side, made his first speech as king, to the Privy-council. In his address on the opening of parliament, he said, with considerable feeling, "Born and educated in this country, I glory in the name of Briton; and the peculiar happiness of my life will ever consist in promoting the welfare of a people whose loyalty and warm affection for me I

consider as the greatest and most permanent security of my throne; and I doubt not but their steadiness in those principles will equal the firmness of my invariable resolution to adhere to, and strengthen this excellent constitution in church and state, and to maintain toleration inviolable." In September 1761 he married Sophia Charlotte, the second daughter of the duke of Mecklenburgh Strelitz, and on the 22nd of the same month, the king and queen were crowned with great splendour. This match was, according to some authorities, one of affection on the part of the king, who had fallen in love with her, on perusing a copy of a letter which she had sent to Frederick, king of Prussia. Others say, that the king had at the time a violent passion for the beautiful Lady Sarah Lennox, and was much disappointed with the personal appearance of his royal bride on first beholding her. Be this as it may, they ever lived in perfect unity, and very soon became truly and strongly attached to each other. No monarch could be more popular than George III. at the time of his accession; and had his judgment been on a par with the rectitude of his intentions, he might easily have continued the idol of his people. His first political step was to appoint Lord Bute head of the administration in the room of Pitt, who retired from office in the October of the year last mentioned, in consequence of his persisting in the necessity of a war with Spain. The king acted on this occasion with a spirit and firmness worthy of a more prudent resolution; for, on being told that the premier (Pitt) would in all probability resign if his majesty were determined on pacific measures, he is said to have replied, "Let him; but, for my part, I am determined not to be the only slave in a country where it is my wish to see all the people free!" Accordingly Pitt was suffered to resign; but it was soon found necessary, as he had predicted, to declare war against Spain: but preliminaries of peace with that country and France were signed in part, though the people were by no means pacifically inclined, or very well satisfied with the administration of Lord Bute. Severe popular writers attacked the ministry, and, among others, John Wilkes, in his celebrated periodical paper, entitled the North Briton, which led to a series of arbitrary measures, in regard to that individual, that did any thing but honour to the councils which produced them. In the midst of these differences, two voyages of discovery were undertaken, the one under Commodore Byron, and the other commanded by Captains Wallis and Cartwright, being the first of the series of similar expeditions, which have done very considerable honour to this reign. In 1764 Mr. George Grenville, who had become premier by the unexpected retirement of the earl of Bute, began that career of measures in relation to the taxation of the American colonies, the consequences of which have proved so momentous; and notwithstanding the strenuous opposition of the colonists, the impolitic stamp act was passed the following year. The minister had, it seems, raised some objections to this obnoxious act, but the king was determined, and plainly told Grenville, that if he were afraid to adopt such a measure, others might easily be found who possessed more political courage. As had been anticipated, after the passing of the act, the most alarming irritation prevailed among the colonists. In the Lower House of representatives at Virginia, Patrick Henry, a popular orator, exclaimed, "Cæsar had his Brutus, Charles I. his Cromwell, and George III.——" Cries of "Treason" here interrupted the speaker; but, after a moment's pause, he continued, "and George III. may profit by their example. If this be treason, make the most of it." About this time, in consequence of some appearance indicative of the malady which obscured the latter years of the king's existence, a bill was passed to enable his majesty to appoint the queen, or any of the royal family residing in England, guardian to his successor, and regent of the kingdom. The attempt of the ministry to confine the term *royal family* to the descendants of George II., with the exclusion of the princess-dowager of Wales, caused such offence, that another change of administration took place, in which the marquess of Rockingham was placed at the head of the Treasury. In 1766 the new administration, among other popular measures, repealed the inadvisable American stamp act; at the same time, however, passing a declaratory act, assertive of the right of imposing colonial taxation. The public approbation which followed this concession, and other measures of the Rockingham cabinet, could not however preserve it from the fate of the many which had preceded it; and upon the 30th of July, 1766, it was dissolved, and succeeded by one formed by Mr. Pitt (then created earl of Chatham), who took the office of lord privy-seal, but not without a considerable decline in public favour, and with a paucity of support that materially paralysed his energies. In 1767 Mr. C. Townsend, chancellor of the Exchequer in this administration, revived the American disputes, by imposing duties on certain articles imported into America; and in 1768 Lord Chatham, disgusted with the conduct of his colleagues, resigned the privy-seal, and was succeeded by Lord Bristol. The same year was distinguished by the return of Mr. Wilkes for Middlesex, and the tumults attendant upon his imprisonment and outlawry. In 1769 that popular leader was expelled the House of Commons, for publishing, with severe comments, a letter written by Lord Weymouth, one of the ministers, in his capacity of chairman of the quarter-sessions at Lambeth; he was, however, returned by his constituents a third, and even a fourth time, until the administration declared the opposing candidate, Colonel Luttrel (notwithstanding a minority of nearly a thousand votes), duly elected. This unconstitutional proceeding did not prevent Wilkes from gaining a verdict of four thousand pounds against the secretary of state, Lord Halifax, for the illegal seizure of his person and papers, by which decision general warrants were judicially declared illegal. During these proceedings, the metropolis was disgraced by a succession of dreadful riots; and a hearse, with a man seated on the box, in the habit of an executioner, who ferociously brandished an axe, was driven into the court-yard of St. James's, amid the most frightful yells and execrations of the mob. The king, who was then in the palace, exhibited no symptoms of alarm, but calmly gave such orders as were necessary for the restoration of public tranquillity, and which his confidential servants were too much agitated to issue. At the close of this unpropitious year, Junius published his famous letter to the king, who is said to have wept whilst he perused it. The epistle was read and applauded throughout the country, and completely paralysed some of the members of the administration. The duke of Grafton resigned all his employments in

January 1770, but was succeeded in his premiership by Lord North, who increased rather than alleviated the national calamities. This year was also signalized by the spilling of blood in America; by the passing of the Grenville act in regulation of the proceedings of the House of Commons, in regard to contested election; and by a bold address and remonstrance to the throne from the livery and corporation of the city of London. In the session of 1771, the House of Commons ordered the attendance of certain printers, for publishing the debates of the House. The printers not attending to the summons, were ordered into the custody of the sergeant-at-arms, and one of them being taken and carried before Alderman Wilkes, he immediately discharged him, and bound him over to prosecute the person who had arrested him, for false imprisonment. The lord mayor (Crosby) and Alderman Oliver acted in a similar manner on the arrest of others of the printers; on which, being members of the House, they were ordered to attend in their places, and were committed to the Tower, until the prorogation of parliament released them of course. These unpopular and nugatory proceedings, which excited the common mind in the highest degree, ended in the triumph of the press, the debates having been openly published ever since. The ministry, however, was in no way weakened by these defeats, and the opposition, by the defection of the Grenville party, was reduced into extreme insignificance. In 1772 the marriages of the dukes of Gloucester and Cumberland with Lady Waldegrave and Mrs. Horton, produced the royal marriage-act, which prevents the members of the royal family from marrying, without the king's approbation, before the age of twenty-five; as also subsequently, if disapproved by both houses of parliament. In 1773 the discontents in America burst into an open flame, and three sloops laden with tea (one of the taxed articles in the port of Boston) were boarded by armed persons in disguise, who threw the whole of the cargoes overboard. These disturbances produced a royal message in the commencement of the sessions of 1774, calling on parliament for such measures as would duly assert the supremacy of the mother-country. This communication was immediately followed by the introduction of new bills by Lord North: the first inflicting a penalty equal to the value of the cargoes destroyed, and shutting up the port of Boston; the second annihilating the charter of King William, by investing the crown with the nomination to all offices and employments; and the third giving power to send persons accused of political offences to England for trial. It is the province of history to record the consequences of this injudicious policy in the colonies, and the progress of events from the formation of a general congress of the American states at Philadelphia in 1774, until the hostile interference of France, Spain, and Holland; and finally, of the peace which ensured the existence and independence of the United States of America in 1783. The previous summary, as illustrative of the opening of a new reign, and as bearing some reference to the elucidation of personal character, might be necessary; but from the commencement of the American war, the personal history of the sovereign merges into that of the country; nor would much information be afforded by a mere advertence to the parliamentary and party struggles which ended in the accession to power of the late Mr. Pitt, beyond the fact that George III. always exhibited a firmness of temper that, sooner or later, set aside all attempts to force administrations upon him which were disagreeable to himself. When the coalition, headed by Fox and North, had succeeded in getting themselves into office, the king was at first dejected and uncommunicative; but no sooner did Fox introduce his famous India bill, than all the firmness of his character seemed to return. He openly declared his aversion to the measure, and, as soon as it was rejected by the lords, he sent a message to Fox and North, commanding them immediately to return him their seals of office by a messenger, as a personal interview with them would be disagreeable to him. On the following day, Pitt became prime-minister, and George III., by the steadiness with which he put down the coalition administration, acquired a degree of popularity which never afterwards entirely deserted him. The smooth course of the early years of the administration of Mr. Pitt materially added to this national disposition, which exhibited itself very strongly when the constitutional malady of the king again displayed itself in 1789, and still more upon his subsequent recovery. In reference to the French Revolution, and the important contests which arose out of it, it is sufficient to remark, that George III. zealously coincided in the policy adopted by his administration, and consequently is entitled to his share of the credit or censure which impartial posterity may pass upon the consequences, as exhibited in the lasting benefits acquired, or the lasting burdens which it has imposed on the people of Great Britain. A similar observation will apply to the domestic, and Irish, and Indian policy of the Pitt cabinet; as also to the transactions connected with the Irish rebellion. It is unnecessary to observe that George III. was immoveable in his opposition to the demands of the Irish Catholics; and seconded by the influence of the church, and a preponderant share of popular feeling in unison with his own, was enabled to eject the Fox and Grenville administration, which succeeded on the death of Mr. Pitt, with nearly as much public countenance as had attended the dissolution of the cabinet arising out of the coalition of Mr. Fox with Lord North. With regard to Catholic emancipation, the king said, "That although he had firmness sufficient to quit his throne, and retire to a cottage, or place his neck on a block, if his people required it, yet he had not resolution to break the oath which he had taken in the most solemn manner at his coronation." Accordingly, on the 24th of March, 1807, Lord Grenville and the other ministers resigned, and were succeeded by a fresh set, of which Mr. Perceval was at the head. The proceedings of the Perceval administration, until the final retirement of the king in 1810, require no detail here; while the peculiar species of affliction endured by the monarch, renders the interval which elapsed from his retirement to his death, a blank in his biography. His last mental aberration is said to have been materially accelerated by the death of the Princess Amelia, who was his favourite daughter. In 1814 his situation had become so pitiable, that he fancied himself dead, and said to his attendants "I must have a suit of black in memory of George the Third, for whom I know there is a general mourning." He was altogether in a most melancholy state, being not only deranged in his intellects, but incapable of either seeing or hearing. He ap-

pears to have had a faint glimmering of reason again in 1817; his deafness also somewhat abated, and he gave symptoms of returning recollection, but they soon vanished. In the next year the queen died, but the king never became acquainted with her death; indeed to the last, he fancied all his family still to be living. The following account of him appeared in a French paper in 1819, and though perhaps a fancy sketch, agrees, in most particulars, with ascertained facts:—"The august old man has been long deprived of sight, and wears a long floating beard. He wanders constantly through his apartments amidst the phantoms of his fancy, which represent to him all the beings that were dear to him. He speaks and replies to them. Sometimes he sits for hours with his head resting on both hands: then he recovers, and thinks himself among celestial spirits, rushes forward, and sinks exhausted with his feelings. Formerly, he would make his servants sit down before him; and imagining himself in parliament, would address them vehemently, until he fell into a kind of delirium. When at his meals, he supposed himself surrounded by his family; and, preserving his love of music, he would go to the piano-forte, or catch up a violin, and execute pieces from memory with astonishing precision." At the latter end of the year, his appetite began to fail, and he derived scarcely any nourishment from his food. In January 1820 it was found impossible to keep him warm; his remaining teeth dropped out, and he was almost reduced to a skeleton. His weakness rapidly increased, and he died on the evening of the 29th of January, 1820, without the slightest convulsion, or apparent pain.—The political character of George III. is tolerably deducible from the course of policy pursued in his long and eventful reign. It is obvious that he ascended the throne with a disposition to resist that predominant Whig influence which, since the accession of the House of Hanover, had exclusively engrossed the management of public affairs. That an abatement of a portion of the oligarchical dictation which the events of the Revolution of 1688, and the Hanoverian succession had tended so much to systematize, was desirable, will now possibly be allowed by the candid on all sides. It must, however, be at the same time granted, that the covert influence opposed to whiggish domination on the succession of George III., exhibited notions of government in other respects, which became those who entertained them far better in the character of adherents of the expatriated family, than in that of subjects of the House of Hanover. The change of circumstances produced by the French Revolution, gave quite a new impulse to practical British policy; and it is for the curious to trace the personal character of the monarch in the course of events so overwhelming and various. Backed as the adopted policy of the country henceforth was, by the fears, alarms, and convictions, of the most influential portion of the community, George III. from this time had seldom occasion to put forth his personal feelings or opinions, which are therefore to be gathered only from his ready acquiescence in the various strong domestic measures affecting the liberty of the subject, and otherwise restrictive or severe, upon the partisans of what one side called reform, and the other revolution. The principal feature of the last half of the reign of George III. is indisputably the increasing importance and accuracy of public opinion, which, in conjunction with the press, has now almost become a species of fourth estate. One very popular and laudable act of his reign was the making the judges independent of the crown; they had before been removeable at the king's pleasure. His private character was altogether very estimable; he possessed personal courage and steadiness of character in a high degree; and he certainly merits the credit, always due to those, whether kings or subjects, who strictly adhere to their own principles. Of a plain, sound, but not enlarged understanding, he acted upon his convictions with sincerity; but was probably neither eminently qualified to anticipate the progress of events himself, or to be instructed in that respect by others. It must be observed, however, that he nowise expressed dislike to the diffusion of education, the subject of so much alarm to many of his courtiers. With strict conformity, his tastes and amusements were plain and practical. Literature and the fine arts engrossed but a small share of his attention; and hunting, agriculture, mechanical contrivances, and domestic intercourse, seem to have chiefly occupied his leisure. Religious, moral, and in the highest degree temperate, the decorum of his private life was always exemplary, and few sovereigns have enjoyed the benefit of a good character in this respect more abundantly. His deportment as a father and a husband according strictly with the national and popular notions of propriety, rendered him and the queen an eternal theme of praise; and the throne was regarded as a pattern in respect to the conjugal duties. Although occasionally hurried and repetitionary in speech, his manners were extremely easy and familiar. In conversation he exhibited much general and particular curiosity, a tendency often accompanied with a minutely retentive memory, which he also eminently possessed, never forgetting a person whom he had ever seen, or a circumstance which had ever been communicated to him. With a few anecdotes illustrative of these last observations, we shall conclude our memoir. Though a staunch supporter of the Established Church, he both advocated and practised religious toleration. He thought highly of the Quakers; and said of the Methodists, "they are a quiet kind of people, and will disturb nobody; and if I learn that any person in my employ disturbs them, he shall instantly be dismissed." He was once so much struck with a sermon written by a Baptist minister, that he expressed a strong wish to confer some benefit on the author, and, accordingly, at the latter's request, he spared the life of a merchant's clerk, sentenced to death for forgery, although Dodd and the two Perreaus had previously suffered for the same offence. In his household affairs he is said to have been frugal to meanness; and in his agricultural pursuits, he has been accused of exhibiting a paltry desire for gain that was altogether beneath the dignity of a monarch. He was not only a good practical farmer, but contributed several valuable communications to Young's Annals of Agriculture, under the signature of Ralph Robinson, Windsor. Many instances, however, have been told of his liberality and generosity; he is said to have contributed largely to the maintenance of the Pretender, and to have allowed Cardinal York, the last of the Stuarts, a pension of £1000 per annum. Literature and the arts found in him a steady patron, though his taste in these matters was not of the highest order. His majesty sometimes conde

scended to perpetrate a pun or two. Passing a handsome new house, he asked who was the owner; and on being informed that it had been recently purchased by his card-maker, he said, "Then I presume the cards have all turned up trumps." Lord Bateman, waiting on him one day, as master of the stag-hounds, to know when they should be turned out, the king gravely replied, "I cannot exactly tell; but I can inform you, that your lordship was turned out about an hour ago."

GEORGE IV., the eldest son of George III. and Queen Charlotte, was born at St. James's-palace, August 12, 1762, and baptized George Augustus Frederick. His education was intrusted to the care of the earl of Holderness as governor, Dr. Sharkham as preceptor, and Cyril Jackson as subpreceptor, and subsequently to Bishop Hurd and the Rev. Mr. Arnald. A strict discipline is said to have been pursued in the conduct of his education, by command of his father, who desired that personal chastisement might not be withheld, if deemed necessary. In his eighteenth year a small separate establishment was allowed him at Kew, where he formed a connexion with the beautiful Mrs. Robinson, but almost immediately deserted her, and was with difficulty prevailed upon to relieve her from her pecuniary embarrassments. Another of his attachments became the subject of remark in the House of Commons, where it was asserted that he had been privately married to Mrs. Fitzherbert, a Roman-catholic lady of good family. Fox denied the fact; but it is said, he subsequently became convinced that the lady was something more than the prince's mistress. In 1787 an attempt was made in parliament to increase his income, which was then £50,000 per annum, besides a revenue of £13,000 per annum from the duchy of Cornwall; but the king was unfavourable to any further grant, and was so irritated with the prince for his extravagance, that he refused, for a time, to see him. At length the sum of £161,000 was voted for the liquidation of the prince's debts, and an addition of £10,000 per annum made to his income, out of the civil list. During the temporary insanity of the king in 1788, the prince was appointed regent, in which capacity he conducted himself in a manner that tended to widen the breach between himself and his father. It was healed, however, on the prince's consenting to a marriage with his cousin, the Princess Caroline Amelia Elizabeth, which took place on the 8th of April, 1795. This ill-assorted union, to which the prince consented only for the purpose of obtaining relief from an enormous load of debt, was a source of the greatest unhappiness to both parties, but more particularly to the princess, who was not only abandoned as a wife, but persecuted as a woman. The prince, as the princess soon discovered, kept a mistress under her very eye, in the person of Lady Jersey, whose dismissal from the Pavilion she at length procured, through the interference of the king. The prince, however, did not forsake his adulterous attachments, which, together with his cold and contemptuous treatment of the princess, rendered proposals of separation very welcome to the latter. They were sent to her by her husband shortly after the birth of the Princess Charlotte, in January 1796, and she not only promptly acceded to them, but insisted, at the same time, that their intercourse, even in the event of her daughter's decease, should never be renewed. In the mean time a statement of the prince's debts was laid before the House of Commons, and some idea of his prodigality may be formed from the fact, that his farrier's bill alone amounted to £40,000. Parliament, however, relieved him from his incumbrances, but the public odium, which he had incurred by his extravagance, was some time before it was removed. His earnest, but ineffectual endeavours, at the period of the French invasion, to procure an important and active command in the army, and the spirited language he used on the occasion, restored, in some degree, his popularity; but his subsequent treatment of his wife, both with respect to the investigation which took place into her conduct in 1805, and his attempts to deprive her of the care of her daughter, in which he eventually succeeded, soon made him again the object of popular disgust. From his political character something more praiseworthy was expected; but these hopes were entirely disappointed, when, after the passing of the Regency Bill, which followed the king's derangement in 1810, the prince not only refused to comply with the wishes of the Whigs in depriving Spencer Perceval of the premiership, but, after the assassination of that minister, in May 1812, appointed the earl of Liverpool (a thorough Tory) first lord of the Treasury. He was, however, not altogether without excuse for placing at the head of affairs one so totally opposed to the principles which he had himself hitherto professed. The Whigs, of whom Lords Grey and Grenville were the then leaders, had been more than once applied to for advice, by the prince, and for assistance in the formation of an administration; but they so haughtily and peremptorily required certain submissions on the part of the regent, that he took the matter into his own hands, and with more spleen, perhaps, than consideration, intrusted the reins of government to a Tory nobleman. But the unpopularity of such a choice was soon forgotten in the general exultation which manifested itself at the success of the British arms abroad, which, under Wellington, had carried on one continued career of triumph, from the victory of Rolica in 1808, until that of Waterloo, in 1815. To inquire into the policy, not to say the justice of the war with France, belongs rather to the historian than the biographer; and we shall, therefore, only remark here, that it was carried on at an almost ruinous expense to the country, and at a sacrifice of life (to say nothing of military executions for the purpose of preserving discipline), which prove how purely theoretical is the alliance betwixt church and state. The exile of Napoleon to St. Helena, too, will always be a stigma on the regency of the prince; yet there is reason to believe that both his feelings and inclination were, in this instance, sacrificed to political expediency. We should not omit to state, that the victories over his imperial foe gave occasion to a display of his own magnificence in various fêtes, &c, particularly in the year of Napoleon's abdication, when he entertained, with great splendour, the emperor of Russia, king of Prussia, &c. &c. on their visit to this country in 1814. He also accompanied them to Oxford, and to a sumptuous dinner given by the mayor and corporation of London; but during his progress through the streets on this occasion, he was so incessantly hissed, and taunted with such repeated cries of "Where's your wife?" that he made a resolution, which he never broke, under any cir-

cumstances, to dine in the city again. The year 1816 was signalized by a glorious, but hard-earned victory over the Algerines, under Lord Exmouth, in consequence of which the dey delivered up all the Christian captives in his dominions, and pledged himself that the piracies of the Algerines should be entirely abolished. The following year was one of calamity both to the prince and the nation; public distress and disaffection equally prevailed; an attempt was made to assassinate the prince; a suspension of the habeas corpus act took place; and to add gloom to confusion and discontent, died the universally beloved Princess Charlotte. The Queen's death followed in 1818, a loss which the prince felt scarcely less acutely than that of his daughter. The Manchester riots in 1819, at which men and women were indiscriminately massacred by troops, of whose conduct government thought fit to express their approbation; the odium which they in consequence incurred, and the ineffectual attempts which were made to obtain the verdict of a jury against some of the soldiery, form the principal events of 1819. The Cato-street conspiracy, and the execution of Thistlewood and the other leaders, followed in 1820, together with an event, which had long been looked for,—the death of George III. A revival of hostilities now took place between George IV. and his consort, who, in spite of bribes and threats, came over from the continent to claim her rights as queen of England. Under her article (see Caroline), we have already stated the result of the conduct she pursued on this occasion. It was not, perhaps, the most prudent, yet she had the satisfaction of awakening the public sympathy in her favour to an extent almost unparalleled in the case of positive innocence; whilst, little short of detestation, for a time, pursued her exasperated husband. One of the means to which he resorted for the purpose of annoying her was as ill-judged and ridiculous as contemptible,—that of ordering the Queen's name to be expunged from the Liturgy. Such an order was virtually asserting his own right to a place there on the score of morality, when it was notorious that the adultery of which his wife was suspected, had been committed in more than one instance by himself. Immediately after his coronation, the king visited Ireland, and, subsequently, Hanover and Scotland. On his return from the latter country in 1822, he appointed Mr. Canning Secretary of State for foreign affairs, in the place of the marquess of Londonderry, who had committed suicide; and the former infused so much of his liberal spirit into the administration, that, in the course of the following year, England seceded from that unjust and unpopular league, generally termed the Holy Alliance. In 1827 the king was much affected by the loss of his favourite brother, the duke of York; and soon after, the earl of Liverpool becoming incapacitated for public business by a paralytic affection, Mr. Canning was appointed premier in his stead. On his death Lord Goderich, and afterwards the duke of Wellington, was placed at the head of affairs, under whose administration the test and corporation acts were repealed, and the Catholic question carried through parliament. This was the last important occurrence of the reign of George IV., who died at Windsor on the 26th of June, 1830, whilst his attendants were removing him from his bed to a chair. He was aware that his dissolution was at hand, and exclaiming, "Oh, God! this is death!" almost immediately expired. Altogether, the reign of George IV. forms a very brilliant era in history. England was at no time ever more decidedly regarded by the civilized powers as the mine of all those vast and unfailing resources, which constitute the chief glory, and political strength of a nation. That it was maintained at an almost ruinous expense, and worked, perhaps, in a more surreptitious and arbitrary manner than a free people might desire, is not to be denied; but this, as we before observed, is matter of observation rather for the historian, than the biographer. Some of the most splendid improvements in the metropolis were at the suggestion of George IV., and, though his taste did not equal his love of magnificence, we are possibly indebted to him for no small portion of the architectural grace and beauty which pervades, on the whole, the numerous streets and buildings that were erected during his reign. He patronized and highly respected those who were eminent for scientific inventions. His own accomplishments were above the level of mediocrity; he was well read in the belles-lettres, literature, drama, and the fine arts; brilliant and even witty in conversation; he played on the violoncello with taste and skill, and was a more than respectable singer. In his youth he was considered the handsomest man of his day, and to the last he maintained the character of the most finished gentleman in Europe. His greatest foible was a love of dress and magnificence; his greatest vice voluptuousness: indeed Charles II. himself scarcely led a life of greater libertinism. His disposition was haughty and vindictive; he scarcely ever forgot an injury, whilst he possessed little steadiness of friendship to balance this defect. Yet he was not without some amiable traits in his character; and many anecdotes are related of him, which show that he could be as liberal and benevolent in some cases, as he was, in others, mean and resentful. It is also mentioned, to his honour, that he always signed a death-warrant with reluctance; and invariably evinced a strong inclination to temper justice with mercy.

GEORGE CADOUDAL, the son of a miller, named Cadoudal, was born at a village near Auray in Lower Britanny, in 1769. He had scarcely finished his studies when the Revolution broke out, and in March 1793, on the first insurrection of Morbihan, he enlisted as a private soldier among the royalists. In November, the same year, he joined the Vendeans, and after having distinguished himself among them by his courage, was appointed an officer at the siege of Granville. Engaging in a new insurrection of the royalists in Morbihan, he was made captive, and committed to prison at Brest; but made his escape, and after having distinguished himself by his courage and address, assisted in the scheme of the emigrants, who, under Puisaye, landed at Quiberon bay. On the elevation of Buonaparte to sovereign power, he directed his designs against that chief, and formed connexions with the English government, in order to effect his purpose. He assembled an army of 15,000 men, with which he opposed General Brune; but being defeated at Grand Champ and Elvas, he agreed to conditions of peace, and disbanded his troops. He then made a visit to England, and was received with distinction by the ministry and the Count d'Artois, who bestowed on him the Cordon Rouge, and the rank of lieutenant-general. About the end of 1800 he returned secretly to Britanny, where he

made fresh attempts to organize a royalist insurrection, but in vain. He then went again to England, and connected himself with Pichegru, with whom he concerted measures for overturning the government of Buonaparte. To accomplish their object, they returned to France in the beginning of 1803, and in the following year they were secretly pursuing their projects at Paris, when George was taken by the police; and on the 23rd of June, 1804, he suffered execution, agreeably to a sentence previously passed on him for conspiracy against the Emperor Napoleon.

GEORGET (John), an eminent painter on porcelain, who died at Paris in 1823. He left two works, admirably executed, "Charles V. and Francis I. visiting the Tombs at St. Denis," copied from M. Gros; and "The Dropsical Woman," from Gerard Dow.

GERALDINI (Alexander), the first bishop of St. Domingo, was raised to that see a few years after the discovery of America by Columbus. He was tutor to the children of Ferdinand and Isabella, and highly esteemed in his time for his learning and diplomatic abilities. He died in 1525.

GERARD, surnamed, according to some authors, *Thom*, and according to others *Tung*, or *Tenque*, the founder and first grand-master of the order of St. John of Jerusalem, was a native of the isle of Martigues, on the coast of Provence. Going to Jerusalem as a pilgrim, he became, in 1080, the manager of a hospital there for the reception of the poorer pilgrims, and with accommodations for the relief of the sick. After the conquest of Jerusalem by the Christians, under Godfrey of Bouillon, Gerard projected the foundation of a new religious order, in which the ecclesiastical and military characters were to be blended. This design he began to carry into execution in 1100, when numbers of persons associated with him under the denomination of "Hospitalers of St. John of Jerusalem," who, besides the three vows of chastity, poverty, and obedience, took a particular vow to devote themselves to the relief of all Christians in distress. This order, and the rules drawn up for its government, were approved and confirmed by Pope Paschal II., who, by a bull which he issued, granted it various considerable privileges, and recognised Gerard as the first grand-master. Gerard died in 1120. Such was the commencement of that order which in succeeding times became so celebrated in history, when its members were commonly known by the name of Knights of Rhodes, and afterwards by that of Knights of Malta.

GERARD (Balthasar). See Appendix.

GERARD (John), a learned and celebrated German Lutheran divine, was born at Quedlinburg, in Saxony, in 1582. He filled the chair of theological professor at the university of Jena for many years, with distinguished success and reputation, and died in 1637. He was the author of a great number of works, the principal of which was "A Harmony of the Four Evangelists," in 3 vols., folio, left by him in an unfinished state, and completed by MM. Chemnitz and Lyserus, who published it in 1646.

GERARD (John), another learned German Lutheran divine and professor, was born at Jena in 1621. In 1643 he had the degree of M.A. conferred upon him at the university of Jena, after which his collegiate studies were chiefly employed on biblical and theological learning. In 1646 he was appointed assistant professor of philosophy at Wittemberg; and in 1652 nominated professor of history at Jena. In the following year he was created doctor of divinity; and in 1655 he was made professor in that faculty, and preferred to the rectorship of the university of Jena. He died in 1668. He was the author of "Harmonia Linguarum Orientalium," and other works of great erudition and merit.—His son, John Ernest, was brought up to the theological profession, and became doctor and professor of divinity at Giessen, where he died in 1707. He was the author of some learned productions, both in the Latin and German languages.

GERARD (Alexander) was born at Garioch, in the county of Aberdeen, in 1728, and educated at the Marischal-college there. He afterwards studied divinity in the universities of Aberdeen and Edinburgh in 1748, and in 1750 was chosen assistant to Mr. David Fordyce, professor of philosophy in the Marischal-college at Aberdeen. In this capacity he discharged the duties of professor during Mr. Fordyce's absence on his continental tour; and upon the death of that gentleman, in 1752, was appointed his successor. In 1759 he was ordained a minister of the church of Scotland; and in the following year was appointed professor of divinity in the Marischal-college, and minister of the Grayfriars-church, in Aberdeen. About the same time, it is supposed, he was created doctor of divinity. In 1771 he resigned his professorship in Marischal-college, together with his church-living, and was preferred to the theological chair in the university of King's-college. "As a professor of divinity," says Mr. Skene Ogilvy in a sermon on the occasion of his death, "he will be long and gratefully remembered by his numerous pupils. This was his peculiar department, and in this he shone. He had the merit of introducing a new, and in many respects a better, plan of theological education than those on which it had been formerly conducted." He continued to discharge the duties of his professorship, and to prosecute his studies, until 1795, when he died on his birth-day, just as he had completed his sixty-seventh year. Dr. Gerard's attainments were solid, rather than brilliant; the effects of close and incessant study, and an uncommonly clear judgment. Besides several single sermons preached on occasional subjects, he was the author of "An Essay on Taste," 1759, 8vo., to which the Philosophical Society of Edinburgh adjudged in 1756 the prize of a gold medal; "Dissertations on the Genius and Evidences of Christianity," 1766, 8vo.; "An Essay on Genius," 1744, 8vo.; and two volumes of excellent "Sermons," published in 1780 and 1782, 8vo.

GERARD (Louis), an eminent physician and botanist, was born at Cotignac, in the department of Var, in France, in 1733, and died in 1819. He was a correspouding member of the Institute, distinguished for his researches into the various branches of natural science; and he first pointed out the natural affinities of plants, in his work entitled "Lud. Gerardi Flora Gallo-Provincialis," Paris, 1761, 8vo. He was the author of a great number of memoirs, published in periodical journals; and he furnished various communications for the works of other writers.

GERARD (Philip Louis), canon of the church of St. Louis du Louvre, at Paris, was born in that

city in 1737, and died in 1813. He was the author of "Le Comte de Valmont, ou les Egaremens de la Raison," a kind of moral and religious romance, which passed through twenty editions; "Les Leçons de l'Histoire," 11 vols., 12mo., besides other works.

GERARD DE RAYNEVAL (Joseph Mathias), a French diplomatist, who died at Paris in 1812, aged seventy-six. He was employed as secretary of embassy in many political missions; and he subsequently acted as chief of the division in the office of foreign affairs during twenty years. He published "Institution au Droit Public d'Allemagne," Leipsic, 1766, 8vo., and other works.

GERARDE, or GERARD (John), an early English botanist, was born in 1545 at Nantwich in Cheshire. He was educated as a surgeon, and appears to have spent some time in foreign travel. At length he settled in London, where he was patronized by Lord Burleigh, whose large and curious garden he superintended for twenty years. He had also, at his residence in Holborn, a large physic-garden of his own, which was probably more richly supplied than any other in England. He seems to have enjoyed the favour of the College of Physicians, and is spoken of with great commendation by some of his contemporaries. He arrived at the rank of master of his company, and died about 1607. Gerarde's great work, entitled "Herbal, or General History of Plants," folio, was published in 1597. Its foundation was a translation into English of the herbal of Dodoens, made, according to Lobel, by a Dr. Priest, which after his death came into the hands of Gerarde, who was not enough skilled in Latin to have undertaken it himself. Gerarde, however, has the merit of having contributed to diffuse a more general taste for botany throughout the kingdom, and to have furnished herbalists with a useful book of reference. The greatly improved edition by Thomas Johnson, in 1633, long continued to be a standard work, and is still valued.

GERARDIN (Sebastian), a distinguished naturalist, was born at Mirecourt in France in 1751, and died at Paris in 1816. He was the author of "Tableau Elémentaire de Botanique," 1815, 8vo.; "Tableau Elémentaire d'Ornithologie," and other works.

GERBAIS (John) was born at Rupois, a village in the diocese of Rheims, about 1629. In 1661 he was admitted to the degree of doctor of divinity by the faculty of the Sorbonne; and in the following year was appointed professor of eloquence in the College-royal of France. He succeeded Nicholas le Maitre in editing the system of rules for the government of the regular clergy, under the title of "Ordinationes Cleri Gallicani circa regulares, cum Commentariis," &c.; for his share in which he received a pension of six hundred livres. In 1679 he published an able treatise in support of the liberties of the Gallican church, entitled, "De Causis majoribus," &c., 4to., which excited such resentment at the court of Rome, that Pope Innocent XI. issued a brief against it in the following year. In the assembly of the clergy which met in 1681, this brief was made the subject of discussion; when, after bestowing high praises on the author, they decreed that he should publish a new edition of his work during the following year, with some alterations, for the sake of expressing their readiness to enter into some compromise with the court of Rome which alterations were admitted into the subsequent impressions of the work. In 1690 M. Gerbais published "A Dispassionate Treatise on the Power of the Church, and of the Princes, as exercised in imposing Obstacles to Marriage," 4to. He died in 1699, having for some time before his death filled the post of principal of the college of Rheims, to which he was a liberal benefactor.

GERBEL (Nicholas), a learned jurist, was a native of Pfortzheim. He was brought up to the study of the law, and became a professor of it at Vienna, and afterwards at Strasburg. He applied to the study of history and antiquities, and obtained great reputation by his writings. De Thou characterizes him as one equally estimable for his erudition and humanity. He died at a very advanced age in 1560. His works are, "Isagoge in Tabulam Græciæ Nicolai Sophiani," 1545, afterwards augmented into seven books, comprehending a complete description of all Greece, and printed at Basil, folio, 1550; "De Anabaptistarum ortu et progressu;" "Vita Joannis Cuspiniani." He corrected Cuspinian's Chronicle of the Cæsars, and Arrian's History of Alexander.

GERBERON (Gabriel) was born at Saint-Calais, in the diocese of Mans, in 1628. His first religious profession was made in the congregation of the Oratory, which he quitted in 1649, and entered among the Benedictines of the congregation of St. Maur. In that connexion he taught theology for some years with considerable success, and was appointed sub-prior of the abbey of Corbie. When the controversy on the subject of grace raged between the Jansenists and the Jesuits, he wrote with much zeal and ability in support of the side of the question embraced by the former; whence the Jesuits became his determined enemies, and found means to prejudice Louis XIV. so strongly against him, that in 1682 the king gave orders for his being put under arrest. Gerberon, however, found means to escape, and retired into Holland, whence he removed into Flanders, where in 1703 he was ordered to be taken into custody by the archbishop of Mechlin, before whom he was examined, and condemned for his opinions on the subject of grace. Soon afterwards he was sent prisoner to the citadel of Amiens, and subsequently to Vincennes. He was released in 1710, and delivered into the care of his superiors, by whom he was sent to the abbey of St. Denys, where he died in 1711. He was the author of "A General History of Jansenism," published at Amsterdam in 1700, in 3 vols., 12mo., and other works.

GERBERT (Martin), celebrated as the author of a famous musical work, called "De Cantu et Musicâ sacrâ a primâ ecclesiæ ætate usque ad præsens tempus;" was prince-abbot of a Benedictine convent at St. Blair, in the Black-forest, and born in the Austrian States in 1720. The above work appeared in 2 vols., with numerous engravings, in 1774, and was succeeded in 1784 by one of still greater value, from the pen of Gerbert, entitled, "Scriptores Ecclesiastici de Musicâ sacrâ potissimum," being a collection of all the ancient musical writers between the third century and the invention of printing, whose compositions had till his time remained in manuscript. Gerbert died in the year 1793.

GERBIER (Sir Balthazar), a miniature-painter, who was born at Antwerp in 1592, but passed the greater part of his time in England, where he

founded an academy at Bethnal-green, and besides painting, published pamphlets with all sorts of wild schemes and projects. He afterwards settled at Surinam, but returned to England on the Restoration, and died there in 1667.

GERBILLON (John Francis) was born at Verdun in 1654. He entered into the society of Jesuits in 1670; and having constantly the mission to China in view, he qualified himself for it by the study of mathematics, in which he became very skilful. His wishes were accomplished in 1685, when he embarked for China in company with six mathematicians of the society. At the desire of the emperor, he remained at Pekin, studying the Tartarian language; and he so much ingratiated himself with that monarch, as to be appointed to join an embassy sent to regulate the boundaries with the court of Muscovy. By his address and knowledge of languages he greatly contributed to the success of this negotiation, and on his return to China was treated with great honour by the emperor, who chose him for his instructor in mathematics and philosophy, and kept him about his person in several journeys which he made into Tartary. He obtained free permission to preach the Christian religion in China, and had the direction of the French-college in Pekin, and finally was made superior-general of all the Jesuit missionaries sent from France. He died at Pekin in 1707. He wrote in the Chinese and Tartar languages "Elements of Geometry, extracted from Euclid and Archimedes;" and "Geometry, Practical and Speculative;" both splendidly printed at Pekin.

GERDES (Daniel) was born in 1698 at Bremen, and after having studied theology at Utrecht and other places, and distinguished himself by some learned dissertations, became successively professor of theology and church history at Duisburg, and theological professor at Groningen. He was appointed to this situation in 1735, and in the same year he was elected a member of the Royal Academy of Sciences at Berlin. Gerdes continued to discharge his duty, both as a professor and preacher, till 1752; when a disorder in the breast, with which he had been affected in his youth, obliged him to give over preaching, and to attend only to the professorship of church history: but his weakness increasing, he died on the 11th of February, 1765. His principal works are, "Vesperæ Vadenses," &c.; "Observationes Miscellaneæ ad quædam loca SS. in quibus Historia Patriarcharum illustratur, Dis. III.;" "Misellanea Groningana," vol. 1, Duisburg, 1736, vols. 2, 3, 4, Groningen, 1737-1745, 8vo.; "Florilegium Historico-criticum librorum variorum," &c., and others.

GERDIL (Hyacinth Sigismond, Cardinal) was born at Samoens in the Piedmontese in 1718. He was educated at the Barnabite-college in Auneir, and in 1732 entered into that religious order. Having completed his studies, he went to Bologna as a candidate for a chair in some of the schools of the order, and was employed by Benedict XIV., then archbishop of that city, in making extracts and translations for his elaborate work "On Canonization." About 1742 Gerdil was appointed professor of philosophy in the convent of Macerata, and from this time metaphysical inquiries appear chiefly to have occupied his mind. His first publication was a "Treatise on the Immateriality of the Soul," Turin, 1747, in which his object was to refute an assertion of Locke, "That we shall never know whether God has not communicated the power of thinking to matter." In the following year he published a "Treatise on the Nature and Origin of Ideas," in which he maintained the opinions of Malebranche on that subject in opposition to those of Locke. The reputation acquired by these two works caused the author's nomination in 1750 to the chair of philosophy at Turin. He was afterwards elected a member of the new Royal Academy of that capital, to which he communicated several valuable memoirs, inserted in the five first volumes of its Transactions. In 1757 he published an "Introduction to the Study of Religion," dedicated to Benedict XIV., and esteemed the most important of his writings. This pontiff testified his approbation of the work and its author, by recommending him to Charles Emanuel, king of Sardinia, as tutor to the prince-royal, the present sovereign. Gerdil was accordingly appointed to that office, which he discharged to the general satisfaction of the king and court. During the course of this employment he wrote three works in confutation of as many French writers, whose principles he thought dangerous to morality; Melon, in his doctrine that luxury contributes to national prosperity; Montesquieu in his principle that monarchies may subsist without virtue; and Rousseau in the whole of his "Emile." The manner in which he executed his purpose with respect to the last work was noticed much to his honour by the author. "This (said Rousseau) is the only piece published against me that I have thought worthy of being read through." Gerdil next entered into a field of controversy for which he was much less qualified, and wrote a work on the phenomena of capillary tubes, in which he combated the doctrine of attraction. In 1777, on the nomination of his Sardinian majesty, he was promoted to the purple, and quitting Turin, he took up his abode at Rome. He died there in August in 1802, in the eighty-fifth year of his age.

GERHARD (John), died professor of divinity, at Gena, in 1637, having been four times chosen rector of the university. He wrote several critical and polemical works, only one of which his "Meditations" is well known in this country.—His son John Ernest was professor of philosophy and history at Jena, and made himself known as an author by his "Disputationum Theologicarum Fasciculus," and other works. He died in 1688.

GERHARD (Ephraim), a German lawyer and philosopher, was born at Giersdorf, in the duchy of Brieg, in Silesia, in 1682. He became advocate to the court and regency of Weimar, and afterwards filled the chair of professor of law in the university of Altdorf, where he died in 1718. He was the author of several treatises in jurisprudence and philosophy, of which the most important is entitled, "Delineatio Philosophiæ Rationalis."

GERLACH (Stephen) was born at Knitlingen, in Suabia in 1546, and educated at the university of Tubingen, where he proceeded to his degree of B.A. in 1566. Removing to Eslingen, in consequence of the plague, he was there admitted to the degree of doctor in philosophy. In 1573, the Emperor Maximilian II. having appointed Baron Ungrad his ambassador to the Turkish court, that nobleman applied to the university of Tubingen to recommend a person to accompany him in the capacity of domestic chaplain. Gerlach was unanimously

made choice of for this appointment, and, after having been solemnly set apart to the ministry, proceeded to Vienna, whence he accompanied the ambassador to Constantinople. In 1578 Gerlach took his leave of the ambassador, and returned to Tubingen, with his stores of knowledge increased, and enriched with numerous Greek MSS. During the following year he was admitted to the degree of doctor in divinity, about which time he was appointed professor of theology. In 1587, he was made professor in ordinary of the prophetic Scriptures, dean of the church of Tubingen, and colleague of the academic senate. In 1590 he was appointed to deliver a course of lectures explanatory of the Epistles of St. Paul, and was made inspector and superintendant of the theological college at Tubingen. He died in 1612, in the sixty-sixth year of his age. He was the author of "An Epitome of Ecclesiastical History," and other works.

GERMAIN. See St. Germain.

GERMAIN (Thomas), a celebrated artist, born at Paris in 1674, was the son of the king's goldsmith, also a workman of great skill. His father died while he was a child; and his mother, finding in him a disposition for the art of design, sent him to the school of the painter Boullongne. Thence, under the protection of Louvois, he went to Italy; but his protector dying, he bound himself apprentice to a goldsmith for six years, on the condition that he should be allowed two hours a-day to draw at the Vatican. During his residence at Rome he became known by many fine sculptures in metal, and upon his return to France he took the lead in all works of that kind. The richest materials received their chief value from his hand. Thus Voltaire, in his epicurean poem of "Le Mondain," enumerating the choicest products of opulence directed by taste, says,

Et cet argent fut poli par Germain.

This plate received its burnish from Germain.

Apartments were given him in the Louvre, and in 1738 he was created echevin or sheriff of Paris. He was skilled in architecture, and from his designs were constructed a fine church at Leghorn, and that of St. Louis in the Louvre. He died in 1748, and was interred in the latter edifice.

GERMANICUS (Cæsar), the delight of the Roman people, was the son of Nero Claudius Drusus, by Antonia Minor. He was, therefore, grand-nephew of Augustus, nephew of Tiberius, and grandson of Livia. When Augustus adopted Tiberius, A.D. 4, he obliged him at the same time to adopt Germanicus, who thus, according to the Roman law, stood in the filial relation to them both. He married Agrippina, the daughter of Agrippa, and grand-daughter of Augustus, a lady not more illustrious for her rank than her virtues. Germanicus grew up in the general affection of the public, on account of the sweetness of his temper, and his unaffected affability. He also possessed every princely accomplishment, was master of the Greek language as well as his own, and was a proficient in eloquence and poetry. A prepossessing exterior was added to these advantages. At an early age he was appointed to command an army raised to quell the revolt of the Dalmatians, over whom he obtained various successes, which in the end obliged them to submit. His services were rewarded by the permission to offer himself before the legal age for the consulate, which he filled A.D. 12. Near the close of Augustus's reign Germanicus was sent with an army into Gaul, with orders thence to attack the German provinces which, at the instigation of Arminius, had shaken off the yoke of Rome. He was collecting the tribute in Gaul when he received advice of the death of Augustus; and knowing himself an object of suspicion to Tiberius, he was the more anxious to exact oaths of fidelity to him from the provincials. A furious sedition at this time broke out among the legions upon the Lower Rhine commanded by Cæcina, as well as the army on the Upper Rhine, under the superintendance of Germanicus. He hastened thither, and for a time appeased the commotion by promises and largesses. It broke out again, however, soon after, and became so formidable, that he thought it prudent to send his wife and infant son out of the camp. This circumstance affected the soldiery; and Germanicus, following up the impression with a pathetic speech, brought them back to their duty. Two legions, which continued in their mutiny, were afterwards reduced to order by setting the well-affected among them to massacre the seditious. The slaughter made on this occasion shocked the humanity of the prince, but the termination of this dangerous revolt was considered as highly creditable to his prudence and vigour. He had also displayed his fidelity on the occasion, by rejecting with horror the proposal made him by the mutineers of seizing the empire for himself. In order to give employment to the still irritated spirits of the soldiers, he led them across the Rhine, and made a most bloody and destructive inroad into the country of the Marsi. His return was molested by a violent attack from several associated tribes, which he repulsed with great slaughter. A triumph was decreed him for this success, but the war in Germany was still far from being terminated. The dissensions between Arminius and Segestes gave occasion to Germanicus the next year to make an incursion into the country of the Catti. He then undertook to relieve Segestes, who was invested in his camp by Arminius; and marching against that leader, he defeated him, and made a captive of his wife, the daughter of Segestes. Arminius united several of the neighbouring tribes against the Romans; but Germanicus, penetrating still further into the country, laid waste all the tract between the Lippe and the Ems. The return of the Roman general to the borders was molested by the pursuit of the Germans, in which his lieutenant Cæcina was brought into imminent peril, and two legions which were marching back by the sea-coast suffered great loss from the flowing of the tide. On the whole, the events of this campaign seem to have been as likely to impress the Romans with a dread of Germany, as to inspire the Germans with apprehensions of Roman power. Germanicus passed the winter in preparations for a new expedition, and in the spring of A.D. 16 he embarked his legions, and conveyed them to the river Ems. Thence he marched to the banks of the Weser, on the opposite side of which Arminius was posted. The Romans crossed that river, and various actions ensued, in which the Germans fought with great bravery, but were at length obliged to yield to superior discipline and generalship. The concluding battle was attended with great slaughter to the Germans, and gave the Roman commander occasion to raise a trophy with the proud inscription of "The nations between the Rhine and the Elbe subdued by the

army of Tiberius Cæsar;" but this subjugation was, in fact, only a temporary cessation of contest with present force. Germanicus brought back his army, partly down the Ems by sea; which division encountered dreadful tempests, to the loss of many of the transports, and dispersion of the rest. The news of this disaster incited the Germans to fresh hostilities, which the activity of the general soon repressed. It was the great point of ambition in Germanicus to renew the war in these parts, which he flattered himself would end in the entire conquest of Germany; but Tiberius, either jealous of his successes, or convinced that no lasting advantage to the empire could arise from such costly and hazardous enterprises, recalled him to Rome, with many compliments upon his past exploits, and the prospect of a second consulate. He received him upon his return with great demonstrations of affection, and procured him a triumph, which was celebrated with extraordinary magnificence. That part of the spectacle which was the most touching to the Roman people, was the chariot of the victor, filled with his three sons and two daughters. Various disturbances at this time arose in the east, and Germanicus was appointed with very extensive powers to go thither and restore tranquillity. As a balance to his authority, the suspicious emperor placed Cn. Piso in the government of Syria, a man of a violent and haughty temper, and elated with the influence his wife Plancina possessed over the Empress Livia. Germanicus was arrived in Greece when he entered upon his second consulship, A.D. 18, having the emperor for his colleague. In his progress he visited Athens, where he was received with all the excessive and ingenious adulation usually practised by that people. In return, he treated the citizens with great affability and respect, walking among them attended only by a single lictor. He then sailed to Eubœa and Lesbos, in which isle Agrippina was delivered of her last child; thence he touched upon Thrace, and, crossing into Asia, viewed the ruins of Troy, and consulted the oracle of the Clarian Apollo at Colophon. Piso hastily followed him; and after terrifying the Athenians by a severe harangue, in which he threw out oblique reproaches on Germanicus, embarked for Rhodes, where he would have perished by shipwreck, had he not been saved by the humane assistance of that prince, whom he overtook there. Germanicus then proceeded to execute the chief business of his commission. In Armenia he placed the crown on the head of Zeno, son of the king of Pontus, an ally of the Romans. He then reduced Cappadocia and Comagene to the state of Roman provinces. He underwent some further affronts from Piso, with whom he had an interview at Cyrrum in Syria, which passed with mutual scorn and reproach. Soon after, he renewed the ancient alliance with the Parthians. In the ensuing year he made a progress into Egypt, and viewed all the curiosities of the country; at the same time opening the public granaries to the people, who were suffering under a scarcity. Tiberius, however, in a letter, severely reprehended him for visiting a province which all senators and persons of rank were forbidden to enter. Upon his return from Egypt to Syria, he found that Piso had abrogated every regulation which he had established among the legions and in the cities, and his indignation at this conduct widened the breach between them. At this time Germanicus was attacked with a disease, which afterwards proved fatal. A temporary recovery was celebrated by the people of Antioch with festal sacrifices, which Piso indecently disturbed by his lictors, and then left the place. The prince soon relapsed, and his depression of spirits was aggravated by the persuasion that Piso had given him poison. This suspicion seems to have been received as an undoubted fact by most writers of history and biography; yet Tacitus expressly says, that the charge of poisoning Germanicus was feebly supported. There might, perhaps, be some truth in the discovery of magical rites practised against the prince's life, the dread of which might add to his disorder. Under the impression of these injuries, Germanicus solemnly renounced all friendship with Piso, and conjured his friends to prosecute with the utmost vigour the authors of his death. He took a most tender farewell of his wife, whom he requested for the sake of their children to moderate her high and impatient spirit; and soon after expired, at Epidaphne near Antioch, A.D. 19, in the thirty-fourth year of his age. The manner in which the news of his danger was received at Rome, proved the warmth of affection which he had inspired. Every other concern was forgotten in the fluctuations of fear and hope on his account; and when his death was known, the people, without waiting for any order from the magistrates, forsook the forum, shut up their houses, and assumed every token of universal sorrow. A profusion of honours was decreed to his memory, and even foreign princes and nations joined their testimonies of esteem and regret. Germanicus, besides his civil and military talents, had pretensions to literary reputation. He wrote and published some Greek comedies, and is said to have translated the Phenomena of Aratus into Latin verse, though some modern critics ascribe this version to the Emperor Domitian, who also bore the title of Germanicus. He was likewise a great patron of letters, and Ovid dedicates to him his Fasti.

GERMANUS I., patriarch of Constantinople in the former part of the eighth century. The first dignity of which we find Germanus in possession was the bishopric of Cyzicum; whence, in 715, he was translated to the patriarchate of Constantinople. In this situation he was not distinguished by any transactions of sufficient moment to be recorded before 726, when the Emperor Leo the Isaurian issued out an edict forbidding the worship of images. The patriarch, who was a staunch advocate in favour of image-worship, showed great resistance to this edict, and was, in consequence, by a council which assembled at Constantinople in 730, degraded from his dignity, but permitted to retire to his paternal seat, where he is said to have died about 740. He was the author of some "Sermons," and "Hymns," which are to be found in different volumes of the "Biblioth. Patr."

GERMANUS II., surnamed *Nauplius*, from the place of his birth on the Propontis, was patriarch of Constantinople in the thirteenth century. He entered into the monastic state, and acquired so high a reputation for learning and piety, that upon a vacancy taking place in the patriarchal see, about 1222 Germanus was transferred immediately from the cloister to that dignity. As Constantinople was at that time in the hands of the Latins, he fixed the patriarchal residence at the city of Nice, where he held a synod in 1233. He was deposed from his

dignity in 1240, and again restored to it in 1254. His death took place either in that or the following year. Among the works of which he was most probably the author, that have been improperly ascribed to Germanus I., is a mystical treatise, intended to illustrate the liturgy, and entitled "Rerum Ecclesiasticarum Theoria." His other pieces are not worth enumeration at this period of time.—There was a third GERMANUS, who was translated to the patriarchate of Constantinople from the see of Adrianople, in 1267, but who resigned his dignity within a few months after his election.

GERMON (BARTHOLOMEW), a celebrated French Jesuit, was born at Orleans in 1663. He engaged in a long contest with Fathers Mabillon and Constant, on the subject of ancient diplomas; and published several treatises during 1703, 1706, and 1707, written in pure and elegant Latin, and forming together three volumes, 12mo., the titles of which may be seen in Moreri. The greater part of the learned world, however, agreed in awarding the victory to the Benedictines. He was also the author of a theological treatise "On the Hundred-and-One Propositions of Quesnel condemned by the Bull *Unigenitus*," in two large volumes, 4to.

GERMONIO (ANASTASIO), an eminent canonist, was born at Sala, in the marquisate of Ceva, in Piedmont, in 1551. He engaged in the study of law first at Turin, and then at Padua, and obtained a chair of canon-law at the former, which he continued to occupy after he had been raised to the posts of apostolical-prothonotary and metropolitan archdeacon. When his archbishop was created a cardinal, he accompanied him to Rome, and acquired the esteem of Sixtus V. and the succeeding pontiffs. Clement VIII. joined him to the congregation formed for compiling the seventh book of decretals, in which were to be inserted the decrees of the council of Trent, with proper explanations; but after the work was finished and sent to the press, political reasons caused the court of Rome to suspend the publication. Germonio, meantime, obtained so much reputation for legal knowledge and dexterity in business, that the dukes of Urbino and Savoy intrusted him with the management of their concerns at the see of Rome. He refused two bishoprics, but was at length induced to accept the archbishopric of Tarantasia, in Savoy. The Duke Charles Emanuel sent him as his ambassador at the court of Madrid, where he died in 1627. All his works, revised by himself, were printed at Rome, 1623, folio.

GERSON (JOHN), called by some *Charlier*, an illustrious Frenchman, usually styled "Doctus Christianissimus," was born at Gerson, in France, in 1363. In 1392 he received the degree of doctor in divinity, and three years after, became canon-chancellor of the church of Paris. In 1408 he distinguished himself by condemning the duke of Burgundy for his murder of Louis, duke of Orleans; and at the council of Constance he contended for its superiority over that of the pope with great boldness. To avoid the vengeance of the duke of Burgundy, Gerson retired into Germany, and finally went into a convent at Lyons, where he died in 1429. An edition of his writings was published by Dupin in 1706, in 3 vols., folio.

GERSTEN (CHRISTIAN LOUIS), professor of mathematics at Giessen, was born in that city in 1701, and appointed professor in 1733; but refusing to submit to the decision of the courts of justice, in regard to a suit which he had with his brother-in-law, respecting money concerns, he was declared contumacious, and deprived of a part of his salary. On this account he left Giessen in 1744, and next year was dismissed from his office. He then went to Altona and Petersburgh; but not meeting with the encouragement he expected, he returned to Darmstadt. Here he attempted to bring about a reconciliation with his brother-in-law, and to recover his professorship; but falling into needy circumstances, he wrote a letter couched in very insulting language to the landgrave. In consequence of this letter he was arrested at Frankfort in 1748, and doomed to perpetual confinement in the castle of Marxburg, with an annual allowance of two hundred florins. He was released from confinement in 1760, and kept for a year at Braubach, by way of trial how far his behaviour would be amended. Before he obtained complete liberty, he went privately to Wisbaden, Offenbach, and Frankfort, where he kept himself concealed, and died in the last-mentioned place, exceedingly poor, on the 13th of August, 1762. He was the author of several meritorious works relating to mathematics.

GERVAIS (ARMAND FRANCIS) was born at Paris about 1660. He received his classical education at the college of the Jesuits, and when he was fifteen years of age entered among the bare-footed Carmelites. When he was twenty-two years old he was appointed by his superiors to teach theology to the younger members of the order, and afterwards was successively appointed superior of different houses belonging to the order, and was deputed to Rome for the purpose of negotiating its interests with that court. In 1695 he retired into the monastery of La Trappe, of which he subsequently became abbot, but resigned his dignity in 1698, and devoted himself to solitude and literature. At length, in 1745, having published the first volume of a curious and interesting "General History of the Cistercian Order in France," 4to., in which a severe attack was made upon the Bernardins, they applied to the court, by which a letter of arrest was issued out against him, and he was immured within the abbey of Nôtre Dame des Reclus in the diocese of Troyes, where he died in 1751, at the advanced age of ninety-one. He was the author of "The Life of St. Cyprian," &c., and numerous other biographical works.

GERVAISE (NICHOLAS), a French ecclesiastic and missionary, was the son of a physician in Paris. Before the age of twenty he accompanied some missionaries to Siam, in which country he remained four years, making himself acquainted with the Siamese language, books, and history. Upon his return he published "Histoire Naturelle et Politique du Royaume de Siam," 4to., 1688; and in the same year he added, by way of supplement, "Description Historique du Royaume de Macaçar," 12mo. He then entered the church, and became a rector at Vannes, in Brittany. The provostship of Suévre, in the church of St. Martin, at Tours, was afterwards conferred upon him, on which account he thought proper to draw up a "Life of St. Martin, Bishop of Tours, with a History of the Foundation of his Church," 4to., 1699. After publishing some other works, he went, about 1721, to Rome, where he was consecrated bishop of Horren. He afterwards embarked for the place of his mission in

Guiana, where, with all his ecclesiastics, he was massacred by the Caribbs in November 1729.

GERVASE, of Tilbury, called *Tilburensis*, an historian of the thirteenth century, took his name from his native place, Tilbury, in Essex, and was nephew to King Henry II. He was in favour with the Emperor Otho IV., who made him marshal of the kingdom of Arles. He wrote a large commentary on Geoffroy of Monmouth's British History, entitled, "Illustrationes Galfredi," and also a tripartite History of England. To him is likewise ascribed the compilation of the Exchequer-book, entitled, "Liber Niger Scaccarii," though, by Mr. Madox, who gave a correct edition of it, Richard Nelson, bishop of London, is supposed to have been its true author.

GESENIUS (William), a German physician, whose proper name was Gehlen, or Geslen. He was born at Schoningen, in the duchy of Brunswick, in 1760; and after practising medicine at Nordhausen and at Walkenried, he died in 1801. He published, in German, "An Essay towards an Encyclopædia of Lepidopterology," Erfurt, 1786, 8vo.; "Medico-moral Pathematology," 1786, 8vo.; a "Treatise on the Bilious and Epidemic Putrid Fever of the Years 1785 and 1786," Leipsic, 1788, 8vo.; "A Descriptive Catalogue of Medicines from the Vegetable Kingdom," Stendal, 1790, folio; and "A Manual of the Materia Medica," 1791, 8vo.

GESNER (Conrad), a physician, naturalist, and one of the most learned and industrious men of his time, was born of parents in humble life at Zurich, in 1516. With difficulty he obtained school-learning in his native place; and visiting Strasburgh for his improvement, he was obliged to become the domestic servant of one of the professors, who taught him Hebrew. He was afterwards sent with some public assistance to France, where he enlarged his sphere of study, and engaged in the instruction of others. On his return, he taught boys their grammar for a maintenance, and at his leisure studied books of medicine. He had already imbibed from an uncle that ardour for botanical pursuits which was the ruling passion of his life. A stipend was given him to study at Basil, and at that university he improved himself in medical knowledge and in Greek. Being invited to Lausanne, he there for three years occupied the Greek professorship, and began to publish in botany, and materia-medica. He then visited Montpellier, and, after a short stay, went again to Basil, where he took the degree of doctor of physic, with which he returned to his native city. Thenceforth Zurich was the place of his fixed residence; and, besides the practice of physic, he was employed in giving public lectures on philosophy, especially the branches of ethics and physics. These, however, were a small part of his labours. He took several journeys for the purpose of examining and collecting plants and other objects of natural history, of which he was the first person upon record who formed a museum. He cultivated a botanical garden; and, as soon as his income permitted, he maintained at his own expense a painter and engraver, whose labours he himself assisted and directed. He maintained correspondences with the learned all over Europe, from whose communications he enriched his own observations, and accumulated the immense store of facts in natural history which has placed him among its principal benefactors. The number of books which he published might alone seem sufficient employment for a life much longer than his, and must have been the fruit of incessant application. With these literary merits he joined a high degree of moral excellence; he was modest, upright, humane, liberal, and pious. This truly excellent person died of the plague in 1565, aged forty-nine. Gesner was the first botanist who had a clear notion of method, and who discerned the existence of genera comprehending many species, and classes containing many genera. His principal botanical writings were "Apparatus et Delectus simplicium Medicamentorum; et de Compositione Medicamentorum;" "Catalogus Plantarum, Nomina Latine, Græce, Germanice, et Gallice proponens;" "Enumeratio Medicamentorum purgantium, &c.;" "Tabulæ Collectionum in Genere, in Usum Pharmacopolorum;" "De Secretis Remediis Thesaurus;" "De Stirpium aliquot Nominibus veteribus et novis;" "Hortorum Germaniæ Descriptio." His medical writings are chiefly comprised in those on botany and materia-medica: but there may be mentioned besides, his "Libelli tres medicinales; de Sanitate tuenda; contra Luxum Conviviorum; et contra Notas astrologicas in Venis secandis;" and "Libellum de Lacte et Operibus lactariis." In the other branches of natural history, his great work, "Historia Animalium," takes the lead. He wrote also "De Fossilibus, Gemmis, Lapidibus, Metallis, &c.;" "De Thermis et Fontibus medicatis Helvetiæ et Germaniæ;" and "Descriptio Montis fracti sive Piloti." In philology his labours were not less considerable. The principal were, a "Lexicon Græco-latinum;" and a "Bibliotheca Universalis, seu Catalogus Librorum locupletissimus omnium Scriptorum, Lingua Latina, Græca, et Hebraica, exstantium et non-extantium," folio. This last has been several times republished with additions.

GESNER (Solomon), a German Lutheran divine of considerable celebrity, was born at Boleslaw in Silesia, in 1559. After having graduated M.A. at Breslaw, he was made rector of the school in his native town; from which situation he removed four years afterwards, to undertake the superintendence of the academic seminary at Stettin. In that place he engaged in an angry contest with the Calvinists, which produced such unpleasant effects, that in 1592 he thought it prudent to accept of an invitation to remove to Straelsund, where he became co-pastor with an aged minister in that town, and professor in the public schools. He had not resided there many months before he received an invitation to fill the theological chair in the university of Wittemberg. Afterwards he filled the posts of dean and rector of the university, assessor in the ecclesiastical consistory, and first preacher in the Castle-church. He died in 1605, author of "Polemical Dissertations on the Book of Genesis;" "The Orthodox Doctrine concerning the Person and Office of Jesus Christ;" a collection of "Sermons on the Sufferings of Christ;" and other works.

GESNER (John Matthias), Britannic professor of rhetoric at Gottingen, was born on the 9th of April, 1691, at Roth, in Anspach. In 1715, on the recommendation of Buddæus, he was appointed co-rector of the Gymnasium of Weimar, and keeper of the public library. In 1728 he was invited to Anspach to be rector; but an offer being afterwards made to him of the rectorship of Thomas's-school at Leipsic, he repaired in 1730 to that city. On the establishment of the university of Gottingen, he was

invited thither to be professor of rhetoric: he was the first of the foreign professors who arrived there in 1734. The inspection of all the schools in Gottingen, as well as of the philologic seminary, was intrusted to him; and he was at the same time made librarian and president of the German Society. When the Royal Society was established at Gottingen in 1751, he was the first member of the historical class; in 1753 he was appointed a counsellor of state, and in 1761 perpetual director. This office, however, he did not long enjoy; as he died on the 3rd of August, the same year. A list of his works will be found in Hirsching's manual.

GESNER (John James), professor in the Caroline-college at Zurich, was born in that city in 1707, and died there in 1787. He distinguished himself by several valuable works on numismatics, and left an extensive collection of coins and medals to his brother, Professor John Gesner.

GESSNER (Solomon), an eminent pastoral poet, and a landscape-painter, was born in 1730, at Zurich in Switzerland. His father, who was a bookseller and printer, brought him up to his own business, but did not neglect giving him a liberal education. At the age of twenty-two he made a tour through Germany, for the purpose both of his own improvement and of extending the connexions of the house in which he was now admitted as a partner. The acquaintance of many of the German literati, to whom he obtained an introduction during the course of this journey, stimulated the passion he had already imbibed for letters; and soon after his return, in 1753, he published a short *poem in measured prose* (the style he adopted in all his compositions), entitled "Night." This was followed by his pastoral romance of "Daphnis," in three cantos. They were both favourably received, and were judged to display great talents for rich description and tender sentiment, though marked with the exuberances and irregularities of juvenile fancy. Some of the fictions in these pieces showed him to be an imitator of the manner of Ovid; but his maturer taste led him to a strain of simplicity, and a natural style of painting, which are his chief characteristics. This character is peculiarly exemplified in his next and favourite work, his "Idylls," formed, as he affirms, upon the model of Theocritus, but infinitely surpassing that poet in delicacy and true tenderness, and in the pure morality they inculcate. The Idylls were greatly admired in all the countries where their language was native, and brought a large addition to the author's reputation. This was carried to its height, in the common opinion, by his next performance, "The Death of Abel," which appeared in 1758. In this piece the dignity of a religious epic, like the "Paradise Lost," is attempted to be united with the simplicity and suavity of pastoral. Its success was highly flattering: besides the repeated editions it underwent at Zurich in the original, it was translated into most European languages. Gessner afterwards published some minor poems, of which "The First Navigator" is one of the most admired. He also essayed his powers in the pastoral drama, but with no extraordinary success. Almost all his poetical effusions were the product of his youth, and written before he had completed his thirtieth year. About that period he married the daughter of Mr. Heidegger, a gentleman who possessed a valuable collection of paintings of the Flemish school; and this circumstance gave a new turn to his pursuits. He had at an early age learned to draw, and had acquired some attachment to the arts of design. This was now revived, and he began seriously to attempt imitating what he admired. In a "Letter on Landscape Painting," he has given an instructive account of the steps by which he was led to a proficiency in that art. For some time he only ventured upon decorations of books printed at his office; but at length he attained more confidence, and in 1765 published ten landscapes, etched and engraved, as well as designed, by himself. Twelve others appeared in 1769, and he continued to execute ornaments for the works which issued from his press. These efforts raised his fame as an artist almost to a parity with that he had gained as a writer; and he has obtained a distinguished place among the votaries of the fine arts in Switzerland, as recorded in the historical essay of his countryman Mr. Fuessli. In his private character Gessner displayed all that gentleness, sensibility, and benevolence, which breathes in his writings. He was modest, sincere, and unaffected, and exemplary in every relation of life. His fellow-citizens manifested their esteem for him by gradually advancing him to the first offices of the republic, all of which he discharged with great diligence and integrity. He received from various parts of Europe testimonies of the respect and admiration which he inspired; and the enlightened Empress Catharine honoured him with the present of a gold medal. While his reputation was yet flourishing, and his powers unimpaired, a stroke of apoplexy carried him off on March 2, 1788, in the fifty-sixth year of his age.

GESUALDO (Carlo), prince of Venosa in the Neapolitan territories, in the sixteenth century, celebrated for his cultivation of the science of music. He was very successful in the composition of madrigals, and Geminiani declared that the foundation of all his studies was laid on the works of this author. A complete collection of his works appeared in 1613.

GETA (Septimius), second son of the Emperor Severus, and brother and partner of Caracalla, was born at Milan in 189, and was raised to the title of Augustus in 208. Though he was not free from the vices of an heir to empire, his milder disposition made him a greater favourite with the people than his brother; and this circumstance doubtless inflamed their mutual hatred. On the death of Severus in 211 both princes succeeded to a joint sovereignty; but it was impossible that such a state should be lasting. It was terminated in the next year by the detestable Caracalla, who murdered his brother in their mother's arms. (See Caracalla.) Commiseration of the unhappy victim has cast a veil over his faults, but there is no reason to suppose that he would ever have proved himself worthy of his high station.

GETHIN (Lady Grace), an English lady of uncommon parts, was the daughter of Sir George Norton, of Abbots Leith in Somersetshire, and born in 1676. She had all the advantages of a liberal education, and became the wife of Sir Richard Gethin, of Gethin Grott in Ireland. She was mistress of great accomplishments, natural and acquired, but did not live long enough to display them to the world: for she died in her twenty-first year. She was buried in Westminster-abbey, where a beautiful monument with an inscription is erected over her. She wrote and left behind her in loose papers, a

work, which, soon after her death, was methodized and published under the title of "Reliquiæ Gethininæ; or some Remains of the most ingenious and excellent Lady, Grace Lady Gethin, lately deceased. Being a Collection of choice Discourses, pleasant Apophthegms, and witty Sentences. Written by her for the most Part, by Way of Essay, and at spare Hours, 1700," 4to., with her picture before it.

GEUNS (Stephen Van), a Dutch physician, born at Groningen in 1767, and died in 1795. He applied himself to the sciences of medicine and natural philosophy, and in 1788 obtained a prize from the Academy of Sciences at Haerlem for an essay on the advantages which the Hollanders might derive from researches into natural history. After having taken the degree of doctor in philosophy and medicine under his father, he became coadjutor of Professor Nahuys at Utrecht. He published "Plantarum Belgii, &c., Spicilegium;" and other works.

GEUSS (John Michael), professor of mathematics in the university of Copenhagen, was born at Krummendyk in Holstein, in 1745. He received a good education under the care of his father, a clergyman of that place, who died in 1785, at the age of seventy-five, and distinguished himself by his writings on mathematical subjects, and particularly by his "Theory of the Art of constructing Mines." This work, which appeared in 1776, excited great attention; and his "Treatise on the Art of constructing Mines," the first part of which was published at Copenhagen the same year, was received with no less approbation. Geuss translated from Danish into German, Olafsen and Povelsen's "Voyage to Iceland." It was published at Copenhagen 1774, 1775, in two vols. 4to. He also sent several valuable communications to Brehm's "Ingenieur-und-Artillerie Magazin;" and gave an edition of "Logarithmi Buggiani Numerorum ab Unitate ad 10,000; et Sinuum atque Tangentium ad singula minuta prima, cum eorundem Differentiis." Havn. 1784, 8vo. He died on the 29th of November, 1786.

GEVARTIUS (John Gaspar), a learned critic, was the son of an eminent lawyer, and born at Antwerp in 1593. Many authors have called him simply John Gaspar, and sometimes he himself was content with doing this; so that, perhaps, he is better known by the name of Gaspar than Gevartius. His first application to letters was in the college of Jesuits at Antwerp, from whence he removed to Louvain, and then to Douay. He went to Paris in 1617, and spent some years there in the conversation of the learned. Returning to the Low-countries in 1621, he took the degree of LL.D. in the university of Douay, and afterwards went to Antwerp, where he was made town-clerk; a post he held to the end of his life. He married in 1625, and died in 1666, aged seventy-two. He published "Lectionum Papinianarum Libri quinque in Statii Papinii Sylvas;" and at Paris in 1619, 4to., "Electorum Libri tres, in quibus plurima veterum Scriptorum loca obscura et controversa explicantur," &c., and other works, besides a Latin poem upon the death of Thuanus.

GEWOLD (Christopher), a lawyer and historian of the seventeenth century, was originally from Franconia. The year of his birth, as well as that of his death, is unknown. He was one of the aulic counsellors of Maximilian, first elector of Bavaria, who confided to him the inspection of the archives of the duchy. Gewold profited by this advantage to give to the public several historical records hitherto unknown. Of these were, "Genealogia Serenissimorum Bojariæ Ducum;" 1605, folio; "Chronicon Monasterii Reicherspergensis, &c.," 1611, 4to.; and others.

GEZELIUS (John), professor of theology and Greek, was born in 1615 in Finland, in the parish of Gezala, whence he derived the name of Gezelius. He became bishop of Abo, the capital of Finland, and died in 1690. He left a Greek Grammar; a Hebrew Grammar; an "Abridged Encyclopædia of the Sciences;" besides many other learned works. —John, son of the preceding, born in 1647, succeeded his father in the bishopric of Abo, and died near Stockholm in 1718. Besides other works, he published a translation of the Bible into the Finlandish language.

GEZELIUS (George), a Swedish divine and man of letters, born about 1736. He became curate and archdeacon of Lillkyrka in Nericia, and obtained the post of almoner to the king. His death occurred in 1789. He deserves to be commemorated as the author of "A Biographical Dictionary of Illustrious Swedes," published at Stockholm and Upsal, 1776—78, 3 vols. 8vo., with a Supplement, 1780.

GEZERI (Abu'l az Ismael), an Arabian engineer, the period of whose existence is uncertain. He was the author of "A Treatise on ingeniously invented Machines;" divided into six books, which was translated from the Arabic into Turkish, and dedicated to Sultan Selim.

GHELEN (Sigismond), (Latin *Gelenius*), a man of letters of the sixteenth century, was born of a respectable family at Prague. He travelled into Germany, France, and Italy, and acquired the languages of those countries. In the latter he perfected himself in the Latin, and learned Greek under Musurus. Passing through Basil on his return, he made himself known to Erasmus, at whose recommendation Froben engaged him as his corrector of the press. A number of Hebrew, Greek, and Latin works passed through his hands in this employ, which he exercised thirty years, well content with a humble lot in peace and independence. He did not, however, confine his labours to the Revision of proof-sheets, but joined to it the offices of critic and translator. He published a Dictionary in four languages, the Greek, Latin, German, and Dalmatian; and also Annotations upon Pliny and Livy. He translated from Greek into Latin the Antiquities of Josephus, some Homilies of Chrysostom, the Roman History of Dionysius Halicarn., the Ecclesiastical History of Evagrius, Origen against Celsus, the works of Philo and Appian. Before his death he had nearly finished a version of Justin Martyr's works. He edited Ammianus Marcellinus, with numerous emendations, which are liberally praised by Valesius. He died in 1554, at the age of fifty-seven.

GHERARDESCA. See Ugolino.

GHEZZI (Joseph), born at Ascoli in 1634, studied jurisprudence, philosophy, and painting, but became eminent only in the latter. He was secretary of the Academy of St. Luke, at Rome, where many of the churches were decorated with his works. He was living in 1718.—His son, Peter Leo, who was chiefly eminent as a caricaturist, died in 1755.

GHIBERTI (Lorenzo), famous for his skill as a sculptor in metal, was born at Florence. He executed, among other works, the brazen portal for

the church of St. John Lateran, at Rome, which Michael Angelo said were worthy to decorate the gates of Paradise.

GHILINI (Jerome) was born in 1589 at Monza, in the Milanese. He studied first in civil and canon law; but having married, and settled at Alessandria (the native place of his father), he for some years employed himself in domestic concerns and the private pursuits of literature. Becoming a widower, he took the ecclesiastical habit, and resumed the study of canon law, in which he became a doctor. He had an abbacy in the kingdom of Naples, and was made apostolical prothonotary. He was afterwards presented to a theological canonry in the church of St. Ambrose, at Milan. In 1670 he was living at Alessandria in a very advanced age; but when he died is unknown. He was a member of the Academy of Incogniti, at Venice. He published "Poems;" "Cases of Conscience;" "Annals of Alessandria and its circumjacent Territory," folio, Milan, 1666; and a work entitled, "Teatro di Uomini Letterati," 2 vols., 4to., Venice, 1647; this last, though in little esteem for judgment and correctness, is often quoted in literary biography.

GHINGHI (Francis), a celebrated engraver of gems, was born at Florence in 1689. He studied drawing in the ducal gallery, and being engaged by Ferdinand de' Medicis to apply himself to engraving on precious stones in the taste of the antique, he was very successful. He died at Naples in 1766.

GHIRLANDAJO (Domenico), a painter, whose real name was Corradi, was the son of a goldsmith at Florence, and was born in 1449. He painted for the churches and convents in Florence, and was called to Rome by Sixtus IV. to assist in painting his chapel, but his greatest glory is his having been the master of Michael Angelo. He died in 1493. —His son, Rodolfo, was also brought up to the art, and was much esteemed by Raphael himself, whose style he imitated. He died in 1560.

GHISTELE (Josse Van), grand bailli of Ghent, was born in that city about the middle of the fifteenth century. Religious motives induced him to undertake a voyage to the Holy Land in 1480; and he wrote a curious account of his peregrination, which was printed at Ghent, 1572, small folio, in Gothic letters.

GIAFAR, surnamed *Sadek*, or *Sadik*, signifying *the Just*, a Mussulman doctor of great authority among the orthodox, was the eldest son of Mohammed Baker, by a grand-daughter of Abubekir, the first caliph, and born at Medina in the eighty-third year of the Hegira, where he died in 148, corresponding with 764 of the Christian era, at the age of sixty-five years. He is recognised as the sixth lawful imam by orthodox believers, who receive his doctrines as indisputably of divine authority; and they hold it as an authentic tradition, that he was accustomed to say to the Mussulmans, "Often apply to me for information while I am with you, for when I am gone no person will be able to instruct you so well as myself." He is the reputed author of the lesser *Gefre*, a book composed of prophecies relating to the destiny of Mussulmanism; and of the "*Ketab Corráat*," or "Book of Lots," which is one of the principal directories of the Mussulmans in their divinations. But Giafar Sadik's "Traditions" are what are held in the highest repute, and chiefly consecrate his memory as a doctor of Islamism.

GIAHEDH, or *large-eye'd*, the surname of a famous Mussulman doctor, called *Abou Othman Amoud*, or *Amrou Ben Mahboub*, who was a native of Bassora, whence he removed to Bagdad. He was the disciple of *Abou Ishak al Nadhám*, and chief of the sect of the *Motazales*, eminent for their subtilty in philosophy and scholastic theology. He was the author of several treatises in metaphysics, which the Arabs call *Elm al Kelam*, or the science of words, or terms. The *Schiites*, or the followers of *Ali*, who are the friends of the *Motazales*, made him a present of a large sum of money, in order to engage his pen in their defence; which led him to compose a work, in which he collected a vast mass of traditions and anecdotes, all favourable to the cause of *Ali*. This doctor died at Bagdad in 225 of the Hegira, or 840 of the Christian era.

GIAMBERTI (Francesco), a Florentine architect of the fifteenth century. He made the designs for many buildings at Florence and at Rome; but he particularly deserves notice on account of a work which he composed, containing numerous drawings of ancient monuments remaining in the Roman territory and in Greece.

GIANNI (Francis), an Italian poet, born at Rome about 1760, and was employed in working as a staymaker, when the perusal of the verses of Ariosto awakened a talent for poetry. Being admitted into the Academia di Forti, Gianni excited a general enthusiasm in his favour; and encouraged by his success, he travelled over Italy, and going to Genoa he celebrated the victories of Buonaparte. His military songs on the battles of Marengo, Austerlitz, Jena, Friedland, &c., are reckoned models of excellence in their kind. The genius of this poet appeared to be extinguished, together with the power of his patron, after whose overthrow he sunk into the most abject superstition. He fancied himself admitted to an intercourse with angels, and aspired to the perfection of the contemplative life. He died at Paris in 1823.

GIANNONE (Peter), an esteemed modern historian, was born in the kingdom of Naples about 1680. He was a lawyer by profession, and distinguished himself by writing in Italian a "History of Naples," in 4 vols., 4to., 1723, divided into forty books. It is written in a pure style, and is particularly full upon all subjects relative to civil and canon law. Its freedom with respect to the origin of the papal power gave such offence to the court of Rome, that, with its usual unforgiving spirit, it raised such a persecution against the author, as to banish him his country. He long wandered as a fugitive, and at last obtained an asylum with the king of Sardinia, who, however, found it necessary to disguise his protection under the appearance of a confinement. He died in Piedmont in 1748. An extract was made of all the matter relating to ecclesiastical affairs in his history, and printed in Holland under the title of "Anecdotes Ecclésiastiques." After his death a quarto volume of his "Posthumous Works" was published, containing, among other things, his profession of faith, and a defence of his history.

GIARDINI (Felice), a Piedmontese musician and eminent violinist, who coming to England in 1750 was received with great applause, and in 1754 was placed at the head of the orchestral department at the Opera-house, and afterwards joined Mingotti in the management of that theatre. Giardini re-

maiued in this eountry till 1793, when he was induced to visit Russia, and attempted to get up burlettas of his own composing, both at St. Petersburg and at Moscow, where he died about the close of the same year.

GIB (Adam), a Scottish seceding clergyman, founder of the party called Anti-burghers, was born in 1713, and educated at Edinburgh. His writings consist principally of "Au Essay on Liberty and Necessity;" "A Display of the Secession Testimony;" and "Sacred Contemplations." Mr. Gib died in 1788.

GIBBON (Edward), a very eminent English historian, was born at Putuey in 1737. His father, Edward Gibbon, esq., was a gentleman of family and fortune, who sat in two parliaments. Edward was the only child reared by his parents, and his constitution was so infirm in childhood, that his life was often despaired of. In his ninth year he was sent to the school of Dr. Woodeson, at Kingston-upon-Thames. After a residence of two years with this master, in which he acquired the rudiments of Latin, he returned to his friends; and he has recorded his twelfth year, in which he read a variety of English books of poetry, romance, history, and travels, as "the most propitious to the growth of his intellectual stature." He then was eutered at Westminster-school; but repeated attacks of ill health prevented him from making a regular progress in the classical studies of the place; and he was more the nursling of an affectionate aunt, with whom he boarded, than the adventurous schoolboy. After several changes of situation, in which he was chiefly the object of medical care, his constitution suddenly acquired firmness; and his father, with the idea of pushing him forward to manly acquisitions, placed him as a gentleman-eommoner in Magdalen-college, Oxford, before he had completed his fifteenth year. He had already imbibed an extraordinary portion of historic knowledge by irregular and multifarious reading, which had stood in the place of the grammatical and philological studies usual in a literary progress at that period of life. "I arrived at Oxford," says he, "with a stock of erudition that might have puzzled a doctor, and a degree of ignorance of which a schoolboy would have been ashamed." In this state it is evident that he was ill prepared to receive the benefits, whatever they may be, of a university education; and this circumstance should operate as some counterpoise to the very bitter philippic he has pronounced against the conduct of public and private instruction at Oxford. The fourteen months he spent there, he stigmatizes as the most idle and unprofitable of his whole life; and he has given such a character of the university at the time he knew it, as may probably have considerably affected its reputation; and indeed (if a just one) ought so to do, unless it have stimulated the heads of the institution to subsequent exertions. To a total neglect of religious instruction he has attributed the most remarkable incident of his early life, which took place at this time. From childhood he had been addicted to disputation on topics of divinity. His leisure from other pursuits induced him to turn his attention to the controversies between the Papists and Protestants; and as he entered into the field "without armour," he fell before the weapons of *authority* which the Catholics so well know to wield. His conversion was entirely the effect of reading; and it was not till a perfect conviction had taken place in his mind, that he had an interview in London with a Popish priest, at whose feet, in June 1753, he solemnly abjured the errors of heresy. He immediately wrote a long letter to his father, in which he avowed and justified the step he had taken. In reply to some reproaches that have been cast upon him for this change of religion, he has said, with proper confidence, "I am proud of an honest sacrifice of interest to conscience: I can never blush if my tender mind was entangled in the sophistry that seduced the acute and manly understandings of Chillingworth and Bayle." In order to reclaim him, he was sent by his offended father to Lausanne in Switzerland, and placed with Mr. Pavilliard, a Calvinist minister. There is something very characteristic in the sketch that gentleman has given of his pupil as he first appeared to him: "A little thin figure, with a large head, disputing, and urging with the greatest ability, all the best arguments that had ever been used in favour of popery." By the well-directed efforts of this tutor, aided by his own sound reason and mature reflections, his faith in the Romish articles gradually gave way, and on Christmas-day, 1754, he received the sacrament in the Protestant church. His residence at Lausanne was also of high importance to his progress in knowledge, and the formation of regular habits of study. He made himself perfectly master of the French and Latin languages, and of the art of logic; and read with great attention many excellent authors, from which he made large collections. His ruling passion, that of reading, now fully developed itself, and he wanted no excitements to industry from a tutor. Belles-lettres, and the history of man and the human mind, were his favourite objects of study: mathematics he touched upon, but soon relinquished; and he congratulates himself that he escaped from them, "before his mind was hardened by the habit of rigid demonstration, so destructive of the finer feelings of moral evidence." This is an uncommon view of the effect of mathematical studies, but certainly deserves attention. An extraordinary instance of his ardour for information is, that while an unknown youth at Lausanne, he ventured to open a correspondence on learned topics with some celebrated foreign professors. In the midst of these occupations, love found an entrance into his heart. The personal and mental accomplishments of Mademoiselle Curchod, daughter of a village-clergyman, made a deep impression upon him; but his passion was not strong enough to withstand the frowns of paternal disapprobation. "After a painful struggle," he says, "I yielded to my fate. I sighed as a lover, I obeyed as a son; my wound was insensibly healed by time, absence, and the habits of a new life." No blame seems to have been imputed to him on this occasion. The lady was well indemnified for her loss, for she afterwards became the wife of the celebrated Necker. His banishment at Lausanne, which he has justly regarded as the incident to which he was chiefly indebted for all he afterwards became as a thinker and writer, terminated in April 1758. He was received by his father with affection and friendship; and he found in a mother-in-law a new relative, who in time conciliated his good will and confidence. Though the gaieties of London gave an interruption to his literary course, yet he immediately began laying the foundation of a copious library, and soon prepared for his first appearance

before the public as an author. He undertook the arduous task of writing a work which required polish and elegance of style, in a foreign language, which, indeed, had for some years been more familiar to him than his native tongue. His "Essai sur l'Etude de la Littérature" was printed in 1761, in one vol. 12mo. It was a very respectable juvenile performance, and was highly praised in foreign journals, and by his friends abroad. That it should bear no marks of being written by a foreigner was not to be expected, but it displayed a very uncommon degree of facility and correctness in that language for one to whom it was the acquisition of a few years. It excited little attention at home, where French works were less read than they are at present. Somewhat before this time he engaged in a scene for which he was apparently little calculated. He took a captain's commission in the Hampshire militia, in which county his father's seat lay, and "during two years and a half was condemned to a life of military servitude." Militia service in England, without any of the animation of real war, is subject to all the dissipation, idleness, and irregularity, of a soldier's occupation. Gibbon caught something of the tactical ardour, studied Quintus Icilius (Guichardt), marched and countermarched; but he soon sighed for books and retreat, and his tent and quarters were sometimes encumbered with the strange furniture of Greek and Latin books. The peace at length set him free, and the first use he made of his liberty was to pay a visit to Paris in the beginning of 1763. After passing some months with the gay and the learned in that capital, he visited Lausanne, where almost a year was employed in cultivating society, and in laying in materials for a profitable journey into Italy. This took place in 1765; and he thus in glowing language described his sensations on entering Rome: "After a sleepless night, I trod, with a lofty step, the ruins of the forum; each memorable spot where Romulus stood, or Tully spoke, or Cæsar fell, was at once present to my eye; and several days of intoxication were lost or enjoyed before I could descend to a cool and minute investigation." It was, he informs us, on the 15th of October, 1764, as he sat musing amidst the ruins of the capitol, *while the bare-footed friars were singing vespers in the temple of Jupiter*, that the idea of writing the decline and fall of this city first started into his mind. To treat some great historical subject had long been his favourite design, and he had fluctuated amid a variety which presented themselves. Of these, perhaps, the most promising was the history of the republic of Florence under the house of Medicis; but we cannot lament that he finally fixed upon a more extensive theme. He first, however, actually proceeded some way in another interesting design, and composed in the French language the first book of a History of the Swiss Liberty; but this, probably on account of its style, was condemned by a literary society of foreigners in London, to whom it was read, and he committed it to the flames. In 1767 he assisted his friend Deyverdun in compiling a critical work, entitled "Mémoires Littéraires de la Grande Bretagne," of which a second volume was published in the ensuing year, but its success was not great. Hitherto he had shown a singular, and in him injudicious, preference of the French language in writing; but in 1770 he tried his powers in his native tongue by a pamphlet of "Critical Observations on the sixth Book of the Æneid," intended as a refutation of Dr. Warburton's extraordinary hypothesis concerning the meaning of the fabled descent of Æneas. This piece was printed anonymously, and did not captivate the public attention; yet it has been pronounced by able judges a very ingenious and elegant work of criticism, not unworthy of the author's subsequent fame. He himself has confessed that his personal attack upon the celebrated veteran whose opinion he opposed, was too severe, though provoked by the assuming arrogance which always characterized that writer. In 1770 Mr. Gibbon's father died, and left him possessor of an estate much involved. He seems scarcely ever to have extricated himself from perplexities arising from this cause: yet he has observed, that upon the whole his circumstances were well suited to the great task he undertook as an author; and that either poorer or richer he should probably never have accomplished it. Leisure and books were on the one hand necessary; on the other, the stimulus of a handsome increase of property. The circle of his acquaintance in London was large; but he compensated the hours devoted to them by early rising and close application. His studies were, however, more seriously interrupted by a seat in the House of Commons, which he obtained for the borough of Liskeard in 1774, through the favour of his kinsman, Mr. (since Lord) Elliot. It was the beginning of the great American contest, and "he supported," he says, "with many a sincere and silent vote, the rights, though not, perhaps, the interest, of the mother-country." He was, indeed, one of those whose eloquence is limited to paper, or to the discussions of a private company; and during a seat of eight years in the senate, he never once found the courage to open his mouth. In the beginning of 1776 the first volume 4to. of his "Decline and Fall of the Roman Empire" was given to the public. His expectations of its success were very moderate, and it is not to be wondered at that he was much elated with the success it really met with, which he thus describes: "The first impression was exhausted in a few days; a second and a third edition were scarcely adequate to the demand; and the bookseller's property was twice invaded by the pirates of Dublin. My book was on every table, and almost on every toilette." Of all the applause he received, none seemed to flatter him so much as that of the two celebrated historians Hume and Robertson, who, instead of viewing his rising fame with jealousy, promoted it with liberal commendation. But, in the midst of this triumph, his two chapters concerning the growth and progress of Christianity raised a storm against him, which he seems not to have foreseen, and, when it fell, to have regarded with some alarm. A number of antagonists arose, of different degrees of hostility and acrimony; some, enlisted in the defence of a church which was to reward their zeal; some, the voluntary champions of a revered faith. As he professed to have touched upon this subject only as a historian, he declined entering upon it as a controversialist; and the only reply he made was to Mr. Davis, who had in very unmeasured terms attacked "not the faith, but the fidelity, of the historian." His "Vindication" against this opponent was greatly admired, as a model of keen and polished retort; and it was generally admitted that he successfully repelled the principal charges, and returned them upon his foe. With respect to the general

spirit and design of the two chapters, we shall only observe, that the suggestion of secondary causes, by which the spread of Christianity was peculiarly favoured, had been already adopted by some undoubted believers in its divine origin: and that although there can be no doubt that Gibbon was a real enemy to revelation under the mask of a believer, yet, while penal laws subsist against an open declaration of opinion, the practice of a prudential disguise cannot be equitably condemned. A second visit to Paris soon followed the publication of his first volume, and he was in no haste to resume his historical task. After it was begun again, a short interruption took place from his composing, at the request of the ministers, a "Mémoire Justificatif:" intended as an answer to the manifesto of the court of France on its declaration of hostilities. This piece, written in French, was admired both for its style and its reasoning, and was delivered as a state paper to the courts of Europe. For this service, joined to his literary celebrity, he received the appointment of one of the lords of trade, by which a handsome addition was made to his income and little to his engagements. It will not be uncandid to impute to mere motives of interest his acceptance of an obligation from a ministry which he certainly did not esteem; and his character will derive no lustre from his political conduct. At the beginning of 1781 the second and third volumes of the "History" appeared; and though many readers judged them to be inferior in point of composition to the first, yet, upon the whole, they supported his reputation. At a new election he had lost his seat for Liskeard, but ministerial influence brought him in, upon a vacancy, for Lymington. It was not long, however, before Lord North's ministry was dissolved, and the abolition of the board of trade by Mr. Burke's bill followed. The prize being now lost, Gibbon seemed to think his parliamentary career terminated; and the defalcation of his income no longer permitted him to support the same style of living. He took a resolution, therefore, of removing his residence to his favourite Lausanne, as a place where he might pursue his studies without interruption, and enjoy all the pleasures of an elegant retreat at much less expense than in England. This plan he put in execution in the autumn of 1783. He was joint-possessor with his friend Deyverdun of a handsome and charmingly situated house, and commenced a mode of living happily compounded of the man of letters and the gentleman of easy fortune. During the four following years he completed the three remaining quarto volumes of his "History," which were published together in April 1788. He has in an elegant passage of his memoirs described his satisfaction on finishing this great work, the solid monument of his fame; yet it was with some regret that he dismissed an occupation which had given to many years of his life that zest which an interesting object of pursuit can alone impart. He came to England to superintend the printing, and then returned to that abode of Lausanne, which was now doubly endeared to him by habit. Of a work so well known as "Gibbon's History of the Decline and Fall," it would be superfluous here to enter into any critical examination. It seems generally acknowledged, that it is a performance of vast and accurate research, and of enlarged and philosophical thinking; that it abounds in splendid passages and curious discussions; and that its style, though sometimes affected and obscure, through the desire of avoiding common modes of expression, is such as displays a thorough mastery of the whole compass of the English language. A familiarity with French models has occasionally produced violations both of sound sense and of moral propriety; and his historic muse, while she retains her dignified garb, often loses her sober demeanour. The work has, however, taken a secure place among the English classics, and will ever form a distinguished object in the literary history of the eighteenth century. The remainder of Mr. Gibbon's life, being only that of a private gentleman, affords little matter for the biographer. The storms of the French Revolution, which occasionally menaced the quiet regions of Switzerland, gradually loosened his attachment to Lausanne, and made him look towards a refuge in England. He viewed that great event with all the alarm and detestation of one habituated to the higher orders of society, and radically hostile to democratical sway. He thus explicitly declares his sentiments on the occasion. "I beg leave to subscribe my assent to Mr. Burke's creed on the Revolution of France. I admire his eloquence, I approve his politics, I adore his chivalry, and I can almost excuse his reverence for church establishments." Many passages of his letters to his most confidential friend, Lord Sheffield, show that in his terror or indignation he had acquired a thorough aversion to even the most moderate and reasonable reforms. In such a state of mind the authority of his opinion can stand for little; and his politics were always too personal to command much deference. His return to England in 1793, was, however, the immediate result of a call of friendship which does honour to his heart: it was to console the friend above mentioned under a heavy domestic loss. He spent some months with that friend, and in other visits, when his attention was forcibly called to the progress of a disease, which had subsisted above thirty years, but having long produced little inconvenience, was submitted to in silence. Without entering into chirurgical description, it suffices to say, that after a second palliative operation, a mortification ensued, which carried him off on January 16, 1794, in his sixty-seventh year. His approaching end was so little suspected by himself, that the scene was no trial of his fortitude; his last moments were perfectly tranquil. Mr. Gibbon has given a picture of his own character, which is probably near the truth. "I am endowed with a cheerful temper, a moderate sensibility, and a natural disposition to repose rather than to activity: some mischievous appetites and habits have perhaps been corrected by philosophy or time. The love of study supplies each day, each hour, with a perpetual source of independent and rational pleasure." He was easy in society, and fond of it: he was beloved by his friends, and had in an eminent degree the manners and sentiments of a gentleman. Early indulgence and habit had made the conveniences and elegancies of cultured life essential to his comfort, and he was not one who could have been content with the consciousness of mental superiority in a humble state. After his death, two quarto volumes of his miscellaneous works were published by Lord Sheffield. Of these, the most valuable part is the Memoirs of his Life and Writings, composed by himself, whence the preceding narrative has been chiefly extracted. They are written in a very pleasing manner, with

much apparent frankness. Many of his private letters are subjoined, which are lively and entertaining, in the true epistolary style. The second volume contains a journal of his studies with remarks upon books, chiefly in French; together with his smaller publications already mentioned.

GIBBON (John), blue mantle in the Herald's-college, is celebrated as the author of various tracts, exhibitive of much superstition and credulity, and a work entitled "Introductio ad Latinam Blazoniam;" and another, called "Heraldo Memoriali." He was born in London in 1629, and died about 1700

GIBBONS (Orlando), an excellent musical composer, born at Cambridge in 1583, was made organist of the chapel-royal at the age of twenty-one, and in 1622 had a doctor's degree of music from Oxford. Being ordered, in 1625, to attend the solemnity of the marriage of Charles I. and Henrietta of France at Canterbury, he caught the small-pox, which proved fatal to him. Gibbons was the best church composer of his time, and many of his works of this kind, consisting of services and anthems, are still in use among the best of similar compositions. —The family of Gibbons was musical: his brothers Ellis and Edward were organists, one of Bristol, the other of Salisbury.—His son Christopher was principal organist to Charles II.

GIBBONS (Grinling), a sculptor and carver in the reigns of Charles II., and his successors, was either a native of Holland of English parentage, or was the son of a Dutchman settled in England. Nothing is known of his education; but he brought himself into notice by his exquisite skill in carving flowers and ornaments in wood. He was recommended to Charles II., who gave him a place in the board of works, and employed him in the decoration of his palaces. The foliage in the chapel at Windsor is by his hand, as also the carving of the stone pedestal of the equestrian statue of the king in the principal court. Though he occasionally undertook human figures, he did not excel in them. Carving was his peculiar art, and in it he arrived at the eminence of an original genius. "There is," says Mr. Walpole, "no instance of a man before Gibbons who gave to wood the loose and airy lightness of flowers, and chained together the various productions of the elements with a free disorder natural to each species." After he became known by royal patronage, he was employed in a great variety of works. He carved the foliage in the choir of St. Paul's, and the font of St. James's church. At the houses of Burleigh and Chatsworth are a great number of his productions, of extraordinary beauty and delicacy of workmanship. The finest monument of his skill is reckoned to be a chamber at Petworth, enriched from the ceiling between the pictures with festoons of flowers and dead game. This artist, who is one of the few of whom England in the last century could boast, died at London in 1721.

GIBBONS (Thomas), a dissenting clergyman belonging to the sect called Independents, exercised his ministerial functions first at Swaffham in Norfolk, and, afterwards in Silver-street, Haberdashers'-hall. He ultimately became one of the masters of the Mile-end Academy, and obtained the degree of D.D. from the university of Aberdeen, some time before his death, which occurred in 1785. He was the author of a "Life of Dr. Watts;" "Female Worthies;" a "System of Rhetoric," and several sermons.

GIBBS (Sir Vicary)), an eminent lawyer, who rose to be chief-justice of the Common Pleas, and chief-baron of the Exchequer, was the son of a surgeon at Exeter, and born in that city in 1750. He was educated at Eton and Cambridge, and after having graduated M.A., and obtained some distinction as a special pleader, was called to the bar. He became successively counsel to the prince of Wales, chief-justice of Chester, solicitor-general, attorney-general, and in 1812, chief-justice of the Common Pleas. He sat in parliament for a short time, as member for Great Bedwin, and afterwards for the university of Cambridge. In 1813 he was appointed chief-baron of the Exchequer, but retired in three years, in consequence of bad health, and died in Russell-square, on the 8th of February, 1820.

GIBELIN (Esprit Antoine), a French painter and antiquary, born at Aix, in Provence, in 1739. He distinguished himself by reviving the art of monochromatic painting in fresco. His principal productions in fresco are at the school of medicine and the military school at Paris. He also painted in oil; and he was the author of several works on archæology and the fine arts, and of "Eloge funèbre du Général Dugommier." He died at Aix, December 23, 1814.

GIBERT (John Peter) was born at Aix, in Provence, in 1660. He early devoted himself to the ecclesiastical state, and received the clerical tonsure, but did not afterwards proceed to any higher order. After having taken his degrees of doctor in law, and in divinity, his attention was more particularly directed to the study of the canon law. He subsequently taught theology at Toulon and Aix, but in 1703 left his native place, and removed to Paris, where he divided his time between the favourite subjects of his inquiries and the exercises of devotion, declining several valuable promotions that were pressed on his acceptance. He died in 1736, when he was a canonist of the highest reputation, and consulted more than any other person in France, by prelates, magistrates, and others, on affairs and questions of the greatest importance and difficulty. Among his works are "Ecclesiastical Institutions," &c., reprinted with important additions in 1736, in 2 vols., 4to.; "The Customs of the Gallican Church with respect to Censures and Irregularity, generally and particularly considered," &c., 1724, 4to.; "Canonical Consultations relating to the Sacraments," &c.; "Corpus Juris Canonici per Regulas naturali Ordine dispositas, Usuque temperatas, et aliunde desumptas," &c., 1736, in 3 vols., folio., &c.

GIBERT (Balthasar) was born at Aix in 1662, and after having attended the college of Harcourt and the Sorbonne, was appointed to teach philosophy at the college of Beauvais. In 1688 he was made professor of rhetoric in the college of Mazarin, at Paris, which office he filled during more than fifty years, with great reputation. He was a zealous defender of the privileges of the university, of which he was several times chosen rector, and syndic in 1731. On account of a requisitory, by which he opposed the revocation of an appeal made by the university against the bull Unigenitus, the court, in 1740, exiled him to Auxerre, where he died in the following year. Gibert made himself known as a writer by several esteemed works. Among them are "De la Véritable Eloquence;" "Réflexions sur

la Rhétorique;" "Jugemens des Savans sur les Auteurs qui ont traité de la Rhétorique," 3 vols., 12mo.; "Observations sur le Traité des Etudes de Rollin," &c., &c.

GIBERTI (Giammateo), born at Palermo, was the natural son of Francesco Giberti, a Genoese, admiral of the pope's fleet. He visited Rome at the age of twelve, where Pope Clement VII., soon after his elevation, appointed him his datary, and employed him in legations to the king of France and other potentates. In 1523 he gave him the government of Tivoli, and in 1524 created him bishop of Verona, but kept him at Rome to make use of his counsel. This prelate was one of the hostages given by the pope in 1527 to the Imperial army, on which occasion he underwent much ill treatment, and was more than once threatened with a shameful death. The friendship of Cardinal Pompeo Colonna procured his restitution. After this storm he retired to his bishopric, on which he continued to reside till his death, except when occasionally summoned to Rome by Paul III. He was one of the most exemplary of prelates, and would have been raised to the purple had not the stain of an illegitimate birth presented an obstacle, which, however, some popes had got over in favour of their own kindred. The palace of Giberti was filled with men of worth and learning, among whom was the celebrated poet Flaminio. He opened in it a magnificent Greek press, in which were printed at his own expense several works of the fathers; and in order to render his editions correct, he entertained several Greek copyists. He died in 1543. His works, which have been published collectively, chiefly consist of his constitutions and regulations for the government of his church.

GIBERTUS, or GIBERTO (Giovanni Matteo), bishop of Verona, a native of Palermo, in Sicily. He flourished in the earlier part of the sixteenth century, and was a great encourager of ecclesiastical learning, printing editions of several of the fathers in the original Greek, with types cast at his own expense. He died about 1543.

GIBIEUF (William), a native of Bourges, who flourished in the seventeenth century, was a doctor of the Sorbonne and vicar-general to Cardinal Berulle, the superior of the Order of the Carmelites, in France. He died at St. Magloire in 1650. Among other works, he was the author of a treatise in Latin, "On the Liberty of God, and of the Creature," 1630, 4to., which was very favourably received among the learned men of his time.

GIBSON (Edmund), bishop of London, son of Edward Gibson, of Knipe, in Westmoreland, was born there in 1669; and having laid the foundation of classical learning at a school in that county, became a servitor of Queen's-college, Oxford, in 1686. The study of the northern languages being then particularly cultivated in this university, Gibson applied himself assiduously to that branch of literature, under Dr. Hickes. The quick proficiency that he made, appeared to the public in a new edition of William Drummond's "Polemo-Middiana," and James V. of Scotland's "Cantilena Rustica," which he published at Oxford, 1691, in 4to., with notes. Soon after he translated into Latin the "Chronicon Saxonicum," and published it, together with the Saxon original, and his own notes, at Oxford, 1692, in 4to. The same year appeared a treatise, entitled, "Librorum Manuscriptorum in duabus insignibus Bibliothecis, alter Tenisonia Londini, altera Dugdaliana Oxonii, Catalogus. Edidit E. G. Oxon, 1692," 4to. He had a natural inclination to search into the antiquities of his country; and, having laid a necessary foundation in the knowledge of the original languages of it, he applied himself to them for some years with great diligence. He published Camden's "Britannia," and other works, and concluded, in this branch of learning, with "Reliquiæ Spelmannianæ, or the Posthumous Works of Sir Henry Spelman, relating to the Laws and Antiquities of England," which, with his own life of the author, he published at Oxford, 1698, folio. Being thus become a member of the convocation, he engaged in defence of his patron's rights, as president thereof. This controversy, which was chiefly carried on by the members of both houses among themselves, about the forms and extent of their respective powers, grew very warm; and our author, now become D.D., distinguished his zeal above others, by writing on the occasion, in the space of three years, no less than ten pamphlets, to which he added another in 1707. His patron, the archbishop, could not but be well pleased with the spirit and learning he had shown in regard to the rights and privileges of the clergy in their legislative capacity; and it was probably by his grace's encouragement, that he formed and carried on his more comprehensive scheme of all the legal duties and rights of the clergy in general, which was published under the title of "Codex Juris Ecclesiastici Anglicani, 1711," folio. In 1715 Gibson succeeded Wake in the see of Lincoln; and on the death of Robinson, in 1720, was promoted to the bishopric of London. He published several other pieces, and died at Bath in 1748, greatly respected for his virtues and abilities.

GIBSON (Thomas), a native of Morpeth, in Northumberland, equally eminent in the sixteenth century as a physician and a polemic, although his writings are now but little known. The principal are, "The sum of the Actes and Decrees made by divers Bishops of Rome;" "A briefe Chronicle of the Bishops of Rome's Blessynge;" and a tract, entitled, "A Treatise behooveful to preserve the People from Pestilence." His death took place in 1652.

GIBSON (Richard), commonly called the *Dwarf*, was an eminent English painter, in the time of Sir Peter Lely, to whose manner he devoted himself, and whose pictures he copied with great skill. He was originally servant to a lady at Mortlake, who observing that his genius led him to painting, put him to De Cleyn to be instructed in the rudiments of that art. Gibson's paintings in water-colours were well esteemed; but the copies he made of Lely's portraits gained him his chief reputation. He was greatly in favour with Charles I., to whom he was page of the back-stairs; and he also drew Oliver Cromwell several times. He had the honour to instruct in drawing Queen Mary and Queen Anne, when they were princesses; and he went over to Holland to wait on the former for that purpose. He was himself a dwarf; and he married one Mrs. Anne Shepherd, who was also a dwarf. Charles I. was pleased, out of curiosity or pleasantry, to honour their marriage with his presence, and to give the bride. They had nine children, five of which attained to maturity, and to the usual standard of mankind. Gibson died in his 75th year; and his wife, surviving him almost twenty years,

died in 1709, aged 89.—William, nephew to the foregoing, was instructed in the art of painting both by him and Sir Peter Lely, and became also eminent. His excellence, like his uncle's, lay in copying after Sir Peter Lely; although he was a good limner, and drew portraits for persons of the first rank. He died of a lethargy in 1702, aged fifty-eight.

GIDEON, judge of Israel in the thirteenth century B.C., was the son of Joash, a person of some consideration in the tribe of Manasseh, who lived in the city of Ophrah. Gideon was threshing his corn in a private place where it was concealed from the Midianites, when a divine messenger clothed in human form, presented himself before him, and saluted him as the destined deliverer of Israel. The first commission which he received was to destroy the altar and grove at Ophrah, consecrated to Baal; which task he performed by night, with the aid of confidential servants. On this occasion Gideon acquired the surname of *Jerubbaal*, signifying either the enemy of Baal, or let Baal look to himself. His next commission was to disperse the army of the Midianites, Amalekites, and their allies, which in immense numbers had penetrated into the valley of Jezreel, with the intention of plundering and ravaging the country. For this purpose he collected a body of thirty-two thousand men; but God, who determined that their defeat should be brought about in a manner that should unequivocally proclaim his signal interference, commanded Gideon to make proclamation through his army, that all those who entertained any apprehensions with respect to the issue of the contest, were at liberty to depart. All departed but ten thousand, and, eventually, three hundred only were selected, by a trial which God appointed, who were to be Gideon's sole companions in producing the discomfiture of the confederates. Gideon now, at the Divine suggestion, formed a stratagem calculated to throw the vast host of his enemies into inextricable confusion. Dividing his chosen troop into three companies, he furnished each man with a trumpet, and an earthen pitcher containing a lamp or a torch, with directions to follow his example in the use of them. A little after midnight, these three companies were led towards different quarters of the enemy's camp; when at a concerted signal they brake their pitchers, displayed their lighted torches, sounded their trumpets, and shouted at intervals, "The sword of the Lord and of Gideon!" This stratagem produced an alarm and consternation in the enemy's camp, which involved them in complete ruin. Conceiving themselves surprised by a multitude of foes, their disorder became irretrievable. "And the Lord set every man's sword against his fellow, even throughout the whole host." By the terror which had seized them they were rendered incapable of distinguishing their friends from their enemies, and, attacking each other, a dreadful slaughter ensued. The remains of the mighty host which escaped the carnage of this fatal night, fled on all sides; when Gideon commenced his pursuit of them, summoning the troops which had been disbanded to cut off their retreat, and calling upon the Ephraimites, and the other tribes nearest the scene of action, to join in completing their destruction. The Israelites now restored to a state of freedom and security, would willingly have conferred upon Gideon and his successors the hereditary supreme dominion of their country; but he refused the dignity because it would have been an invasion of the rights of that theocratical government which was established by their great legislator, and confined himself to the office of judge under that administration. He availed himself, however, of the credit which his late services had acquired him, to request a donation of the golden ear-rings and other valuable spoils which they had taken from their slaughtered foes. With this request they readily complied, and he made use of them in erecting a monument, or trophy, at Ophrah, to commemorate the extraordinary circumstances which had preceded and accompanied his triumph over the Midianites. Whether in this proceeding he was actuated by vanity, or ill-judged pious motives, the sacred text informs us that "The thing became a snare unto Gideon and his house." After his death it became the occasion of a new kind of idolatry among the Israelites, whose apostacy from the worship of the true God was accompanied with ingratitude to the family of their benefactor, the effects of which are detailed in the Scripture History. Gideon was judge of Israel for forty years, during which time none of their enemies dared to molest them; and he died in a good old age, about 1236, B.C.

GIERIG (Theophilus Erdmann), a German philologist, born at Wehrau, in Upper Lusatia, in 1753, was successively rector of Lennep in the duchy of Berg, professor of theology and gymnasiarch at Dortmund, and at length professor and rector at the lyceum of Fulda, where he died in 1814. Among his principal publications may be mentioned "La Vie, le Caractère Moral, et le Mérite Littéraire de Pline le Jeune," Dortmund, 1798, 8vo.; and "C. Plinii Epistolarum Lib. X." Amsterdam and Leipsic, 1806, 8vo.

GIFFEN (Hubert), (Latin *Obertus Gifanius*), a lawyer and philologist, was a native of Buren, in the country of Gueldres. He studied at Louvain, Paris, and Orleans, at which last he graduated in law in 1567. He then went to Italy in the train of the French ambassador to Venice; and afterwards visited Germany, where he taught philosophy and jurisprudence at Strasburg, Altdorf, and Ingoldstadt. He was a Protestant in his youth, but quitted that sect for the Catholic religion previously to his being invited to the Imperial court, where the Emperor Rodolph bestowed upon him the offices of counsellor and referendary. Being sent on a commission into Bohemia, he died at Prague in 1604, aged above seventy. Gifanius published several pieces relative to his own profession, but is better known by his philological labours. There are six Letters of this author in the "Sylloge Epist. Virorum Clariss." He wrote also "Comment. de Imperatore Justiniano;" and "Index Histor. Rerum Romanarum."

GIFFORD (John), an historical and political writer, whose real name is stated to have been *John Richard Green*, was born in 1758. After leaving the university he adopted the legal profession; but having involved himself in difficulties, he went to the Continent under the assumed name by which he was subsequently designated. On his return to England, he became a contributor to the British Critic and to the Anti-Jacobin Review; besides which he was the author of "The Reign of Louis XVI., and complete History of the French Revolution," 1794, 4to.; "The History of France from the earliest Times to the End of the Revolution," 1795,

5 vols. 4to.: and "A History of the Political Life of the Right Honourable William Pitt;" 3 vols. 4to. In reward of his services as a political partisan, Mr. Gifford obtained a pension, and he was made one of the police magistrates of the metropolis. He died at Bromley in Kent, March 6, 1818.

GIFFORD (William), a celebrated critic and satirist, was born at Ashburton in Devonshire, in April 1756. His father carried on business as a plumber and glazier at South Molton, and having dissipated his property by extravagance and intemperance, he died when the son was about twelve years old. His widow soon followed him to the grave; and William Gifford fell under the guardianship of a person who sent him to sea with the master of a coasting vessel, but in a few months removed him from that situation, and apprenticed him to a shoemaker at Ashburton. Disgusted with this occupation, and possessing a strong taste for study, he was fortunate enough to attract the notice of Mr. Cookesley, a surgeon of the town in which he resided, who raised a subscription to purchase his freedom for the latter part of the term of his indentures, and to pay for his education. After having passed two years at school, he was, through the exertions of the same kind friend, supplied with the means of continuing his studies at Oxford, where he also obtained the office of Bible-reader at Exeter-college. While at the university he undertook a poetical translation of the Satires of Juvenal, but the death of his patron, Mr. Cookesley, interrupted the progress of the work; and at length, through a fortunate accident, he was introduced to Earl Grosvenor, and he quitted Oxford to reside in the family of that nobleman. He afterwards travelled on the continent with Lord Belgrave for some years; and on his return to England he settled in the metropolis, devoting his time to literary pursuits. In 1791 he published "The Baviad," a poetical satire, in which he lashed the rhyming favourites of that period; and in 1794 appeared "The Mæviad," a severe animadversion on the degraded state of the drama. These works, though deformed by virulence of language and coarseness of expression, display much critical ability, and procured the author great reputation. In 1797 he became editor of the Anti-Jacobin newspaper, an office which involved him in a quarrel with Dr. Wolcot, against whom he published a pamphlet in verse, entitled, "An Epistle to Peter Pindar." His poetical translation of the Satires of Juvenal, which had been delayed by his various engagements, was published in 1802, and it is executed in a manner highly creditable to his abilities. His next publication was an edition of the plays of Massinger, with notes, and a life of that dramatist; and he afterwards edited in a similar manner the works of Ben Jonson, Ford, and Shirley. In 1809 he commenced the publication of "The Quarterly Review," of which he continued to be conductor till 1824, when the infirmities of old age obliged him to resign that office. His death took place December 31, 1826, at his residence at Pimlico, near London, and he was interred on the 8th of January following, in Westminster-abbey. Besides the works already noticed, he was the author of a translation of the Satires of Persius. He enjoyed an annuity from Lord Grosvenor, and he held the office of paymaster of the band of gentlemen-pensioners, with a salary of 300*l.* a-year; and for a time he was comptroller of the lottery, with a salary of 600*l.* a-year: so that being a single man, he died in opulent circumstances.

GIFFORD (Robert, Lord), a distinguished advocate and lawyer, was the son of a grocer at Exeter, in which city he was born, in 1779. At the age of sixteen he was articled to an attorney in his native city, but after having served his articles, became a student of the Middle Temple, and in 1808 was called to the bar, having previously obtained some reputation as a special pleader. He soon attained professional honour and profit, becoming successively, solicitor-general, recorder of Bristol, attorney-general, chief-justice of the Common Pleas, deputy speaker of the House of Lords, by the title of Baron Gifford, and finally in 1824, master of the Rolls. He died on the 4th of September, 1826, with the reputation of one of the ablest lawyers of his time.

GIGGEO (Anthony), a learned Italian ecclesiastic and Oriental scholar, who flourished during the former part of the seventeenth century, was a priest of the congregation of *Oblati*, founded by St. Charles Borromeo at Milan. He was the author of a Latin translation of the "Commentaries of R. R. Solomon, Aben Ezra, and Levi Gersom, on the book of Proverbs;" published at Milan in 1620, 4to.; of a "Chaldee and Targumic Grammar," and "Thesaurus Linguæ Arabicæ, seu Lexicon Arabico-Latinum;" 1632, in four vols. folio, which is held in great esteem. Pope Urban VIII. nominated the author to an honourable post in the college *de Propaganda* at Rome; but he died when on the point of setting out for that city.

GILBERT (Sir Humphrey), one of the gallant adventurers of Queen Elizabeth's reign, was born about 1539. His mother, after becoming a widow, married Mr. Raleigh, by whom she had the celebrated Sir Walter; so that these congenial spirits were half-brothers. Humphrey was educated at Eton and Oxford, but his disposition inclined him rather to an active than a literary life. He was early introduced to the court, and there acquired that ardour of loyalty which was the ruling passion of those who approached the person of the maiden queen. He first bore arms in the expedition to Havre in 1563; and in that and several subsequent enterprises he so well approved his courage and conduct that he was sent over to Ireland to assist in quelling the disorders of that country, and rose there to the chief command in the province of Munster. As a reward for his successful services he received knighthood in 1570, from the Lord Deputy Sydney, and then returned to England, where he married an heiress of good fortune. In 1571 he served as a burgess in parliament for Plymouth, and in the following year he sailed with a reinforcement to Colonel Morgan in Flanders. His thoughts were now much occupied with those schemes for the advancement of maritime discovery, and the improvement of trade and navigation, which were becoming popular in England; and in 1576 he published a "Discourse to prove a Passage by the North-west to Cathaia and the East Indies." It is probable that he himself designed to make attempts for the discovery of this supposed passage; but an anterior project was that of settling some of the countries in the northern part of America. For this purpose he obtained letters-patent from the crown in 1578, giving him full powers for prosecuting discoveries, and making settlements, in the unoccupied lands of

North America. Having fitted out an expedition, he sailed to Newfoundland; but continued there only a short time, and returned, as appears, without having effected any thing. Perhaps it was only meant as an exploratory voyage; for he persisted in his design, and in 1583, with the assistance of his friends, and his brother, Sir Walter Raleigh, had mustered a small fleet, with which he proceeded again to Newfoundland. He took possession of the harbour of St. John, in the queen's name, and granted leases of the circumjacent country, as patentee, to those of his company who chose to take them. He had carried out with him a Saxon miner, who pretended to have discovered a very rich silver mine on the coast, and dug up some ore, which seems fully to have convinced Sir Humphrey that the means of wealth were in his reach. Misfortune, however, was impending over him. His largest ship was lost in a storm with all the crew except twelve, and his miner and ore perished with her. He himself had gone on board a small sloop of ten tons, for the purpose of further exploring the coast. After this disaster he could not be persuaded to shift his station to his larger remaining vessel: heroically refusing to desert the little crew with whom he had encountered so many dangers. He steered homeward in the midst of a tempestuous sea; and on the 9th of September, when his small bark was in manifest danger of foundering, he was seen by the crew of the other vessel sitting in the stern with a book in his hand, and was heard to cry, "Courage, my lads! we are as near heaven at sea as at land." About midnight the bark was swallowed up by the ocean, and all on board perished with her.

GILBERT, or GILBERD (William), a physician and experimental philosopher, was born in 1540 at Colchester, of which town his father had been recorder. After studying at both the English universities according to A. Wood (his epitaph mentions only Cambridge), he travelled abroad for improvement, and probably pursued the study of physic, and graduated in it at some foreign university. Returning to his own country, he settled in London about 1573, became a member of the College of Physicians, and practised in his profession with great reputation. Queen Elizabeth appointed him her first physician, and gave him a pension; and King James continued him in the same post. He died in 1603, and was buried at Colchester, where a handsome monument was erected to his memory. Dr. Gilbert has perpetuated his name by a work in natural philosophy, which affords one of the earliest examples of the method of treating such subjects on the basis of experimental inquiry. This was his book "De Magnete, magneticisque Corporibus, et de magno Magnete Tellure, Physiologia nova;" Lond. 1600, folio. This performance, the composition of which had occupied many years of his life, and is the first complete system of magnetism, has been much commended by several English writers, and was also received with interest abroad. Lord Bacon instances it as a very meritorious attempt to found a philosophical theory upon experiment, according to his own principles. Dr. Gilbert invented two very ingenious instruments for ascertaining the latitude of any place without assistance from the heavenly bodies. Long after his death a work of his was published, entitled "De Mundo nostro sublunari Philosophia nova;" Amst. 1651, 4to. This is an attempt to establish a new system of natural philosophy upon the ruins of that of Aristotle, which he attacks with great vigour. In common with Kepler, he supposes the heavenly bodies to be a kind of animated being, possessing an intelligent principle. He also makes great use of his favourite magnetism in his speculations. This piece seems to have excited little attention, though its editor was the learned Gruter.

GILBERT (Gabriel), a French poet in the seventeenth century, was secretary to the duchess of Rohan, and was for some time Swedish Resident at the court of France, to which situation he was appointed by Queen Christina, who greatly admired him. His works are now forgotten.

GILBERT (Sir Jeffrey), born in Devonshire in 1674, was at first one of the judges of the court of King's Bench in Ireland, afterwards chief-baron of the Exchequer in that kingdom, and ultimately rose to the rank of chief-baron of the Exchequer in England. He died at Bath in 1726. He published "Reports of Cases in Equity and the Exchequer," and other works, of which the principal is a treatise on the "Theory of the Law of Evidence," which has passed through several editions, one of the latest of which, considerably enlarged by Capel Lofft, appeared in 1801, 3 vols., 8vo.

GILBERT (Thomas), distinguished for his efforts towards the improvement of the poor laws, was bred a barrister, but not meeting with much success as a lawyer, he accepted of a military commission in a regiment raised by Lord Gower in 1745, and was afterwards appointed paymaster of the pensions to the widows of officers in the royal navy, which office he held from the first institution of the fund till his death in 1798. Through the interest of the Gower family, he was elected M.P. for Newcastle-under-line, and afterwards for Litchfield, which place he represented for several years, but at length vacated his seat in favour of Lord Francis Gower, and retired from public life. He procured an act of parliament to oblige overseers of the poor to make returns of the sums expended for their maintenance, and published several tracts on the poor laws, among which was a "Plan for the better Relief and Employment of the Poor," 8vo.

GILBERT (John), brother of Thomas, was a celebrated engineer, and employed in that capacity by the duke of Bridgewater, for whom, among other works, he executed a navigable canal for the conveyance of coals to Manchester, in conjunction with Brindley. He suggested a method of obtaining rock salt by blowing it up with gunpowder, and showed his skill as a civil engineer in many other respects. He died in 1797, aged 73.

GILBERT (William), a writer on various topics, was born in the West Indies, and bred to the colonial bar; but, coming over to England, about 1790, became engaged in a law-suit, which protracted his stay in this country till his death in 1804. He was the author of "The Hurricane: a Theosophical and Western Eclogue;" two works entitled "The Law of Fire;" and "The Standard of God displayed;" and a poem in praise of Garrick. He was a believer in judicial astrology, and during the latter years of his life was deranged.

GILBERT (Francis Hilary), a French writer on veterinary medicine and rural economy, a member of the National Institute, was born at Chatelherault in 1757. He contributed powerfully by his exertions and writings to the improvement of the

system of cultivation and the management of sheep. In 1797 he was sent by the Directory to Spain to procure a flock of Merinos; but not being properly furnished with the funds necessary for the execution of the scheme, he was so distressed at the disappointment of his hopes, that he put an end to his life in a village in Castile, September 8, 1800. He published many Memoirs in the Magasin Encyclopédique, the Cours d'Agriculture of Rozier, and other journals; besides several distinct works, the titles of which may be found in the Biog. Univ. Class.

GILBERT (Nicholas Peter), a French physician, who was a native of Brest. He went to the East Indies as an assistant-surgeon in 1770; and he afterwards practised his profession at Landernau, at Morlaix, and at Rennes. He was then appointed chief physician to the army of the Sambre and Meuse, and made subsequently professor at the Military-hospital of instruction formed at Paris in 1796. He received the title of chief physician to the army of St. Domingo in 1802; and he held the same post in the grand army in 1806, which situation he retained till 1812. His death took place December 19, 1814. Among his works are, "Histoire Médicale de l'Armée Française à St. Domingue en an X., ou Mémoire sur la Fièvre Jaune, avec un Apperçu de la Topographie Médicale de cette Colouie," 8vo.; and "Les Théories Médicales Modernes comparées entre elles et rapprochées de la Médec. d'Observation.

GILCHRIST (Octavius) was born at Twickenham in 1779, and died at Stamford, in Lincolnshire, in June 1823. He was the author of an "Examination of the Assertions of Ben Jonson's Enmity to Shakspeare;" an edition of the "Poems of Bishop Corbet, with Notes, and a Life of the Author;" and a "Letter to W. Gifford, Esq., on a late edition of Ford's Plays."

GILDAS, surnamed *the Wise*, a British monk in the sixth century, and the most ancient British writer now extant, was born in 520. He is also by many authors surnamed *Badonicus*, to distinguish him from a *Gildas Albanius*, who is supposed to have lived at an earlier period. He was a disciple of Iltutus, abbot of Morgan, and became a monk of Bangor, where he diligently applied himself to the learning of the times; and particularly to the study of the Scriptures. If we are to credit the account of his life by an anonymous author, published by John à Bosco from a MS. in the Florentine library, he visited Ireland, at the request of Americus, afterwards king of that country, where he distinguished himself by his zeal and success in converting Pagans, confuting Heretics, establishing monasteries, and in reforming the corrupt state of principles and manners which had become prevalent among the Christians in that island. He subsequently visited the northern parts of Britain, France, and Italy, whence he returned to his native country, and acquired a high reputation as an indefatigable and useful preacher, who exercised undaunted freedom in censuring the vices of the age. In 581 he wrote his "Epistola de Excidio Britanniæ, et Castigatione Ordinis Ecclesiastici," containing a lamentation over the miseries and almost total ruin of his countrymen, and severe reproofs of the corruption and profligacy of manners in which all ranks were sharers, and of which he draws a frightful picture. This curious relict of British ecclesiastical antiquities was first printed by Polydore Virgil in 1525, 8vo., from an imperfect and corrupt copy; which edition was followed in the eighth volume of the "Biblioth. Patr." The latest and best edition of it was published by the learned Dr. Thomas Gale, from a more ancient and perfect MS. than either of the preceding, in 1691, in the first volume of his "Historiæ Britannicæ, Saxonicæ, &c." This Gildas also wrote several "Letters," of which there are numerous fragments in an old collection of Canons, preserved among the MSS. in the Cotton library. With respect to the time of Gildas's death there is also much difference among writers, some stating it to have taken place at the abbey of Glastonbury, in 570; while, according to others, he died at the abbey of Bangor, in 590.—There was another Gildas, whom Bale calls the fourth of that name, who was of Irish extraction, but born in Wales, where he embraced the monastic life, and flourished in 820 and the following years. He wrote a "Kalendar of the Saints," which is to be found among the MSS. of the Cotton library, the preface of which is inserted by Archbishop Usher in his "Epist. Hibernic.," p. 55.—Leland also makes mention of another Gildas, who was a poet, and who is said to have drawn up the prophecies of Merlin in Latin verse, and to have composed a number of epigrams, which Giraldus Cambrensis pronounced to be not inelegant.

GILDO, son of Nabal, a potent lord in Mauritania, and brother to the tyrant Firmus, served the Emperor Theodosius in his brother's revolt in 373 with so much fidelity, that the forfeited patrimony of the family was bestowed upon him, and he was raised to the dignity of a military count, and at length to the chief command in Africa. In the civil war between Theodosius and Eugenius, though nominally acknowledging the authority of the former, he declined sending him any succours, and reserved himself for the event. The weakness of the government of Arcadius and Honorius further encouraged him in maintaining a kind of independence; and he ruled at his pleasure the provinces under his command, which he oppressed by every mode of cruel and licentious tyranny. When dissensions arose between the eastern and western empires, he was persuaded by the minister Eutropius to revolt from Honorius, his legal sovereign, and acknowledge Arcadius. On this account he was condemned as a public enemy by the Roman senate, and the conduct of a war against him was committed to the famous General Stilicho. In the mean time a deadly feud had arisen between Gildo and his younger brother Mascezel, in which the latter had been obliged to take refuge at the court of Honorius. Gildo satiated his disappointed vengeance upon the two children of his brother, whom he barbarously murdered. Mascezel, burning for revenge, was employed by Stilicho to lead a chosen but small body of Europeans to the invasion of Africa. They landed in 398, and encamped in the face of a numerous army of Moors collected by Gildo. Some obscurity is thrown upon the subsequent transactions, by the attempt of ecclesiastical writers to make a miracle in favour of Mascezel against Gildo, "the patron of Heretics and Schismatics;" but the fact seems to have been, that the Moors, intimidated by the superior courage and discipline of the Europeans, and secretly disaffected to their tyrant, fled almost without resistance. Gildo escaped to

the sea-shore, where he embarked with an intention of seeking a foreign refuge, but being driven back by adverse winds to the harbour of Tabraca, he was seized by the inhabitants, and thrown into a dungeon. There a voluntary death saved him from the cruel fate he might expect from an injured brother. His revolt was considered as an event of so much importance to the empire, that the poet Claudian made the "Gildonic war" the subject of one of his panegyrical tributes to the honour of his hero Stilicho; but it is come down to us in a mutilated state.

GILDON (Charles), a critic and dramatist, but known only in the former capacity, was born at Gillingham in Dorsetshire, in 1666. He was sent for education to Douai, with a view of taking orders in the Romish church; but neither his opinions nor wishes fitting him for the life of a priest, he soon returned to England, and, after being reduced to distress through improvidence and dissipation, devoted his time to literature. Some plays which he attempted to bring upon the stage, proving unsuccessful, he next published a Life of Betterton the Actor; a Grammar of the English language; and a treatise, entitled the "Deist's Manual;" in which he recants certain sceptical opinions, to which he had before given publicity. His principal work is his "Complete Art of Poetry." Pope gave him a place in the Dunciad. He died in 1723.

GILES, of Viterbo, a learned Italian prelate and cardinal in the sixteenth century, was descended from an obscure family in the city whence he took his surname, and when he was eighteen years of age embraced the monastic life among the hermits of St. Augustine. He distinguished himself by the progress which he made in different branches of literature, and was appointed professor of philosophy, and afterwards professor of theology in his order. He also acquired a high reputation for pulpit oratory, and is spoken of as one of the most able preachers of his time. In 1507 his merits occasioned his being raised to the post of general of his order. He was employed by Pope Julius II. to open the council assembled at the Lateran in 1512; and in 1517 was sent legate into Germany by Pope Leo X., on which occasion he was promoted to a cardinal's hat. Afterwards he was sent legate into Spain, and employed in many important and difficult negotiations. He was at different periods nominated bishop of Viterbo, Neni, Castro, Sutri, and patriarch of Constantinople. He died at Rome in 1532. Among the works which he left behind him are: "Remarks on the first three Chapters of Genesis;" "Commentaries" on some of the Psalms; "Dialogues;" "Epistles;" "Poems" in Latin, &c.

GILIBERT (John Emmanuel), an eminent French physician and naturalist, born at Lyons in 1741. He was invited to Poland in 1775, and he founded at Grodno a noble botanic garden, and drew a large concourse of auditors to his lectures on clinical medicine. His health obliging him to return to France, he settled at Lyons, where he was appointed physician to the Hôtel Dieu, chief physician for epidemic diseases, professor at the college of medicine, and member of the Academy, and of the Agricultural Society. In 1793 he was chosen mayor of Lyons; and was afterwards nominated professor of natural history at the central school, where he continued till his death in 1814. He published "Histoire des Plantes de l'Europe, ou Eléments de Botanique pratique," 2nd edition, 1806, 3 vols., 8vo.; "Le Médecin Naturaliste, ou Observations de Médecine et d'Histoire Naturelle," 1800, 12mo.; besides other works.

GILIMER, or GELIMER, last king of the Vandals in Africa, a descendant of Genseric, succeeded in the throne his deposed cousin Hilderic in 530. The Emperor Justinian after vainly interceding for the dethroned king, resolved to avenge his cause, and also to re-annex the African provinces to the Roman dominion. He chose for executing this design the renowned Belisarius; and after a considerable time spent in preparations, this general sailed with his army for Africa in 533. Zano, the brother of Gilimer, was at this time engaged in the conquest of Sardinia, by which circumstance the force of the Vandals was divided; while a party of the nation at home still adhered to the cause of Hilderic. Gilimer assembled his troops to resist the invader; but being defeated in a tumultuary engagement by Belisarius, he retreated to the Numidian deserts, having first with a tyrant's policy commanded the execution of Hilderic and his captive friends. Carthage fell to the victor; but Gilimer, collecting his scattered forces, encamped in its neighbourhood, where he was joined by Zano, who returned victorious from Sardinia. A second action ensued, in which the brave Zano lost his life, and Gilimer made an inglorious retreat. The loss of all the African provinces succeeded: and the defeated king, continually pursued by his enemies, took refuge at last in the inaccessible mountain of Papua, in the interior part of Numidia. There he was invested by a part of the Roman army under Pharas, and reduced to a state of indigence and distress, rendered peculiarly afflictive by its contrast with the luxury and effeminacy in which he had formerly lived. In a reply to a letter from Pharas advising him to surrender, he requested to be supplied with a lyre, a sponge, and a loaf of bread: the first was to sooth his sorrows by affording one of the amusements of his happier days; the second, to relieve a defluxion upon his eyes, caused by weeping; the third, an humble delicacy of which for a long time he had not tasted. He accompanied Belisarius to Constantinople, and marched in the train of his triumph; on which occasion it was observed that neither a tear nor a sigh escaped him; but that he repeatedly pronounced, "Vanity of vanities, all is vanity!" The emperor received Gilimer to favour, and would have raised him to the dignity of a patrician, had he not refused to renounce the Arian doctrine in which he had been educated. An ample estate in the province of Galatia was bestowed upon him, where, in the bosom of his family, he ended his days in peace. The extinction of the Vandal kingdom in his person dates in 534.

GILJ (Philip Louis), an Italian botanist, was born at Corneto in 1756, and died in 1821. He was a canon of the Vatican, and director of the observatory founded by Gregory XIII. He published, besides other works, "Dissertazione sulle Machine Igrometriche," Rome, 1775; and "Agri Romani Historia Naturalis."

GILL (John), a learned English nonconformist divine, of the Baptist denomination, was born at Kettering, in Northamptonshire, in 1697. His father, who was the deacon of a Baptist church in that town, discovering in him early an uncommon

capacity for learning, sent him to a neighbouring grammar-school, where he soon outstripped his companions in his classical acquirements. The master, however, insisting upon all his pupils attending him to church, Gill was removed, and endeavours were made by several neighbouring ministers to procure for him the assistance of some of the funds in London, appropriated to the benefit of young persons designed for the ministry; but to their applications on his behalf, it was answered that he was too young to be admitted a recipient of their exhibitions; and that "should he continue, as it might be expected he would, to make such rapid advances in his studies, he would go through the common circle before he could be capable of taking care of himself, or of being employed in any public service." Gill continued to prosecute his studies with great ardour; and as his mind was under the influence of strong religious impressions, he was baptized, and received into communion with the Baptist church at Kettering in 1716. In 1717 he began to officiate occasionally at a Baptist meeting-house in his native place; whence he removed in 1718 to Higham Ferrers, and in 1719 became pastor of the Baptist congregation in Horslydown. In 1729 he was appointed preacher to a Wednesday-evening Lecture, supported by voluntary subscription, which situation he retained nearly twenty-seven years, much admired and followed by Dissenters and churchmen of Calvinistic principles. Soon after Mr. Gill settled in London, he devoted himself to the study of Oriental literature, and read with a Jewish priest the Targums, the Talmuds, the Rabboth, their ancient commentaries, the book Zohar, &c., &c. When in 1748 he had published the third volume of his "Exposition of the New Testament," the degree of doctor of divinity was conferred upon him by the Marischal-college and university of Aberdeen, without his solicitation or knowledge. His subsequent works, were "An Exposition of the Old and New Testament," in nine volumes, folio, published at different periods from 1746 to 1766; "A Body of Divinity," 1769 and 1770, in three volumes, 4to.; "The Cause of God and Truth," 1735, &c., in defence of Calvinism against the Arminians; "A Supplement to Mr. Whiston's late Essay towards restoring the True Text of the Old Testament;" "The Prophecies of the Old Testament respecting the Messiah, considered and proved to be literally fulfilled in Jesus," 1728. 8vo., chiefly written in answer to Collins's "Scheme of Literal Prophecy considered;" a treatise "On the Doctrine of the Trinity," 1731, 8vo.; "A Dissertation on the Antiquity of the Hebrew Language, Letters, Vowel Points, and Accents," 1767, 8vo.; together with numerous single sermons, controversial tracts on baptism, &c. Dr. Gill died in 1771.

GILLES (Peter), born at Albi in 1490, distinguished himself as a scholar and a traveller. After acquiring the knowledge of the learned languages and the philosophy of the times, he visited the coasts of Provence, and thence travelled into Italy, making observations in natural history and antiquities. After his return, he passed some time with George d'Armagnac, bishop of Rhodes, afterwards cardinal, who engaged him to compose his book "De Vi et Natura Animalium." This is dedicated to Francis I. in 1533; and some time after, that prince sent him to travel in the Levant. He neglected however to furnish him with proper supplies, so that, after undergoing many hardships, he was obliged to enlist in the troops of Sultan Soliman II. for a subsistence. From Constantinople he returned in the train of the French ambassador in 1550, and went to Rome to his patron the Cardinal d'Armagnac, where he died in 1555. Besides the work already mentioned, he published some translations from the Greek; and also two geographical pieces, "De Bosphoro Thracio, Lib. III.," and "De Topographia Constantinopoleos, Lib. IV.," which are esteemed as learned and accurate performances.

GILLES (Peter), a Swiss Protestant divine who flourished in the seventeenth century. We learn no other particulars concerning him than that he was minister of the reformed church at La Tour, in the valley of Lucerne, and author of some controversial pieces in defence of the Protestants against the Catholics; and also of "An Ecclesiastical History of the Churches of the Vaudois," published at Geneva in 1644, in 4to.

GILLI (Philippe Sauveur), a Jesuit missionary, who resided eighteen years in South America, whither he went in 1740. He was a native of Rome, and returning to his native country after the suppression of his order, he published in Italian "A Natural, Civil, and Sacred History of the Spanish Kingdoms and Provinces of Terra-firma, in South America," Rome, 1780-84, 4 vols., 8vo.

GILLIES (John), historiographer to his majesty for Scotland, fellow of the Royal and Antiquarian Societies, and LL.D., was born at Brechin, in Forfarshire, in 1750, and died in London in 1824. He is known as the author of several historical works, of which the principal are, a "History of Ancient Greece," which has been translated into the French and German languages; "History of the World, from the Age of Alexander to that of Augustus," &c., &c.

GILLOT (Claude), a French painter and engraver of Langres, disciple to Vateau, and the master of J. Baptiste Corneille. He died at Paris in 1722, aged forty-nine. He was happy in representing grotesque figures.

GILPIN (Bernard), distinguished among his contemporaries by the title of *Apostle of the North*, was descended from a respectable family in Westmoreland, and born at Kentmire, in that county, in 1517. After passing through a grammar-school, he was sent to the university of Oxford, and entered a scholar on the foundation at Queen's-college in 1533. In 1539 he took his degree of B.A., and in 1541 that of M.A.; and about the same time was elected fellow of his college, and admitted into holy orders. He had not been long settled in his fellowship, before the reputation which his parts and learning procured him, occasioned his being one of the first among the scholars of eminence at Oxford, to whom Cardinal Wolsey's agents made proposals of an establishment in his new foundation at Christ church; which he accepted, and was accordingly transplanted into that college. Here he continued his former studies, and was led by the writings of Erasmus into freer inquiries than were common in those days; but if they had as yet produced any doubts in his mind with respect to the tenets of the Romish church in which he had been educated, he concealed them within his own bosom, until he had time for further investigation, and gave a proof of

his adherence to the Catholic doctrines, by maintaining a dispute against Hooper, afterwards bishop of Worcester, in defence of them. This dispute however had the effect of cooling his zeal for some particular tenets, as it afforded him the opportunity of discovering that they were not so well supported by Scripture, as was commonly imagined. Upon the accession of King Edward VI., Peter Martyr was sent as divinity lecturer to Oxford, where he began with an attack on the doctrine of the corporal presence, which excited the alarm of the popish party, and determined them to engage the most learned and able of their scholars to unite in opposing him. Mr. Gilpin was selected as their champion, but in a public dispute which he held with Peter Martyr, he found himself so pressed by his adversary's arguments, that he acknowledged himself incapable of maintaining his cause, and determined to enter into no more controversies, till he had gained the full information of which he was in pursuit. In 1549 he commenced bachelor in divinity, and in 1552 his friends obtained for him the vicarage of Norton, in the diocese of Durham, which with much difficulty he was prevailed upon to accept; but before he went to reside on it, he was appointed to preach before his majesty at Greenwich. The sermon which he delivered on the day fixed, when the king did not attend, was a plain and honest attack on the prevailing avarice and corruption of the times, in which he neither spared the court, clergy, magistrates, nor gentry. His freedom on this occasion recommended him to the notice of many persons of the first rank, and, in particular, of Sir William Cecil, afterwards Lord Burleigh, who obtained for him a general license for preaching. From London Mr. Gilpin repaired to his parish, where he made it his principal endeavour to inculcate moral virtue, and to dissuade from those vices which he observed most prevalent; while he occasionally made use of the king's license to preach in other parts of the country. But, as he was still scarcely settled in some of his religious opinions, a diffidence of himself arose, which gave him great uneasiness. He thought that he had engaged too soon in his office; that he could not sufficiently discharge it; that he should not content himself with giving his hearers only moral instructions; and that, overspread as the country was with popish doctrines, he did ill to pretend to be a teacher of religion, if he were unable to oppose such errors. Under these circumstances, he determined on resigning his living, and afterwards, by the advice of his uncle, Bishop Tonstal, went to Louvain, where some of the most eminent and learned men among the Catholics and Protestants at that time resided, and the most important topics of religion were discussed with great freedom. He made frequent excursions to Antwerp, Ghent, Brussels, and other places in the Low-countries, but chiefly resided at Louvain, where he was introduced to the persons of the greatest reputation for their learning; attended at all public readings and disputations; committed every thing material to writing; re-examined all his opinions; proposed his doubts in private to his friends; and in every respect made the best use of his time. After he had resided two years in Flanders, he left Louvain and went to Paris, where his first care was to superintend the printing of Bishop Tonstal's "Treatise on the Eucharist," which he did to that prelate's entire satisfaction. In Paris he continued about twelve months; and having now fully satisfied all his most considerable scruples on the subject of religion, and being firmly convinced of the errors of Popery, as well as the truth of the general doctrines of the Reformation, he returned to England in 1556. Immediately upon his arrival he hastened to visit Bishop Tonstal, who received him with great friendship, and within a very little time gave him the archdeaconry of Durham, to which the rectory of Easington was annexed. He now repaired to his parish, which he found in great disorder; but with a firm resolution of doing what good he could in it, he set himself in earnest to reprove vice, publicly and privately, to encourage virtue, and to explain the nature of true religion, with a freedom by no means suited to those dangerous times. His free reproofs soon roused the ecclesiastics of those parts against him; and as the Marian persecution was then raging in all its violence, they availed themselves of the superstition and terror of the times, to bring against him a charge of heresy, consisting of thirteen articles. But Tonstal, by skilful management, found a method of dismissing the cause in such a manner, as to protect his nephew, without endangering himself. The malice of his enemies, however, would not suffer Mr. Gilpin to remain in peace, and they made use of the basest arts to inflame the people against him. By these means they created him so much trouble, that he found himself incapable of undergoing the fatigue of both his places, and begged leave of the bishop to resign either his archdeaconry or his parish; but his lordship would not suffer them to be separated, which occasioned Mr. Gilpin to resign them both, and to enter the bishop's family in the capacity of his domestic chaplain. Mr. Gilpin did not remain long unbeneficed; for a vacancy taking place about this time in the rich rectory of Houghton-le-spring, he was presented to that incumbency. Here the exemplariness of his conduct and manners, however, was a striking satire on the negligence and irregularities of the neighbouring clergy; and their malice determined them, if possible, to remove so disagreeable a contrast. With this design, they drew up a second set of articles against him, and brought him once more to trial before the bishop of Durham; who again found means to acquit and protect his nephew. Enraged at their second defeat before the bishop's tribunal, his enemies caused thirty-two articles to be drawn up against him, in the strongest manner, and transmitted them to the merciless Bonner, bishop of London. Within a few days Mr. Gilpin was apprehended; but before he reached London an account of Queen Mary's death met him on the road, by which event he was delivered from any further prosecution. Upon the accession of Elizabeth, he was offered the bishopric of Carlisle; but declined to accept it, saying, "If any other bishopric besides Carlisle had been offered to me, I possibly might have accepted it: but in that diocese I have so many friends and acquaintance, of whom I have not the best opinion, that I must either connive at many irregularities, or draw upon myself so much hatred, that I shall be less able to do good there than any one else." In 1561 he had an offer made him of the provostship of Queen's-college, Oxford; but this likewise he declined, and contented himself with his living of Houghton, where he discharged all the duties of his function in the most exemplary manner. Here he

was considered as a good angel by all in distress, whilst his hospitable manner of living was the admiration of the whole country. Lord Burleigh once paid a visit to Houghton, and on quitting it exclaimed, "There is the enjoyment of life indeed! Who can blame that man for not accepting a bishopric! What does he want to make him greater, or happier, or more useful to mankind!" One day Mr. Gilpin received a message from Dr. Barnes, bishop of Durham, appointing him to preach a visitation sermon on the following Sunday. As he was then preparing for a fixed journey into Readsdale and Tinedale, he sent to acquaint the bishop with the necessity of his keeping that appointment, and to entreat that his lordship would at that time excuse him. His servant informed him that the bishop had received his message, but returned no answer. Concluding him therefore to be satisfied, he set out on his journey; but to his great surprise, when he came home, found himself suspended: some person, out of enmity to him, having engaged the bishop to take that hasty step. A few days afterwards he received an order to meet the bishop at Chester, a town in the diocese of Durham, where the bishops of that see formerly resided. Here many of the clergy were assembled, and Mr. Gilpin was ordered by the bishop to preach that day before them. The ecclesiastical court of Durham was at that time managed in the most scandalous manner. The bishop was a well-meaning, but weak man, and entirely governed by a relation of the name of Barnes, whom he had made chancellor of his diocese. Mr. Gilpin was therefore resolved to make his discourse the medium of a public application to the bishop for redress. Accordingly, he honestly and plainly exposed the enormities which were committed in his diocese; and in a personal address to his lordship boldly told him, that for the guilt of them he would be responsible, if, after being fully informed of what was amiss, he did not bring about an entire reformation. Afterwards he waited upon the bishop, to pay his compliments to him before he went home, when the prelate said, "Sir, I propose to wait upon you home myself." This he accordingly did; and as soon as Mr. Gilpin had taken him into a parlour, the bishop turned suddenly round, and grasped him eagerly by the hand, saying, "Father Gilpin, I know you are fitter to be the bishop of Durham, than I am to be parson of this church of yours. I ask forgiveness for past injuries. Forgive me, father. I know you have enemies; but while I live bishop of Durham, none of them shall cause you any further trouble." Upon Queen Elizabeth's recommending the establishment of free schools, Mr. Gilpin undertook to build and endow a grammar-school: a design which his exact economy enabled him to accomplish. He died in 1583, in the sixty-sixth year of his age, universally respected for his virtues, and admired for his abilities and acquirements.

GILPIN (William, the Rev.), a very estimable writer and clergyman, born at Carlisle in 1724, was the son of an officer in the army. He first became known to the public by his "Life of Bernard Gilpin," 1752, 8vo., an elegant and judicious piece of biography. It was well received, and in 1755 was followed by the "Life of Hugh Latimer, bishop of Worcester," in the title of which Mr. Gilpin styles himself Master of a boarding-school at Cheam near Epsom, an establishment which he rendered highly respectable for a number of years. The success which attended his narratives of these two Reformers induced him to extend his plan to the "Lives of Wickliffe, Lord Cobham, John Huss, Jerome of Prague, and Zisca," which he comprised in 1 vol., 8vo., 1765, and in all these pieces he displayed the most valuable qualifications of a biographer. We are not informed in what manner he acquired a taste for the arts of design, which afterwards became so conspicuous in his writings; but in 1768 he published without his name "An Essay upon Prints, containing Remarks upon the Principles of Picturesque Beauty, the different Kinds of Prints, and the Characters of the most noted Masters; illustrated by Criticisms upon particular Pieces; to which are added some Cautions that may be useful in collecting Prints," 12mo. This work was much esteemed by the amateurs of the graphic art, and reached four editions with successive improvements. Mr. Gilpin in 1783 appeared before the public in a character which he has so often sustained, that it is perhaps more than any other attached to his name; that of a picturesque observer of natural scenery. This was in a work entitled "Observations on the River Wye, and several Parts of South Wales, &c., relative chiefly to Picturesque Beauty," 8vo. In the title he qualifies himself vicar of Boldre, near Lymington, to which living he was presented by his pupil, Colonel Mitford, author of the "History of Greece." The volume was so well received, that it was followed by several of a similar class, in all of which he exhibits an extraordinary power of language in describing scenery and the objects of nature, and an equal degree of taste and feeling in selecting beauties for description, with a store of curious observation and anecdote relative to animals and other natural productions, so as to render his writings extremely entertaining. In 1784 he finished his biography of the reformers by "The Life of Thomas Cranmer, Archbishop of Canterbury," 8vo., marked with the candour and liberal spirit which shone in his preceding compositions of this class. Amidst his other literary occupations he by no means neglected those appropriate to his professional situation; and as a parochial clergyman alone he would have deserved honourable record. Having drawn up a set of catechetical lectures for the use of his young pupils at Cheam-school, he published them in 1779 under the title of "Lectures on the Catechism of the Church of England," 2 vols., 12mo., of which a second edition was printed in 1792. Descending to be the instructor of humble life, he wrote two short pieces, entitled "Life of John Trueman and Richard Atkins, for the Use of Servants' Halls, Farm-houses, and Cottages;" and an "Account of William Baker, in the New Forest;" published in the Cheap Repository. These were followed by a volume intended for readers of a higher class, under the name of "Moral Contrasts," 1798. In the following year he published "Sermons preached to a Country Congregation: to which are added a few Hints for Sermons; intended chiefly for the Use of the Younger Clergy," 8vo. Besides his pulpit instructions, this worthy clergyman was the promoter of institutions in his parish calculated to reform the morals of his flock. The first of these was a healthy and well-conducted house of industry, where the children were trained to habits of diligence and order. He afterwards erected a school-house for the education of ten boys and ten girls, which he endowed

from the profits of his publications, in addition to which he sent his drawings for sale to London, for the benefit of the same charity, which raised upwards of £1600, double the sum which he had reckoned upon. He died in April 1804, at the age of eighty. Besides his vicarage of Boldre, he held a prebend in the church of Salisbury.—SAWREY, brother of the preceding, born in 1733, was an ingenious artist, particularly skilful in the representation of animals, several capital pictures of which by his hand are in the possession of collectors. He executed the spirited etchings of cattle which accompany his brother's works on the picturesque. He was a member of the Royal Academy, and was much esteemed for the probity and simplicity of his character. He died in 1807.

GILRAY (JAMES), famous as a designer of caricatures, which he etched or engraved with aquafortis, died June 1, 1815. His works exhibit much humour, spirit, and fertility of invention.

GIN (PETER LOUIS CLAUDE), born at Paris in 1726, was a counsellor of the parliament in that city, and member of the Grand Council. He distinguished himself as an author by his "Treatise on the Eloquence of the Bar," and several similar works, together with various translations, which are highly esteemed of Homer, Hesiod, &c., and Goldsmith's "Vicar of Wakefield." He died in 1807.

GINGUENE (PETER LOUIS), an eminent French writer, was born at Rennes in 1748, and died at Paris in 1816. A piece of his in verse, entitled "La Confession de Zulmé," first brought him into notice as a writer, and on the commencement of the Revolution he engaged with Cerutti in conducting a journal called "La Feuille Villageoise." He was imprisoned during the ascendancy of Robespierre, on whose fall he obtained his freedom; and some time after he was appointed a member of the committee of public instruction. Under the directory he was sent ambassador to Turin, and Buonaparte, when consul, gave Ginguene a place in the tribunate; but as he opposed the political measures of the first consul, he was removed from his office. From that time he devoted himself to literature, and the principal fruit of his studies is his "Histoire Littéraire de l'Italie," the first six volumes of which appeared between 1811 and 1813; the 7th, 8th, and 9th vols. were completed by M. Salfi.

GINNANI (FRANCIS, Count), an eminent naturalist and agriculturist, was born at Ravenna in 1726. He received a literary education in his father's house, and at the age of fourteen was placed at Parma as page to the Duke Antony Farnese. He there continued to pursue his studies; and upon his return he particularly attended to natural history, under the direction of his uncle Count Joseph Ginnani, known for his researches into marine productions. His writings obtained him admission into the learned societies of Perugia, Bern, Paris, and London; and he maintained a correspondence with many of the most eminent natural philosophers of the age. He died in 1766, at the early age of forty. The principal work of the Count Francis Ginnani is entitled, "Delle Malattie del Grano in Erba, Trattato storico-fisico"—An historico-physical Treatise of the Diseases of growing Corn, 1759, 4to., con fig.

GIOCONDO (FRA GIOVANNI), an antiquarian and architect of the fifteenth and sixteenth centuries, was a native of Verona, where he was first a teacher of the Greek and Latin languages, in which he had the honour of instructing the celebrated Julius Cæsar Scaliger. He afterwards became a monk, and is claimed as a brother both by the Dominicans and Franciscans. He was well versed in scholastic theology, and in the mathematical sciences, and was one of those who contributed to the revival of classical learning by the collection of ancient monuments and manuscripts. He presented to Lorenzo de' Medici a collection of ancient inscriptions which he had made with great labour, and which is spoken of in the highest terms by Angelo Poliziano. Giocondo was some time at the court of the Emperor Maximilian. He also visited France, where he was employed to build two bridges over the Seine, and had the title of architect-royal in France. His office as an artist did not prevent him from continuing to serve the cause of letters. An edition of Pliny's Epistles, printed at Bologna in 1498, and another by Aldus in 1508, contained his collations with an ancient MS. at Paris. He also was one of the first who gave a correct edition of Vitruvius, illustrated with figures, published at Venice in 1511, with a dedication to Pope Julius II. He also assisted in editing "Frontinus de Aquæductis;" "Scriptores de Re Rustica;" "Aurelius Victor;" and "Cæsar's Commentaries;" and was the first who gave a design of Cæsar's bridge over the Rhine. On his return to Italy, he wrote in 1506 four dissertations addressed to the magistracy of Venice concerning the waters of that city, which are preserved in its archives. When the Rialto was burnt in 1513, he gave a design for rebuilding it, more beautiful than before; but it was rejected for that of another architect. Resentment on this account caused him to quit Venice for Rome, where, on the death of Bramante, he was joined with Raphael and San Gallo in superintending the erection of St. Peter's. His last known work was the rebuilding of the stone bridge of Verona, which took place about 1521. He probably did not long survive, since he calls himself an old man in a dedication to Juliano de' Medici in the year 1513.

GIOJA (FLAVIO), an ingenious Italian mathematician in the beginning of the fourteenth century, to whom is generally attributed the invention of the compass, was born at Pasitano, near Amalfi, in the kingdom of Naples, about 1300. He is said to have been the first discoverer of the directive power of the magnet, by which it disposes its poles along the meridian of every place, or nearly so, and to have applied it to the purposes of navigation under the form of a compass, though in a rude and imperfect state. And it is also said, that to show this instrument to have been the invention of a subject of the king of Naples, who at that time was a junior branch of the royal family of France, of the dynasty of Anjou, he marked the north point with a fleur-de-lis, by which all nations still distinguish it. As a memorial of this discovery, the territory of Principato, in which Gioja was born, bears a compass for its arms. Some authors, it is true, have claimed this invention for the French; and others for the English. Others again maintain, that the Chinese had discovered this instrument long before their intercourse with Europeans; and that the secret was brought to Italy by Marco Paulo, in 1260. It would be foreign to our province to enter into this controversy; on which account we shall only add, that the greater number of competent inquirers have

concurred in attributing this invaluable discovery to Gioja.

GIOLITO, de' Ferrari, the name of a family of celebrated Italian printers. The first of these, JOHN, a native of Trino in Montferrat, after having for some time exercised his art in his own country, removed to Venice, about 1550, where he acquired great reputation in conjunction with his son GABRIEL. The latter is the most distinguished of the family: he employed several learned men in the correction of his editions, which, however, are more valued for the beauty of the type and paper, and the excellence of the workmanship, than for their accuracy. Gabriel was recognised as noble (in consequence of his descent from the Ferrari of Placenzia) by the Emperor Charles V. He lived at Venice in great esteem, and died in 1581. His two sons, John and Giampaolo, succeeded him in his office.

GIORDANI (VITAL), an Italian mathematician, was born at Bitonto, a town belonging to the kingdom of Naples, in 1633. He at first entered into the ecclesiastical state; but afterwards deserted it and married a young girl at Tarentum, when he possessed no means of providing for a family. After leading for some time an idle and dissolute life, he quarrelled with one of his wife's brothers who reproached him on account of his vices, and, having killed his monitor, he fled from his country, and entered as a soldier on board the galleys which Pope Innocent X. sent to cruise against the Turks in the Levant. He was present in several actions, and by his conduct recommended himself to the notice of the admiral, who perceiving in him abilities above his condition, bestowed on him the place of his purser. After his return to Rome in 1659, he determined to devote himself closely to mathematical pursuits; and having obtained the post of keeper of the castle of St. Angelo, soon made considerable proficiency, and acquired the character of an able geometrician. He subsequently became eminent as a mathematical tutor, and in this capacity taught Christina, queen of Sweden, during her residence at Rome. Louis XIV. appointed him to teach the mathematics in the Academy of Painting and Sculpture; and in 1672 Pope Clement X. made him engineer to the castle of St. Angelo. In 1685 he was nominated to the mathematical professorship in the College of Wisdom; and in 1691 he was elected a member of the Academy of the Arcadians. He died in 1711, when he had nearly completed his seventy-eighth year. His principal works are: "Euclide Restituto," 1686, folio; "De componendis Gravium Momentis;" 1685, folio; "Fundamentum Doctrinæ Motus Gravium;" 1686, of which an enlarged edition afterwards appeared; and "Ad Hyacinthum Christophorum Epistola," 1705, folio.

GIORDANO (LUCA), an eminent painter, was born at Naples in 1632. His father, who was an ordinary artist, lived near Joseph Ribera, named Spagnoletto, a master of distinction. His works attracted the young Luca so powerfully, that he was used to quit his boyish sports to contemplate them. At the age of seven he produced some extraordinary efforts of his own genius; and at eight, he painted in fresco two children for a church, which his father had undertaken, but found himself embarrassed in executing. It is said, that his father, who had brought with him a painter to the place, found one of these children painted; and asking Luca who had done it, was so much surprised at being told that it was himself, that he would not credit it, till the boy took up the brush and painted the other. The viceroy of Naples, who was informed of this wonder, placed Luca with Ribera as his pupil, and his progress was astonishing. After working some years under this master, he departed secretly for Rome, in order to improve himself from the excellent models in that capital. His father, who followed him, found him drawing in St. Peter's. They went together to the other great towns of Italy, the youth everywhere diligently employing himself in copying the master-pieces of art; and perhaps no artist ever made so many drawings and sketches. These were sold at a high price by his father, whose avarice prompted him to urge his son to constant labour, scarcely giving him time to take his meals. *Luca, fa presto*, "Luke, make haste," he was continually saying to him; so that the nickname of *fa presto* adhered to the young painter. Though he copied all the masters, he was principally taken with Titian and Paul Veronese, the latter of whom he chiefly proposed as his model, uniting with his grandeur of style the harmonious colouring of Pietro da Cortona. He worked with extreme rapidity, and had a wonderful talent of imitating from memory the style of other masters, even the most different. Many stories are told of his powers in this way, and of the deceptions he practised upon amateurs, by passing off his own works for those of their particular favourites. His original works display great fertility of imagination, a fine tone of colouring, and a surprising freedom of hand. He was capable of correctness of design, but sometimes sacrificed to rapidity of execution, so as to produce works of an inferior character, and inaccurate in the anatomy. His reputation, however, continued to advance; and in 1679 he was sent for to Florence to paint the cupola of the chapel Corsini. The grand-duke also employed him in the decoration of some of his palaces, and treated him with great regard. In 1690 he received an invitation from the king of Spain, Charles II., to come and paint at the Escurial. Scarcely any artist has been honoured with more tokens of royal favour than Giordano received from this sovereign, who not only loaded him with presents, but provided amply for his children. His successor Philip V. retained our painter in his service, and the great works upon which he was employed kept him many years in Spain. He returned by Genoa, Florence, and Rome, in which last capital Pope Clement XI. gave him a distinguished reception, and bespoke two great pictures from him. At Naples he appeared again with all the added fame of his past performances, and his school was frequented from all parts. He died in 1705 at the age of seventy-three, and left great wealth to his family. The works of Luca Giordano are extremely numerous, and are to be met with in many churches and palaces in Italy and Spain, as well as in the galleries of collectors. One of the finest is the grand altar-piece in the church of the Ascension at Naples, representing the battle of the angels.

GIORGI (AUGUSTINE ANTHONY), a celebrated Orientalist, was born at St. Maur in Rimini in 1711, and died in 1797. After he had entered into the Augustine order, and taught at various Italian seminaries, he was invited in 1746 to Rome, by Pope Benedict XIV., who gave him the theological chair of La Sapienza, and made him librarian del Angelica. He passed the remainder of his days at Rome,

declining the repeated offers of the Emperor Francis I., to settle at Vienna. His principal works are "Alphabetum Thibetanum;" and "Fragmentum Evangelii S. Johannis Græco-Copto Thebaicum Sæculi quarti, &c., &c."

GIORGIANI. Among the Mussulman authors who are distinguished by this surname, derived from the country of Georgia, of which they were natives, is the very celebrated doctor *Alseid Alscherif Abou Hassan*, or *Hossain Ali*, who was born in 740 of the Hegira, and died at Shiraz in 816, answering to 1413 of the Christian era. He was the disciple of Mobareksehah, and of Alaeddin Mohammed Ben Atthâr al Bokhari; and speaking of the latter he says, that he knew not God before he had the benefit of his instructions. He was the author of the "Taârifât," which contains an ample explanation of all the terms used in philosophy and theology; of "A Commentary on Euclid," as published by the famous Nassireddin; and "A Commentary on the *Adab al Aigi*," an esteemed moral treatise, written by Adhadeddin Ben Ahmed. The surname of *Giorgiani* is also applied to another mathematician, called *Aboulvasa*, who was the author of "A Commentary upon Euclid;" and to a grammarian named *Abobecr Ben Abdalcahar*, author of the "*Aovamel*," or a treatise on the particles which enter into the construction of the Arabic language; and a treatise on rhetoric.

GIORGIONE, an eminent painter, whose true name was *Giorgio Barbarelli*, was born in 1478 at Castel Franco, in the Trevisan. He was brought up at Venice, where his earliest passion was music, and he became a very skilful performer on the lute. Applying next to design, he entered the school of John Bellini, and soon surpassed his master. By frequent experiments he made himself the greatest colourist of the time, so that Titian, who had been his fellow-pupil, worked under him to obtain the secret of his art. Giorgione, it is said, discovered his purpose, and immediately dismissed him. At Venice he introduced the fashion of painting the fronts of houses in fresco, and decorated many in that style with mythological subjects. While pursuing his art with great application, he was carried off by the plague at Venice in 1511, at the early age of thirty-three. His works are found in various parts of Italy: a Bearing of the Cross at Venice is regarded with a kind of veneration.

GIOTTO, the second of those painters who distinguished themselves by the revival of the art in Italy, was born in 1276, in the district of Vespignano near Florence, where his father, Bondone, was a simple peasant. The natural talent of Giotto for design discovered itself by his drawing figures upon the ground while feeding sheep. The painter Cimabue chancing to see him thus employed, took him home to Florence, and instructed him in the art of painting. Giotto set himself with great diligence to his favourite pursuit, and by the force of his genius greatly improved upon his master. He freed himself from the dry Gothic manner then in use, and gave expression and attitude to his figures. The art in his hands was still extremely defective, especially in the representation of flesh, and the drawing of the naked parts; but he filled an important space in its progress. His reputation spread throughout Italy, many cities of which he adorned with his works, where they are still existing. He not only painted in fresco but in colours, and was particularly excellent in mosaic, for some pieces of which he received extraordinary prices. His mosaic of the death of the Virgin at Florence was highly admired by Michael Angelo; and that of the ship of St. Peter, placed over the grand entrance of that church in Rome, has received the encomiums of several writers. Giotto was a man of general knowledge, fond of poetry, and pleasant in conversation. Boccacio and Sacchetti often introduce him in their novels, and record his witty repartees. He died in 1336.

GIOVIO (Paul), (Latin, *Jovius*), a celebrated Italian historian, was born of an ancient family at Como in 1483. He was brought up to letters, and studied in Padua, Pavia, and Milan. By the advice of his elder brother, Benedict, he took his degree in physic at Pavia, and engaged in the practice of the profession at Como and Milan. About 1512 he went to Rome, where for some time he continued to act as a physician. But his principal ambition was to rank among those eminent literary characters whom the munificence of Leo X. had assembled about his court; and he had long paid particular attention to the forming of a Latin style, and acquiring a knowledge of classical antiquities. His peculiar study was that of history, and he was first made known to Pope Leo by a specimen of historical composition, which that pontiff declared to come next in elegance to the writings of Livy. He was rewarded with the title of cavalier and a pension, and would probably have obtained higher advancement had Leo lived longer. Adrian took from him the pension of his predecessor, but conferred upon him a canonicate in his own country, upon condition, it is said, that he should make honourable mention of him. This, in fact, Giovio has done in his Life of that pontiff; though in another work he speaks of him with great contempt. Clement VII. treated him with more liberality, assigning him apartments in his palace, and an allowance for his domestics, together with the abbacy of St. Antony in Como. At the disastrous sack of Rome in 1527, he lost not only a quantity of wrought silver, but the MS. of his History, of which some books were never recovered. As a recompense, he was raised in the ensuing year to the bishopric of Nocera. When the young Hippolito de' Medici was created cardinal, Giovio was at his request placed about his person, and accompanied him in his journeys. Pope Paul III. was not equally favourable to our author, probably on account of his leading a life not very creditable to his prelatic character; for that pontiff was zealous for the reformation of the clergy. His condition, however, might be thought highly enviable for a literary man. Through the favour of Charles V., Francis I., and other sovereigns and persons of distinction, he acquired considerable opulence. He built a very elegant villa on the margin of the lake of Como, in a delightful situation, in which was a museum, rich in curiosities, especially the portraits of eminent men. There he passed much of his time in learned leisure; but it was not till 1549 that he finally quitted Rome. In the next year he went to pay a visit to the Grand-duke Cosmo at Florence, where he died in December, 1552. His remains were interred in the cathedral of St. Lorenzo, under a marble monument, with an inscription in a high style of eulogy. As a historian and biographer, Giovio has been more praised for the elegance of his style, and the variety and liveliness of his nar

rative, than for his veracity and impartiality. His great work is a History in forty-five books, commencing from the war of Naples under Charles VIII., and coming down to 1547; but of this, six books are wanting, from the fifth to the eleventh, and six more from the nineteenth to the twenty-fourth. The first edition was printed at Florence in 1550. He wrote also the lives of twelve Visconti lords of Milan; the eulogies of men celebrated in arms and letters; descriptions of Great Britain, of Muscovy, and of the lake of Como; and commentaries on Turkish affairs.—BENEDETTO, elder brother of the preceding, who passed a retired life at Como, was a man of letters, and left several works in MS., of which the History of his native place was printed at Venice in 1629.—PAULO, the Younger, also bishop of Nocera, who was present at the council of Trent, and distinguished himself in Latin poetry, was grand-nephew to the first Paul.

GIRALDI (GIGLIO GREGORIO), (Latin, *Lilius Gyraldus*), one of the most learned men of his time, was born at Ferrara in 1489. He studied the languages and law at his native place under the inconveniences of poverty, and, after finishing his education, went to Naples, Mirandola, Carpi, Milan, and Modena, where the Countess Rangone chose him for preceptor to her son Hercules, afterwards cardinal. He accompanied this lady to Rome at the beginning of the pontificate of Leo X., and had apartments in the Vatican. He remained in Rome during the two succeeding pontificates, and was thought to be in the way of high promotion; yet he obtained nothing more than the office of apostolical prothonotary. His health was much injured by his residence at Rome, where he contracted an obstinate gout, which ever after constantly tormented him; and to which it appears probable that he added another cause of disease derived from irregularity of life. At the sack of Rome in 1527 he lost all his property, and even his books. To this calamity was added that of the death of his patron, Cardinal Rangone; so that he left the capital in great distress, and went first to Bologna, and then to Mirandola. In this city he was received with great kindness by Gianfrancesco Pico, but ill fortune still pursued him. This patron was murdered in 1533, and Giraldi with great difficulty escaped to Ferrara with his life. From the extreme poverty to which he was reduced, he was relieved by the favour of the Duchess Renata, and that of several of the nobility, so that in his latter years he was able to lay up a sum of ten thousand crowns. His health, however, could not be recovered; and after extreme sufferings, he finished his days in 1552. He was the author of "Syntagma de Diis Gentium," the first treatise in which mythology is discussed in a truly learned manner, and of other works, the chief of which is a "History of the Greek and Latin Poets;" and "Of the Poets of his own Time;" the latter of which is an exact account of the state of poetry during the first fifty years of the sixteenth century.

GIRALDI (CINZIO GIAMBATTISTA), an Italian poet and man of letters, was born at Ferrara in 1504. He was for twelve years professor of philosophy and physic at Ferrara, where Duke Hercules made him his secretary. He was contined for some time in the same employ by Duke Alphonso; but a difference, arising between him and Giambattista Pigna respecting a publication, caused him to quit Ferrara. In 1564 he accepted an invitation from the duke of Savoy to take the chair of eloquence in the university of Mondovi. He was honourably dismissed in 1568, and removed to a similar situation at Pavia. Finally, he returned to Ferrara, where he died in 1573. Cinthio Giraldi wrote nine Italian tragedies, which were received with great applause. The work by which he is most known is his "Ecatommithi," or Hundred Novels, 2 vols., 8vo., 1565. He wrote in Latin "Poems;" the "History of Andrew Doria;" and a "Commentary on the Princes of Este and Ferrara, taken from the Epitome of Lilius Gyraldus."

GIRALDUS. See BARRY (GIRALD).

GIRANDOLE, called also *Bernardo Buontalenti*, was born at Florence in 1547, and became celebrated as a painter of history and portrait in miniature. His Madonnas were particularly admired. He was also much approved as a statuary and an architect. He died in 1608.

GIRARD (ANTHONY), a French Jesuit in the seventeenth century, was born in the diocese of Autun, in 1603. He entered into the order when he was eighteen years of age, and principally distinguished himself by the publication of numerous pious and devotional pieces, some of which have undergone several impressions. He died in the year 1680.

GIRARD (JOHN BAPTIST), a Jesuit, born at Dole in 1680, where he was professor of theology and humanity. He afterwards preached at the principal cities in High Languedoc and Provence, and was rector of the Royal Marine Academy at Toulon, where an enthusiast, named Mary Catherine Cadière, in revenge for his disbelief of a visitation she pretended to have received from an angel, accused him of practising witchcraft upon her, and attempting to violate her person. Being brought to trial, he only escaped condemnation by one vote; but such was the popular animosity towards him, that he was obliged to fly from Toulon, and retire to his native place, where he died July 4, 1733.

GIRARD (GABRIEL), distinguished for his writings on the French language, was almoner to the duchess of Berry, and king's interpreter for the Sclavonian and Russian languages. He was admitted into the French Academy in 1744, and died in 1748, at the age of seventy. His principal work was "Synonymes François," the purpose of which was to show that the French words usually accounted synonymous have, almost all, shades of difference, which, in correct speech, should prevent them from being used indifferently. He also wrote a French grammar, entitled, "Principes de la Langue Françoise," 2 vols., 12mo., 1747, which has considerable merit.

GIRARD DE VILLETHIERRI (JOHN), a French priest, who was a native of Paris, where he died in 1709, at the age of sixty-eight years. He is highly praised for his piety and his virtues, and was the author of a great number of practical and devotional treatises, which are enumerated in Moreri and the Nouv. Dict. Hist.

GIRARD DE LOURMARIN (IGNACE HENRI FREDERICK de), a French civil-engineer, who died in 1819 at Marseilles. In conjunction with his brother Philip, he made great improvements in various processes connected with his professional pursuits. Though these artists contrived machines for spinning flax, optical instruments, and other important pieces of mechanism, their popular reputa-

tion has been chiefly extended by their "Lampes à la Girard."

GIRARDON (Francis), an eminent French sculptor, born in 1630, was the son of a founder at Troyes, in Champagne. After acquiring taste and practice in his native city, he went to Paris, and improved himself under the sculptor Anguier The reputation he acquired by his performances caused him to be sent by the king with a liberal pension to Rome. On his return he was admitted into the Academy of Painting in 1657, and obtained the patronage of Le Brun, which he returned by an unlimited deference. Among his principal works are four of the figures composing the group of the Baths of Apollo, and the Rape of Proserpine; both in the gardens of Versailles: the equestrian statue of Louis XIV., the largest that had been cast at a single font; and the mausoleum of Cardinal Richelieu, in the church of the Sorbonne. Girardon, who seems to have been a true courtier, rose through the various dignities in the academy to that of chancellor, to which he was nominated in 1695. He died in 1715, at the age of eighty-five, and was buried in the splendid tomb which he had erected for his wife at Troyes.

GIRODET TRIOSON (Anne Louis), a distinguished French painter, and a pupil of David, was born at Montargis in 1767, and died at Paris December 9, 1824. Going to Rome as a student, he executed a painting of the Sleep of Endymion, and another of Hippocrates refusing the presents of Artaxerxes. The Revolution taking place, he returned to France, and he successively produced the Scene of the Deluge; the Funeral of Atala; the Revolt of Cairo; and at length Pygmalion and Galatea. Besides his more important works, he made designs for the illustration of the poems of Anacreon, the Æneid of Virgil, &c., from which engravings have been published.

GIRON DE LOYASA (Garcias), a learned Spanish prelate in the sixteenth century, was born at Talavera, and held the archdeaconry of Guadalajar, when, in 1585, Philip II., king of Spain, sent for him to court, where he made him his almoner, and master of the Royal-chapel; soon after which he confided to his care the education of his son Philip, infant of Spain. In 1596 Cardinal Albert of Austria appointed Giron his vicar-general over his archbishopric of Toledo; and upon the subsequent marriage of the cardinal, the king preferred his almoner to that valuable see. He died in 1599; and was the author of a valuable collection of Spanish Councils, published in 1594, in folio, under the title of "Collectio Conciliorum Hispaniæ, cum Notis et Emendationibus."

GIROUST (James), a French Jesuit, and reckoned one of the most excellent preachers in the seventeenth century, was born at Beaufort, a town in Anjou, in 1624, and died in 1689. After his death, Father Bretonneau published a collection of his "Sermons" in 1704, in 5 vols., 12mo.

GIRTIN (Thomas), an English landscape-painter of great eminence, died in 1802, when only in his 30th year. His Panoramic View of Paris and London gained him great reputation, but his fame will be more permanent as a painter of landscape, both in water and oil-colours, in which he was scarcely inferior to Turner.

GIRY (Louis), one of the first members of the French Academy, was an advocate, born at Paris in 1595. He translated "Tertullian's Apology;" the "Sacred History of Sulpicius Severus;" "Augustine De Civitate Dei," &c. He was an excellent and learned character, and died, greatly respected, in 1665.

GISBERT (John), a learned French Jesuit, a native of Cahors, was born in 1639. He became a member of the order in 1654, and was early selected for the office of tutor. During seven years he presided over the classical and rhetorical forms at Tours; and afterwards taught philosophy for four years, and theology during an equal period, in that city. His next appointment was to the theological chair in the university of Toulouse, which he filled for eighteen years with eminent success and reputation. He was subsequently appointed principal of the Jesuits'-college at Toulouse, provincial of the order in Languedoc, and died at Toulouse in 1710. A list of his works will be found in Moreri.

GISBERT (Blaise), a French Jesuit, a native of Cahors, was born in 1667, and entered into the order in 1672. For some years he filled the posts of classical and rhetorical tutor; but afterwards was selected for the service of the pulpit, in which he is said to have been much admired and followed. The last years of his life he spent in the college belonging to the Society at Montpellier, where he died in 1731. He was the author of "The Art of Educating a Prince," 1687, 4to.; "Christian Eloquence, in Theory and Practice," 1714, 4to.; and other works, for the titles of which we refer to Moreri.

GISCO, son of Himilcon, the Carthaginian general, was banished from his country by the influence of his enemies. He was afterwards recalled, and empowered by the Carthaginians to punish in what manner he pleased, those who had occasioned his banishment. He was satisfied to see them prostrate on the ground, and to place his foot on their neck, showing that independence and forgiveness are two of the most brilliant virtues of a great mind. He was made a general soon after, in Sicily, against the Corinthians, about 309 years before the Christian era; and by his success and intrepidity, he obliged the enemies of his country to sue for peace.

GISEKE (Nicholas Dietrich), a German poet of considerable merit, was born at Gunz, a royal free town in Lower Hungary, in 1724. He lost his father, who was a German Lutheran preacher, in the district of Eisenburg, when he was only seven years of age, and his mother having then gone to reside with her relations at Hamburgh, he was indebted to her instruction for the first formation of his mind. He subsequently studied at Leipsic, and was employed some years after at Hanover and Brunswick, in educating young men of distinguished families. In 1753 he was appointed preacher at Trautenstein, in the inspection of the principality of Blanckenburg; and about a year after was invited to be chief preacher to the court at Quedlinburg. In 1760 he was appointed superintendant and assessor of the consistory by the prince of Schwartzburg Sonderhausen; and in 1763 he received a new call as senior to Frankfort-on-the-Maine, which, however honourable, he declined, through attachment to his prince and his congregation. The joy of the latter on this occasion was both general and sincere, but it did not long continue, as he died, after the short illness of a few months, in February 1765. After his death, his

poetical works were printed at Brunswick, 1767, 8vo.; and a second collection of his sermons was published by J. A. Schlegel, at Flensburg, in the year 1780.

GIUSTINIANI (Bernard), a Venetian noble, born in 1408, was employed by the republic on several honourable occasions. In 1451 he was appointed to receive the Emperor Frederick III. on his passing through the Venetian territory. He afterwards was sent on embassies to Ferdinand, king of Naples, to several of the popes, and to Louis XI., king of France, who honoured him with knighthood. In 1467 he was made captain-commandant of Padua, and in the progress of civic honours he was admitted into the council of ten, made counsellor, savio-grande, and finally procurator of St. Mark. He died in 1489. Giustiniani was the author of several works; of which one of the chief is the "Ancient History of Venice, in fifteen books, from its foundation to the year 809," written in Latin.

GIUSTINIANI (Augustin), a learned ecclesiastic and historian, was born of a noble family at Genoa in 1470. He entered into the order of preachers at Pavia in 1488, and in 1514 was made bishop of Nebbio, in Corsica. He was editor in 1516 of the Psalter in four languages, the Hebrew, Greek, Arabic, and Chaldee, with three Latin interpretations and glossaries; which was the first of the Polyglott editions of the books of Scripture. The reputation he acquired by this work caused him to be invited to Paris by Francis I., who gave him a pension, and appointed him to the first professorship of Oriental languages in that university, which office he held five years. He collected a very choice library, rich in Oriental, Greek, and Latin MSS., which he afterwards presented to the republic of Genoa. After leaving France, he went to his diocese, and employed himself for some years in pastoral cares, improving its revenue, building an episcopal palace, and performing all the duties of a good pastor. On passing the sea to his bishopric in 1536, he was lost with the ship. This prelate revised and edited the treatise of Porchetti, entitled "Victoria adversus impios Judæos." After his death were published his "Annals of the Republic of Genoa," from the foundation of the city to 1528.

GJOERANSON (John), a Swedish divine and antiquary of the eighteenth century. He published a part of the MS. of the "Edda;" and "Kallinga, or the Literature and Religion of the Goths in Sweden," Stockholm, 1747, folio; "Bautil, or Runic Inscriptions on Stones in Sweden, from the Year of the World 2000 to A.D. 1000," 1750, 4to.

GJOERWELL (Charles Christopher), librarian to the king of Sweden, was born in the province of Scania in 1731, and died in 1811. He was the founder of literary journals in Sweden, and the first periodical work which he produced was published in 1755, under the title of "The Mercury." He also published the Travels of Bjoernstahl; and the first volume of the Historical Library of Sweden, by Warmholz. He likewise was the translator of some works from the French and the German.

GLABER (Rodolph), a Benedictine monk of Clun, who flourished in the eleventh century, and has perpetuated his name by a "Chronicle or History of France," written in Latin. It consists of five books, of which the first relates to the events of the monarchy previous to the election of Hugh Capet, and the four subsequent ones to those following it, to 1046. It has been printed in the historical collections of Pithou and Duchesne.

GLAFEY (Adam Frederick), counsellor of state to the king of Poland, elector of Saxony, and private keeper of the records at Dresden, was born in 1692 at Rechenbach, in Voigtland. At the gymnasium of Gotha, he was obliged to support himself by singing in the choir, and at Jena, to which he removed, his situation was equally destitute. In 1712 he obtained the degree of master of arts at Jena, on which he began to read lectures, particularly on the law of nature, and commenced author in the twenty-first year of his age. He took his degree as master of arts at Leipsic in 1717, and next year obtained that of doctor of laws at Halle; and was employed both in Saxony and other parts in drawing up public acts of various kinds. In 1724 he was occupied in a similar manner at the court of Dresden, and in 1726 he was appointed private keeper of the records, and employed in different affairs of a public and foreign nature. He died in July 1753. A list of his works will be found in Hirsching's Manual, and Adelung's Lexicon.

GLAIN (N. Saint) was born at Limoges about 1620, and retired into Holland for the sake of professing the Protestant religion. Arms and letters seem to have occupied him by turns; for, after having served the republic as a military captain, he worked for some time at the Holland Gazette. The reading of Spinoza's book changed this zealous Protestant into as zealous an Atheist. He was so strongly possessed in favour of Spinosism, that he thought he should do a service to the public if he made it more accessible. With this view he translated into French the famous "Tractatus Theologico-Politicus" of Spinoza; and published it, at first, under the title of "La Clef du Sanctuaire," "The Key of the Sanctuary." He afterwards published it in two other forms.

GLANDORP (John), a learned philologist, was born at Munster, and studied under Melancthon at Wittemberg. He was made rector of the college at Hanover, which post, upon some quarrel, he quitted in 1555, and retiring to Goslar, was followed by most of his scholars. He had the direction of the school of that town till 1560, when he removed to Marpurg, and occupied the chair of history in that university. He died there in 1564. His works are, "Sylva Carminum Elegiacorum;" "Descriptio Gentis Antoniæ;" "Familiæ Juliæ Gentis," &c.

GLANDORP (Matthew Louis), an eminent German physician and surgeon, was the son of a surgeon at Cologne, where he was born in 1595. He studied at Bremen and Cologne; and then visiting Italy, he heard the lectures of Aquapendente, Spigelius, and Sanctorius, at Padua, and took the degree of doctor in that university. On his return he settled at Bremen, where he was appointed first physician to the archbishop, and afterwards to the city. He was living in 1633, but the time of his death is not known. The works of Glandorp are, "Speculum Chirurgorum," and other chirurgical pieces, all of which were printed together in London, 1729, 4to.

GLANVILL (Joseph) was born at Plymouth in 1636, and in 1652 was sent to college at Oxford, where he graduated M.A. in 1658; and was about the same time appointed chaplain to Francis

Rous, Esq., provost of Eton-college. In 1661 he published a piece under the title of "The Vanity of Dogmatizing, or Confidence in Opinions, manifested in a Discourse of the Shortness and Uncertainty of our Knowledge, and its Causes, with some Reflections on Peripateticism, and an Apology for Philosophy," 12mo. This treatise gained him great reputation, though it provoked the attacks of the friends to the peripatetic method of philosophising, against which the author ably defended himself. Mr. Glanvill having entered into orders, was presented to the rectory of Wimbish, in the county of Essex; and in 1662 was inducted into the vicarage of Frome-Selwood, in Somersetshire. In the year last mentioned he published "Lux Orientalis; or, An Enquiry into the Opinion of the Eastern Sages concerning the Pre-existence of Souls;" and in 1665 appeared his "Scepsis Scientifica," being an amplification of the doctrines he had advocated in his "Vanity of Dogmatising." This work was dedicated to the Royal Society, which admitted him among its members, about the time when the "Scepsis" made its appearance. In 1666 he published a treatise entitled "Some Philosophical Considerations touching the Being of Witches and Witchcraft," 4to., and soon after was presented to the rectory of the abbey-church at Bath, in which city from that time he fixed his residence. In the work last mentioned he maintained the possibility of witchcraft, which drew him into a controversy that ended only with his life. His next works were in defence of the Royal Society, and entitled "Plus Ultra; or, The Progress and Advancement of Knowledge since the Days of Aristotle;" and "Philosophia pia; or, A Discourse of the religious Temper and Tendency of the Experimental Philosophy which is professed by the Royal Society," 1671, 8vo. In 1672 he exchanged his rectory of Frome for that of Street, in the same county, with the chapel of Walton annexed, and about the same time was made chaplain in ordinary to King Charles II. His next publication was a volume of "Essays on several important Subjects in Philosophy and Religion," 1676, 4to., together with a treatise called "Antifanatic Theology and Free Philosophy," which is a kind of supplement to the philosophical romance of the celebrated Lord Bacon. In 1678 he published "An Essay concerning Preaching, written for the Direction of a young Divine, &c., with a seasonable Defence of Preaching, and the plain Way of it," 12mo. His last work was entitled "The zealous and impartial Protestant, showing some great but less heeded Dangers of Popery," &c. 1680, 4to., soon after the publication of which he died, when he was about the age of forty-four. After his death, Dr. Anthony Horneck published several of his sermons, and other pieces, with the title of "Some Discourses, Sermons, and Remains," &c., 1681, 4to.; and in an account of the author prefixed to them observes, that he was snatched away when the learned world expected some of his greatest attempts and enterprises.

GLAPHYRE and GLAPHYRA, a daughter of Archelaus, the high-priest of Bellona, in Cappadocia, celebrated for her beauty and intrigues. She obtained the kingdom of Cappadocia for her two sons from Marc Antony, whom she corrupted by defiling the bed of her husband. This amour of Antony with Glaphyra, highly displeased his wife Fulvia, who wished Augustus to avenge his infidelity, by receiving from her the same favours which Glaphyra received from Antony.—Her granddaughter bore the same name. She was a daughter of Archelaus, king of Cappadocia, and married Alexander, a son of Herod, by whom she had two sons. After the death of Alexander, she married her brother-in-law Archelaus.

GLAREANUS. See LORIT.

GLASS (JOHN), a Scotch divine, who became a founder of a new sect called the Glassites, in Scotland, and the Sandemonians, in England, was born at Dundee in 1698, and died there in 1773.—His son JOHN met with a melancholy fate. He went out as a surgeon to the West Indies, and afterwards commanded a ship trading to the Brazils. He was on his return home in 1765, when his seamen conspiring against him, murdered him, his wife and daughter, his mate and two boys, loaded a boat with dollars, and sinking the ship, landed at Ross. The murderers were discovered, and executed October 1766.

GLASSIUS (SOLOMON), a very learned German Lutheran divine, was born in 1593, and after having held for some time the professorship of divinity at Jena, was appointed superintendant-general of the churches and schools in the duchy of Saxe-Gotha, where he died in 1656. He was the author of "Philologia Sacra," 1623, 4to., which Mosheim pronounces an inestimable and immortal work; "Onomatologia Messiæ Prophetica," and other works.

GLAUBER (JOHN RUDOLPH), an industrious chemist, was born in Germany. After passing a considerable time in travel, he settled at Amsterdam about the middle of the seventeenth century. His name is perpetuated in the purgative neutral salt called *Glauber's*, composed of the vitriolic acid and fossil fixed alkali. Of his works an abridged collection was made in German, which was translated into English in 1689; but they are now consigned to oblivion.

GLAUBER (JOHN, JOHN GOTLIEB, and DIANA), brothers and sister, were all celebrated as artists at Utrecht, where they flourished at the latter end of the seventeenth century.

GLAUCUS (in classical history), a son of Hippolochus, the son of Bellerophon. He assisted Priam in the Trojan war, and had the simplicity to exchange his golden suit of armour with Diomedes for an iron one, whence came the proverb of *Glauci et Diomedis permutatio*, to express a foolish purchase. —A fisherman of Anthedon, in Bœotia, son of Neptune and Nais, or, according to others, of Polybius, the son of Mercury. As he was fishing, he observed that all the fishes which he laid on the grass received fresh vigour as they touched the ground, and immediately escaped from him by leaping into the sea. He attributed the cause of it to the grass, and by tasting it, he found himself suddenly moved with a desire of living in the sea. Upon this he leaped into the water and was made a sea deity by Oceanus and Tethys, at the request of the gods. After this transformation he became enamoured of the Nereid Scylla, whose ingratitude was severely punished by Circe.—A son of Sisyphus, king of Corinth, by Merope, the daughter of Atlas, born at Potnia, a village of Bœotia. He prevented his mares from having any commerce with the stallions, in the expectation that they would become swifter in running, upon which Venus inspired the mares with such

fury, that they tore his body to pieces as he returned from the games which Adrastus had celebrated in honour of his father.—A son of Minos II., and Pasiphae, who was smothered in a cask of honey. His father, ignorant of his fate, consulted the oracle, to know where he was, and received for answer, that the soothsayer who best described him an ox, which was of three different colours among his flocks, would best give him intelligence of his son's situation. Polyidus was found superior to all the other soothsayers, and was commanded by the king to find the young prince. When he had found him, Minos confined him with the dead body, and told him that he never would restore him his liberty, if he did not restore his son to life. Polyidus was struck with the king's severity, but while he stood in astonishment, a serpent suddenly came towards the body and touched it. Polyidus killed the serpent, and immediately a second came, who seeing the other without motion or signs of life, disappeared, and soon after returned with a certain herb in his mouth. This herb he laid on the body of the dead serpent, which was immediately restored to life. Polyidus, who had attentively considered what passed, seized the herb, and with it he rubbed the body of the dead prince, who was instantly raised to life. Minos received Glaucus with gratitude, but he refused to restore Polyidus to liberty, before he taught his son the art of divination and prophecy. He consented with great reluctance, and when he was at last permitted to return to Argolis, his native country, he desired his pupil to spit in his mouth. Glaucus willingly consented, and from that moment he forgot all the knowledge of divination and healing, which he had received from the instructions of Polyidus. Hygiuus ascribes the recovery of Glaucus to Æsculapius.—A son of Epytus, who succeeded his father on the throne of Messenia, about ten centuries before the Augustan age. He introduced the worship of Jupiter among the Dorians, and was the first who offered sacrifices to Machaon, the son of Æsculapius.

GLEDITSCH (John Gottlieb) was born in 1714 at Leipsic, where his father was city musician. Having completed his studies when Professor Hebenstreet set out on his travels to Africa, Gleditsch undertook the care of the botanical garden, and made several botanical excursions to different parts of the country. In 1740 he obtained the degree of doctor of medicine at Frankfort-on-the-Oder, where he settled and read lectures on botany, physiology, and the materia medica. He afterwards settled at Berlin, as botanist to the Academy of Sciences, second professor in the anatomical theatre, and director of the botanical garden. Being ordered, by royal command, to read lectures on the care and management of forests, he was the first who laid the foundation for a complete system on this important subject. He died on the 5th of October, 1786. Gleditsch was of great service to his country by the attention he paid to the economy of forests; and it may truly be said that, in this respect, he was to Brandenbourg what Linnæus was to Sweden. A list of his numerous botanical works will be found in Hirsching's Manual.

GLEICHEN (Frederick William Von), surnamed *Rutzworm*, lord of Greifenstein, Bonnland, and Etzelbach, &c., knight of the Brandenburgh order of the Red Eagle, and member of various learned societies, was born at Bayreuth in 1714. It is unnecessary minutely to trace the history of the earlier part of his life, which he spent as an officer in the service of Bayreuth, distinguished by his attention to military discipline. In the spring of 1756 he requested and obtained leave to retire with a pension, to which was afterwards added the rank of privy-councillor; and it was after this period that he began to distinguish himself as a philosopher, a naturalist, and a writer. Meeting accidentally with Ledermuller's Microscopical Observations, he procured one of those microscopes which Ledermuller describes; but finding the instrument unfit for opaque objects, he resolved to construct a microscope for himself, and with the assistance of a watchmaker succeeded in his attempt. He then constructed a universal microscope, with which he combined the solar microscope, described and illustrated by a figure in the appendix added to the account of his discoveries. After making a great many curious observations, he began to wish that he might be able to delineate the wonders of nature which he beheld; and with this view, learnt to paint in water-colours. He also applied with great assiduity to chemistry; and prepared from linen a kind of stuff, something like woollen-cloth, and of various colours, which he asserted would be water-proof, even if exposed to rain for fourteen days, and which he proposed to be employed for soldiers' tents, &c. He died on the 16th of June, 1783, after a long and tedious illness. His works will be found enumerated in Hirsching's Manual.

GLEIM (John William Louis), an esteemed German poet, was born at Ennsleben, in Halberstadt, in 1719. Having concluded his juridical studies at Halle, he became secretary to Frederick William, margrave of Brandenburgh, and resided three years at Potsdam; but the margrave being killed at the siege of Prague in 1744, he went as private secretary into the service of Prince Leopold of Dessau. In 1747 he was made secretary to the Chapter of Halberstadt, and afterwards canon of Waldu, not far from that city. He died in the month of February 1803, at the age of nearly eighty-four. Gleim began to court the muses at an early age; and he did not lay aside the lyre till within a short period of his death. He is styled the German Anacreon, a title which in many respects he deserves. His juvenile poems, which are distinguished by a richer vein, abound with witty and lively sallies; but do not contain a single word that could wound the most delicate ear. The immortality, however, of Gleim's name will be best secured by his martial songs; a kind of lyric poems, which he began to write at the beginning of the seven years' war, and which he published under the name of the "Prussian Grenadier."

GLENDOWER (Owen), a celebrated Welsh chieftain, was born at Tregfarn, in Pembrokeshire, either in 1349 or 1354. Going to London to be educated, he there studied for the English bar, but relinquished the profession of the law on being appointed scutiger to Richard II. In the reign of this monarch Glendower exercised considerable feudal influence, but after the accession of Henry of Bolingbroke, the following circumstances drove him to open rebellion. Lord Grey de Ruthyn, who had previously attempted to seize one of his estates, purposely neglected to deliver him a summons to attend King Henry on his Scotch expedition; and Glendower being in consequence outlawed for disaf-

fection, his enemy seized upon all his lands, and the parliament treated his remonstrances with contempt. Glendower, in revenge, rushed into rebellion, forcibly dispossessed Grey of his lands, and having succeeded in raising a considerable force, caused himself to be proclaimed prince of Wales, September 20, 1400. In 1402 he made prisoner his old enemy, the Lord Grey, the price of whose ransom was fixed at 10,000 marks, and a stipulation of neutrality, which latter was cemented, or rather converted into amity afterwards, by Jane, Owen's third daughter, becoming Lady Grey. Having defeated the king's troops under Sir Edward Mortimer, Henry put in motion against him three grand divisions of his army, but retiring to the mountains, he foiled all attempts to bring him to action, and the rebellion of the Percies breaking out, joined the coalition, causing himself at the same time to be formally crowned at Machynlaeth, in Montgomeryshire, "Sovereign of Wales." After the fatal battle of Shrewsbury, Glendower continued his marauding warfare with various success, occasionally assisted by Charles VI. of France, with whom a treaty of his is yet extant, dated 1404, in which he is styled "Owenus Dei gratiâ Princeps Walliæ." Finding it impossible to subdue, Henry in 1415 condescended to treat with him; but Owen died on the 20th of September in that year, during the negotiation, which was however continued and ratified by his son Meredyd ap Owen, February 24, 1416.

GLICON, a physician of Pansa, accused of having poisoned the wound of his patron, &c.

GLISSON (Francis), an eminent English physician and anatomist, was born in 1597 at Rampisham, in Dorsetshire. He received his academical education at Caius-college, Cambridge, of which he became a fellow, and was afterwards incorporated at Oxford. Applying to the study of physic, he took his degree of doctor in that faculty at Cambridge, and was created regius-professor of physic in that university. He settled in London about 1634, and became a fellow of the College of Physicians; and in 1639 he was chosen anatomy-reader in the college, and acquired great reputation by his lectures "De Morbis Partium." During the heat of the civil war, he retired to Colchester, where he practised with great credit, and he was in that town at the time of its memorable siege in 1648. Returning to London, he made himself known by several valuable publications, and rose through the usual gradations to the presidency of the college. He did not quit the scene of his duty in the fatal year of the plague, 1665, but visited many patients, and escaped the infection. He published his last book in 1677, the year in which he died, leaving behind him the character of a man of great private worth, as well as professional skill and learning. His principal works are entitled "De Rachitide seu Morbo Puerili qui vulgo *the Rickets* dicitur;" "Anatomia Hepatis," with an appendix concerning the newly-discovered lymphatic ducts; "Tractatus de Ventriculo et Intestinis;" and "Tractatus de Natura Substantiæ Energetica, seu de Vita Naturæ," London, 1672, 4to. This last is a very profound and learned performance, sounding all the depths of the Aristotelic philosophy, but so little accommodated to the taste of the rising age, that it appears never to have excited notice, and is now entirely forgotten.

GLOVER (Thomas), a native of Ashford, Kent, born in 1543, obtained the appointment of Somerset herald, in which capacity he was employed to accompany the Lords Willoughby and Derby on their missions to the courts of Copenhagen and Paris, in order to institute the several sovereigns knights companions of the order of the Garter. He was the author of a treatise "De Nobilitate Politicâ," folio, 1608; and a "Catalogue of Honour," folio, 1610. His death took place in 1588.

GLOVER (Richard), born in 1712, was the son of a Hamburgh merchant in London. After having received a classical education, and published a copy of verses "to the Memory of Sir Isaac Newton," which was prefixed to the View of Sir Isaac Newton's Philosophy, published by Dr. Pemberton in 1728, he engaged in commercial pursuits, and became eminent in the mercantile walk to which his father introduced him. In 1737 he married a lady with a handsome fortune; and in the same year he published his epic poem of "Leonidas," which, being written in aid of the principles of the opposition, and possessing much real merit, received the highest commendations from Lyttleton and other writers on that side, and was soon pushed through three editions. His poem of "London, or the Progress of Commerce," published in 1739, is scarcely equal to what the subject might afford, being apparently cramped by the temporary purpose of rousing a spirit of hostility against the Spaniards. This end, together with that of throwing reproach on the ministry, was more effectually answered by his ballad of "Hosier's Ghost," published the same year, which became very popular. As Glover possessed talents not only for the productions of the closet, but for public life, we find him at this period entering warmly into the politics of the city, and heading the opposition party in its elections. He was appointed by the London merchants to conduct an application to parliament, complaining of the neglect with which their trade had been treated; and the speech which he pronounced at the bar of the House of Commons on this subject in January 1742 was much admired, and appeared from the press. But while he was thus rising to notice as a public man, he was declining as a merchant; and the embarrassment of his affairs obliged him to make a temporary but honourable retreat from active life, and to practise economy in an obscure situation. In 1744 Sarah, duchess of Marlborough, bequeathed to him and Mallet five hundred pounds each, on condition of their joining to write the history of the great duke, but Glover soon renounced the task, and Mallet never executed it. In 1751 he was an unsuccessful candidate for the office of chamberlain of the city of London. A fruit of his retirement was the tragedy of "Boadicea," begun many years before, but finished and acted at Drury-lane in 1753. In 1761 he published "Medea," a tragedy imitated from those of Euripides and Seneca, and brought upon the stage in 1767 for the benefit of Mrs. Yates. Glover's circumstances were now so much improved, that he ventured to return to public life, and sat as member for Weymouth in the parliament of 1761. His commercial knowledge was usefully employed on various occasions; and for his assisting an application to parliament on behalf of the West India merchants, in 1775, he was complimented with a valuable present of plate. He died in 1785; and in 1788 was published in three volumes 12mo., a poem of his, intended as a sequel

to "Leonidas," and entitled "The Athenaid," relating in thirty books the series of wars between the Greeks and Persians, which, with poetical license, he regards as vengeance for the death of Leonidas.

GLUCK (Christopher), whom Dr. Burney calls the *Michael Angelo* of music, was born in 1712 or 1714 in the Upper Palatinate, on the borders of Bohemia. At an early age he learned the rudiments of music at Prague, and acquired a facility in playing upon various instruments. He then made a tour to Italy, and brought out his first opera at Milan. In 1745 he paid a visit to England, where the Opera-house, which had been shut on account of the rebellion, was re-opened at the beginning of 1746 with his "Caduta de' Giganti." He produced several other pieces in this country, which he at length quitted for Germany, and fixed his principal residence at Vienna. He there attained a reputation which placed him nearly at the head of his profession, though his style was peculiar, and did not suit all tastes. Gluck aimed at simplifying music; and (says Dr. Burney) with unbounded invention and powers for creating capricious difficulties, and decking his melodies with meretricious ornaments, he tries all he can to keep his music chaste and sober: his three operas of "Orfeo," "Alceste," and "Paride," are proofs of this. An acquaintance which he formed at Vienna with the French poet Bailli de Roulet, for whom he set to music his opera of "Iphigénie en Aulide," drew him to Paris in 1774, where his arrival proved a remarkable era in the musical annals of that capital. The Iphigénie reached its hundred-and-seventy-fifth representation in 1782. His success was rewarded by valuable presents and a pension, and his bust was erected at the public expense next to those of Lulli, Rameau, and Quinault. This unanimity was however disturbed by the arrival of Piccini from Naples. The admirers of Italian music rallied round this excellent master, and excited a kind of civil war, till all Paris was divided between Gluckistes and Piccinistes. After sustaining the contest several years, and furnishing the French opera with a number of compositions, his infirmities warned him to retire, and he ended his days at Vienna, being carried off by a fit of apoplexy in November 1787. He left a large property to his family. Gluck was a writer as well as a composer. His "Letters on Music" were published in the Mercure de France and the Gazette de Literature; and, together with the Dedications and Prefaces to his works, were published collectively at Paris in 1781.

GLYCAS (Michael), a Greek historian, is generally supposed to have lived in the twelfth or thirteenth century; but as there are letters in his name addressed to the Emperor Constantine Paleologus, he is referred by Cassimir Oudin (Script. Eccles.) to the fifteenth century. He was a native of Byzantium, but spent great part of his life in Sicily; and the letters addressed to him by prelates, doctors, &c., show that he stood high in public reputation. He is principally known by his 'Annals," in four parts, containing the history of the world from the creation to the birth of Christ, and that of the Byzantine emperors down to the death of Alexius Comnenus in 1118. Father Labbe gave an edition of the "Annals of Glycas," Gr. et Lat. folio, Paris, 1660, with notes.

GLYCERA, a courtesan of Sicyon, so skilful in making garlands, that some attributed to her the invention of them.—A famous courtesan, whom Harpalus brought from Athens to Babylon.

GMELIN (John George) was born the 12th of August, 1709, at Tubingen, where his father resided as an apothecary. After taking the degree of M.D. there in 1727, he visited Petersburgh, where he soon formed an acquaintance with Blumentrost, the director of the Academy, who obtained for him, in 1728, an annual pension. He at length acquired so much esteem at Petersburgh, that being desirous in 1729 to return to Tubingen, he was honoured with a place among the regular members of the Academy, and in 1731 he was appointed professor of chemistry and natural history. The Russian government wishing to carry into execution a plan formed by Peter the Great, of sending a society of learned men to explore the boundaries of Siberia, Gmelin was selected as naturalist to the expedition. He set out in August 1733, and in the month of February 1743 returned safe to Petersburgh, and resumed the offices he had before filled. In 1747 he paid a visit to his native country, and during his absence was appointed to the professorship vacant by the death of Bachmeister, which he entered upon in 1749. He was attacked in May 1755 by a violent fever, of which he died in the forty-fifth year of his age. Gmelin was one of the greatest botanists of the last century, and has rendered himself celebrated by his "Flora Siberica, seu Historia Plantarum Siberiæ," Petrop., 1747, 1749; two parts, large quarto, with one hundred plates: the third and fourth parts were published by S. G. Gmelin.

GMELIN (Samuel Gutlieb), son of the preceding, was born in 1743 at Tubingen, and in 1763 obtained there the degree of doctor of medicine. His knowledge of natural history caused him to be appointed professor in the Academy of Sciences at Petersburgh; and in 1767 he and Professor Guldenstadt were appointed to travel through the province of Astracan. Gmelin set out in the month of June 1768, explored in 1769 the western side of the Don, and spent the following winter at Astracan. In 1770 and 1771 he travelled through the Persian provinces on the south and south-west side of the Caspian sea, and in 1772 returned to Astracan; after which he examined the banks of the Wolga, and in 1773 the eastern side of the Caspian sea, so dangerous to travellers. He was then recalled to Russia, and had arrived within three days' journey of Kislar, a fortress on the Russian borders, when he was seized by the chan of the Chaitaks, who treated him with great barbarity, robbed him of all his property, and detained him a prisoner for six months. His condition was soon made known to his friends in Russia, but as the chan required thirty thousand roubles for his ransom, the empress gave orders to rescue him by force; but the rebellion which at that time had been excited by Pugatchef rendered this impossible. He died in confinement on the 27th of July, 1774, much regretted by Catharine II., who made a liberal provision for his widow. Gmelin's works are "Historia Fucorum," and "Reisendurch Russland, &c.;" Travels through Russia for the Purpose of exploring the three Kingdoms of Nature: in 4 Parts.

GMELIN (John Frederick), an eminent chemist and natural philosopher, was also a native of Tubingen, and professor of chemistry and natural

history at Gottingen. He was the author of "Onomatologia Botanica," 9 vols.; and many other works relating to chemistry, mineralogy, and natural history; but he is most advantageously known as the editor of the "Systema Naturæ," of Linnæus, published at Leipsic, in 9 vols. 8vo., 1788. He died at Gottingen in May 1805.

GOAD (John), an eminent classical teacher, was born in London in 1651, and educated at Merchant Tailors'-school, and at St. John's-college, Oxford. After having taken orders, and obtained a vicarage, he was made head-master of Merchant Tailors'-school, which situation he held for nearly twenty years, but in 1681 it being suspected that he was inclined towards popery, he was discharged, with a gratuity of 70*l.* In 1686 he openly professed himself a Roman-catholic, and died in 1682. Among his works are "Genealogicon Latinum," a dictionary for the use of Merchant Tailors'-school;" and "Astro-Meteorologica, or Aphorisms and Discourses of the Bodies celestial, their natures, influences, &c."

GOADBY (Robert), who carried on a very large and extensive business as a printer and bookseller, at Sherborne, in Dorsetshire, was well versed in several languages, and is favourably known as author of the "Illustration of the Holy Scriptures;" "A Rational Catechism: or the Principles of Religion drawn from the Mind itself;" and other works. He died of an atrophy, August 12, 1788, aged fifty-seven.

GOAR (James), a learned French Dominican monk, was born at Paris in 1601, and being sent on a mission into the Levant, he there made the doctrines and ceremonies of the Greek church the subjects of his diligent investigation. Returning afterwards to Rome, he drew up a very learned work, consisting of a collection of the Greek liturgies, &c., which was published at Paris in 1647, under the title of "Eucologion, sive Rituale Græcorum," reprinted at Venice in 1730, folio. Father Goar also translated into Latin some of the Greek writers on the Byzantine history, which form the curious collection printed at the Louvre. He died in 1653.

GOBEL (John Baptist Joseph) was born at Thann in Alsace, in 1727. Having entered into orders, he became bishop of Lydda, and suffragan to the bishop of Bale. He obtained the archbishoprie of Paris at the time of the Revolution, but resigned his see at the age of seventy, declaring himself no believer in the religion which he had, for so many years, professed. He was soon after arrested, and guillotined with Chaumette, April 14, 1793.

GOBELIN (Giles), a French dyer, who made improvements in the art of dyeing scarlet; and residing in the suburbs of Paris, his house and manufactory were called the Gobelins. He died before the middle of the seventeenth century, and in 1666 an establishment for the manufactory of fine tapestry was founded on the spot he had occupied, under the auspices of the minister Colbert, whence the work produced there was termed the Gobelin tapestry.

GOBIEN (Charles Le), a French Jesuit, born in 1653 at St. Malues, is principally known as the author of a series of letters on the progress of Christianity among the Chinese, having accompanied the missionaries sent out by the brethren of his order in that empire in the capacity of secretary. He died in 1708 at Paris.

GOCLENIUS (Conrad), a learned philologist, was born in 1485 in a village of Westphalia. He was long a professor in the college of Busleiden at Louvain, where he died in 1539. His principal works are Notes on Cicero de Officiis; an edition of Lucian; and a translation into Latin of that writer's Dialogue, entitled "Hermotimus."

GODDARD (Jonathan), a physician and chemist, son of a ship-builder of Deptford, was born at Greenwich in 1617, and after graduating B.A. at Magdalen-hall, Oxford, travelled abroad for improvement in the study of medicine. In 1640 he took the degree of M.B. at Cambridge, and soon after settled as a physician in London. In January 1642, he proceeded doctor of physic in Cambridge, was elected a fellow of the College of Physicians in 1646, and appointed to read the anatomy lecture of the ensuing year. Dr. Goddard was one of the first members of that society which in 1645 assembled in London for the purpose of improving natural knowledge; and Dr. Wallis acquaints us that "their meetings were sometimes held at Dr. Goddard's lodgings in Wood-street, or some convenient place near, on occasion of his keeping an operator in his house for grinding glasses for telescopes and microscopes." Dr. Goddard being appointed physician to the parliament army, attended Cromwell in his expeditions to Ireland and Scotland; and on September 9, 1651, the parliament at Cromwell's recommendation appointed him warden of Merton-college, Oxford; and in January 1651-52, he was incorporated doctor of physic in that university. In October 1652 he was chosen one of the delegates in all matters relating to grants and dispensations from the university, during the absence of Cromwell in Scotland; and he was chosen singly to represent the university in the parliament summoned in 1653, commonly called the Little Parliament; and also appointed a member of the council of state. On November 7, 1655, he was elected professor of physic in Gresham-college, and continued at the head of Merton-college till the Restoration, when by a letter from Charles II., dated July 3, 1660, Dr. Reynolds was appointed warden, as successor to Sir Nathaniel Brent, no notice being taken of Dr. Goddard, whose election was considered as illegal, and the place, of consequence, vacant. After this he fixed himself at Gresham-college, and was continued a fellow of the College of Physicians by their new charter in 1663. He was likewise nominated one of the council of the Royal Society at its first institution in the same year, to which he was a peculiarly useful member on account of his chemical knowledge. On the fire of London in 1666, he, with the other professors, removed from Gresham-college to make room for the transaction of public affairs there, which was continued for some years till the city was rebuilt. After this he returned to his former lodgings, where he remained till his death, which happened on March 24, 1674. Dr. Goddard was the author of various papers published in the Philosophical Transactions, and a work entitled "Arcana Goddardiana." The famous Guttæ Goddardianæ or Angelicæ, or Arcanum Goddardianum, for the receipt of which King Charles II. is said to have given fifteen hundred pounds, was not, as Salmon informs us, invented by our physician; but by Dr. William Goddard, a contemporary, but an elder man. This person studied and took a degree at Padua; was afterwards incorpo-

rated at Oxford in 1634, settled in London, and became a member of the College of Physicians.

GODEAU (Anthony), a French bishop, was descended from a good family at Dreux, and born in 1605. He was one of the men of letters who obtained the patronage of Cardinal Richelieu, by whose influence he was, in 1636, advanced to the bishoprie of Grasse, which he afterwards relinquished for that of Venice. He assisted in several general assemblies of the clergy, held in 1645 and 1655; wherein he vigorously maintained the dignity of the episcopal order, and the system of pure morality, against those who opposed both. He died April 17, 1671. He was a very voluminous author, both in prose and verse; in the former, his chief work is his "Ecclesiastical History," 3 vols. folio; in the latter, an excellent "Translation of the Psalms into French Verse."

GODEFROI (Denys), a very learned jurist, was the son of a counsellor of the Châtelet, in Paris, where he was born in 1549. He studied at Louvain, Cologne, and Heidelberg, and upon his return to France acquired great reputation in the parliament, in which he was nominated to a counsellor's place. But being of the Calvinist persuasion, the civil wars on account of religion caused him to take refuge at Geneva, where, in 1580, he was admitted a burgher, and made professor of law. Henry IV. in 1589 created him bailiff of some villages at the foot of mount Jora, and a supernumerary counsellor in the parliament of Paris. He was deprived of his employment and his library by the invasion of the duke of Savoy, on which account he accepted in 1594 the chair of law in the university of Strasburg. In 1604 he complied with the invitation of Frederick, elector-palatine, to settle at Heidelberg. That prince in 1618 sent him on an embassy to Louis XIII., who received him with many marks of esteem. Again pursued by the tumults of war, he quitted the palatinate in 1621, and retired to Strasburg, where he died in 1622. Denys Godefroi was the author of a great number of works which were highly esteemed, as well by the learned in general, as by those of his own profession. Of these some of the principal are: "Corpus Juris Civilis cum Notis;" the best editions are those of Vitré 1628, and of Elzevir 1683, two volumes folio: "Notæ in IV Libros Institutionum;" "Opuscula varia Juris;" "Praxis Civilis ex antiquis et recentioribus Scriptoribus;" &c. &c.—Theodore, eldest son of the preceding, was born at Geneva in 1580. He studied in that city and in Strasburg, and then came to Paris, where the office of counsellor of state was conferred upon him; and he acted during the last six years of his life as counsellor and secretary to the French embassy for the general peace at Munster. In that city he died in 1649. Theodore was particularly versed in the genealogical and ceremonial history of France, and published for its illustration, "Le Cérémonial de France," and other learned works.—James, brother to the preceding, born at Geneva 1587, was created professor of law at Geneva in 1619, and entered into the council in 1629. He was made secretary of state; was five times chosen syndic of the republic; and was employed in various negotiations in France, Piedmont, Switzerland, and Germany: at the same time he continued his public lectures in jurisprudence, and composed a variety of learned works. Possessed of the esteem and gratitude of his countrymen, he died, universally regretted, in 1652. He was the author of "Fragmenta Duodecim Tabularum," 1616, republished in 1653 in the Quatuor Fontes Juris Civilis; "Animadversiones Juris Civilis;" "Opuscula varia Juridico-politica, Historico-critica;" "Codex Theodosianus;" and other works, which display very profound erudition.—Denys, second of the name, son of Theodore, was born at Paris in 1615. He followed the steps of his father in his researches into French history, and reprinted several of the works edited by him, adding to them new illustrations. He was also the author of "Mémoires et Instructions pour servir dans les Negotiations et les Affaires concernant les Droits du Roi," 1665, folio, which has been attributed to the Chancellor Seguier, by whose order it was compiled. He was appointed in 1668 the director and keeper of the chamber of accounts at Lille in Flanders, where he died in 1681.—John, son of the preceding, succeeded his father in the direction of the chamber of accounts at Lille, at which place he died, much advanced in years, in 1732. He had the family passion for historical inquiries, and published an edition of "The Memoirs of Philip de Comines," five vols. 8vo.; "The Journal of Henry III.," two vols. 8vo.; "The Memoirs of Queen Margaret;" and other pieces.—His elder brother, Denys, advocate in parliament, gave a new edition of the "Satyre Menippée;" and of the "Treatises concerning the History of France," collected by Peter Dupin.

GODESCHALC, or GOTTESCHALC, surnamed *Fulgentius*, a Benedictine monk in the ninth century, who set on foot the controversy respecting predestination and free grace, was born in some part of Saxony, and appears to have entered involuntarily into the Monastic Order in the convent of Fulda. Afterwards he removed to the Benedictine monastery at Orbais, in the diocese of Soissons, where he was ordained priest when he was forty years of age. In 846 he went to Rome, to visit the holy places there; and upon his return to his own country in 847, he made some stay in Lombardy with Count Eberhald, one of the first noblemen in the court of the Emperor Lothaire. In his house Godeschale had a conference with Nothingus, bishop of Verona, before whom he maintained that God, from all eternity, had pre-ordained some to everlasting life, and others to everlasting punishment and misery. Nothingus, who was alarmed at this opinion, complained of it to Rabanus Maurus, archbishop of Mentz, who summoned a council to meet at Mentz, in 848, to which Godeschale presented a justification of his opinions. The council, however, passed a sentence of condemnation upon him, and sent him in custody to Hincmar, archbishop of Rheims, who assembled a council at Quiercy, in 849, by which Godeschalc was degraded from the priesthood, and ordered to be scourged in the severest manner, till the force of his pain overpowering his constancy, obliged him, in compliance with the commands of his persecutors, to throw into the fire the justification of his opinions which he had delivered in to the council of Mentz. After these cruel proceedings, the unfortunate monk was committed close prisoner to the monastery of Hautvilliers in the diocese of Rheims. While Godeschalc lay in prison, his doctrine gained him followers, his sufferings excited compassion, and both together produced a considerable schism in the Latin church. He died in prison about 896, maintaining with his

last breath the doctrine for which he had suffered. None of his writings have reached our times, excepting two "Confessions of Faith;" An Epistle to Ratramnus," preserved in Cellot's "Historia Godeschalci," published at Paris in 1655; and Fragments of other pieces noticed by *Cave*.

GODFREY, of Bouillon, chief of the first crusade, and king of Jerusalem, was the son of Eustace II., count of Boulogue, and in his mother's right was heir of the Lower Lorrain. His common appellation was derived from his lordship of Bouillon in the Ardennes. In his youth he served in the armies of the Emperor Henry IV., who, as a reward of his valour and fidelity, conferred upon him the title of duke of Lorrain. When the religious enthusiasm of the times set on foot an expedition for the recovery of the Holy Land from the possession of the Saracens, Godfrey was one of the first and most illustrious of the princes who took the cross, and the command of the principal army was intrusted to him in just acknowledgment of his superior talents and virtues. He was accompanied by two of his brothers; Eustace, who had succeeded to the county of Boulogne, and Baldwin. Like most of the crusaders, he was obliged to sacrifice part of his property for the necessaries of the expedition, and before his departure he sold or pledged his reversion of the lands of Bouillon to the church of Liege. In the autumn of 1096 Godfrey arrived with his host at Philippolis in Thrace, whence he sent to demand of the Greek emperor, Alexius Comnenus, the liberation of Hugh, count of Vermandois, brother to the king of France, who had been seized at Durazzo, and was detained as a captive. Mutual jealousies between the eastern and western Christians arose, and Godfrey was obliged to make use of some violence before he could obtain the justice and security he demanded. At length an agreement was concluded between Alexius and the crusaders, who consented to do homage to the Greek emperor on condition of his assistance. When the Latins mustered their forces on the plains of Bithynia, in May 1097, they were found to amount, according to the most probable relations, to one hundred thousand cavalry, besides a vast body of infantry. They proceeded to the siege of Nice, the capital of Sultan Solyman, which surrendered in June. Thence they marched into Syria, and after receiving the submission of various places, appeared before Antioch. After many feats of prowess, and much suffering from famine and disease, Antioch fell, June 1098. In an attempt for its recovery the Mussulmans were defeated with great slaughter, and Bohemond was established in the sovereignty of that city and its district. With a much diminished army, Godfrey at length proceeded to the great object of the enterprise, the conquest of Jerusalem. The siege of this renowned city began in June 1099, and it was carried by storm on July 15. The furious fanaticism of the victors indulged itself in a horrid massacre of the vanquished, which Godfrey was probably unable to prevent. Eight days after the conquest, the unanimous voice of the army proclaimed Godfrey sovereign of the new acquisition; but the humility of his piety would not permit him to assume the title and ensigns of royalty in the place where his Saviour had been crowned with thorns, and he governed under the modest appellation of Defender and Baron of the Holy Sepulchre. He was soon called again into the field to oppose the sultan of Egypt, who advanced against the Christians with a vast but undisciplined host. This was completely overthrown at the battle of Ascalon by the superior valour and skill of the Christians, and the reduction of all Palestine was the further consequence of their prowess. Godfrey established the feudal institution in his kingdom; and a code of jurisprudence, under the title of *The Assize of Jerusalem*, gave a model of the purest form of European liberty in the midst of Asiatic despotism. He did not long occupy a throne which he adorned. After a year's reign, he died in July 1100, and was succeeded by his brother Baldwin. The fame of Godfrey is immortalized as the hero of Tasso's "Jerusalem Delivered."

GODFREY, of Viterbo, a chronicler of the twelfth century, is supposed to have been born either at Viterbo, or Wittemberg. He was chaplain and secretary of the Emperor Conrad III., Frederick I., and Henry IV. His chronicle, entitled "Pantheon," as treating on the "Gods of Earth," is a general historical record from the creation of the world to 1186, and was first reprinted at Basil in 1559; afterwards at Frankfort in 1584, and at Hanover in 1613, in the collection of German historians edited by Pistorius.

GODFREY (Thomas), a native of Philadelphia, deserves biographical commemoration as the first discoverer of the instrument which goes by the name of Hadley's Quadrant, as a reward for which he received from the Royal Society, a present of household furniture, of the value of £200. He was a glazier by trade, and is spoken of by Dr. Franklin as a clever mathematician, but not a pleasant companion, and addicted to intemperance. He died in 1749.

GODIN (Louis), an able astronomer, was born at Paris in 1704; studied astronomy under the De l'Isles, and in 1725 was made adjunct of the Academy of Sciences. In 1735, when the Academy sent some of its members to Peru, to measure a degree of the meridian, Godin was placed at the head of the undertaking. He was some time professor of mathematics at Lima; and having returned to Europe in 1751, was next year appointed a colonel in the Spanish service, and director of the Naval Academy at Cadiz, where he died in 1760. His literary labours were: "Machines et Inventions approuvées par l'Academie des Sciences," 6 vols. 4to.; "Index to the Memoirs of the Academy from 1666 to 1740," ibid. 1743, 5 vols. 4to.; "Connoissances des Tems," which he conducted for five years; "Cours de Mathématiques," 1756.

GODINOT (John), a French ecclesiastic, distinguished for his benevolence, liberality, and philanthropy, was born a Rheims, in 1661. After presenting his family with double the value of his patrimonial estate, and expending large sums on the decoration of the cathedral of Rheims, (of which he was a canon,) he devoted the rest of his property to the service of his fellow-citizens, and the relief of the poor. He supplied his native city with wholesome water; founded free-schools for the instruction of youth; established an institution for the comfortable accommodation of the sick poor; and contributed by other more private methods to the alleviation of human misery. He died in 1749, when his enemies endeavoured to deprive him of the rites of Christian burial, because he had dared to oppose the reception of the bull *Unigenitus*. His fellow-citizens, however, succeeded in disappointing their

malice, and attended in crowds to pay their last tribute of respect to his remains, as those of a public benefactor.

GODIVA, wife of Leofric, earl of Leicester, celebrated for her beauty, and her consenting to ride naked through the streets of Coventry, to exonerate the people from a heavy tax. This adventure was painted in one of the windows of Trinity-church, Coventry, with these words:—

"I, Luric, for the love of thee,
Do make Coventry toll-free."

GODOLPHIN (John), an eminent civilian, was born in 1617, at Godolphin in the island of Scilly. He was sent to Oxford, in 1632; and, having laid a good foundation of logic and philosophy, applied himself particularly to the study of the civil law. He chose this for his profession; and taking the oath called the Engagement, was by an act passed in Cromwell's convention, or short parliament, July 1653, constituted judge of the Admiralty jointly with William Clarke, LL.D., and Charles George Cock, Esq. He obtained the post of king's advocate at the restoration: after which, he published several books in his own faculty then in good esteem, as "A View of the Admiral's Jurisdiction, 1661;" "Extract of the Ancient Laws of Oleron;" "The Orphan's Legacy, &c., treating of last Wills and Testaments, 1674," 4to. And "Repertorium Canonicum, &c., 1678," 4to. He died in 1678.

GODOLPHIN (Sydney), a native of Cornwall, born in 1610, was author of some miscellaneous poems, and a translation of that part of Virgil's Æneid which describes the loves of Dido and Æneas, printed together, in one octavo volume, 1658. He espoused the Royalist party during the civil wars, and was killed in a skirmish at Chagford, Devonshire, in 1634.—Sidney, earl of Godolphin, of the same family as the preceding, began a career of politics at an early age, under Charles II., and after the settlement of the crown on William and Mary, was made a Treasury-commissioner. During the reign of Anne he reached the head of his department, being appointed lord high-treasurer of England, and in 1704 became a knight companion of the Garter. In 1706 he was made earl of Godolphin, and died in 1712.

GODOY (Don Manuel de), called the *Prince of Peace*, was born at Badajoz in 1764, and is said when young, to have earned a subsistence, by singing, and playing on the guitar, although a nobleman by birth. His musical talents and a very handsome person paved the way for his introduction to the court of Madrid, where he soon became a favourite both with the king and queen. He was made adjutant-general of the Royal Body-guard, and Grand-cross of the order of Charles III., in 1791: in the following year, lieutenant-general, duke of Alcudia, major of the Body-guard, premier in the place of Aranda, and knight of the order of the Golden-fleece. Lastly, in 1795, as a reward for his pretended services in making peace with France, he was created prince of Peace, and grandee of the first class, and presented with an estate worth 50,000 dollars per annum. He resigned his post of prime-minister in 1798, but was appointed, in the same year, general-in-chief of the Spanish forces, and in 1801, commanded the army sent against Portugal. Soon after, he signed the treaty of Badajoz, by which he obtained, according to a previous secret stipulation, one half of the 30,000,000 francs, to be paid by the prince of Brazil. By a decree of October 1804, he was made generalissimo of the Spanish military and naval forces, with an addition of 100,000 piastres to his income; and in 1807 the title of *Highness* was bestowed on him, with unlimited power over the whole monarchy. The remainder of his career belongs rather to history than biography. He had become an object of popular hatred in 1808, and was committed to prison, but released by the request of Napoleon, who wished to employ Godoy's influence with Charles IV. He joined Napoleon at Bayonne April 26th, and became the moving spring of every thing done by the king and queen of Spain, whose favour he enjoyed until the death of both. Since that time he has resided chiefly at Rome, and the pope lately prevailed on him to exchange the title of prince of Peace for that of prince of Vaccano, the former being disagreeable to the king of Spain. Don Manuel de Godoy was married in September 1797, to Donna Maria Theresa of Bourbon, a daughter of the Infant don Louis, brother of King Charles III. During the periods of his power, Godoy frequently opposed the influence of the clergy, and endeavoured to carry into execution several good plans: for instance, the establishment of the school on the system of Pestalozzi. He set several prisoners of the inquisition at liberty, and destroyed the minutes of their trials.

GODWIN, Earl, a potent Saxon baron, was son of Wolfnoth, governor of Sussex. He was earl of Kent, and lord of great possessions, at the accession of Canute in 1017. That prince, on occasion of an attack upon his Danish dominions by the king of Sweden, took over as auxiliaries a body of English commanded by Earl Godwin; who, perceiving a favourable opportunity, made a nocturnal attack upon the Swedish camp, and obtained a complete victory. Canute was so well pleased with this success, that he bestowed his daughter in marriage upon Earl Godwin, made him large grants of land, and admitted him to his confidence. After the death of Canute, the succession being disputed between Harold Harefoot and Hardicanute, Godwin espoused the party of the latter, and was instrumental in forming a compromise which prevented a civil war. Afterwards, being gained over, it is said, by a promise of Harold to marry his daughter, he concurred with that king in a plan for destroying the two English Princes, sons of Ethelred II., and Emma; and the murder of one of these, Alfred, at Guildford, is imputed to the vassals of Godwin. After the death of Harold, and succession of Hardicanute to the sole sovereignty, Godwin was accused by the surviving prince, Edward, of the murder; but the gift of a magnificent galley, with a crew richly clothed, diverted the king's zeal for justice, and Godwin's exculpatory oath was accepted as a proof of his innocence. It is to be observed that the Saxon annals are entirely silent concerning this supposed crime; and that Godwin's guilt seems to have been deduced only from popular rumour. Hardicanute's short reign terminated in 1041; and Godwin, reconciling himself to Edward, promoted his succession to the crown, on the condition of his marrying the earl's daughter Editha. In the new reign Godwin, as might be expected, acquired large additions of power and influence. He was duke and earl of Wessex, and the counties of Kent and Sussex were

annexed to his government. His sons Sweyn and Harold possessed a similar authority over several other counties. Between a nobleman so potent and his sovereign, a cordial friendship was not likely long to continue. Edward's court was crowded with foreigners from Normandy, who excited the jealousy of Godwin as well as the discontents of the English at large, and Godwin was not displeased to appear as the partisan of his countrymen. Upon his refusal or delay to act against the men of Dover, who had incurred the king's indignation, he was threatened with the royal vengeance. The pretext of an incursion of the Welsh into the limits of Earl Sweyn's government gave occasion to his levying a powerful force, with which he approached the king at Gloucester. Edward summoned to his aid the dukes of Mercia and Northumberland; and being thereby rendered superior to Godwin and his sons, he marched to London, and summoned a great council, to pass judgment upon their rebellion. Not venturing to appear to a citation, they disbanded their forces, and Godwin with three of his sons took refuge with Baldwin, earl of Flanders, while Harold and another fled to Ireland. The estates of all were confiscated, Queen Editha was confined to a monastery, and the power of this formidable family seemed totally overthrown. Godwin, however, still preserved a number of adherents; and being permitted by the earl of Flanders to equip a fleet in his ports, he attempted to make a descent at Sandwich. A superior royal fleet was fitted out against him, which compelled him to retreat to Flanders, but as soon as that fleet was unadvisedly disbanded, he put to sea again, and sailed to the Isle of Wight, where he was joined by Harold, who brought a squadron from Ireland. He proceeded along the coast, continually augmenting his fleet by reinforcements, and at length entering the Thames, appeared suddenly before London. In the confusion that followed, Edward, much against his inclination, was obliged to negotiate with his rebellious subject, and to consent to the banishment of his Norman favourites; while Godwin and his sons, after giving hostages to preserve the peace, were restored to their offices and estates. The earl did not long enjoy this return of prosperity. As he was sitting at table with the king at Winchester, in Easter 1053, he suddenly fell from his seat, and soon after expired. The monkish historians have made a miracle and judgment of this event; and they are charged with having blackened the character of Godwin and his family, in compliment to the Norman princes, after the Conquest. There is, however, reason to believe that Godwin, with great vigour and abilities, possessed an ambitious spirit, which rendered him a subject of wavering fidelity, and made him little scrupulous in means for his aggrandizement.

GODWIN (Thomas) was born at Oakingham, in Berkshire, in 1517. His early education he received at the free-school in his native town; and was afterwards taken under the patronage of Dr. Richard Layton, archdeacon of Bucks, who received him into his house, and in 1538 Dr. Layton sent him to Magdalen-college, Oxford. After having graduated B.A. in 1543, and M.A. in 1547, he resigned his fellowship for the mastership of the free-school of Brackley, in Northamptonshire, which was in the gift of his college. After the accession of Queen Mary, however, he met with persecution from Bonner, bishop of London, on account of his religious sentiments, and, being obliged to resign his school, turned his attention more particularly to medical studies. In 1555 he took his degree of bachelor of physic at Oxford, and supported his family by practising that profession till Queen Elizabeth ascended the throne. Upon this event he resolved to enter into the church, and after being ordained, became chaplain to Nicholas Bullingham, bishop of Lincoln, and one of the queen's Lent preachers. In 1565 he was promoted to the deanery of Christchurch, Oxford, the prebend of Milton Ecclesia, and in the following year to the deanery of Canterbury. In 1584 he was made bishop of Bath and Wells, a promotion which tended more to his honour than to his happiness. Unfortunately for the bishop, one of the best manors belonging to his see was coveted by a favourite of the queen's, who procured messages to be sent from her majesty to the bishop, to induce him to resign it to this gentleman. For some time the bishop resisted with firmness this attempt to despoil his personalities; but, at length, for the sake of peace, he was led to grant a long lease of another manor, to satisfy his rapacious persecutor. This troublesome affair, with its consequences, contributed greatly to deject the mind of Bishop Godwin, and, together with repeated attacks of the gout, rendered him incapable of performing his episcopal functions. He died at Oakingham, whither he had removed for the benefit of his native air, in 1590.

GODWIN (Francis), son of the preceding, was born at Havington, in Northamptonshire, in 1561, and educated at Christchurch-college, Oxford, where he proceeded B.A. in 1580, and M.A. in 1583. In the latter year he wrote an entertaining piece upon a philosophical subject, but suppressed it, together with another of his inventions at that time, which was the secret of carrying on a correspondence by signals, and in a much quicker way than by letters. He had not been long M.A. when he entered into orders; and became in a short time rector of Samford Orcais, in Somersetshire, a prebendary in the church of Wilts, canon-residentiary there, and vicar of Weston in Zoyland, in the same county; he was also collated to the subdeancery of Exeter in 1587. In the mean time, turning his studies to the subject of the antiquities of his own country, he became acquainted with Camden; and accompanied him in his travels to Wales in 1590. He became B.D. in 1593, and D.D. in 1595; in which year he resigned the vicarage of Weston, and was appointed rector of Bishop's-Liddiard, in the same county. He still continued assiduous in pursuing the history of ecclesiastical persons; and having made a handsome addition to his former collections of 1594, published the whole in 1601, 4to., entitled, "A Catalogue of the Bishops of England, since the first planting of the Christian Religion in this Island; together with a brief History of their Lives and memorable Actions, so near as can be gathered of antiquity." It appears, by the dedication to Lord Buckhurst, that our author was at this time chaplain to this nobleman, who, being in high place and credit under Queen Elizabeth, immediately procured him the bishopric of Llandaff. This was said to be a royal reward for his Catalogue, of which he published another edition in 1615, with great additions and alterations. In the following year, he published it in the Latin language, partly for the use of foreigners, but more

perhaps to please the king, to whom it was dedicated, and who in return gave him the bishopric of Hereford, to which he was translated in 1617. In the mean time, various reports having been spread to his disadvantage, about his secret of corresponding already mentioned, he published his treatise respecting it, under the title of "Nuncius Inanimatus Utopiæ," 1629, 8vo. In 1630 came out the third edition of his "Annals of the Reigns of Henry VIII., Edward VI., and Queen Mary," in Latin, 4to., as did also a translation of them into English, by his son Morgan Godwin; also the same year his small treatise, entitled, "A Computation of the Value of the Roman Sesteree and Attic Talent." After this he fell into a low and languishing disorder, and died in April 1633.

GODWIN (Dr. Thomas) was born in Somersetshire in 1587; and, after having taken his two degrees in arts at Oxford, removed to Abingdon, in Berkshire, having obtained the place of chief master of the free-school there. He subsequently entered into orders, and became chaplain to Montague, bishop of Bath and Wells. He proceeded B.D. in 1616, in which year he published at Oxford "Synopsis Antiquitatum Hebraicarum," &c., in three books, 4to. This he dedicated to his patron; and obtaining some time after from him the rectory of Brightwell, in Berkshire, he resigned his school. Amidst his parochial duties, he prosecuted the subject of the Jewish antiquities; and, in 1625, printed in 4to., "Moses and Aaron," &c. He took his degree of D.D. in 1636, but did not enjoy that honour many years; dying in 1642-43. Besides the pieces already mentioned, he published "Romanæ Historiæ Anthologia;" and "Three Arguments to prove Election upon Foresight by Faith."

GODWIN (William), an eminent writer of the present age, was born at Wisbeach, in Cambridgeshire, on the 3rd of March, 1756. His father was a dissenting clergyman, and he was himself educated for the ministry at Hoxton-college, under Dr. Kippis and Dr. Rees. Reason, and a love of investigation were the characteristics of Godwin even in boyhood, added to what he himself describes as "a sort of constitutional equanimity and imperturbableness of temper." In 1778 he became pastor to a congregation in the vicinity of London, but after exercising his ministerial duties for five years, retired from the pulpit in consequence of certain changes in his theological impressions, and took up his residence in the metropolis. Here he kept for some time a bookseller's shop, but subsisted principally on the fruits of his literary labours, of which one of the earliest and most celebrated appeared in 1793, under the title of "Political Justice," a publication produced by the French Revolution and its consequences. The book and author at once rose to a place of eminence in the public eye. The daring nature of his tenets, the energetic yet unaffected flow of his eloquence, the heartfelt sincerity and love of truth that accompanied his disquisitions, seemed, as by magic, to throw down a thousand barriers, and to level a thousand fortifications, which had hitherto defended and kept secure the inner fortresses of public prejudices or opinions. In the following year appeared his celebrated production of "Caleb Williams," a novel which critics concur in pronouncing to be one of the best and most powerful in our language. In 1794, upon the occasion of Judge Eyre's charge to the grand jury, his observations in reference to Horne Tooke and others, who had been arrested on a charge of high-treason, gave rise to some "Cursory Strictures" from the pen of Mr. Godwin, which were supposed to have greatly influenced the event of the prosecutions, and to have contributed mainly to the acquittal of the accused. In 1797 he published "The Enquirer," a work consisting of essays, developing, under various aspects, the tenets of his greater work. In the same year he married, after having cohabited for a short time with, the famous Mary Wollstonecraft, her pregnancy inducing him to wave his conscientious objections to the marriage-contract, for the sake of the expected offspring. His wife died on the 10th of September, 1797, a few days after the birth of a daughter, who subsequently married the poet Shelley. In 1801 Mr. Godwin again entered into the marriage state with a widow lady, by whom he had one son, who died of cholera in 1833, aged 30. Besides the works above mentioned, Mr. Godwin has published the novels of "St. Leon;" "Fleetwood;" "Mandeville;" "Cloudesley," &c.; a "Life of Chaucer;" an "Essay on Sepulchres;" "The History of the Commonwealth of England;" "Thoughts on Man, his Nature, Productions, and Discoveries;" "A Life of Mary Wollstonecraft;" and a work in refutation of Malthus.

GODWIN. See Wollstonecraft.

GOEREE (William), a learned Dutch bookseller, and various writer, was born at Middleburg, in Zealand, in 1635, and died at Amsterdam in 1711. The principal of his productions are, "Jewish Antiquities," in 2 vols., folio; "The History of the Jewish Church, founded on the Mosaic Records," 1700, in 4 vols., folio; "History, Sacred and Profane," 4to.; "An Introduction to the Art of Painting," 8vo.; "A Treatise on Architecture, according to the Principles of the Ancients and Moderns," &c. —Hugh William, his father, who died at Middleburg in 1643, is also entitled to be classed among the learned men of his time. He published a Dutch translation of Peter Cunæus's treatise "De Republica Hebræorum," 1682, 8vo., to which he added "A Continuation," in 2 vols. A French edition of the whole was printed at Amsterdam in 1705. —William Goérée had a son named John, who rose to high reputation as a painter, and who produced the beautiful pictures which adorn the burgher's-hall at the town-house in Amsterdam. He died at that city in 1731.

GOETHE, or GOTHE (John Wolfgang Von), one of the most illustrious poets of his age, was born at Frankfort-on-the-Maine, August 28, 1749. His father was a doctor of law, and Imperial counsellor. Goethe was a sickly child, but thoughtful and meditative from his earliest years, and possessed of the most acute sensibility. Like Byron, he fell in love, at a very early age, with a beautiful girl, but much older than himself, and who treated him like a child. Her name was Margaret Gretchen, and under the former name, he has immortalized her in his sublime poem of Faust. Goethe was principally educated at the university of Leipsic, where music, natural science, the elements of jurisprudence, and the languages, occupied him alternately. His first poetical work was the "History of Joseph;" a subject to which his attention had been drawn by some pictures in the possession of his father. He had himself a taste for drawing

and even attempted engraving in his youth. In 1768 he quitted Leipsic, and after having recruited his health by a tour in Alsace, entered the university of Strasburg, with a view of studying law, according to the wishes of his father. Chemistry and anatomy, however, were the chief objects of his attention, and becoming acquainted with Herder, his mind took that decided bias in favour of poetry and the fine arts, which it ever after retained. About this time he wrote a treatise on Gothic Architecture, but afterwards abandoned many of his, then, views on the subject. In 1771 he took the degree of doctor of jurisprudence, and soon after went to Wezlar, where he found in his own love for a betrothed lady, and in the fate of a young man named Jerusalem, the materials for his romance of "Werther," which appeared in 1774. He had in the year previous published his "Gotz of the Iron Hand;" and never, probably, did two works produce such instantaneous effects on the literature of a country. In November 1775, he went to Weimar, on the invitation of the grand-duke, and in 1776 was made privy-councillor of legation, with a seat and vote in the privy-council. In the same year he made a journey to Switzerland with the prince, and in 1782 he was ennobled and made president of the chamber. In 1786 he made a journey to Italy, where he remained two years, visited Sicily, and remained a long time in Rome. In 1792 he followed his prince during the campaign in Champagne. He was afterwards created minister, and received in 1807 the order of Alexander Neusky from Alexander of Russia, and the grand cross of the Legion of Honour from Napoleon. Few men were, indeed, more honoured, or passed altogether a life of more honour and happiness, than Goethe. During the last two years of his existence, however, and particularly since the death of his son, his spirit lost its energy, and he was but a shadow of that which he once had been. He expired on the 22nd of March, 1832, without any apparent suffering, in his arm-chair, having a few minutes previously called for paper, for the purpose of writing, and expressed his delight at the arrival of spring. He left a will by which he provided, that until the year 1850, his apartments were to be continued in the state in which they should be at the time of his death; and that none of his literary and scientific treasures should be disposed of until that period. Among his MSS. is said to be the second part of Faust, and several other poems; also a volume of his own life; and a series of correspondence with his friend Zelter, at Berlin. He was buried with funeral honours, in the grand ducal vault at Weimar; and a medal in memory of him has been struck in Germany, where his name is almost adored as that of a divinity. His published works, besides those already mentioned, are his "Wilhelm Meister's Apprenticeship;" "Herman and Dorothea;" "Iphigenia in Tauris," a tragedy; "Ueber Kunst und Alterthum am Rheim und Mayn," &c.; a miscellany on literature and the fine arts; besides various dramatic pieces, ballads, poetical epistles, and epigrams. Goethe, who was as richly gifted in person as in mind, was, pre-eminently, the *poet of philosophy;* and it is the philosophy of life and of individual character, pervading his works, which places them among the first ever produced. He may be called also the most universal poet; thoroughly modern in some of his inimitable songs, in which he gives vent to the tenderest emotions of the heart with a sincerity at times almost childlike; whilst in other productions, he exhibits the spirit of ancient literature to a degree, which probably no modern poet of any nation has reached; as the resemblance is not merely in the form, but in the very conception of the ideas. The service which he has done to the German language is immense; the clearness and simplicity of his prose style make it the best model for the imitation of his countrymen. Goethe was neither a politician, nor a polemic, although his name has long been associated with the impression of a mighty moral influence over European society; and a future age, as one of his biographers observes, will edify and amuse itself with the spectacle of one who was an intellectual giant in his generation, yet indulged itself in a sort of semi-sceptical abstractions from all the mystic influences which have given prophets and poets their empire.

GOEZ (Damian a), a learned Portuguese of the sixteenth century, was born at Alenquer, and brought up in the court of Emanuel, king of Portugal. He had an early passion for travelling, which was gratified by his being employed in various negotiations from his court to France, Germany, Poland, and the Low-countries, in which he spent fourteen years. In 1531 he visited the university of Padua, and afterwards pursued his studies at Louvaine, where he fixed his residence, and was a principal means of defending that city against the attack of Martin van Rossem. He was, however, seized upon by the enemy, under pretence of a violation of the truce, and obliged to ransom himself. In an advanced age he was recalled by the king of Portugal, in order to be employed in writing the history of that country, but he found the archives in such a confused state, that he was unable to finish more than a very small part of his task. In consequence of some calumnious accusation, he was arrested, and obliged to plead his cause in fetters. He was at length allowed to return to his own house, where he was found dead one morning with his body half burnt, probably from the accident of falling into the fire in a fit. The works of Damian a Goez are: "Legatio magni Indorum Imperatoris ad Emanuelem Lusitaniæ Regem, a. 1532;" "Fides, Religio, Moresque, Æthiopum;" "Hispaniæ Laudatio;" "Urbis Lovaniensis Obsidio;" "Comment. Rerum Gestarum in India a Lusitanis;" "Urbis Ulyssiponensis Descriptio;" "Historia del rey Dom Manuel;" "Chronica de Principe D. Juao II."

GOEZE (John Augustus Ephraim), celebrated for his microscopical discoveries, was born at Ascherleben in 1731. Having received the rudiments of his education in the school of that place, he was sent to the university of Halle, where he applied chiefly to theology; and soon after his return, in 1751, he obtained an appointment as a preacher at Quedlinburg, which he retained till the period of his death. He spent the chief part of his life in microscopic researches; and, in the course of his investigations, remarked many phenomena in the animal and vegetable kingdoms, which had escaped the notice of Bonnet, Trembley, and Rösel. In his first researches he paid no further attention to systematic knowledge than to procure information, from some book or friend, respecting the name and character of the different animals which were the objects of his observation. He however soon found that systematic knowledge was necessary, and there-

fore made himself completely acquainted with the Linnæan arrangement, which method he employed till the end of his life. His "Entomological Collections," intended as a supplement to Linnæus, appeared between 1771 and 1781 in four parts, and excited the astonishment of those best acquainted with the subject. The same plan he afterwards adopted in regard to other classes of the animal kingdom; and turning his attention to an examination of the intestines of animal bodies, published his celebrated work on the natural history of intestinal worms: "Versuch über die Naturgeschichte der Eingeweide-Wurmer," published, in 4to., in 1782, with forty-four plates. When he had communicated to the public the result of his observations on intestinal worms, he sent the collection to Pavia, where it was sold for a thousand dollars; as he found himself incapable, on account of age and infirmity, to continue his labours in that department. A few weeks after the bargain was concluded, he received a letter from Dr. Hunter, who offered him eighteen hundred dollars for the collection; but this offer arrived too late. Towards the latter end of his life, Goeze obtained the diaconate of the principal church of Quedlinburg, but died soon after, on the 27th of June, 1786.

GOFF (Thomas), an English writer, was born in Essex in 1592, and educated at Westminster-school, and Christchurch-college, Oxford. In 1623 he was preferred to the living of East Clandon in Surrey; where, according to Langbaine, he met with a Xantippe of a wife, whose temper shortened his days so, that he died in 1627. He wrote several pieces on different subjects, among which are five tragedies, none of which were published till some years after his death. In the latter part of his life he forsook the stage for the pulpit, and instead of plays wrote sermons; some of which appeared the year he died.

GOGUET (Antony Yves), a man of letters, born in 1716 at Paris, was a counsellor to the parliament, and author of a work of great reputation, entitled "Origine des Loix, des Arts, des Sciences, et de leur Progrés chez les anciens Peuples," three vols. 4to.; reprinted in 1778, in six vols. 12mo. It has been translated into English. The author, who died in 1758, had also made a commencement of a great work on the Origin and Progress of the Laws, Arts, Sciences, &c. in France, from the beginning of the monarchy.

GOLDAST (Melchior Heimensfeld), a learned writer of the sixteenth century, was born at Bischoffs-zell in Switzerland, and died in 1635. He studied the civil law at Altdorf, but his chief profession seems to have been that of a man of letters. His works, which are chiefly compilations, were esteemed by the learned of his time. The principal are, "Monarchia Sancti Imperii Romani," three vols. folio, 1611-14; "Alamaniæ Scriptores," three vols. folio, 1730; "Sybilla Francica," 4to.; a collection of pieces relative to the maid of Orleans.

GOLDING (Arthur), an English writer of the age of Elizabeth, born in London, translated Ovid's Metamorphoses into English verse, Cæsar's Commentaries and Pomponius Mela into prose, and was likewise the author of an account of the earthquake of 1580, and of several devotional and other treatises. He was patronized by Cecil, Sidney, and other of the leading literati of his time; but the precise period both of his birth and decease is uncertain.

GOLDMAN (Nicholas), an able German mathematician, was born at Breslau in Silesia, in 1623, and died at Leyden in 1665. He was the author of several works of merit, of which those most generally known and esteemed are, "Elementa Architecturæ Militaris;" 1643, 8vo.; "De Usu Proportionarii Circuli;" a treatise "De Stylometricis," 1662; and another treatise "On Architecture."

GOLDONI (Charles), an eminent writer of comedy, was born in 1707 at Venice, of which city his father was a physician. His propensity to the drama appeared in his childhood, and it was encouraged by his father, who erected a theatre in his own house, at which young Goldoni with a few of his companions were performers. Comic writers were his study as soon as he could read, and he sketched a plan of a comedy of his own invention when only eight years of age. He was sent to learn rhetoric at the Jesuits'-college of Perugia, and philosophy at Rimini. He attended, however, more to the stage than to Aristotle or Quintilian, and he made an elopement from the latter place with the company of comedians at their removal to Chiozza. His father in vain tried to initiate him in his own profession, and in that of an advocate. His warm imagination was, however, so much affected at a church-ceremony, that he resolved to turn capuchin; but this hasty determination was soon set aside by the mirth and dissipation of Venice. After his father's death he was prevailed upon by his mother to take up the profession of a lawyer at Venice, for a maintenance. Some circumstances caused him to quit the bar, and he went to Milan, where he was entertained by the Venetian resident as his secretary. There he brought out his first piece for the stage, entitled, "Il Gondoliere Veneziano;" and soon after, removing to Verona, he attached himself to a company of players there, for whom he composed several pieces. He accompanied them to Genoa, fell in love, and married. He next came to Venice, and set himself seriously to reform the Italian stage, which was then overrun with low farce and indecent buffoonery. He studied the true comedy of character, and confined his representations within the limits of nature and decorum. Probably, with a view of improving his language, he visited Tuscany, and resided some time at Florence and Pisa. He again returned to Venice; and such was his industry and fertility, that he is said in the course of twelve months to have produced sixteen comedies, besides forty-two other pieces for the theatre, and among these are reckoned some of his best performances. The first edition of his works was printed in 1753, in ten volumes, 8vo. An edition under the title of the "New Comic Theatre" contained several more pieces, and in 1761 his new pieces amounted to fifty-nine. At that period he received an invitation from the manager of the Italian theatre at Paris to make an engagement for two years as composer for that stage. He accordingly repaired to that capital; but his first attempt to substitute sober comedy to pantomimic drollery was not successful, and he was obliged to make some sacrifice to the received character of that theatre in his subsequent compositions, of which twenty-four were the product of his engagement. When it was finished, and he was about to depart for Italy, he obtained an introduction to court, and the appointment of Italian master to the princesses. He had lodgings at Versailles, and a

pension, which, however, did not allow him to lay aside writing for the stage. He even, in his sixty-second year, ventured upon the arduous task of composing in a foreign language, and brought out at the court theatre his French comedy of "Le Bourru Bienfaisant," which met with extraordinary success. It was followed by "L'Avare Fasteux." On the accession of Louis XVI. he was appointed Italian teacher to the Princesses Clotilde and Elizabeth. Infirmities at length obliged him to leave the court and retire to Paris, and he had the misfortune in his old age to be deprived of his pension, in consequence of the Revolution, and reduced to indigence. The French nation was about to make him honourable amends when he died, in 1792, at the age of eighty-five. Goldoni, though he wrote with too much rapidity to attain the highest rank in his class, yet possessed real talents for comedy. He has been termed the Molière of Italy, but the title is somewhat too flattering. Voltaire in one of his letters styles him "the painter of nature," but it must be confessed that this *nature* is often mere common-life. His dialogue is sprightly and easy, and his pieces have generally a moral tendency. His collected works were printed at Leghorn in thirty-one volumes, 8vo., 1788-91.

GOLDSMITH (Oliver) was born (according to his epitaph) in 1731, at a place called Pallas, in the county of Longford, Ireland; according to another account, at Elphin, in 1729. He was the son of a clergyman, who gave him a literary education and sent him at an early period to Dublin-college. Being designed for the medical profession, he removed to the university of Edinburgh in 1751, where he continued till the beginning of 1754, when he was obliged to make a clandestine retreat in order to avoid paying a debt, said to have been contracted as surety for a fellow-student. His escape was intercepted at Sunderland, and he was indebted to the friendship of two fellow-collegians for his release from confinement. Under these unfavourable auspices he launched into the world, and in spite of penury resolved to gratify his curiosity by a visit to the continent. He embarked for Holland, travelled through Flanders and part of Germany, passed some time at the universities of Strasburg and Louvain, at the latter of which he took the degree of bachelor of physic, and thence accompanied an English gentleman to Geneva. At that city he was engaged as travelling tutor to a young man who had lately fallen heir to a large fortune, but who seems to have been destitute of a proportional liberality of mind. They disagreed and parted in the South of France; and Goldsmith was left to contend as he could with the hardships of indigence in a foreign country. But these were not new to him, and he found means to get back to England in the beginning of 1758. In a great part of those peregrinations he appears to have trusted for support to his own casual efforts. He had learning enough to ensure a hospitable reception at the monasteries; and his German flute seldom failed to procure him a meal and a night's lodging. His arrival in London with a few pence in his pocket was not likely to be the termination of his pecuniary distresses. His uncouth appearance rendered unsuccessful his application to several apothecaries to be received as a journeyman, and he could obtain no better employment than that of assistant in the laboratory of a chemist near Fish-street-hill. Luckily he discovered the residence of his old college friend and countryman Dr. Sleigh, who liberally shared his purse with him, and gave him a countenance which probably was the cause of his being recommended as an usher to Dr. Milner, who kept an academy at Peckham. He remained, however, but a short time in that situation, and then took lodgings in London, with a view of following the profession of an author. Some of his first employments were those of occupying a department in the Monthly Review, and writing periodical papers in the Public Ledger. He also published a weekly pamphlet, entitled "The Bee," and an "Enquiry into the State of Polite Learning in Europe." He had been for some years exercising his pen in obscurity, when, in 1765, he suddenly blazed out as a poet in his "Traveller, or a Prospect of Society." This performance had lain by him some years in manuscript, and it was at the instigation of Dr. Johnson, that he enlarged and finished it for publication. That great critic said that "there had not been so fine a poem since Pope's time." The consequence Goldsmith obtained by this happy effort seems to have given him singular notions of his future prospects: he dressed like a physician, abstained from his usual places of pleasurable resort, and affected a dignity which he was little qualified to sustain. If he had any idea, however, of figuring in a medical capacity, it was probably short-lived; for he continued assiduously to pursue his literary career. In 1766 was published his novel of the "Vicar of Wakefield," which had been sold to a bookseller some years before, but had been kept back as the work of an unknown writer, and exciting no sanguine expectations of success. It was received with merited applause, and has ever since borne a distinguished rank among similar compositions. He now took rooms in the Temple, and at the same time joined with a friend in a country-house. At the latter he composed one of his most pleasing and successful works, a "History of England, in a Series of Letters from a Nobleman to his Son," 2 vols., 12mo. The elegance and liberal spirit of this historical sketch caused it to be generally attributed to Lord Lyttleton. That he possessed a rich vein of comic humour, he had proved by his "Vicar of Wakefield," and it was further evinced by his comedy of "The Good-natured Man," acted at Covent-garden in 1768. A "Roman History," in 2 vols., 8vo., and a "History of England," in 4 vols., 8vo., displayed his industry at this period, and procured him money, if not fame. A periodical publication, called "The Gentleman's Journal," in which he bore a share with several other writers, enjoyed but a short life, dying, as he said, "of too many doctors." His poetical fame reached its summit in 1770, by the publication of "The Deserted Village." The price offered for it by the bookseller (viz., £100) appeared to him so exorbitantly great, being nearly five shillings a couplet, that he refused at first to take it; but the sale the poem met with convinced him that he might fairly appropriate that sum out of the profit. His spleen against sentimental comedy incited him to make a bold effort to bring back the relish of the public for broad humour; and in 1772 he produced "She Stoops to Conquer, or the Mistakes of a Night." The characters and plot of this piece certainly make a near approach to farce; yet such was its comic power, that the spectators were tickled

into good humour, and received it with uncommon favour. Goldsmith cleared a considerable sum by his play, and it is still occasionally represented to applauding audiences. This was a gainful year to him; yet thoughtless profusion, of which the most respectable part was inconsiderate bounty to authors and other acquaintance in distress, together with an unfortunate habit of gaming, left him considerably in debt at the close of it. As no writer can rely upon original productions for the supply of constant wants, he continued to exercise his industry in compilation. Besides a "Grecian History," he supplied the booksellers with "A History of the Earth and Animated Nature," in 8 vols., 8vo., 1774. Goldsmith was by no means a man of science, but he possessed good taste and a charming style; and with the help of Buffon and other writers, he produced a work that was both amusing and instructive. Such was the confidence he acquired in his skill at compilation, that he formed a plan for a much greater work; no less than a Universal Dictionary of Arts and Sciences, in which he was to receive assistance from some of his literary friends; but this and all other schemes were cut off by his untimely death. A despondence of mind, probably owing to consciousness of the bad state of his affairs, had been secretly preying upon him, when, in March 1778, he was attacked with the symptoms of a low fever. An over-dose of a powerful remedy, taken upon his own judgment, brought him to such a state of debility, that he sank under the disease on the tenth day, April 4. He was buried with little attendance in the Temple churchyard; and a monument has since been erected to his memory in Westminster-abbey, with a Latin inscription by Dr. Johnson. Doctor Goldsmith (for so he was usually styled, though only M.B.) was a man of little correctness either in his conduct or opinions, and was rather admired for his genius and beloved for his benevolence, than solidly esteemed. The best part of his moral character was a warmth of sensibility, which made him in all fortunes ready to share his purse with the indigent, and rendered him in his writings the constant advocate of the poor and oppressed. The worst feature was a malignant envy and jealousy of successful rivals, which he often displayed in a manner not less ridiculous than offensive. He was one of those who are much happier in the use of the pen than the tongue: his conversation was generally confused, and not seldom absurd; and the wits with whom he kept company seem rather to have made him their butt, than to have listened to him as an equal. Yet, perhaps, no writer of his time was possessed of more true humour, or was capable of more poignancy in marking the foibles of individuals. This last talent he has displayed in a very amusing manner in his unfinished poem of "Retaliation," written as a kind of retort to the jocular attacks made upon him in the *Literary Club*. Goldsmith's literary fame stands highest as a poet, in which character a place may be given him perhaps at the head of the minor class, understanding, too, the term *minor* rather with relation to the quantity, than the excellence, of compositions. It would not be easy to point out in the whole compass of English poetry, pieces that are read with more delight than "The Traveller," and "The Deserted Village." The elegance of the versification; the force and splendour, yet simplicity, of the diction; the happy mixture of animated sentiment with glowing description; are calculated to please equally the refined and the uncultivated taste. The moral and philosophical views of society they exhibit are indeed, objectionable; for accuracy in those points, as has already been observed, was never our author's qualification; yet upon the whole they exert a favourable influence over the heart. In addition to these capital works, his pleasing ballad of "The Hermit," and some short humorous and miscellaneous pieces, complete the catalogue of his performances in verse. As a prose writer he deserved high praise for style, which he adapts with great felicity to his subject; and which, whether elevated or plain, is always clear, pure, and unaffected. Dr. Johnson's encomium in his epitaph may be admitted as a just summary of his literary character; "Qui nullum fere scribendi genus non tetigit, nullum quod tetigit non ornavit"—Who left scarcely any kind of writing untouched, and touched none but what he adorned.

GOLIUS (James), a learned Orientalist, was born at the Hague in 1596. He studied at the university of Leyden, and in 1622 accompanied an ambassador of the United States to Morocco, where he presented to the emperor, Muley Zeidan, a request written in Arabic, which excited great admiration, as being the work of a Christian. After his return, he succeeded to the Arabic professorship on the death of Erpenius in 1624. He obtained permission in 1625 to travel in the Levant, and passed more than a year at Aleppo, whence he made excursions into Arabia and Mesopotamia. During his absence he was appointed professor of mathematics; and he returned to Leyden in 1629, and sat down to the duties of his double office. He died in 1667. Oriental literature is indebted to him for several learned works. He published the "Saracen History of Elmacin," the version of which was begun by Erpenius, and completed by himself: also, a "Life of Tamerlane," 1636, written by an eminent Arabian author; "The Astronomical Elements of Alfergan," with a new version and learned commentaries; an "Arabic Lexicon," 1659; and a "Persian Dictionary," printed in London.

GOLIUS (Peter), a learned Dutch Carmelite monk, was the elder brother of the preceding, and born at Leyden, but in what year we are not informed. He entered when young among the barefooted Carmelites, of the reformed order of St. Theresa, when he took the name of *Celestine de Sainte Liduvine*. Like his brother, he excelled in his knowledge of the Arabic language, and taught it in the seminary belonging to his order at Rome, where those monks were educated who were intended to be sent on missions into the East. By the choice of his superiors, our Golius was destined to that service; and, after visiting every part of Syria and Palestine, founded a monastery of his order on Mount Libanus, over which he presided until he was recalled to Rome. In that city he was employed as one of the principal assistants of Sergius Risius, archbishop of Damascus, in preparing his edition of the Arabic Bible. Soon after it was completed, he was appointed by the general of the order, visitor of the missions in the East Indies, and died while fulfilling the duties of that appointment, at Surat, about 1673. He was the author of translations into Arabic of "The Imitation of Jesus Christ, by Thomas à Kempis," 1663, and other works.

GOLZIUS (Hubert), an eminent antiquary, born at Venloo in 1526, was the son of Roger Goltz, a painter of Wurtzburg. Hubert was instructed in his father's art, but particularly cultivated the knowledge of medals and inscriptions. His reputation obtained for him the citizenship of Rome, and he was honoured by the patronage of the Emperor Ferdinand and other persons of rank. He died at Bruges in 1583. Golzius was a printer, painter, and engraver in wood, as well as a writer. All his works were printed together at Antwerp, in 3 vols., folio, 1645 and 1708.

GOLTZIUS, or GOLTS (Henry), born at Mulbracht in the duchy of Juliers in 1558, was an eminent engraver, and published many prints from designs brought from Italy, which are much esteemed. He died in 1617.

GOMAR (Francis), the celebrated opponent of Arminius, and from whom the Calvinistic party in Holland received the name of *Gomarists*, was born at Bruges, in 1563. After having pursued his studies, for three years, at the university of Strasburg, he attended the divinity-lectures in the universities of Oxford and Cambridge, and was admitted to the degree of bachelor in 1584. In 1587 he was invited to become pastor of the Dutch congregation at Frankfort, and continued to discharge his ministerial functions in that connexion until 1593, when his flock was entirely dispersed by persecution. In the following year he was invited to fill the chair of theological professor at Leyden; and in 1603, James Arminius being appointed his colleague, openly declared and maintained his opinions in opposition to those of Calvin, and made many converts in the university. He soon, however, met with a zealous and violent adversary in Gomar, who disputed with him in the schools of Leyden; published treatises to excite the orthodox to make a firm stand against his doctrines, and endeavoured to provoke against him the indignation of the states of Holland, before whom the two combatants disputed twice in 1608. Upon the death of Arminius, Vorstius, who was of the same sentiments, was appointed his successor, which so displeased Gomar, that in 1611, he resigned his post, and retired to Middleburg. In that city he officiated as minister, and delivered public lectures till 1614, when he accepted of an invitation to become professor of divinity in the Academy at Saumur. After exercising that employment for four years, he removed to the university of Groningen, where he was first appointed to the professorship of divinity, and afterwards to that of the Hebrew language. He died at Groningen in 1641, deservedly commended for his great learning, particularly in the Oriental languages. The different treatises which he wrote on controversial and other subjects were collected together, and printed at Amsterdam, in 1645.

GOMBAULD (John Ogier de), a French poet of the seventeenth century, was a native of St. Just de Lussac, in Saintonge. Coming to Paris, he frequented the court of Queen Mary de Medicis, and so well ingratiated himself with her, that he obtained a pension of one thousand two hundred crowns. He took a seat among the wits and poets of the time, was a constant visitor at the Hotel de Rambouillet, and was one of the first members of the French Academy. He died in 1666. His works consisting of tragedies, tragi-comedies, pastorals, romances, sonnets epigrams, &c., obtained reputation in their time, but are at present little esteemed.

GOMBERVILLE (Marin le Roi, sieur de) was born in 1599 at Chevreuse in the diocese of Paris. He made himself known at the age of fourteen by a collection of quatrains in honour of old age. Some romances and other works gave him a reputation which caused him to be one of the number of literary men assembled by Cardinal Richelieu in 1635, for the purpose of founding the French Academy. He died in 1674. His works are: "Poésies Diverses;" Romances, viz. "Polexandre;" "La Cytherea;" "La Jeune Alcidiane;" "Discours sur les Vertus, et les Vices de l'Histoire, et de la Manière de bien écrire;" "Memoirs of the Duke de Nevers," with additions: "A Relation of the River of the Amazons," from the Spanish: and "La Doctrine des Mœurs tirée de la Philosophie des Stoiques."

GOMERSAL (Robert), a divine and poet, born in London in 1600, became vicar of Thornecombe, in Devonshire, where he died in 1646. His poetical productions are numerous; the principal are, "The Levite's Revenge," and a tragedy called "Lodovick Sforza, duke of Milan."

GOMEZ DE CIVIDAD REAL (Alvarez), a modern Latin poet, was born in 1488 at Guadalaxara in Spain. He was page of honour to the Archduke Charles, afterwards emperor. He married a natural daughter of the Duke d'Infantado, and died in 1558. Gomez possessed a great facility in writing Latin verse, which he proved by several works of considerable length. His "De Principis Burgundi," &c.; a poem, on the order of the Golden Fleece, is reckoned his master-piece.

GOMEZ DE CASTRO (Alvarez), a native of St. Eulalia, near Toledo, was educated at Alcala, where he obtained a high character for learning. He composed several works in prose and verse, of which the most esteemed is a "Life of Cardinal Ximenes," inserted in a collection of the writers on Spanish history. Gomez died in 1580, at the age of sixty-five.

GOMEZ (Magdalen Angelica Poisson de), born at Paris in 1684, was the daughter of Paul Poisson, an actor, and wife of Don Gomez, a Spanish gentleman. Her fertile pen poured forth a great variety of productions of the gallant and romantic class, which were much read at the time. Of these the principal are, "Les Journées Amusantes," eight vols. 12mo.; "Anecdotes Persanes," two vols. 12mo.; "Hist. Secrète de la Conquête de Grenade;" "Histoire du Comte d'Oxford, avec celle d'Eustache de St. Pierre;" "La Jeune Alcidiane;" "Les Cent nouvelles Nouvelles," eight vols. 12mo. She died in 1770.

GONDEBAUD, or GUNDOBALD, third king of the Burgundians, was one of the sons either of Gondicaire or of his son Gundiac, and by the massacre of his brother Chilperic, after a civil war between them, obtained the crown of Burgundy in 491. He, however, suffered his youngest brother Godegesil to possess the independent principality of Geneva. In the first year of his reign, under pretence of assisting Odoacer against Theodoric, he entered Italy, and carrying fire and sword through Æmilia and Liguria, made a great number of captives, many of whom he afterwards liberated without ransom, at the request of Epiphanius, bishop of Pavia. In 499 he assembled a council at Lyons in

order to effect a reconciliation between the Catholics and Arians, but without success. He himself adhered to the latter party, in which he had been educated. At this time Clovis, king of the Franks, who had married Clotilda, daughter of Gondebaud's murdered brother Chilperic, was preparing to make war upon the Burgundian king. He was joined by Godegesil, whom he had seduced from his allegiance to his brother; and entering Burgundy, he defeated Gondebaud at Dijon. The vanquished king fled to Avignon, where he was besieged by Clovis, but a negotiation being set on foot, the Frank was contented with rendering the Burgundian tributary, and returned to his own country. Gondebaud then revenged himself on his unfaithful brother, whom he surprised and put to death. From that time he reigned peaceably over the whole Burgundian nation, which he rendered flourishing by the arts of civilization, and by a regular system of laws. The Burgundian code, called, "La Loi Gombette," has been published in several collections of ancient laws. Gondebaud died in 516.

GONDI. See Retz.

GONET (John Baptist), born at Beziers in 1616, embraced the ecclesiastical life when he was seventeen years of age, and in 1640 was admitted to the degree of doctor by the university of Bourdeaux. From that time he filled the chair of professor of theology in that university until 1671, when he was appointed provincial of his order. In 1675 he resumed his labours as professor, which he continued for two years longer. He died at his native place in 1681. M. Gonet was the author of a system of divinity, entitled, "Clypæus Theologiæ Thomisticæ, contra novos ejus Impugnatores," first published at Bordeaux in 1666, &c. in eighteen vols. 12mo.: and afterwards at Paris in 1669:—in five vols. folio; a "Manuale Thomistarum, seu brevis Theologiæ Cursus;" and "Dissertatio Theologica de Probabilitate," 1664, 12mo.

GONGORA (Louis), a celebrated Spanish poet, was born at Cordova in 1562. He studied at Salamanca, and, being brought up to the church, was made chaplain to the king, and a prebendary in the cathedral of Cordova, where he died in 1627. Gongora obtained high reputation by his poems, of which a volume in quarto was published under the title of "Obras de Dom. Louis de Gongora-y-Argore." They consist of a variety of compositions, chiefly of the shorter kind, especially lyrical, in which style he so much excelled, as to be termed by his countrymen "the prince of lyric poets."

GONNELLI (John), called the *blind man of Cambassi*, the place of his birth, lost his sight at the age of twenty, and became afterwards eminent in sculpture, and even in portrait-painting. He died at Rome in 1664, aged thirty-two.

GONSALVO (Hernandez de Cordova), an eminent Spanish commander, distinguished by the title of *the Great Captain*, was born in 1443. He was the son of Peter Hernandez de Cordova, lord of Aguilar, and of Elvira de Herrera. Brought up to arms, he signalized himself in a war against Portugal, and under the reign of Ferdinand and Isabella served in the conquest of Grenada. Ferdinand placed him at the head of a body of troops sent into Naples to succour the king, Ferdinand, against Charles VIII. of France; and by his assistance almost the whole of that kingdom was recovered from the French. The king of Spain, however, formed a design of supplanting the next king of Naples, Frederick, and making a partition of the country with Louis XII. of France; and Gonsalvo was employed to execute this project. He was completely successful in it, and secured for his master Apulia and Calabria, after having in 1501 taken Taranto by capitulation. Alphonso, son of Frederick, was in the place, and Gonsalvo swore upon the holy sacrament that he should enjoy his liberty; but after the surrender, pretending new orders from his sovereign, he sent the prince as a captive into Spain. The *Spanish honour* was indeed little exemplified either by this general or his master. It was not long before the two partitioning powers began to quarrel with each other; and the French, being first prepared, expelled the Spaniards from most of the places they possessed, while Gonsalvo was obliged to retire with his troops to Barletta, destitute of money, provisions, and ammunition. Having received a supply of the latter from the Venetians, he attacked the French, who had imprudently divided their forces, and in 1503 defeated first d'Aubigué at Seminara, and then the viceroy Duke de Nemours (who was slain in the battle) at Cerignola. On May the 14th in that year he entered Naples in triumph. Ferdinand, meantime, doubtful of the event, had negotiated a treaty with Louis, confirming their former partition; but upon the intelligence of the great success of Gonsalvo, he refused to ratify it. Louis made great efforts to retrieve his affairs, but the Spanish general at length obliged the French entirely to evacuate the kingdom of Naples. His eminent services were rewarded with the constableship of that kingdom, and the dukedoms of Terranova, St. Angelo, and other estates, and he remained there in high honour and authority. But Ferdinand, whose own want of faith led him to suspect treachery in others, became apprehensive that he entertained a design of keeping Naples for himself, and he sent letters of recall to Gonsalvo, which the general repeatedly eluded upon different pretexts. The king of Arragon at length determined to go thither in person, and in 1506, accompanied by his queen, he sailed to Italy with a large fleet, and was met at Genoa by Gonsalvo. They entered Naples together in apparent harmony, and the additional dukedom of Sessa was conferred upon the Great Captain. In the following year, however, the king on leaving Naples took him away with him. They had an interview at Savona with Louis XII., who showed his esteem for Gonsalvo by decorating him with a gold chain taken from his own neck, and causing him to sup at the same table with himself. The republic of Venice likewise made him several rich presents, together with a decree written in letters of gold, by which the great council constituted him a noble Venetian. He sent the presents to Ferdinand, keeping only the decree, for the purpose, he said, "of showing his rival, Alonzo de Silva, that he was as good a gentleman as himself." On arriving in Spain he was commanded to retire to his own estate in Grenada, where he died in 1515, at the age of seventy-two. The Great Captain was a firm disciplinarian, a great master of the art of war, but not distinguished for generosity of sentiment.

GONZAGA, the name of a family who succeeded the Bonacorsi as lords of Mantua, at the commencement of the fourteenth century.—Ludovico assumed the sovereignty in 1328, after his sons,

inflamed by private revenge, had taken forcible possession of Mantua, and slain the chief of the city, Passenino de Bonacorsi, on the field of battle. The Emperor Louis of Bavaria then appointed Ludovico vice-regent. He died in 1360, aged ninety-three.—Among his descendants JOHN FRANCIS in 1432 obtained possession of the city, with its territory, under the title of a marquisate, as a fief from the Emperor Sigismund. The reigning line of Gonzaga became extinct with Vincenzo II. in 1627. The next heir was the duke of Nevers, Charles I. of Gonzaga, after whom Charles II., III., and IV., successively inherited his power. The last died at Padua in 1708.

GONZAGA (LUCRETIA), a celebrated lady in the sixteenth century, was daughter of Pirro Gonzaga, lord of Gazzuolo, and of Camilla Bentivoglio. She received a literary education, and it is mentioned that the celebrated Bandello was one of her masters, and explained Euripides to her. She married at fourteen Gianpaola Manfroni, of Ferrara, which proved an unfortunate union, since her husband, on account of a plot against the life of Duke Hercules II., was capitally condemned in 1546. The duke, however, was content with keeping him in perpetual confinement, under which he died in 1552. Lucretia employed every means to obtain his liberation; but the letters attributed to her on the occasion, with the rest of a collection printed in her name, are now acknowledged to have been composed by Ortensio Landi. It is become difficult, therefore, to assign to this lady her proper portion of literary merit; though from the very circumstance of these supposititious letters, it cannot be doubted that she had acquired great reputation for the elegance of her pen by her real compositions. She was panegyrised by most of the learned men in Italy in her time, among the rest by Julius Cæsar Scaliger; and a whole volume of poems in her praise by different authors was publisied at Bologna in 1565. Several of her works were printed, one of which was a small volume of poems. She remained single after the death of her husband, and died at Mantua in 1576.

GONZAGA (VESPASIAN), duke of Sabbioneta, born in 1531, obtained great reputation as a commander in the service of Charles V. and Philip II. He is, however, chiefly worthy of commemoration as a splendid promoter of the arts and sciences. He built from the ground the little city of Sabbioneta, and founded in it a public school for the Latin and Greek languages, to which he invited as a professor Mario Nizzoli, one of the most learned men of the age. He employed the celebrated Scammozi in the erection of a very fine theatre for the performance of dramatic pieces; and he is recorded as being himself an elegant Italian poet. He died in 1591.

GONZAGA (SCIPIO), cardinal, born in 1542, was son of Charles, count of St. Martino, of the branch of the Gonzagas, dukes of Sabbioneta. Being sent to study at Padua, he there instituted the academy Degli Etérei, of which he was the head and patron, and afterwards turned his studies to theology and philosophy, in which he acquired a great name. On account of some difference with the duke of Mantua, he was arrested at Rome by order of Pope Gregory XIII.; but he was liberated by Sixtus V., who created him cardinal in 1587. He died at Sanmartino in 1593. He left in MS. commentaries of his own life, written in elegant Latin.

GONZALEZ (THYRSUS), a Spanish Jesuit, whose merits raised him to the post of general of his order, died at Rome in 1705. Among other pieces, he was the author of an acute treatise "On the Doctrine of Probability," 1694, folio.—He had a contemporary, named EMMANUEL GONZALEZ TELLEZ who was a professor of law in the university of Salamanca, and published "A Commentary on the Decretals," 1693, in 4 vols., folio.

GOOCH (ROBERT), an eminent physician, was born at Yarmouth, Norfolk, in June 1784, and took his degree of M.D., at Edinburgh in 1807. He then passed some time in London as a pupil of Astley Cooper, and in 1808 commenced the practice of his profession at Croydon, in partnership with a Mr. James. In 1811 he removed to the metropolis, where he was extensively employed as an accoucheur, and was made physician to the Westminster Lying-in-hospital, and lecturer at St. Bartholomew's. He established the London Medical Review, and wrote in that and the Quarterly Review, several very able articles. He was appointed librarian to the king in 1826, and died on the 16th February, 1830.

GOOD (JOHN MASON), a distinguished medical writer and practitioner, was born at Epping in Essex, February 13, 1766, and educated by his father, who was a clergyman, and kept a school at Wellingborough, in Hampshire. In 1781, he was apprenticed to an apothecary at Gosport, and subsequently studied at Guy's-hospital. In 1784 he entered into a medical partnership at Sudbury, and some years after, falling into pecuniary difficulties, he endeavoured to extricate himself by his literary exertions, of which the fruits, at this time, were some dramatic pieces, poems, and essays on moral philosophy. In 1793 he became a member of the College of Surgeons, and entered into partnership with a London practitioner. His writings soon made him known in the metropolis, and in 1820 he received an unsolicited diploma from the university of Aberdeen. He died at the house of his daughter, Mrs. Neale, at Shepperton, on the 2nd of January, 1827. His works are, a "History of Medicine, so far as it relates to the profession of the Apothecary;" a translation of Lucretius on the Nature of Things; Lectures delivered by him at the Surrey Institution. "On the Nature of the Material World, of the Animate World, and the Mind;" "Memoirs of Dr. Geddes;" Translations of the Psalms, Proverbs, &c.; "A Physiological System of Nosology;" and "The Study of Medicine," 4 vols., 8vo., which was highly praised by all the medical critics. He also assisted Dr. Gregory, and Dr. Newton, in the composition of the "Pantologia," 12 vols., 8vo., and was a frequent contributor to the Critical Review, the British Review, and other literary periodicals.

GOODAL (WALTER), a Scotch antiquary, was born in Banffshire, Scotland, in 1706. He was librarian to the advocate's library, Edinburgh, and died in 1766. He published, besides other works, "An Examination of the Letters said to have been written by Mary to James, earl of Bothwell," in which he endeavoured to prove them forgeries.

GOODWIN (JOHN), a learned English divine, and a man, says Granger, "who made more noise in the world than any other person of his age, rank, and profession," was born in 1593. After having been admitted into holy orders at Cambridge, he

was presented to the vicarage of St. Stephen, Coleman-street, London; from which he was rejected in 1645, for refusing to baptize the children of his parishioners promiscuously, and to administer the sacrament to his whole parish. He had the hardiness to introduce Arminianism among the Calvinists, which he defended with great zeal and spirit, both in his sermons and his writings. He was a strenuous republican; and distinguished himself by his discourses and writings to promote, and afterwards to defend, the condemnation and execution of the king. After the Restoration, a piece of his on this subject, entitled "The Obstructors of Justice, &c.," was burnt by the common hangman, together with Milton's "Defensio pro Populo Anglicano." After the passing of the act of uniformity, he continued a dissenter from the established church, of the independent denomination, until his death in 1665. He was the author of numerous works, which display considerable learning, and very able polemical talents; among which are, "Redemption Redeemed;" "The Divine Authority of the Scriptures;" "The Pagau's Debt and Dowry," 8vo.; "A Treatise for Infant Baptism," &c.

GOODWIN (Thomas), an eminent English nonconformist divine, whom Anthony Wood calls one of "the atlasses and patriarchs of independency," was born at Rolesby in Norfolk, in 1600. It is uncertain when he entered into orders; but we find that he was chosen lecturer of Trinity-church, in Cambridge, in 1628, and that he was presented by the king to the vicarage of the same church in 1632. In this situation he was much followed and admired by the Puritans, and in the Memoirs of his Life is said to have been an instrument in turning many to the love and practice of serious religion. Becoming dissatisfied, however, with the terms of conformity, he quitted the university in 1634, and was one of those who in 1639 fled into Holland, where he became pastor of an independent congregation at Arnheim. About the beginning of the long parliament he returned to London, and was chosen pastor of a church in that city, and also a member of the assembly of divines. In 1649 he was made one of the triers, or commissioners for the approbation of public preachers, and also appointed president of Magdalen-college, Oxford. He attended Cromwell upon his death-bed; on which occasion he was overheard by Dr. Tillotson to express himself, boldly and enthusiastically confident of the protector's recovery. It is said that when he found himself mistaken, he exclaimed, in a subsequent address to God, "thou hast deceived us, and we were deceived." Soon after the restoration he was dismissed from his presidentship, when he retired to London, where he continued the exercise of his ministry till his death in 1679. He was the author of numerous "Sermons;" "Expositions," pious and controversial treatises, &c., some of which were printed in his lifetime, and afterwards inserted in the collection of his works published after his death, in 5 vols., folio.

GOOGE (Barnaby), a celebrated poet and translator, flourished in the sixteenth century. He was educated at Christ's-college, Cambridge, and was the author of a volume published in 1563, entitled "Eclogs, Epitaphs, and Sonnets," which is very scarce. His principal translation was the "Zodiake of Life," from Marcellus Palingenius Stellatus, a very moral but tiresome satire, with other works.

GORDIAN I., (M. Antonius Gordianus), Roman emperor, born A.D. 157, was the son of Metius Marullus, a senator descended from the Gracchi, by Ulpia Gordiana, of the family of the Emperor Trajan. He possessed a great estate, with which he lived in a style of magnificence, but without passing the bounds of moderation. He cultivated letters, was well versed in the philosophers and poets, and was himself a proficient in eloquence and poetry. Among other pieces, he wrote a poem in thirty books to celebrate the reigns of Titus and Marcus-Aurelius Antoninus, a subject probably suggested by the relationship of his wife to that family. When he served the office of edile, he entertained the people with a splendour which no private person had for a long time exhibited, and his shows were repeated every month of the year during that period. Yet that he was not ambitious of coming forwards into public life appears from the date of his first consulship, which he served with the Emperor Caracalla, when (if the dates are right) he must have been in his fifty-sixth year. He possessed the same honour a second time in the reign of Alexander Severus; and that virtuous prince expressed his esteem for him by gladly confirming his nomination to the government of Africa as proconsul. In that important post he displayed so much equity and beneficence, that he was more beloved in the province than any of his predecessors had been. Gordian had exercised this employ seven years when, in 237, under the Emperor Maximin, a sedition was excited by the rapacity of the procurator of Africa, in which that officer was massacred. The perpetrators saw no other way of securing themselves against the vengeance of a cruel and provoked sovereign than by an open rebellion. They went to Gordian at his palace of Tysdrus, and proposed to him to assume the purple, adding menaces in case of his refusal. He in vain remonstrated with the conspirators: the die was cast, and indeed the very proposal would have rendered him as criminal in the eyes of Maximin as the acceptance could do.—He had with him as lieutenant-general, his son, Gordian the Younger, a person of consular dignity, of the age of forty-five, or forty-six, whom the Emperor Alexander had joined with him in order to be the support of his declining years. The character of the son was less pure than that of the father. He was extremely voluptuous, as was testified by a seraglio of twenty-two concubines, by each of whom he had children, and by his delicious parks and gardens in which he passed his time. He was, however, of a mild disposition, and attached to letters. A library of sixty-two thousand volumes bequeathed him by his tutor Serenus Sammonicus, junior, gave him reputation in the literary world, which he supported by writings both in prose and verse. It was no great credit to him that Heliogabalus had made him questor; but the confidence placed in his integrity and knowledge of the laws by Alexander, who created him prefect of Rome, and always paid great deference to his council, was truly to his honour. He naturally shared the elevation of his aged father, and they were declared joint emperors. The Gordians removed to Carthage, whence they sent letters to the Roman senate announcing their election. That body, hating and hated by Maximin who was then absent at Sirmium, willingly ratified the choice of the Africans, and declared Maximin a public enemy. The prefect Vitalianus, who was devoted

to his interest, was put to death, and the people, in a transport of joy, threw off the yoke of the tyrant, and recognised the new emperors. Meantime a change took place in Africa itself which altered these dispositions. Capelianus, governor of Mauritania, who had always been upon ill terms with Gordian, instead of obeying a mandate from him to resign his command to a successor, assembled a body of veterans, declared for the reigning emperor, and marched to Carthage. The younger Gordian sallied out to oppose him with his guards and an unwarlike crowd of citizens. They were soon repulsed, and he was slain in the action. Capelianus entered the city with the fugitives, when the elder Gordian, giving himself up to despair, strangled himself in his apartment with his girdle. This event happened in June 237, only six weeks after their assumption of the purple.

GORDIAN III., Roman emperor. When the senate, after the death of the two Gordians, had resolved to persist in their defection from Maximin, they chose for joint emperors Maximus and Balbinus. To these the people demanded that a third should be added of the family of Gordian; and the choice fell upon a youth in his thirteenth year, the son of Junius Balbus, by a daughter of the elder Gordian. He was created Cæsar, and assumed the family name. Soon after Maximin and his son, marching towards Rome, had been massacred by their own troops in 238, the pretorians of the capital, in a mutiny, murdered Maximus and Balbinus, and young Gordian remained sole emperor. This prince, from the beauty of his countenance, and the innocent gaiety of his manners, was a universal favourite, and the senate, people, and army, united in giving him the endearing appellation of their son. At the beginning of his reign he fell under the dominion of his mother's eunuchs, who abused his authority, and set the honours and offices of the empire to sale. From this disgraceful condition he was rescued by a man of learning, by name Misitheus, from whom he received instructions in rhetoric. In 241 he married the daughter of Misitheus; and raising his father-in-law to the post of prefect-pretorio, committed to him the principal direction of public affairs. He proved worthy of the trust; and with a happy versatility of talents, discharged the duties of a statesman and general, as well as he had done those of a private and lettered life. By his persuasion, the young emperor accompanied him, in 242, in an expedition to the East, for the purpose of repelling an invasion from Sapor, king of Persia. Under his guidance, Gordian relieved Antioch, crossed the Euphrates, defeated Sapor in an action, and recovered all Mesopotamia. In a letter announcing these successes to the senate, he modestly ascribes them to the conduct of Misitheus, whose career of glory was soon after brought to an end by a mortal disease. He was succeeded in the office of prefect by Philip, an Arab by birth, a man of military talents, but ambitious and unprincipled. By his arts he brought on discontents among the troops, which induced them seditiously to demand that Philip should be associated with Gordian as partner in the empire. This however did not satisfy his ambitious views; and notwithstanding the concessions and entreaties to which (according to Capitolinus) the young emperor descended in order to save his life, he was sacrificed to his competitor, and put to death near the banks of the Euphrates in March 244, after a reign of five years and eight months.

GORDON (James) was born in Scotland in 1543, and early in life went to Rome, where he entered into the Society of Jesus in 1563. He became distinguished for his acquaintance with philosophy, theology, and the languages, particularly the Hebrew, which he taught with great reputation at Paris, Bordeaux, and Pont-à-Moussou. Afterwards he was sent on religious missions into Germany, Denmark, and the British isles, where he is said to have suffered much on account of his attachment to the Catholic faith. He died at Paris in 1620, and left behind him Controversiarum Christianæ Fidei Epitome," 1620, in 2 vols., 8vo. —There was another James Gordon, born in 1553, who was the author of a "Commentary upon the whole Bible," which he published at Paris in 1632, in 3 vols., folio, under the title of "Biblia sacra, cum Commentariis," &c., besides other works.

GORDON (Thomas), a distinguished writer in favour of civil and religious liberty, was a native of Kircudbright, in Scotland. After receiving an academical education in his own country, he came to London, and maintained himself by teaching the learned languages. He also interested himself in the politics of the time, and was employed by the earl of Oxford in Queen Anne's reign. When the Bangorian controversy took place, he wrote two pamphlets in defence of Bishop Hoadley, which acquired for him the notice and esteem of that zealous whig, Mr. Trenchard. This gentleman took him into his house, and made him first an assistant, and then a partner, in his literary undertakings. In 1720 they began to publish conjointly a series of papers, entitled "Cato's Letters," containing much valuable political matter. They likewise were authors of a periodical paper, entitled "The Independent Whig," which Gordon continued alone after the death of Trenchard. When this event took place, Sir Robert Walpole engaged Gordon as one of the writers in defence of his measures, and procured him the place of a commissioner of the wine licenses, which he held as long as he lived. Besides his political works, Gordon made himself known by translations of Tacitus in 1739, and of Sallust in 1743, with discourses relative to the subjects of each author prefixed. Gordon died in 1750, at the age of sixty-six.

GORDON (Alexander), a learned writer of the eighteenth century, was a native of Scotland. After having passed some years in travel, he became successively secretary to the Society for the encouragement of Learning, to the Egyptian Club, and to the Antiquary Society. At length he accompanied Governor Glen to Carolina, where he occupied various posts in the province, and received a grant of land. He died in that country, leaving a handsome estate to his family. Alexander Gordon was the author of "Itinerarium Septentrionale; or, a Journey through most Parts of Scotland," illustrated by copper-plates, 1726, folio; "The Lives of Pope Alexander VI. and his Son Cæsar Borgia," 1729, folio; "A Complete History of Ancient Amphitheatres," translated from the Italian, 1730, 8vo., and other works.

GORDON (Andrew), professor of philosophy in the Scot's monastery of the Benedictines at Erfurt, and correspondent of the Academy of Sciences at Paris, was born near Aberdeen, in Scot-

land, in 1712. He was sent to study at Ratisbon, and in 1731 he undertook a tour through Austria, Italy, and France. In 1732 on his return he entered the order of the Benedictines in the Scot's monastery, where he was ordained a priest. He made some discoveries in electricity; and besides some controversial pieces, was the author of the following:—"Impartial Account of the Origin of the present War in Great Britain;" "Physicæ experimentalis Elementa;" "Philosophia utilis et jucunda;" "Phænomena Electricitatis exposita." Dr. Priestley mentions him as the first person who used a cylinder instead of a globe in the electrical apparatus. He died in 1751.

GORDON (Hon. George), commonly called Lord George Gordon, third son of Cosmo George, duke of Gordon, was born in London, December 19, 1750. At an early period of life he entered into the navy, which he quitted during the American war, in consequence of an altercation with the earl of Sandwich, relative to promotion. He represented the borough of Ludgershall in parliament during several sessions; and, as he animadverted with great freedom, and often with great wit, on the proceedings of both sides of the House, it was usual at that period to say, that "there were three parties in parliament, the Ministry, the Opposition, and Lord George Gordon." Several of his publications upon miscellaneous subjects are characterized by sound argument, and illuminated by flashes of genuine humour; his language was animated, and his diction correct and classical. He was committed to the Tower, June 9, 1780, for convening a number of persons in the neighbourhood of London to present a petition to parliament from the Protestants of Plymouth, against any relief being granted to the Catholics; but as such assembly appeared to be without any malicious intent, he was acquitted in February 1781. Great rejoicings were made in Scotland on his acquittal; and 485*l.* subscribed to reimburse him. In May 4, 1786, he was excommunicated by the archbishop of Canterbury, for contempt, in not appearing in court as witness in a cause. In January 1787, he was tried for a libel on the French ambassador; in June, for a seditious pamphlet, and for a libel on the queen of France. Being convicted, he retired to Holland; but was sent back, under a guard, from Amsterdam to Harwich, July 22; and was apprehended, December 7, at Birmingham, where he had lived from August, a proselyte to Judaism, and was committed to Newgate. In July 1789, he presented a petition to the National Assembly of France; and was visited in his confinement by several eminent Revolutionists. Being now confined five years, according to his sentence,—two for the libel on the late queen of France, and three more for that on the empress of Russia, he was still detained for want of that necessary security which the sentence required; till at last he died of a fever, November 1, 1793, at his apartments in the gaol. The dreary hours of his confinement were devoted to reading, and the study of ancient and modern history. His conduct to his fellow-prisoners was beneficent, and his heart alive to the impressions of sensibility. His last moments were additionally imbittered by the knowledge that he could not be buried amongst the Jews, whose religion he had some time since embraced. His remains were interred in St. James's burying-ground, on the Hampstead-road.

GORE (Thomas), an heraldic writer, was born at Alderton in Wiltshire, of which county he was in 1680 high sheriff. He was the author of "A Table shewing how to blazon a Coat ten several ways," 1655; "Nomenclator Geographicus," &c., and died in 1684.

GORGE, a daughter of Œneus, king of Calydon, by Althæa, daughter of Thestius. She married Andremon, by whom she had Oxilus, who headed the Heraclidæ when they made an attempt upon Peloponnesus. Her tomb was seen at Amphissa in Locris.

GORGIAS, surnamed *Leontinus*, from Leontium in Sicily, the place of his birth, was a learned sophist, and celebrated orator, who flourished in the fifth century B.C. He is said to have been a disciple of Empedocles, and was one of the earliest writers on the art of rhetoric; he was also one of the first who introduced numbers into prose, and who treated of common places, and showed the use of them for the invention of arguments. On this account Plato gave the name of Georgias to his elegant dialogue on this subject, which is still extant. A war having taken place between Syracuse and Leontium, the citizens of the latter determined to apply for succour to the Athenians, from whom they were originally descended. On this occasion they employed Gorgias and Tisias as their ambassadors, the former of whom was peculiarly qualified to influence popular assemblies, by his bold and persuasive eloquence. On their arrival at Athens in the eighty-eighth Olympiad, or about 427 B.C., Gorgias made an oration to the people on the grievances which their countrymen suffered from the Syracusans, and the advantages which would accrue to them from sending a powerful army into Sicily; by which he persuaded them to rush headlong into a war, which proved in the end more fatal to them than any in which they had engaged. Afterwards he made a display of his eloquence at the Olympic and Pythian Games, where he made such an impression on all Greece by the beauties and charms of his oratory, that a golden statue was erected in his honour at Delphi. He is said to have lived to the age of one hundred and seven, or one hundred and eight years.

GORGONES (in fabulous history), three celebrated sisters, daughters of Phorcys and Ceto, whose names were Stheno, Euryale, and Medusa, all immortal except Medusa. According to the mythologists, their hairs were entwined with serpents, their hands were of brass, their wings of the colour of gold, their body was covered with impenetrable scales, and their teeth were as long as the tusks of a wild boar, and they turned to stones all those on whom they fixed their eyes. Medusa alone had serpents in her hair, according to Ovid, and this proceeded from the resentment of Minerva, in whose temple Medusa had gratified the passion of Neptune, who was enamoured of the beautiful colour of her locks, which the goddess changed into serpents. Æschylus says, that they had only one tooth, and one eye between them, of which they had the use, each in her turn; and accordingly it was at the time that they were exchanging the eye, that Perseus attacked them, and cut off Medusa's head. According to some authors, Perseus, when he went to the conquest of the Gorgons, was armed with an instrument like a scythe by Mercury, and provided with a looking-glass by Minerva, besides winged shoes,

and a helmet by Pluto, which rendered all objects clearly visible and open to the view, while the person who wore it remained totally invisible. With weapons like these, Perseus obtained an easy victory; and after his conquest, returned his arms to the different deities, whose favours and assistance he had so recently experienced. The head of Medusa remained in his hands; and after he had finished all his laborious expeditions, he gave it to Minerva, who placed it on her ægis, with which she turned into stones all such as fixed their eyes upon it. It is said, that after the conquest of the Gorgons, Perseus took his flight in the air towards Ethiopia; and that the drops of blood which fell to the ground from Medusa's head were changed into serpents, which have ever since infested the sandy deserts of Libya. The horse Pegasus also arose from the blood of Medusa, as well as Chrysaor with his golden sword. The residence of the Gorgons was beyond the ocean towards the west, according to Hesiod. Æschylus makes them inhabit the eastern parts of Scythia; and Ovid, as the most received opinion, make them to have lived in the inland parts of Libya, near the lake of Triton, or the gardens of the Hesperides. Diodorus and others explain the fable of the Gorgons, by supposing that they were a warlike race of women near the Amazons, whom Perseus, with the help of a large army, totally destroyed.

GORGOPHONE, (in classical history,) a daughter of Perseus and Andromeda, who married Perieres, king of Messenia, by whom she had Apharcus and Leucippus. After the death of Perieres, she married Œbalus, who made her mother of Icarus and Tyndarus. She is the first whom the mythologists mention as having had a second husband.

GORGUS, the son of Aristomenes the Messenian. He was married, when young, to a virgin, by his father, who had experienced the greatest kindnesses from her humanity, and had been enabled to conquer seven Cretans who had attempted his life, &c.

GORIO (Antony Francis), a learned antiquary of the eighteenth century, was a native of Florence. He published "Musæum Florentinum;" or a Description of the Cabinet of the Grand-duke, eleven vols. folio, Florence, 1731 to 1764, with a great number of plates; "Musæum Etruscum;" three vols. folio, 1737 et seq.; "Musæum Cortonense;" folio, 1750; "Ancient Inscriptions in the Towns of Tuscany," three vols. folio.

GORION. See Joseph Ben Gorion.

GORLÆUS (Abraham), a celebrated medallist, was born at Antwerp in 1549. Of his history nothing is known, but that he gave himself up entirely to the collection of ancient medals, seals, rings, and other similar curiosities; and that he fixed his residence at Delft, where he died in 1609. His works are, "Dactyliotheca, seu Annulorum Sigillorumque e Ferro, Ære, Argento, atque Auro, Promptuarium," Leyd. 4to. 1600, several times reprinted; "Thesaurus Numismatum familiarum Roman." 1608, folio; "Paralipomena Numismatum."

GORRAN (Nicholas de), a learned French Dominican monk of the thirteenth century, was a native of the province of Maine, but principally resided at Paris, where he taught theology for some time with great reputation. He was a celebrated preacher in his time, and composed a vast number of works, among which were Commentaries upon almost the whole of the Bible. He died about 1295.

GORREUS, or GORRIS, a Protestant physician at Paris, who published a translation of Nicander, and died in 1572, aged 72. Upon being suddenly arrested by some soldiers at Paris on account of his religion, he lost his senses.

GORSKIUS (James), a learned Polish Catholic divine of the sixteenth century, was educated in the university of Cracow, where he filled the chair of professor of law with great reputation. He was also preferred to the Archdeaconry of Gnesna; made canon, and archpriest of Cracow; and vice-chancellor of the university. He died in 1585. Among other works he published "Animadversiones, seu Crusius in Theologos Wittembergenses, &c.;" "De Usu legitimo Eucharistæ;" &c.

GORTER (John), M.D., was born in 1689, at Enkhuysen, in West Friesland. He disputed several times at Leyden, under the presidency of Albinus, on physiological and pathological subjects; and in 1712, after defending a thesis "De Obstructione," obtained the degree of doctor of medicine. He then returned to his native place, where he practised as a physician, and on the death of Van Moor was invited, in 1725, to Harderwyk to be public lecturer on medicine and town physician. After remaining in this situation twenty-nine years, he was invited to Russia, with his son David, to be one of the Imperial physicians at Petersburgh, to which he repaired in 1754; but he returned to Holland in 1758, and died in 1762. His works are enumerated by Haller, who says, that Gorter defends the notion of a peculiar mode of action residing in each part of the body, distinct from every other moving power.

GORTZ (George Henry Baron Von, styled also Baron von Schlitz), was a privy-councillor, and principal marshal of the court to Charles Frederick, duke of Holstein Gottorp, nephew to Charles XII. In 1713, during the guardianship of his uncle, the bishop of Lubec, the territories of the duke were taken possession of by the Danes; and under these circumstances Gortz entered into the service of Charles XII. In 1714 Charles returned from Turkey to Stralsund, and Gortz soon became his favourite. A small accidental circumstance, the consequence of which was important, strengthened his attachment and confidence. Charles was indebted to Gortz for saving his life, by advancing money to fit out a frigate for conveying that monarch from Stralsund, in the winter of 1715. Charles showed his gratitude by every mark of attention; and though he had before scarcely ever suffered any one to give him advice, Gortz became his counsellor and confidant. Having saved the king, the next object was to save the kingdom. A plan had been formed for repairing the finances; but Gortz, conceiving that it would be the ruin of the whole country, drew up one of his own, which he laid before his sovereign. Charles approved the plan, and the execution of it was intrusted to Gortz, who was now the minister of two princes, a king, and a duke, to whom his services were in turns devoted. Gortz was at the head of the finance commission, and in the month of July 1716, accompanied by General Poniatowsky and several others, set out for Holland, in order to negotiate a loan, which he did to the entire satisfaction of the king. During his residence in Holland he was arrested by the desire of the English government, on the ground that he had entered into a plot formed for placing the Pretender on the English throne, and overturning the Protestant religion.

To convince the world of this atrocious design, the correspondence which Gortz and Gyllnenborg had carried on with various persons, was printed by order of the English government, and all intercourse between England and Sweden was prohibited. The plan of this plot, it is said, originated from Dr. Areskine, a native of Scotland, attached to the Stuart family, and first physician to Peter the Great. Gortz had requested him to make proposals for peace to the czar, and when a reconciliation was effected between Russia and Sweden, negotiations were entered into in favour of the Pretender. The plan was agreeable to Mentzikof, and it met with the approbation of the czar, who on that account would not make an incursion into Scania, notwithstanding his agreement for that purpose with the king of Denmark. Lagerbring, in his History of Sweden, endeavours to show that this plot had no real foundation, or at any rate, that it is not supported by such testimony as entitles it to implicit belief. His principal arguments are the declaration of the czar, through the medium of his minister, that he had no share in any such intrigue; and the testimony of Dr. Areskine, that he never entered into correspondence on any business of the kind. But however this may be, the States of Guelderland, who did not think themselves bound to follow in every thing the dictates of the States-general, set Baron Gortz at liberty, on the 10th of July the same year, after a confinement of above five months, amidst the shouts of the populace. From Holland Gortz proceeded to Berlin, under the assumed name of Baron Mandorf, and thence to Petersburgh; and after various conferences with the czar himself or his ministers, returned to Sweden, where he found the king busily employed with the campaign against Norway. Gortz, as if he had foreseen the fatal consequences, strongly dissuaded his majesty from it; and at length had the satisfaction of seeing that his efforts were likely to be crowned with success. The terms of peace were nearly arranged, and little was wanting but the ratification of the different courts, when it was fatally interrupted by the death of Charles XII. before the fortress of Frederickshall, in Norway. The prince of Hesse, the husband of the Princess Ulrica, the king's sister, upon intelligence of this event, issued immediate orders to arrest Baron Gortz, and dispatched a messenger to his consort at Stockholm. The persons sent to seize the baron met him on the road as he was going to the king, and having arrested him, conveyed him to Stockholm, where he was thrown into prison. The diet met on the 20th of January, 1719, and one of its first cares was to appoint a court of inquiry for the purpose of bringing Gortz to a trial. This tribunal consisted of six members, and the chief of the nobility, Count Peter Ribbing, as president. These persons had been chosen because they were his bitterest enemies, and, therefore, it need excite no surprise that he should be treated with great severity. Gortz was condemned on the 21st of February, 1719, to lose his life, and this sentence being confirmed by the States, was carried into execution at Stockholm, on the 12th of March following. Out of respect for his great qualities, Baron Von Moser, privy-councillor to the prince of Hesse Darmstadt, wrote a defence of him, which appeared under the following title: "Vindication of the Honour and Innocence of the Baron Von Gortz, Minister of Charles XII., from authentic Documents."

GOSELINI (Julian), an Italian writer, was born at Rome in 1525, and in his eighteenth year was taken into the service of Ferdinand Gonzaga, then viceroy of Sicily. He accompanied that nobleman to his government of Milan in 1546, and became his secretary; in which office he was continued under three succeeding governors. One of these, the duke of Sessa, took him to the court of Spain, where he obtained the esteem and favour of Philip II. Under the duke of Albuquerque he had the misfortune of being kept a long time in prison on a charge of conspiring against the life of Giambatista Monti. He was, however, able at length to clear himself, since we find him exercising his former office under other governors, till his death in 1587. He obtained great reputation by his writings, of which the principal are, "The Life of Ferdinand Gonzaga," 1579; "Three Conspiracies, viz., of the Pazzi and Salviati against the Medici; of Giovan Luigi de' Fieschi against the Republic of Genoa; and of some Placentines against their Duke Pietro Luigi Farnese;" "Rime;" or, A Collection of Poems, several times reprinted; "Discourses," "Letters," &c.; also some Latin Poems and Letters.

GOSSEC (Francis Joseph), a celebrated musical composer of the French school, was born at Verguiers in Hainault, January 17, 1733. He received the first part of his musical education in the cathedral of Antwerp, and soon became eminent in his profession, which he practised chiefly in France. On the establishment of a conservatory of music at Paris, in 1795, he was chosen inspector of instruction, and professor of composition to the institution, conjointly with Mehul and Cherubini. He continued to compose and lecture until within a short time of his death, which occurred at Passy, February 18, 1829. He was the author of the "Recapture of Toulon;" and the "Camp of Grandpré;" two operas composed during the progress of the Revolution (after the commencement of which he held the office of master of the band of the National Guard): "The Elementary Principles of Music;" and of numerous solfeggi, &c. The composition of the "Marselloise Hymn," which was introduced in his opera of the "Camp of Grandpré," has been generally attributed to Gossec; but it is said that in fact Rouget de Lisle was the author of the air.

GOSSELIN (Anthony), regius-professor of history, and eloquence, and principal of the College du Bois, at Caen, published the history of the ancient Greeks, in Latin, 1636. He died in the year 1645.

GOSSELIN (Pascal Francis Joseph), a learned French geographer, was born at Lille, September 6, 1751, and died in 1830. He was a member of the Royal Academy of France, an officer of the legion of honour; keeper of the king's library and medals, &c. &c. Besides other works, he was the author of "Géographie des Grecs Analysée," and "Recherches sur la Géographie Systématique et positive des Anciens," 2 vols. 4to.

GOSSON (Stephen), a divine and poet, was born in Kent in 1554, and studied in Christchurch, Oxford. After writing some dramatic pieces which were never published, he took a rooted dislike to the drama, and retiring into the country became tutor to a gentleman's son, but in consequence of some dispute with the father, he quitted his situation and took orders. He was first preferred to the living of

Great Wigborow in Essex, and in 1600 to the rectory of St. Botolph, Bishopsgate, where he died in 1623.

GOSTLING (William), a collector of antiquities and topographical writer, was born in 1705; and having taken the degree of M.A., and entered into holy orders, obtained the vicarage of Stone in the Island of Oxney, and was a minor canon of Canterbury, where he died March 9, 1777. He published in the Philosophical Transactions an account of a fire-ball seen in the air, and an explosion heard, December 11, 1741; and he was also the author of "A Walk in and about the City of Canterbury," &c., &c.

GOTH (Stephen), archbishop of Upsal in Sweden, in the sixteenth century, distinguished for his efforts to restore popery in that country, according to the wishes of King John. For this purpose he gave his sanction to a new liturgy, which artfully assimilated the doctrines and ceremonies of worship to those of Rome. The king's brother Charles, however, and the clergy within his jurisdiction, were alarmed at this attempt, and so effectually roused the jealousy of the people, and of the states, that the king was ubliged to relinquish his scheme, and the liturgy was suppressed.

GOTTER (Frederick William), an eminent poetical writer and translator, was born at Gotha, where he held the office of archivist, Sept. 3, 1746, and died in 1797. His works have been published collectively in three vols. 8vo.

GOTTI (Vincent Louis), a learned Italian cardinal, born at Bologna, in 1664, was a Dominican monk, who held, for some years, the professorship of philosophy in the university of Bologna. He subsequently became prior and provincial of his order, and in 1728 Pope Benedict XIII. raised him to the dignity of the purple; and three years afterwards appointed him member of the congregation for examiniug bishops. He died at Rome in 1742. He displayed considerable erudition and abilities in different theological and controversial works, which are much valued by the Catholics, particularly in Italy. A list of them is given in Moreri.

GOTTIGNIES (Giles Francis), a Flemish Jesuit, and able mathematician, was born at Brussels in 1630, and spent the chief part of his life at Rome, employed in teaching the mathematics, and writing different works in that science. He died in 1689. His works are much commended for perspicuity and precision.

GOTTSCHED (John Christopher), professor of logic, metaphysics, and poetry, at Leipsic, was born in 1700 at Konigsberg, in Prussia, where his father was a clergyman. He obtained great applause by his lectures on the belles-lettres, and was elected, in 1726, senior of the poetical society, which was soon after transformed into that called the German Society. In 1730 he was appointed extraordinary professor of philosophy; in 1734 professor of logic and metaphysics, and at length decemvir of the Academy, and member of various learned bodies. He died on the 12th of December, 1766. When Gottsched began to write, the German language was verging towards a state of the utmost corruption; and he is entitled to no small share of merit for having successfully combated that barbarism, arising from a mixture of foreign words, by which the German prose was degraded, as well as the bombastic style employed in poetry; and for introducing on the German stage the regularity of the French drama. By these means he rendered the study of the German language agreeable, and diffused a taste for polite literature and for German poetry. His principal works are, "Essay towards a Critical History of Poetry for the Germans;" "The Death of Cato, a Tragedy;" "Collections towards a Critical History of the German Language, Poetry, and Eloquence," 8 vols., 8vo.; "The first Principles of General Philosophy;" "The German Theatre," six parts, 8vo., "New Library of the Belles-lettres and Fine Arts," 10 vols., 8vo, besides several works, in conjunction with others.

GOUDELIN, or GOUDOULI (Peter), the most celebrated of the poets in the Gascon dialect, born in 1579, was the son of a surgeon at Toulouse. He was brought up to the bar, but never practised, and devoted himself to the composition of verses in his native tongue. He acquired the favour of the duke de Montmorenci and other persons of rank, and might have enriched himself, had he not been negligent of his fortune. He died at Toulouse in 1649. His poem on the death of Henry IV., which has been translated into Latin by Father Vanière, is among the most elevated of his compositions. His works have been several times printed at Toulouse, and they form a part of the Gascon poets, printed at Amsterdam, in 2 vols., 12mo., 1700.

GOUDIMEL (Claude), an eminent musician of Franche Compté, much celebrated among the Calvinists in France for his church-music. In the year 1565 appeared his music of the Psalms of Marot, reprinted in 1607 for the use of the Calvinists in Holland. This work lost the unfortunate composer his life, as he was one of those assassinated by the mob at Lyons in 1572, on the day of the memorable massacre of St. Bartholomew.

GOUFFIER (Marie Gabriel Auguste Laurent), Count de Choiseul, of the same family with the Duke de Choiseul, was born in 1752. At the age of twenty-two he commenced a tour through Greece and the neighbouring islands; and on his return to France, published a splendid work, entitled, "Voyage pittoresque de la Gréce," folio, illustrated with engravings by artists of the first eminence. This production procured him admission into the Academy of Inscriptions and Belles-lettres, and likewise into the French Academy. He had completed only one vulume of his work, when in 1784 he was appointed ambassador to Constantinople; and intending to prusecute his design of illustrating the antiquities of Greece, he took out in his suite several artists and literati, and established a printing-press in the palace which he occupied in the Turkish capital. The occurrence uf the French Revolution diverted his attention from the arts and sciences to politics. In 1791 he was nominated ambassador to the court of London, but he did not accept the appointment; and on the 22nd of October 1792 a decree of arrestation was issued against him by the Convention, for having held intercourse with the French emigrant princes. He then quitted Constantinople and went to Russia, where the empress, Catherine II., gave him a most favourable reception, and bestowed on him a pension as a member of the Academy of St. Petersburgh. Paul I. in February 1797 made him a privy-councillor, and he was also appointed director of the Academy of Arts, and superintendant of the imperial libraries. On his return to France in 1802, he was elected a

member of the National Institute in 1803, and resuming his literary undertaking he published in 1809 part of the second volume of his "Picturesque Tour in Greece," and the remainder soon after. On the re-establishment of royalty in France, he obtained a place among the peers of the realm, but did not enjoy this dignity many years, dying in 1817. Besides his great work, he published papers in the Memoirs of the Academy of Inscriptions.

GOUGE (William), an eminent English divine, was born in the parish of Bow, Middlesex, in 1575. He received his classical education, partly at St. Paul's-school, in London, and partly at Eton; whence he was elected to King's-college, Cambridge, in 1595. After having taken his degrees in arts, he was chosen a lecturer in logic and philosophy in his college, and acquired much credit by the able manner in which he discharged the duties of that appointment. In 1607 he was admitted into orders; and in the following year obtained the rectory of Blackfriars, in the city of London. In 1611 he was admitted to the degree of bachelor of divinity, and in 1628 to that of doctor in the same faculty. About the year last mentioned he became one of the trustees of the society which had united for the purpose of buying impropriations, for the benefit of unpatronized clergymen; which occasioned his being prosecuted in the star-chamber. In 1653 he was nominated one of the assembly of divines, and was often called to fill the moderator's chair during his absence. He died in 1653. He published "A Commentary on the Epistle to the Hebrews;" "An Exposition of the Lord's Prayer," and other works.

GOUGE (Thomas), son of the preceding, was born at Bow in 1605, and educated at Eton and King's-college, Cambridge, After having taken orders, he left the university and his fellowship, and was presented to the living of Colsden, near Croydon, in Surrey, where he continued about two or three years. In 1638 he became incumbent of St. Sepulchre, in London, where, for about twenty-four years, he discharged the pastoral duties with very exemplary vigilance and fidelity. When the act of uniformity took place, as he could not conscientiously subscribe to its provisions, he was ejected from his living; but his time was still devoted to acts of beneficence and charity. About 1671 the accounts which he received of the deplorable ignorance in which the poor were involved in Wales, inspired him with the design of introducing knowledge and religion into that neglected country. He commenced his undertaking by establishing schools in different towns in Wales, which in time amounted to between three and four hundred in number, and were annually visited by Mr. Gouge. He, likewise, with the assistance which he received from his friends, printed eight thousand copies of the Bible in the Welsh language; a thousand of which were freely given to the poor, and the rest sent to the principal cities and towns in Wales, to be sold at reasonable rates. He was accustomed to say, "that he had two livings, which he would not exchange for two of the greatest in England;" meaning Wales, where he used to travel every year to spread knowledge, piety, and charity; and Christ's-hospital, where he used to catechise the poor children. He died suddenly in 1681. Dr. Tillotson, afterwards archbishop of Canterbury, in the funeral sermon which he preached on the occasion of his death, after a warm encomium on his piety and virtue, observes, that, "all things considered, there have not since the primitive times of Christianity, been many among the sons of men, to whom that glorious character of the Son of God might be better applied, that *he went about doing good.*" He committed but a few of his own productions to the press, and those of the practical kind; such as "The Principles of Religion explained, in Question and Answer;" "A Word to Sinners," &c.

GOUGEON, or GOUJON (John), a French sculptor and architect in the reigns of Francis I. and his successors, is accounted the first who introduced a true taste for sculpture in France, and freed it from the barbarism of former times. Scarcely any thing is known of his private history; but it appears that he was employed in the public works with which Paris began to be decorated in the reign of Francis I. Of these the most considerable is the Fountain of the Nymphs, called the Innocents, finished in 1550. Among the other remains of his workmanship, is a tribune in the hall des Cent-Suisses, at the Louvre, enriched with sculptures, and supported by four gigantic Caryatides. He was also an able medallist, and struck several pieces for Catherine de Medicis, which are sought by the curious. Gougeon was a Huguenot, and met with the melancholy fate of his party on the infamous St. Bartholomew 1572, being shot as he stood working upon a scaffold.

GOUGH (Richard), an eminent antiquary, was the only son of an East India director and a member of parliament, and born in 1735 in Winchester-street, London. In 1752 he was admitted a fellow-commoner of Benet-college, Cambridge, a seminary long connected with the study of British antiquities. He left the university in 1756, and commenced his antiquarian pursuits by an excursion to Peterborough, Croyland, and Stamford, all of them places affording matter for researches into ecclesiastical antiquity. Similar excursions through England, Wales, and Scotland, were yearly repeated by him from 1759 to 1771, by which he accumulated a great mass of observations on different national remains. His first publication was an anonymous work, entitled, "The History of Carausius; or, an Examination of what has been advanced on that Subject by Genebrier and Dr. Stukeley," 1762, 4to., in which he advantageously displayed his industry and critical sagacity. He was associated in 1767 to the London Society of Antiquaries, of which he afterwards became a director. In 1768 he published "Anecdotes of British Topography," 4to., a useful work, which was reprinted in 2 vols., 4to., in 1780; a third, still more enlarged, was put to the press in 1806, but was destroyed by the fire of Mr. Nichols's printing-office. The design of a new edition of Camden's Britannia, which he adopted in 1773, occupied him many years, and the work was not published till 1789, in 3 vols., large folio. Of that which may be called his great work, the principal labour of a large portion of his life, the "Sepulchral Monuments of Great Britain, applied to illustrate the History of Families, Manners, Habits, and Arts," he published the first volume, folio, in 1786; a second followed, in two parts, 1796, 1799, including the space from the Norman conquest to the end of the fifteenth century. This is a splendid performance, the result of industrious research, and replete with particulars that

will be regarded as curious and valuable by all who are attached to pursuits of this kind. Of his other separate works may be mentioned "The History and Antiquities of Pleshy," 1803; "A Description of Beauchamp Chapel at Warwick," 1804; and "Coins of the Seleucidæ, Kings of Syria, with Historical Memoirs of their Reigns," 1804. He was the editor or writer of a number of other publications, which it is unnecessary to mention; and he assisted in many literary works by others. He drew up the History of the Society of Antiquaries of London, prefixed to the first volume of their "Archæologia," in 1770; and contributed papers to the eleven succeeding volumes of that work, and also to the "Vetusta Monumenta." With the Gentleman's Magazine he commenced a correspondence in 1767, which he continued almost during his whole life. Mr. Gough died in February 1809, leaving a munificent bequest to Oxford, consisting of all his printed books and manuscripts on Saxon and Northern literature, and all his books, papers, prints, maps, &c., relating to British topography, with his plates and drawings of sepulchral monuments, to be placed in the Antiquaries' closet of the Bodleian Library.

GOUJET (Claude Peter), eminent for his acquaintance with French literature, was born at Paris in 1697. His father, a tailor by trade, in vain opposed his inclination for a studious life. He received the greatest part of his education in the Jesuits' college, and was some time in the congregation of the Oratory. Having taken orders, he became a canon of the church of St. Jacques de l'Hôpital, in Paris. He was an associate of several academies in France, and was generally esteemed, not only for his learning, but for the mildness of his temper and the purity of his morals. He died in 1767. His chief works are, "Vies des Saints," 2 vols., 4to.; "Supplement to Moréri's Dictionary," 2 vols., folio, 1735, and 2 vols., folio, 1749; "Bibliothèque des Ecrivains Ecclésiastiques," 3 vols., 8vo.; meant as a continuation of Dupin, but not written with the same spirit; "Discours sur le Renouvellement des Etudes depuis le XIV. Siècle;" "De l'Etat des Sciences en France depuis la Mort de Charlemagne jusqu'à celle du Roi Robert," 12mo., for which dissertation the author obtained the prize of the Academy of Belles-lettres; and "Bibliothèque Françoise; ou, Histoire de la Littérature Françoise," 18 vols., 12mo.; this is the most celebrated of his works, but is composed with more industry than taste or judgment. He likewise composed a number of particular lives, and furnished a great variety of articles for the continuation of the "Mémoires de Littérature," by Desmolets, and for the "Mém. des Hommes illustres," of Niceron.

GOULART (Simon), a French Protestant divine and writer, was born at Senlis in 1543, and after having studied divinity at Geneva, was admitted into the office of the ministry, and chosen pastor of the church of which Calvin had been minister. Goulart discharged the duties of his pastoral office with great diligence and acceptability, and continued the exercise of them till within seven days of his death, which took place in 1628. He edited a number of works, with notes, comments, or additions; and wrote several moral and devotional tracts, and pieces relating to the history of his own time. The titles of his numerous publications may be seen in the twenty-ninth volume of Father Niceron's "Mémoires."—Simon, son of the preceding, was born at Senlis in 1576, and died at Frederickstadt, in Holstein, in 1628. He was educated to the ministry, and was settled as pastor with the Walloon church at Amsterdam, where he embraced the party of the Remonstrants. He was banished the country, together with the other ministers of the Arminian party, in consequence of the decrees of the synod of Dort; when he sought an asylum at first in Flanders, afterwards in France, and finally in Holstein.

GOULET (Nicholas), a French architect, was born at Paris in 1745, and died in 1820. He built or decorated many Parisian hotels, and was the author of "Dissertations sur les Murs des Quais, sur les Trottoirs et les Fontaines de Paris;" and other professional works, besides some agreeable songs and poetry.

GOULIN (John), a French writer, born at Rheims 10th of February, 1728, died at Paris in 1799. He studied medicine, but was more distinguished as an author, and published various works of merit.

GOULSTON (Theodore), a physician, born in Northamptonshire, who died in 1632, leaving £200 to endow a pathological lecture.

GOULOU (John), a French Feuillant monk, who attracted much attention in his time, particularly by his acrimonious writings against M. Balzac, was born at Paris in 1576. He was educated to the profession of an advocate; but having had the misfortune, the first time that he pleaded a cause, to fall into a confusion from which he could not recover himself, the supposed disgrace so much affected his mind, that he determined on exchanging the bar for the cloister. Accordingly, he entered into the order of Feuillants in 1604, and by his talents recommended himself successively to different honourable and confidential employments, and at last was raised to the post of general. After he had obtained a footing in the literary world by various publications, he produced two volumes of "Letters from Phyllarchus to Aristo," in which he not only attempted to discredit M. Balzac's merits as a writer, but attacked the morality of his work, in language uncommonly violent and abusive. Notwithstanding the intemperance and grossness which disgraced these letters, still they had many encomiasts, particularly among the monks, of whose learning Balzac had spoken with a little too much contempt, and among others who envied his great reputation. These partisans were loud in their praises of Father Goulou, whom they distinguished by the titles of "a miracle of erudition;" "the Gallic Hercules who had destroyed the tyrant of eloquence;" "a true hero, who was alone worthy to wear the laurels plucked from the brows of an usurper." By these means Father Goulou acquired a temporary fame, and threw the republic of letters into no little confusion. A great many writings were published for and against him, and Bayle says, that some individuals of the opposite parties "even came to sword and pistol; which probably silenced some writers, who did not care to come to blows." Father Goulou died in 1629.

GOUPIL (James), a learned physician of the sixteenth century, was born at Luçon. He studied at Poitiers, and coming afterwards to Paris, he was made a licentiate of the faculty in 1548, and soon after took his degree of doctor. In 1555 he was

appointed royal-professor of physic on the death of James Sylvius. He particularly distinguished himself by his editions of the Greek medical authors, Alexander of Tralles, Dioscorides, Actuarius, Paul Ægineta, Rufus, and Aretæus. He also translated from the Italian the work of Alex. Piccolomini "On the Sphere of the World." He died about 1564.

GOUPY (Joseph), a French artist, admired for his water colour-paintings. He died in 1747.

GOURDAN (Simon), a French monk, whose writings are held in much estimation by devout Catholics, was born at Paris in 1646. In his sixteenth year, he entered among the canons regular of St. Victor, at Paris, where he led a solitary and most ascetic life, never going more than once without the walls of the abbey, and even prohibiting himself the pleasure of walking in its gardens. Towards the latter end of his life he engaged in the theological contests of the times, and published a volume of "Letters, &c. on the Subject of the Constitution *Unigenitus*," for which he was zealous to fanaticism. He died in 1729. A list of his works will be found in Moréri.

GOURNAI, LE JARS DE (Mary), a lady celebrated for learning, was born at Paris, of a good family, in 1566. She lost her father early, and acquired an adoptive one in the famous Michael de Montague, who was the object of her enthusiastic admiration. He was accustomed to call her his *daughter of alliance*, and he made her heiress of his writings. After his death she published an edition of his "Essays," dedicated to Cardinal Richelieu. She was well acquainted with the learned languages, and maintained a correspondence with many of the most eminent literary characters of the age, at home and abroad. By some of these she was flattered with the title of "Tenth Muse," and "French Syren," though it appears probable that the uncommonness of female learning at that time in France, rather than the intrinsic merit of her writings, excited their admiration. As she was by temper violent and resentful, she made herself many enemies, who attacked her in writings in which neither her person nor character were spared. She passed her life in celibacy, content with a small pension from the court, and much esteemed by her particular friends. She died at Paris in 1645, and was honoured with many epitaphs from the men of letters. Her works were collected in a quarto volume, under the title of "Les Avis ou les Présens de la Demoiselle de Gournai."

GOURVILLE (John Herauld de), born at Rochefoucauld in 1625, was taken by the famous duke of that title into his service as valet-de-chambre, and became in time his friend and confidant. He was also much esteemed by the Great Condé, and by the superintendant Fouquet. Being employed by the latter, he was involved in his disgrace, and obliged to take refuge in foreign countries. What Voltaire asserts is not exactly true, "that he was at the same time hanged in effigy at Paris, and the king's envoy in Germany," since he had not the latter employment till some interval had elapsed from his flight. So well did he approve his political talents, that he was proposed to the king as successor to Colbert in the ministry. He died in 1705. Gourville left "Memoirs of his Life from 1642 to 1698," 2 vols. 12mo., which contain many curious and authentic anecdotes of the ministers and principal persons of his time

GOUSSET (James), a learned French Protestant divine, was born at Blois in 1635. He was educated to the ministry, and became pastor of the Protestant church at Poitiers in 1662. On the revocation of the edict of Nantz, he took refuge in Holland, and afterwards was settled as French minister at Groningen, where he obtained the posts of professor of divinity and of the Hebrew language in the university of that city, and died there in 1704. He was the author of "Commentarii Linguæ Hebraicæ," 1702, folio, which form a valuable Hebrew dictionary, of which the best edition was published at Leipsic in 1743, 4to.; and other theological works.

GOUSSIER (Louis James) was born in 1722, and applied at a very early period to the study of the mathematics. He co-operated in the Encyclopédie, along with Diderot and D'Alembert, and all the articles furnished by him display clearness, precision, and method. About 1760, the Baron de Marivet invited Goussier to reside with him that he might improve himself in natural philosophy. In 1779 they distributed the prospectus of a New Philosophy of the World, which they proposed to publish conjointly, and which was to make fourteen volumes in quarto; but it was never carried further than the eighth. Goussier was fond of travelling on foot, and in that manner went over all France. He had a great attachment to hydraulics, and was acquainted with every river in the kingdom. With the same Baron Marivet he published, in 1789, a work in 2 vols., 8vo., on the Internal Navigation of France, with an atlas adapted to the subject. He invented several curious pieces of mechanism, among which was a mill, with portable arms for sawing planks, and a water-level, much used by land-surveyors. He died at Paris in October 1799.

GOUTHIERES (James), a learned lawyer of the seventeenth century, born at Chaumont in Bassigni, was an advocate in the parliament of Paris. After passing forty years at the bar with honour, he retired to the country, and died in 1638. He wrote in 1612 a work "De veteri Jure Pontificio Urbis Romæ," 4to., which was so well received at Rome, that the senate conferred upon him and his posterity the quality of a Roman citizen. He also published "De Officiis Domus Augustæ, publicæ et privatæ," 4to., 1628, besides other works.

GOUX DE LA BOULAYE (Francis le), a celebrated traveller, born about 1610, was the son of a gentleman of Beaugé in Anjou. His inclination led him at an early age to become a traveller, and he employed ten years successively in rambling through various parts of the globe. In Asia and Africa he passed as a Mahometan, in Europe as a Catholic. Upon his return, he published an account of his travels, under the title of "Les Voyages et Observations de François de la Boulaye le Goux, en divers Pays d'Europe, d'Asie, et d'Afrique, jusqu'à l'Anneé 1650," with figures, 4to., 1653. He was so much altered by his travels, that, on visiting his native place, even his mother would not recognise him, and he was obliged to institute a law-suit to establish his right of eldership. Having succeeded in this point, he married and settled. In 1668, Louis XIV., being desirous of renewing his commerce with the Porte and the Great Mogul, chose La Boulaye for his ambassador. During this mission he died of a fever in Persia about 1669.

GOUYE (Thomas), a French Jesuit and able

mathematician, was born at Dieppe in 1650, and died in 1725. In 1699 he was admitted an honorary member of the Royal Academy of Sciences at Paris, and proved an assiduous attendant at the meetings of that illustrious body, to whose Memoirs he was a useful and enlightened contributor. He published "Physical and Mathematical Observations, &c., with Reflections and Notes," in 2 vols.—This author is not to be confounded with his countryman GOUYE, of Longuemare, who died in 1763, and was register of the bailiwick of Versailles. The latter published several interesting "Memoirs," and "Dissertations," relative to the history of France.

GOVEA (ANTONY), an eminent jurist and philologer, was born about 1505, at Beja, in Portugal. He was educated at Paris; and after teaching the classics for some time, went in 1537 to study the law at Toulouse, which he also pursued at Avignon and Lyons. At the latter city, he acquired much reputation by defending the philosophy of Aristotle against Ramus. In 1548 he obtained a professorship of law at Toulouse, which he quitted the next year, and successively occupied chairs at Cahors, Valence, Grenoble, and Turin, where he died in 1565, being then a privy-councillor of Philibert, duke of Savoy. Govea published several works on the law, which he collected into 1 vol., folio, printed at Lyons, in 1562, under the title of "Antonii Goveani Jurisconsulti Opera Juriscivilis." He also published an esteemed commentary on the "Topica" of Cicero, and an edition of Terence; and wrote verses both in Latin and French.—ANDREW, the younger, brother of Antony, was recalled by the king of Portugal, for the purpose of establishing a college at Coimbra, and took with him several learned men, among whom was Buchanan; but Portugal was no propitious seat for the muses. Govea was principal of the college, and died in 1548.

GOW (NEIL), a native of Strathband in Perthshire, of humble origin, born in 1727. He exhibited an early talent for music, but appears to have been almost entirely self-taught till his fourteenth year, when he received some instruction from a Mr. Cameron, a musician in the employ of Sir G. Stewart of Grandtully. His progress towards excellence as a violinist was singularly rapid, and he soon carried away a prize from some of the best performers in the country, the judge who was blind, declaring he could "distinguish the stroke of Neil's bow among a hundred players." The patronage of the Athol and Gordon families soon after introduced him to the notice of the fashionable world, with which he continued a distinguished favourite till his death. This took place at Inver near Dunkeld in 1807. In private life he was distinguished by a sound and vigorous understanding, while his appearance exhibited so characteristic a model of the Highlander, that his portraits have been multiplied all over the country.

GOWER (JOHN), an ancient English poet of the fourteenth century, is reported by Leland to have been descended from a family at Stitenham in Yorkshire. He had a liberal education for the time, and was a member of the society of the Inner Temple, where Chaucer, on coming to the metropolis, found him much respected in the profession of the law. Some have asserted that he became chief-justice of the Common-pleas, but others suppose him in this point to have been mistaken for another person of the same name. He particularly attached himself to Thomas, duke of Gloucester, uncle to King Richard II., and was noticed by that unfortunate monarch, at whose desire he wrote his principal work. Yet on the accession of Henry IV., he employed his pen in adulation of the new king, not without some severe reflections on the misgovernment of the deposed one. He appears to have been in affluent circumstances; for he contributed largely to the rebuilding of the conventual church of St. Mary Overee, in Southwark. He had the misfortune to lose his sight in the first year of Henry IV., which he did not long survive, dying at a great age in 1403. Gower is entitled to a place among English writers only relatively to the time in which he lived; for he has not the least pretensions to genius or invention. He is uniformly grave and sententious, even upon topics which might inspire vivacity; whence he has been characterized by his friend Chaucer, as "the moral Gower." He was the author of 3 vols., or a tripartite work, entitled "Speculum Meditantis;" "Vox Clamantis;" "Confessio Amantis." The last, which is an English poem, in eight books, relative to the morals and metaphysics of love, alone has been printed; and such was its reputation, that it was one of the earliest products of the English press, being set forth by Caxton in 1483. "It seems (says Mr. Warton) to have been his object to crowd all his erudition into this elaborate performance;" accordingly, together with moral maxims and sentimental refinements, there are discourses on the Hermetic science and the Aristotelic philosophy. The most interesting part of this motley work is a variety of stories adduced as moral examples, and taken from the authors then most in vogue, ancient and modern.

GOZON (DEODATI), grand-master of the order of St. John of Jerusalem, in died 1353 He is celebrated for having delivered the isle of Rhodes from a species of serpent or crocodile, which had for a long time been the terror of the country.

GOZZI (GASPAR, Count), a Venetian noble, who died in 1786, aged seventy-three, illustrious for his lyrical and satirical poems. He was also the author of a periodical paper "L'Observatore," in imitation of the Spectator. His works appeared together at Venice in 1794, in 12 vols. 8vo.

GOZZOLI (BENOZZO), an Italian artist in the fifteenth century. His chief works are at Rome, Florence, and Pisa. His magnificent pictures in fresco in the Campo Santo, at the last-named city, were the wonders of all Italy. He died at Pisa about 1470.

GRAAF, or GRAEF (REGNER DE), a physician and celebrated anatomist, was born at Schoonhoven, in Holland, in 1641. His father, Cornelius, an architect, distinguished himself by the invention of several hydraulic machines. Regner was brought up to physic, and studied first at Leyden, under James Sylvius, and then in France, where he graduated at Angers in 1665. He settled at Delft, and became eminent in practice; but was cut off at the early age of thirty-two, in 1673. His death was imputed to vexation, from the controversies in which he was engaged with Swammerdam. De Graaf's works are "De Succi Pancreatici Natura et Usu," Leyden 1664, 12mo.; "De Virorum Organis Generationi inservientibus," 1668, 8vo.: in which he was the first who gave representations of the tubes for anatomical injection; "De Mulierum Organis Generationi inservientibus," 8vo.; and

"Partium Genitalium Defensio," all of which have been printed together in 8vo.: Leyden 1677; London 1678; Amsterdam 1705.

GRABE (John Ernest), a learned divine and critic, was born in 1666 at Konigsberg in Prussia, his father being professor of theology and history in the university there. He studied for the church, but after having taken the degree of M.A., became dissatisfied with Lutheranism, in which he had been educated, and was on the point of taking refuge in the bosom of the church of Rome, when the arguments of M. Spener, a Prussian divine, induced him to relinquish his purpose, and seek a religious communion congenial with his views in the episcopal church of England. Coming to this country he was patronized by King William III., who allowed him a pension of £100 a year. He then devoted his talents chiefly to the illustration of the monuments of ecclesiastical antiquity. In 1698 he published the first volume of a collection of the smaller treatises and remains of the early Christian fathers and heretics, entitled "Spicilegium SS. Patrum;" and the second volume of the work appeared in the following year. In 1700 he took deacon's ordres in the church, and was presented to the chaplaincy of Christchurch, Oxford. He next edited some of the works of Justin Martyr and Irenæus; and Queen Anne employed him in publishing the Septuagint version of the Old Testament, from the Alexandrian MS. In 1705 he issued proposals for a subscription in aid of his undertaking, and the university of Oxford testified approbation of his design by giving him a diploma of D.D. In 1707 appeared the first volume of his edition of the Septuagint in folio and octavo. The expectation of obtaining additional materials for the second and third volumes, induced him to postpone their publication till after the fourth, which issued from the press in 1709. He died in 1712, and the remainder of the work was published from his manuscripts in 1719 and 1720.

GRACCHUS (Tiberius Sempronius) was the son of a father of the same name, a distinguished commander and excellent citizen, who, though of plebeian descent, had arrived at the consulate. His mother was the celebrated Cornelia, daughter of the first Scipio Africanus. Tiberius received every advantage of education that the age could bestow, and a happy natural disposition seconded the efforts of tuition. He early distinguished himself for eloquence, sobriety, and political knowledge; and his reputation was sealed by admission into the venerable college of augurs. A proof of his high character was given by the spontaneous offer made him by Appius Claudius, one of the most illustrious persons in Rome, and president of the senate, of his daughter Claudia in marriage, which he thankfully accepted. It is said, that on this occasion, Appius, returning to his own house, informed his wife that he had contracted their daughter.—"Why so suddenly?" replied Antistia; "you might have taken time, even were Tiberius Gracchus the man!" In conformity with the Roman custom, Tiberius passed his youth in military service; first, in Africa, under his brother-in-law, the younger Scipio, with whom he lived in the same tent. By his valour and strict attention to discipline, he obtained great credit in the army, and was equally beloved and esteemed by his fellow-officers. In the Numantian war he was questor to the Consul C. Hostilius Mancinus, B.C. 137. The campaign of this consul proved a most unfortunate one, and the Roman general, after a severe defeat, was reduced to negotiate a treaty with the Numantines in order to save the relics of his army. That people, who had been basely betrayed in a former treaty with the Romans, refused to trust any one except Tiberius Gracchus, with whose character for probity they were well acquainted, and the peace was accordingly concluded by his mediation. He afterwards obtained the restoration of his book of questor's accounts which had been taken by the Numantines in their plunder of the camp; and upon visiting their city, he was treated with great respect, and was offered any part of the booty he chose: he, however, accepted only a box of incense for sacrifice. The peace with Numantia, though as favourable to the Romans as from circumstances could be expected, was received by that haughty people with great indignation as a public disgrace; and it was resolved by the senate that it should be annulled, with the frivolous ceremony of delivering up to the Numantines those who had been instrumental in making it. The Consul Mancinus was accordingly given up to them, naked and in chains; but the strong family-interest and popularity of Gracchus saved him from a like fate. It is thought, however, that a sense of the injustice of the senate on this occasion, and resentment of the dishonour they had thrown upon his treaty, was a principal cause of the subsequent hostilities in which he engaged against that body. The condition of the Roman people at this period offered, indeed, ample scope either for the ambitious designs of a demagogue, or for the reforming schemes of a patriot. By a long series of usurpations, the patricians and men of opulence had appropriated to themselves all the public lands, in total contempt of the Licinian law, which had forbidden any citizen to possess more than five hundred acres. Almost all Italy was cultivated by the slaves of the nobility, and the lower class of Roman citizens was abandoned to a state of abject poverty. Lælius, surnamed the *Wise*, the friend of Scipio, had attempted to introduce some remedy for this evil, but the opposition of men in power had deterred him from persisting in his plans. Tiberius Gracchus now resolved to take up the deserted cause. Having procured himself to be elected a tribune of the people, he proposed a revival of the Licinian law, but with modifications which greatly softened its operation. Such, however, was the horror entertained by the superior orders of an agrarian law, however qualified, that they gave every possible opposition to the proposal of Gracchus. On his part, he was not backward in rousing the people to an assertion of their rights, and in his orations he made use of topics which their speciousness rendered peculiarly dangerous. The nobles, unsuccessful in refuting his arguments, attempted to excite suspicions of his designs, and attacked him with the usual calumny of a wish to make himself king. When this failed, and the day of deciding upon his law arrived, they persuaded one of the tribunes, by name Marcus Octavius Cæcina, a young man of character, and a former friend of Gracchus, to interpose his negative. As this obstacle was legally insurmountable, Gracchus in presence of the people conjured him in the most impressive manner to drop his opposition, but without effect. He then took a step which the strange constitution of Rome, it

seems, allowed to any tribune when a law of his proposing was stopped in its progress by chicanery; that of suspending all the magistrates from the execution of their offices. This expedient, though it threw affairs into confusion, and excited great alarms among the men of property, did not answer the purpose; on the contrary, party contention on both sides rose higher than ever. At length Gracchus was driven to a measure which may be reckoned his first deviation from the principle of rectitude. He proposed to the people a decree for depriving his colleague Octavius of his office, and their votes confirming it, he caused him to be pulled down from the tribunal, not without danger to his life from the enraged multitude. The agrarian law then passed without further opposition; and Appius Claudius, Tiberius Gracchus, and his younger brother Caius, were the commissioners appointed to carry its provisions into execution. They spent the whole summer in travelling through the provinces of Italy in order to examine the state of the landed property. Meantime the hatred of the nobles continued to pursue the author of the obnoxious measure, and on the return of Tiberius from his progress, he found his principal agent dead, with a strong suspicion of being poisoned. He put himself in mourning, and used some art to excite in the people apprehensions of his personal danger. He also carried a degree further his attack upon the nobles, by adding to his law a clause for resuming all usurpations upon the republic. This was, in fact, rendering almost all the property of old families insecure. The difficulties it occasioned were, however, suspended by the circumstance of the death of Attalus, king of Pergamus, who made the Roman people his heirs. Gracchus took advantage of it, and procured a law for the distribution of his treasures among the poor citizens for whom there were no lands; and for the disposal of the revenues of Pergamus not by the senate, but by the assembly of the people. The influence he thus acquired, inspired him with the design of securing himself and his power by raising his father-in-law to the consulate, his brother to the tribuneship, and continuing to himself the same office for another year. He also planned other regulations for abridging the authority of the patricians, and throwing more weight into the popular scale. The day of election for tribunes was the signal of another party contest, more violent than any of the preceding. The senators resolved to make a final stand, and a conspiracy was openly formed against the life of Gracchus. Of this he was informed by a friendly senator, as he was proceeding to the capitol. He tucked up his robe, and his party prepared to repel force by force. In the uproar that followed he could not make himself heard by those at a distance, wherefore he put his hand to his head, to signify that his life was in danger. This was interpreted by his enemies as a demand of the regal tiara; and the Consul Mutius Scævola was urged to arm his legions and attack the party of Gracchus. Upon his refusal to concur in so bloody a proposal, Scipio Nasica, a relation but an inveterate enemy of Gracchus, who had always recommended violent measures, cried out, "Since our consul betrays us, let those who love the republic follow me;" and immediately proceeded with a number of other senators to the scene of action. His party, armed with staves and clubs, fell indiscriminately upon all in their way, and soon dispersed the crowd round Gracchus. The deserted tribune being seized by the robe, left it behind him and fled; but chancing to stumble over a bench, he received a blow as he rose again which stunned him, and his foes rushing on, dispatched him with repeated blows. Above three hundred of the people were slain with him, and the bodies of all, that of Tiberius included, were thrown into the Tyber. This storm of civil fury took place B.C. 133, when Gracchus had not completed his thirtieth year.

GRACCHUS (Caius), brother of the preceding, was his junior by nine years. In temper he was warmer than Tiberius, nor was he so much distinguished by the sobriety of his manners, though in that respect he might be advantageously compared to the Roman youth in general. He enjoyed the same advantages of education with his brother, which he so well improved as to become one of the ablest orators of his time. After the tragical end of his brother, Caius passed some time in retirement, cultivating his rhetorical talents, and secretly preparing to act his part also on the theatre of the public. He chose first to appear abroad; and in the year B.C. 126 he accompanied the Consul Aurelius Orestes to Sardinia as his questor. He there obtained general applause, as well by his strict attention to the duties of his office as by his humanity and temperance. The senate, jealous of his popularity, changed all the troops quartered in the island, but detained Gracchus there as pro-questor, in order to keep him at a distance from the turbulent scenes of the Roman forum. Perceiving their intentions, he ventured, in defiance of the military laws, to quit Sardinia without leave of his commander, and suddenly made his appearance at Rome He was called to account for this misdemeanour by the censors, but he pleaded his cause so well that he was acquitted. Soon after he became a candidate for the tribuneship; and such was the zeal of the people in his favour, that the Campus Martius was not able to contain the multitude who flocked from the Italian towns to support his election, and many gave their votes from the tops of the adjacent houses. His orations to the people were manifestly calculated to revive their indignation against the senators for their conduct towards Tiberius; and he carried motions for the confirmation of his brother's laws, and the passing of others still more obnoxious to the patricians. Being nominated a commissioner for the division of lands among the poor citizens and allies, in his progress through Italy, he laudably employed himself in repairing roads, building bridges, and other useful works. By these and other acts, he so ingratiated himself with the people, that he was chosen tribune a second time, in spite of all the opposition of the nobles. Encouraged by this success he struck a severer blow at the senate, by proposing a law for transferring from the senators to the knights the cognisance of all private causes, civil and criminal; and when, by his influence, a decree of the people for this purpose was obtained, he could not forbear crying out in triumph, "At length I have humbled the senate." Such was his influence at this period, that he was able to confer the consulship upon his friend Fannius Strabo; but this person, either seriously alarmed at Gracchus's democratical plans, or gained over by the patricians, was one of the first who vigorously opposed him. He was still more injured by an artifice practised by

the senate, who secretly engaged Livius Drusus, one of the tribunes, to vie with him in the affections of the people, by outdoing him in every motion which he made in their favour, and carrying it a degree further. They, moreover, incited another tribune to propose a decree for rebuilding Carthage, and when it was passed, to nominate, under pretence of honouring them, Gracchus, with his democratic associate Fulvius Flaccus, among the leaders of the new colony. His necessary absence on this occasion, together with the arts of the other party, diminished his influence with the people; and though, upon his return, he used means to recover his popularity, he was not able to carry his election when he stood candidate a third time for the tribuneship. Another misfortune to him was the election of his professed enemy, L. Opimius, to the consulate. As he now foresaw an impending storm, he wished to avail himself of a temporary absence in prosecuting his commission at Carthage; but the senate now thought proper to oppose this project, and a tribune of their party moved for the repeal of the law relative to the colonizing of that place. As he founded his motion on some pretended prodigies which had happened on marking out the ground for the new city, Gracchus was provoked to say in public, "that if the senate reported that Heaven opposed the rebuilding of Carthage by prodigies, the senate lied." When this subject was to be finally determined in the comitia, Gracchus, and his violent partisan Fulvius, made preparations either to employ, or to resist, the force which, in the present state of parties, was likely to be resorted to. It unfortunately happened that one of the consul's lictors, behaving with insolence to Gracchus and his friends, was stabbed in the midst of a sacrifice. This rash action was the signal of civil war. The body of the lictor was publicly exposed, and Opimius with his consular troops took possession of the capitol, and was empowered by the senate "to take care that the republic received no detriment," which was, in fact, giving him dictatorial power. Fulvius, meantime, seized upon mount Aventine; and Gracchus, though unwillingly, set out to join him. It appears that his soul shrunk back at the idea of citizens shedding the blood of fellow-citizens; and it was with the most painful emotions that he broke loose from his wife, who, with their son in her arms, held him by the robe, and conjured him not to go to a certain death. On arriving at the spot, he sent proposals of accommodation to the consul, which were rejected; and a price was set upon the heads of Gracchus and Fulvius. Opimius marched on, and a formal battle ensued, in which many were slain on both sides. The populace at length deserted their friends, and Fulvius, who had concealed himself, was discovered and killed. Gracchus, whom either timidity or humanity had kept out of the battle, retired for refuge first to the temple of Diana; but being urged by his friends to a further flight, he is said to have solemnly imprecated upon the heads of the Roman people perpetual slavery for their base desertion of him, and then to have left the city across the bridge named Sublicius. His retreat was favoured by two faithful friends, who defended the bridge till they fell, covered with wounds. Gracchus, meantime, reached a grove sacred to the furies, where, according to one account, a slave by his orders dispatched him, and then himself; according to another, he was overtaken by his foes, and covered by the body of his faithful slave, who received all the swords of the assailants till he expired, after which the master soon fell. His head was cut off, and sold to the consul for its weight in gold, the captor having first increased that weight by pouring in melted lead. His body was thrown into the Tyber, but afterwards delivered to his mother for burial. Three thousand persons perished in the conflict, which may be accounted the first scene of the bloody tragedies under Marius and Sylla. This catastrophe happened B.C. 121. Great cruelty was shown by the victors, and the senate immediately proceeded to abolish all the laws of the Gracchi. Their names, however, were still fondly cherished by the people, their statues were erected, and the places in which they were killed, were consecrated by religious rites to their manes.

GRACIAN (Balthasar), an eminent Spanish writer, was born in 1603 at Calatayud. He entered among the Jesuits at the age of sixteen, and became a teacher in the society successively of belles-lettres, of philosophy, and of theology. He was likewise for some years a preacher; and finally was rector of the Jesuits'-college of Tarragona. He died in that college in 1658. Gracian was a much esteemed author in his own language. Most of his works have been translated into French and other foreign languages, but they seem incapable of withstanding the rigour of enlightened criticism. A few sensible remarks are buried in a heap of obscure and extravagant ones; and Gracian is said to be, in comparison to solid moralists, what Don Quixote is to genuine heroes.

GRADENIGO (Peter), doge of Venice from 1289 to 1311, is known in the history of Europe for changing the government of his country from a democracy to an aristocracy.

GRÆCINUS (Julius), a Roman senator in the reign of Caligula, distinguished for eloquence, and for the study of philosophy. He refused to obey the command of Caligula to appear as the accuser of Marcus Silanus, and suffered death in consequence. Columella mentions him as having written a treatise concerning agriculture and the management of vines. He was the father of the illustrious Cn. Julius Agricola.

GRÆME (John), a Scottish poet, was born at Carnwarth, in Lanarkshire, in 1748. He was the youngest of four sons of a petty farmer, who on discovering his early capacity, found means at a late period to have him classically educated; and in due time to remove him to the university of Edinburgh. He fell a sacrifice to a consumption so early as 1772, leaving behind him some elegiac and miscellaneous poetry, which was published in 1773, in an octavo volume.

GRÆVIUS (John George), a very eminent critic, was born in 1632 at Naumburg, in Saxony. After acquiring the learned languages at a college in Germany, he studied at Leipsic, Deventer, and Amsterdam; and at the age of twenty-four he was invited by the elector of Brandenburg to occupy a professorship at Duisburg. Two years afterwards he succeeded Gronovius at Deventer. His reputation induced the states of Utrecht to attract him to their university; and during forty-one years he filled the chairs of politics, history, and eloquence, in Utrecht, where he died in 1703. The works of Grævius consist of editions of several classic authors, as Hesiod, the greater part of Cicero, Florus, Cæsar,

Suetonius, &c.; and of two great compilations. These are, "Thesaurus Antiquitatum Romanorum," 12 vols. folio, 1694 & seq.; a vast collection of authors who have treated on this subject; and "Thesaurus Antiquitatum Italicorum," 6 vols. folio, continued by Burman to the forty-fifth volume.

GRAFFIGNY (Frances d'Issembourg d'Happoncourt de), a literary lady, daughter of a major of the gendarmerie of the duke of Lorraine, was born at Nanci about 1694. Her husband, De Graffigny, chamberlain to the duke of Lorraine, was a man of such a violent and brutal disposition, that after living many years with him, she obtained a legal separation from him. She then went to Paris with Mademoiselle de Guise, who was espoused to Marshal Richelieu, and soon made her merit known to the wits of that capital. She first appeared as an author in a Spanish novel in 1745. This was followed by the "Lettres d'une Peruvienne;" 2 vols. 12mo., which were very much read and admired. A dramatic piece by her, in five acts in prose, entitled "Cenie," was regarded as one of the best specimens of sentimental or pathetic comedy. Another of a similar kind named "La Fille d'Aristide," obtained less applause. This authoress was of a very estimable character in private life, and had many respectable friends. She was an associate of the Academy of Florence, and died at Paris in 1758.

GRAFTON (Richard), an English chronicler of the sixteenth century, was a printer in the metropolis, and is said to have written part of Hall's Chronicles, entitled "The Union of the Two Noble and Illustrious Families of York and Lancaster;" of which he printed an edition in 1548. He also compiled a "Chronicle at large of the Affayres of Englande, from the Creation of the Worlde unto Queene Elizabeth;" 2 vols. folio, printed by Henry Denham, in 1569, when he had probably relinquished his occupation. He was alive in 1572, but the period of his decease is not known. Grafton's "Chronicle" was republished in two vols. 4to., 1809.

GRAHAM (George), an eminent clock and watchmaker, was born at Gratwick, Cumberland, in 1675. In 1688 he came to London, and was placed as an apprentice with a person of the above profession; but after being some time in that situation, he was received into the family of the celebrated Tompion, who treated him with a kind of parental affection as long as he lived. Mr. Graham gave to various pieces for measuring time a degree of perfection which had never before been attained, and invented several astronomical instruments, which contributed greatly to the advancement of that science. A large mural arch, in the Observatory at Greenwich, was made for Dr. Halley, under Mr. Graham's immediate inspection, and divided by his own hand; and from this incomparable original the best foreign instruments were constructed by English artists. The sector by which Dr. Bradley first discovered two new motions in the fixed stars, was of his invention and make. He comprised the whole planetary system within the compass of a small cabinet, and from this model all the modern orreries have been constructed. Mr. Graham, who died in 1751, was many years a member of the Royal Society, and communicated to it several ingenious and important discoveries, an account of which may be found in the Philosophical Transactions.

GRAHAME (James), a Scottish poet, was bred to the bar, but forsook the law to take orders in the church of England. He then entered upon a curacy in the neighbourhood of Durham, when he died in the prime of life, in 1811. His principal pieces are, "The Sabbath;" "The Bards of Scotland;" and "British Georgics."

GRAIN, or GRIN (John Baptist le), a French historian, was born at Paris in 1565, where he attached himself to the service of Henry IV. That prince, on the establishment of the household of his queen, Mary de Medicis, appointed Le Grain to the office of her counsellor and master of requests in ordinary. His principal employment, however, was in writing, and in attending to the education of his children. In 1614 he printed in his own house, "Decade contenant l'Histoire de Henri le Grand, Roi de France et Navarre, IV. du Nom," folio, in ten books. The work was written with a freedom which pleased the young king, Louis XIII., to whom it was presented; and by his order he published a second decade in 1618, giving the history of that king's reign from 1610 to 1617. The honesty of his narration and candour of his sentiments raised a storm against his work, and several attempts were made to procure a censure upon it from the Sorbonne, but without success; that body declaring that they found nothing in it deserving of censure. The author died in 1642, leaving in MS. a third decade of his history, and some other pieces on historical and chronological topics.

GRAINDORGE (Andrew), a physician and philosopher of the Epicurean sect, born at Caen. He wrote some treatises on fire, light, colours, &c., and died in 1796, aged sixty.

GRAINGER (James), M.D., a poetical and medical writer, was born in 1724, at Dunse in Berwickshire. Being put apprentice to a surgeon in Edinburgh, he attended the medical lectures in the university, and then entered the army as a regimental surgeon, in which capacity he served both at home and abroad. On the peace of 1748 he took the degree of doctor of physic, and settled in the practice of his profession at London. His taste for elegant literature made him known to several of the wits and poets of the time, and the publication of his Ode on Solitude in Dodsley's collection gave him a respectable rank among them; but his professional encouragement was probably inconsiderable, since we find him engaged as tutor to a young man of fortune, at a salary of two hundred pounds per annum. In 1759 he published his translation of Tibullus, which he had completed many years before. It was dedicated to his pupil, whom, in the following year, he accompanied to the West Indies. He settled at Basseterre, in the island of St. Christopher, married the daughter of the governor, and pursued the practice of physic with great success. At the same time he did not desert the amusement of poetry, but composed his principal work, on a subject dictated by his situation, a didactic poem on the culture of the sugar-cane. This he published in 1764, after revisiting England, and submitting the MS. to the criticism of his friends. He then returned to Basseterre, where he died, in December 1767, much esteemed and regretted. Of his private character nothing need be added to the encomium of his friend Dr. Percy: "He was not only a man of genius and learning, but had many excellent virtues; being one of the most generous,

friendly, and benevolent men I ever knew." Dr. Grainger in his poetical capacity stands highest as the writer of the "Ode on Solitude;" the fine exordium of which Mr. Boswell tells us that Dr. Johnson repeated with great energy, adding liberal praise to the whole. Another short piece, entitled "Bryan and Pereene," printed in Percy's Reliques, is a beautifully pathetic and descriptive ballad. His "Sugar-Cane" will be admired only by those who can bear prosaic matter raised upon the stilts of blank-verse. It is, however, not without some of those addresses to the imagination which the climate and scene copiously furnish in the walks of natural beauty and sublimity; but they are scarcely equal to what might have been expected from the author of the Ode on Solitude. The doctor's medical writings were, "Historia Febris Anomalæ Batavæ, Aun. 1746-47-48," 8vo.; and a "Treatise on the more commou West India Diseases," 8vo. 1764.

GRAMAYE (John Baptist), a writer of history, was a native of Antwerp. He studied at Louvaine, and taught rhetoric in that university. He was afterwards made historiographer to the Low-countries, provost of Arnheim, and apostolical prothonotary. He travelled through Germany and Italy; and proceeding from the latter country to Spain, he was made captive by an Algerine corsair, and carried into Africa. After returning to his native country, he travelled into Moravia and Silesia, and in the latter province was placed by Cardinal Dietrichstein at the head of a college. He died upon a journey at Lubeck, in 1635. Gramaye was a man of learning, and composed Latin works both in prose and verse. Of the former are, "Africæ illustratæ, Lib. X," 4to., 1622; "Diarium Algeriense;" the result of local observations during his captivity; "Peregrinatio Belgica," 8vo.; "Antiquitates Flandriæ," 1608, folio; "Historia Namurcensis."

GRAMMOND (Gabriel, Lord of), president of the parliament of Toulouse, and author of the history of Louis XIII., and of a curious history of the wars of Louis XIII., against the Protestants, died 1654, respected for his integrity.

GRAMMONT (Antony, duke of), marshal of France, is known as a warrior and a writer. He was of the family of Grammont in Navarre; and by marriage was allied to Cardinal Richelieu. He wrote two volumes of Memoirs; and after being the greatest ornament of the court of Louis XIV., he died in 1678, aged seventy-four.

GRAMMONT (Philibert, count of), son of the preceding, served under the prince of Condé and Turenne, but having paid his addresses to a lady who was a well-known favourite of Louis XIV., he was obliged to quit France, and came to England two years after the Restoration. He was highly distinguished by Charles II., possessing, with a great turn for gallantry, much wit, humour, politeness, and good nature. He married Miss Elizabeth Hamilton, daughter of Sir George Hamilton, and died in 1707. His celebrated Memoirs were written by his brother-in-law, Anthony, generally called Count Hamilton, who followed the fortunes of James II., and afterwards entered the French service, and died in 1720.

GRANBY. See Manners.

GRANCOLAS (John), a French divine and writer in ecclesiastical antiquities, was a native of Paris, where he died in 1732. He was a doctor of the Sorbonne, chaplain to the duke of Orleans, the regent, and after his death chaplain of St. Bennet's. His principal works, besides a translation into French of "The Works of St. Cyril," 1715, 4to., were "A Treatise on Liturgies;" "The Ancient Sacramentary of the Church;" "An Historical Commentary on the Roman Breviary;" "A Critique on Ecclesiastical Authors;" and "A Concise History of the Church in the City of Paris."

GRAND (Anthony le), a French Cartesian philosopher in the seventeenth century, who is called by some writers the abbreviator of Descartes, was a native of Douay, concerning whose life we find no particulars recorded. He was the author of various works, of which the principal is "Historia Sacra a Mundo condito ad Constantinum Magnum."

GRAND (Joachim le), a political and historical writer, was born in 1653 at Thorigny, in Normandy. He first appeared as a writer in 1688, when he published at Paris "A History of the Divorce of Henry VIII. and Catherine of Arragon," in which he attempts to justify the Jesuit Sanders, and to refute the two first books of Burnet's History of the Reformation. He was taken from his literary pursuits by the appointment of secretary to the Abbé d'Estrees, in his embassy to Portugal in 1692, which continued till 1697. In 1702 he accompanied the same minister in Spain, where he remained as secretary till 1704. The marquess de Torci, minister of state, took him into his service in 1705, and employed his pen in several memorials concerning the succession to the Spanish monarchy, and other political topics. His last printed work was a treatise "On the Succession to the Crown of France, by Agnates (direct male Heirs)," 1718, 12mo.; which is reckoned a curious and useful performance. He died, aged eighty, in 1733. He was possessed of two priories, and had been for a time censor-royal of books.

GRAND (Louis le), a learned French ecclesiastic, was born at Luzigni, in the diocese of Autun, and died in 1780. He was a doctor of the Sorbonne, and published "Prælectiones Theologicæ de Deo," in 2 vols., 12mo.; "De Incarnatione Verbi Divini," in 2 vols., 12mo.; and a treatise "De Ecclesia Christi," 8vo.

GRANDET (Joseph), born at Angers in 1646, was superior of the seminary in that city, and minister of the church of the Holy Cross, where he continued his ministerial functions for thirty-two years. He died in 1724, author of several lives of persons eminent for their sanctity, which have been much read by pious Catholics.

GRANDI (Francis Louis), an Italian abbot, philosopher, and mathematician, was born at Cremona in 1671. In his seventeenth year he entered into the order of Camaldolites, at Ravenna; and soon distinguished himself by his proficiency in the different branches of literature and science. With a design of exterminating the peripatetic philosophy which then prevailed in the schools, he offered himself a candidate for a vacant chair of philosophy in the school of Florence, and obtaining his object, diligently applied himself to introduce the philosophy of Descartes. Having published a treatise intended to resolve the problems of Viviani, relative to the construction of arches, which he dedicated to the Grand-duke Cosmo III., that prince was so well pleased with it, that he appointed the author professor of philosophy in the university of Pisa. In

the midst of his scientific studies he paid due attention to history, criticism, and ecclesiastical antiquities; he examined with a critical eye the legends of St. Romauld, the founder of his order, and pruned them of many fables which pious fraud had introduced into them. His liberality, however, gave offence to the bigots of his community; and as he was at this time abbot of St. Michael, at Pisa, he was deposed from that dignity in a general chapter of the order. Upon this the Grand-duke Cosmo appointed him his professor of mathematics in the university of Pisa; and not long afterwards he appears to have removed the prejudices of his weak brethren, and to have been reinstated in his abbacy, which he retained till his death in 1742. One of his principal works was his treatise "On Series and Infinitesimals;" in which he attacked M. Varignon on some parts of his system of new mechanics, by which means he became afterwards involved in a controversy with that gentleman. For a list of his other works, we refer to the list annexed to M. Bandini's eulogy, entitled, "Guidonis Grandi Abbatis Camadulensis et Mathematici Præstantissimi Elogium," 1745.

GRANDIER (Urban), a French priest, condemned for the pretended crime of magic, was the son of a notary-royal at Sablé, and born at Bovère, near that town. He was educated under the Jesuits at Bordeaux, and soon recommended himself to the friendship and esteem of those fathers by the dawnings of a fine genius, and his proficiency in his studies. After he had gone through his regular course of study, and had taken orders, they collated him to the living of St. Peter, at Loudun, and also procured for him a prebend in the church of the Holy Cross. These benefices made him the object of envy with the ecclesiastics, which was still further heightened by his great accomplishments. Some of his brethren of the clergy he had highly exasperated, by the arrogance with which he triumphed over them, upon gaining some suits against them in the episcopal court; and he raised a host of foes by his successful gallantries with the ladies, which created a league against him of disappointed rivals, incensed fathers, and enraged husbands. His most formidable enemy was Trinquant, the king's attorney, who had a handsome daughter, whom he suspected Grandier of having debauched; and he was joined by Menuau, the king's advocate, who had the misfortune to be in love with a lady who favoured Grandier more than him. These various enemies entered into a combination to compass the ruin of Grandier, or at least to drive him entirely out of Loudun. Accordingly, in 1629, they procured an information to be lodged against him in the bishop's-court, at Poictiers, in which he was accused of having seduced maids and married women, and also taxed with impiety and irreligion. The bishop suspended him from his functions, and condemned him to resign his benefices, and to the practice of severe penance and mortification. From this sentence Grandier made an appeal to the archbishop of Bordeaux; and after his enemies, in order to harass him, had removed the cause to the parliament of Paris, who remitted it to the presidial of Poictiers, he was acquitted by that tribunal, and allowed to sue for damages, and the restitution of the profits of his benefices during his suspension. The disappointment which his acquittal created to his enemies, determined them to compass his destruction by some other method. One Mignon, a priest, and an implacable foe to Grandier, soon devised a scheme, which ultimately enabled them fully to gratify their malignity. He trained up the nuns in the Ursuline Convent at Loudun to act the part of women possessed; and though the farce was too clumsily played to impose upon any but the most credulous, yet it was in the end connected with other circumstances which led to Grandier's ruin. Baffled at first in the success of this design, his enemies devised a scheme for engaging Cardinal Richelieu, the prime-minister, to favour their plans. For this purpose, the Capuchins of Loudun wrote to Father Joseph, one of their fraternity, whom the cardinal had associated with himself in the administration, informing him that Grandier was the author of a satirical libel, entitled, "The Shoemaker's Wife of Loudun," containing reflections on the cardinal's person and birth, which had excited in his bosom the sharpest stings of resentment. Suffering himself to be persuaded that this information was well founded, he determined to make Grandier feel the full weight of his vengeance. At that time M. Laubardemont, master of the requests, was commissioned by the king to demolish the fortifications of Loudun. This man, who was entirely devoted to the cardinal, received a commission to carry on a process against Grandier and his accomplices, and after a tedious process, in which the farce of exorcising the possessed was several times repeated, Grandier was convicted of the crime of sorcery, and condemned to be burnt alive. He expired amidst the flames with admirable courage, commending himself to the Divine mercy in the last words he was able to utter. A curious relation of his case may be seen in "The History of the Devils of Loudun," first published at Amsterdam in 1693, and frequently reprinted; or in the "Collection of Singular Histories." The only composition of his which has been published, is "A Funeral Oration for Scævola de St. Martha."

GRANDIN (Martin), a learned French priest and theological professor in the seventeenth century, was born at St. Quintin in 1604. After filling in the college of Cardinal Le Moine the chair of philosophical professor, he was received into the society of the Sorbonne, and having taken orders, devoted some years to the exercise of the pastoral functions. In 1638 the last-mentioned faculty recalled him into their body, and appointed him to the post of professor of divinity. The duties of this office he discharged for more than fifty years with great reputation, and died in 1691. He left behind him a system of divinity, which was published after his death by M. du Plessis d'Argentré, in 1710 and 1712, under the title of "Opera Theologica," &c., in 6 vols., 4to.

GRANDINO (Guido), a mathematician of Cremona, who, amongst other things, translated Euclid into Italian, and died in 1742, aged seventy-one.

GRANDUET (Charles), a French actor, for thirty-five years, the successful representative of all the Paris *petits-maîtres*. His operas, and other poetical pieces, met with some success on the stage.

GRANELLI (John), a Genoese Jesuit, distinguished as a divine, orator, and poet. He was educated at Venice; and became professor of belles-lettres at the university of Padua, where he acquired great reputation for eloquence. He subsequently entered the church, and was, in 1761,

invited to Vienna, by the Empress Maria Theresa, to become Italian preacher in that capital. The last twenty years of his life were divided between his clerical duties and those of his professorship of theology at Modena. He died in March 1770. His works are, "Lezioni morali, historiche, critiche, e cronologiche sul Genesi," &c., and other religious publications; besides four tragedies, Sedecia, Manasses, Dione, and Seila.

GRANET (Francis), deacon of the church of Aix, was born in 1692 at Brignolies, in Provence, but came early to Paris, where he published "Réflexions sur les Ouvrages de Littérature," a journal that extended to twelve volumes. He learned English, and translated Sir Isaac Newton's "Chronology," which he published at Paris in 1728. But one of his best editions is that of the works of Launoy, and a "Launoniana," consisting of very curious articles. He died at Paris in the year 1741.

GRANGE (Joseph de Chancel de la), born in 1676, of an ancient family at Antoniat, in Perigord, displayed from childhood a singular passion for poetry and romance. When at the Jesuits'-school at Bordeaux, at the age of nine years, he composed a comedy in three acts, which was represented by the scholars. His mother, become a widow, carried him to Paris, and placed him as page to the princess of Conti. His tragedy of Jugurtha was represented in the capital when he was only sixteen, and was considered as an extraordinary effort for one so young. He continued to write pieces for the stage, which augmented his reputation; but the production which rendered him most famous, at the same time that it exposed him to much suffering, was his "Philippiques," a satire in verse against Philip, the regent-duke of Orleans. This appeared about 1718, and, though anonymous, was universally attributed to him. Its matter was so atrociously libellous, charging the duke even with the crime of poisoning several of the royal family, that the author could not be expected to remain secure. He fled to Avignon, where the treachery of a French officer drew him into a snare which put him in the hands of his pursuers, and he was committed to the prison of St. Marguerite. Duclos (Mémoires Secrets) asserts, that he was liberated even during the life of the regent, and showed himself openly at Paris. Another account says, that having obtained, by means of a penitentiary address to that prince, permission to take airings, he corrupted his guard, and made his escape, first to Spain, and then to Holland. Thence he was invited by Augustus, king of Poland, to his court; but upon the regent's death he returned to France, where he ever after lived unmolested. He died at the family-seat of Antoniat in 1758. The works of La Grange, corrected by himself, appeared in five volumes, 12mo., Paris, 1759. They consist of tragedies, operas, and miscellaneous poems.

GRANGE (Louis de la), a very eminent mathematician, was born at Turin in 1736. He was intended for the law, and took his degree as bachelor; but geometry and mathematics attracted him too powerfully to allow him to follow the former as a profession. After having given proofs of his abilities in a correspondence with Euler and D'Alembert, on the dispute which had arisen in regard to the propagation of sound between these two eminent mathematicians, he was made professor in the military school of artillery, when only in his twenty-first year. He was one of those who assisted in laying a foundation for the Academy of Sciences at Turin; and the first volume of their Transactions, published in 1759, under the title of "Acta Societatis privatæ Taurinensis," and which excited the admiration and applause of the learned in every part of Europe, was chiefly his work. He subsequently added to his reputation by solving two difficult problems, proposed by the Academy of Sciences at Paris, and in 1766 he was appointed to succeed Euler at Berlin, in the class of the physico-mathematical sciences. He now spent twenty years, scarcely ever going beyond the boundaries of the city of Berlin or its environs, engaged in the most sublime speculations, and enriched the Memoirs of the Academy of Sciences with a great many valuable papers, of such extent and importance, that they might be considered as distinct works. In 1787 he returned to Paris, when, in order to give him a right of voting in all their deliberations, he was appointed a veteran pensionary of the Academy of Sciences. Some time before his death, which took place April 10, 1813, he had been made a count of the French empire; he was also a member of the Institute, and of the Board of Longitude; a senator, and grand officer of the Legion of Honour. His principal works are, "Mécanique Analytique," new and enlarged edition; "Théorie des Fonctions Analytiques;" "Leçons sur le Calcul des Fonctions;" "Traité de la Résolution des Equations numériques de tous les degrés," besides a great many memoirs, chiefly on the propagation of sound, and the gravitation of the planets, which were published in the volumes of the Academy of Berlin from 1767 to 1787.

GRANGER (James), a popular writer in biography, has left no record of his own parentage and education. It appears, however, that he studied some time at Christ-church, Oxford, that he took orders, and was presented by the dean and chapter of Windsor to the vicarage of Shiplake, Oxfordshire. In the dedication of his Biographical History to Horace Walpole, he says, "My name and person are known to few, as I had the good fortune to retire early to independence, obscurity, and content. My lot indeed is humble; so are my wishes. I write neither for fame nor bread; but have taken up the pen for the same reason that some of my brethren have laid it down, that is, only to amuse myself." The work to which this is prefixed, is entitled, "A Biographical History of England, from Egbert the Great to the Revolution; consisting of Characters disposed in different classes, and adapted to a methodical catalogue of engraved British Heads," 1769, 4 vols., thin 4to. In 1772 he published a sermon preached in his parish church, entitled "An Apology for the Brute Creation; or Abuse of Animals censured," which he whimsically dedicated to "T. B. Drayman," as the severest exerciser of the lash, and most profane swearer, he had known. In the following year he printed another parochial discourse on "The Nature and Extent of Industry." His death was remarkable; on Sunday, April 14, 1776, after reading prayers and preaching in apparent good health, as he was in the act of administering the sacrament of the Lord's supper, he was struck with an apoplexy, and expired on the following morning.

GRANT (Charles), an eminent East India pro-

prietor and director, was born in Scotland in 1746. Early in life he went out to India, where he found patronage in the civil service, and in 1770 returned to Scotland and married. In 1772 he was sent out to Bengal as a writer, and was shortly after appointed secretary to the Board of Trade. While in the East he distinguished himself by his patronage of the Christian missions, and on his return to England in 1790 obtained a seat in the East India direction. He was also a member of the House of Commons, where his opinion on Indian affairs obtained great attention; and his tract, entitled "Observations on the State of Society among the Asiatic Subjects of Great Britain," led to the foundation of an ecclesiastical establishment in India, and the appropriation of a sum for the education of the natives. Mr. Grant died October 31, 1825.

GRANT (Sir William), an eminent lawyer, was born about 1760, near Beddendalok, in Scotland. His father was collector of customs in the Isle of Man. He was educated at the grammar-school of Elgin, and the university of Aberdeen, whence he removed to London, and became a student of one of the inns at court. After his call to the bar, he practised for some years at Quebec, and returning to England, obtained the patronage of Mr. Pitt, and was invested with a silk gown and a patent of precedency. He sat in parliament during several sessions, and was ultimately raised to the Mastership of the Rolls, the duties of which office he discharged with great ability, until his retirement in 1817. He died in 1832.

GRANVELLE. See Perrenot.

GRANVILLE (George, Baron Landsdown), a nobleman chiefly remembered as a poet, born in 1667, was the son of Bernard Greenvill, one of the distinguished family of *Greenville*, or *Granville*, the latter orthography being chiefly introduced by the subject of the present article. He was entered as early as his twelfth year at Trinity-college, Cambridge; and in 1679 displayed his juvenile propensity to poetry by a copy of verses to the duchess of York on her visit to the university. On the accession of James II. in 1685, his courtly muse resumed her strains to celebrate the new monarch, in three short pieces; of which, says Dr. Johnson, "the first is profane, and the two others such as a boy might be expected to produce." When, in 1688, the invasion of the prince of Orange was threatened, Granville wrote a spirited, though very dutiful, letter to his father, requesting to be presented to his majesty as one who was ambitious to devote his life to his service. After the Revolution, being possessed neither of interest nor considerable fortune, he lived in literary retirement. During this period his dramatic works were chiefly composed or acted. The first of these was "The She Gallants," which he afterwards gave in a more correct form, under the title of "Once a Lover and always a Lover;" and it appears to have been more distinguished for licentiousness than wit. His tragedy of "Heroic Love," founded on the fable of Homer's Iliad, was acted in the same year, 1696, with great applause from the wits and critics. His "Masque of Peleus and Thetis," joined to an alteration of Shakspeare's Merchant of Venice, and his "British Enchanters, a dramatic Poem," complete the list of his performances in this class. They are said to have been well received on the stage, but have retained no place there. When Queen Anne came to the crown, Mr. Granville emerged from the political obscurity in which he had hitherto lived. His fortune was increased by the death of his father, and that of his uncle the earl of Bath, who left him an annuity. He was elected a member for the borough of Fowey in the first parliament of the new reign; and soon after, partaking of the ardour against the ambition of Louis XIV., which was then common to the tories as well as the whigs, he joined in a translation of the Philippics of Demosthenes, intended to rouse the nation to oppose the Philip of the time. The death of his elder brother, Sir Bevil Granville, in 1706, made a further addition to his estate; and he continued to serve in parliament, sitting at length as knight of the shire for the county of Cornwall. On the change of the ministry in 1710, he was appointed secretary at war, in the room of Robert Walpole, afterwards earl of Orford. He married in that year Mary, daughter of Edward Villiers, earl of Jersey, then the widow of Thomas Thynne, Esq., and was introduced into the house of peers by the style of Lord Landsdown, baron of Bideford, at the memorable creation of twelve peers in one day, December 31, 1711. On account of his principles and conduct he stood high in the favour of the queen, who conferred upon him first the post of comptroller of the household, with a seat in the privy-council, and then of treasurer of the household. The accession of George I. put an end to the power of his party, and deprived him of his place. He remained steady to his former connexions, and protested against the bill for attainting the duke of Ormond and Lord Bolingbroke. He was, in consequence, reckoned among those who were disaffected to the new order of things; and, upon the breaking out of the rebellion in 1715, was committed to the Tower. He was kept in imprisonment till February 1717, when he obtained his liberty, and resumed his seat in the House of Lords. The steadfastness of his political principles was displayed in 1719, by an animated speech against the proposed repeal of the bill to prevent occasional conformity, which he printed. It is supposed that a derangement in his affairs, owing to want of economy, was the cause of his spending some years afterwards upon the continent. During his absence, the first volume of Bishop Burnet's History of his own Times making its appearance, Lord Landsdown was induced to undertake the vindication of the characters of Monk, duke of Albermarle and the earl of Bath from some aspersions thrown upon them in that work. He likewise, in the progress of his historical researches, found occasion to vindicate his great-uncle, Sir Richard Greenville, from the unfavourable representations of his conduct by Lord Clarendon and Archdeacon Echard. Both these tracts he published together, on his return in 1732. In the same year he published a splendid edition of his works; in which, it is to be observed, that the offensive comedy above mentioned is omitted, as well as his speech against occasional conformity. He was now so well reconciled to the change in the succession, that he went to court, where he was graciously received by Queen Caroline, to whom he presented his works, with some elegant lines written in the last leaf. He died, a few days after his lady, on January 30, 1735, in his sixty-eighth year. He had no male issue, but left four daughters. Lord Landsdown appears to have been an amiable man in private life, steady in his friendships, polite in his manners,

and candid in his judgments. He was liberal in patronizing literary merit, and had the credit of being one of the first to recognise the rising powers of Pope, who amply repaid him by his dedication of Windsor Forest. His own poetical talents certainly did not rise above elegant mediocrity; and his works continue to make a part of the mass of English poetry, rather through deference to rank and the compliments of contemporary writers than because they are still read with admiration.

GRASWINKEL (Theodore), a learned lawyer and writer of the seventeenth century, was a native of Delft. He wrote various works upon legal and political subjects; by which he acquired so much reputation, that he was made fiscal of the domains of the states of Holland, and secretary of the bipartite chamber on the part of the states-general. He died at Mechlin in 1666, and was buried in the great church at the Hague. In 1634 he published a work, entitled "Libertas Veneta, seu Venetorum in Se et Suos imperandi Jus;" and in 1644 he defended the republic of Venice in a dispute with the duke of Savoy concerning precedence. For these services that republic created him a knight of St. Mark. A list of his other works will be found in Moreri.

GRATIAN, Roman emperor, son of Valentinian I. by his first wife Severas, was born in 359 at Sirmich or Sirmium. His father, after a fit of illness, appointed him his partner in the empire, when only eight years of age. He was in his seventeenth year at his father's death, in 375; and without communicating the event to him, then keeping his court at Trieves, the officers of the army elected as his partner in the empire Valentinian II., the deceased emperor's young son, by his second wife Justina. Gratian, though he complained of this assumption of authority on their part, ratified the election, and ever treated his young brother with paternal tenderness. A division of the Western empire was nominally made between them, but the superior age of Gratian gave him all the real authority. Their father's brother Valens, at this time, possessed the Eastern empire. One of Gratian's first acts was to recall to court his mother, who had been divorced and banished. It was followed by the execution of some prefects, who had abused their power by cruelty and injustice. While the young emperor is praised for these deeds, he is severely censured for putting to death the renowned General Theodosius, who fell a victim to the calumnies of some courtiers. The same flexibility of temper caused him to indulge the clergy with a variety of exemptions, and to gratify the orthodox by an edict for the restriction of heretics. The Eastern empire being attacked by the Goths, Gratian, who was not deficient in courage and activity, marched to its assistance, and, in 378, obtained a victory over the Alemanni near Argentaria, now Colmar, in Alsace. Pursuing his advantage, he crossed the Rhine, and penetrated into the heart of the enemy's country, in order to join his forces with those of Valens. But that emperor, in the mean time, underwent a total defeat, and lost his life, at the battle of Adrianople. Gratian immediately called from his retreat Theodosius, the son of the general who had suffered under his hasty displeasure, and placed him at the head of a separate army, with which he destroyed a large body of Sarmatians who were on their march to join the Goths. The emperor himself went to Constantinople, where he recalled the orthodox bishops who had been banished by Valens, and issued some edicts relative to religion. He then, as Valens had left no male heirs, proceeded to fill the vacant throne of the East; and nobly disregarding the suggestions of personal ambition, he consulted the general good by raising Theodosius to a station which his talents so well fitted him to occupy. This event took place at Sirmium, in the beginning of 379. Gratian then returned to Italy, and passing some time at Milan, listened with reverence to the instructions of the celebrated bishop, Ambrose, who, while he enlightened the emperor's mind in the mysteries of the Catholic faith, also obtained from him further advantages for the orthodox, and the revocation of a former edict allowing liberty of conscience to the sectaries. For some time longer he seems to have attended with vigilance to the defence of the empire; but his youth and pliancy of disposition did not admit that steadfastness of character which alone is a security against a change, and he has given room to suspect that what was most laudable in his conduct was the result of that influence which his preceptors had obtained over his youth, and which advancing years continually tended to diminish. An unbounded passion for the pleasures of the chace occupied his time and attention, to the neglect of his imperial duties. It also led him to entertain as his guards and attendants a body of Alani, recommended by their skill in hunting: and he offended the people by appearing in the garb of a Scythian warrior, armed with a bow and quiver. Discontents were upon the point of breaking out, when a revolt took place among the legions of Britain, who invested one Maximus with the purple. Collecting a great number of the people of the island, he transported them into Gaul, where he was joined by numerous deserters from the imperial troops. Gratian himself hastened from the borders of Germany to Paris, in order to oppose the usurper; but his efforts were either feeble, or counteracted by treachery; for, the first time his standard was displayed, it was abandoned even by his household troops. With a train of no more than three hundred horse, the unfortunate emperor fled towards the Alps, all the cities on the road refusing him admittance till he arrived at Lyons. The governor of that place, by a show of fidelity, induced him to make a fatal stop; when, upon the arrival of the cavalry of Maximus, he betrayed his master into the hands of the commander, who put him to death, A.D. 383. Gratian perished in the twenty-fifth year of his age, after a reign of seven years and nine months, reckoning from his father's decease. He had been twice married, but left no issue.

GRATIAN, an Italian Benedictine monk in the twelfth century, famous for having formed the first collection of canons that was ordered to be used as a text-book in the public schools, was a native of Chiusi in Tuscany, and embraced the monastic life in the convent of St. Felix and St. Nabor, at Bologna. The above work was at first entitled "Concordantia discordantium Canonum;" or the Coalition of jarring Canons; and was afterwards most commonly called "Decretum Gratiani;" or Gratian's Decretal. The first printed edition was published at Mentz, in 1472, folio, without the author's name; and was followed by impressions at Venice, in 1476, and Paris, in 1508. In 1580 an edition of it was published at Rome, with the appro-

bation of Pope Gregory XIII., in four vols. folio. While the Roman edition was preparing for the press, the celebrated Anthony Augustin, archbishop of Tarragona, in Spain, published a valuable treatise, "De Emendatione Gratiani," of which the most accurate edition is that published at Paris, by M. Baluze, in 1672, 8vo., with notes.

GRATIUS, surnamed from the place of his birth, *Faliscus*, a Roman poet, was contemporary with Virgil. His work, entitled "Cynegeticon;" or The Art of Hunting with Dogs, lay unknown to the moderns till 1534, in which year it was printed by Paul Manutius, from a MS. brought by Sannazaro from France. It is written with a purity not unworthy of the Augustan age, but its subject does not allow much poetry. The best edition is that of Leipsic, 1659, 4to.; with the notes of Janus Ulitius.

GRATTAN (Henry), an eminent Irish orator and statesman, was born at Dublin about 1750, of which city his father was recorder. He was called to the Irish bar in 1772, and in 1775 was brought into the parliament of Ireland on the borough interest of Lord Charlemont. He immediately became highly distinguished in the ranks of opposition, and infused that spirit into the country, which in the course of two years aroused and disciplined 80,000 volunteers; and finally produced, in 1782, a reluctant assent on the part of the British ministry and parliament to a repeal of the statute of 6th Geo. I. That statute had enacted, that the crown of Ireland was inseparably connected with that of Great Britain; that Ireland was bound by British acts of parliament when named therein; that the Irish House of Lords had no jurisdiction in matters of repeal; and that the dernier resort, in all cases of law and equity, was in the lords of Great Britain; all which was now rescinded. For his share in the acquirement of this great concession, Mr. Grattan received addresses from all parts of the country, and the Irish parliament voted him £50,000, and a house and lands for him and his heirs for ever. In 1790, although already avowedly zealous for concessions to the Catholics, Mr. Grattan was returned for the city of Dublin, and remained an active senator until the premature recall of Earl Fitzwilliam. Disgusted by the policy which followed, and by the unhappy Irish rebellion, and its manifold horrors, he temporarily seceded from parliament, and lived in retirement. The grand project of a union being brought forward by Mr. Pitt, he once more obtained a seat in parliament for the express purpose of opposing it. When carried, however, he did not refuse a seat in the united House of Commons, being returned in 1805 for the borough of Malton in Yorkshire. He supported the war policy of the administration, but the later years of his parliamentary attendance were chiefly occupied in a warm and energetic support of Catholic emancipation. He died in London on the 14th of May, 1820, and was interred in Westminster-abbey.

GRAUN (Karl Heinrich), an eminent German musician, was born in 1701, at Wahrenbrück, in Saxony, and educated at Dresden. In 1733, Frederick the Great, then prince-royal of Prussia, sent him at his own expense to Italy for improvement, and on his return two years afterwards, placed him at the head of the magnificent theatre which he had just constructed. In this situation he remained till his death, in 1759. Graun, who appears to have enjoyed in Germany a reputation scarcely inferior to that of Handel in England, was the author of an almost innumerable variety of Masses, Oratorios, &c.

GRAUNT (Edward), master of Westminster-school, and afterwards rector of Barnet, in Middlesex, and Toppersfield, in Essex, died in 1601. He published the letters and poems of Roger Ascham, and other works.

GRAUNT (John), a person worthy of commemoration, as one of the first who in this kingdom turned his attention to the science of political arithmetic, was born in London in 1620. He was brought up to the trade of a haberdasher, became a freeman of the Drapers'-company, and by his good sense and integrity acquired the esteem of his fellow-citizens so as to be elected a common-councilman. The bills of mortality of the city of London afforded him a subject of speculation, from which he was convinced that several inferences might be drawn of moral and political importance. He employed much industry in collecting the proper materials, from which he composed a work entitled "Natural and Political Observations made upon the Bills of Mortality," &c., Lond. 1661, 4to. This was so well received that it passed through five editions in fifteen years; and it obtained for the author admission into the Royal Society, upon the particular recommendation of his majesty. Graunt, in some of the subsequent editions, is styled captain and major, which titles were derived from his station in the trained bands. After he declined the shop-keeping business, he was admitted into the management of the New River-company. On this circumstance, joined with his conversion to popery, is founded a silly gossiping story, recorded by Burnet, charging him with having stopt all the pipes conveying water to the city just before the fire of London broke out. He continued to make additions to his observations, as well as to pursue his studies on other topics, till his death in 1674.

GRAVELOT (Henry Francis Bourignon), a French artist, was born at Paris in 1699, but despairing of distinguishing himself in France, he came to London, and was much employed by our artists in drawing ancient buildings, tombs, and prospects, in which he excelled. He sometimes painted small histories and conversations, and he designed and engraved some of the prints to Hanmer's and Theobald's editions of Shakspeare; but his principal engraving is the large print of Kirkstall-abbey. He returned to France, where he died in 1773.

GRAVEROL (Francis), a lawyer and man of learning, was born at Nismes in 1635. He was an advocate in the parliament of Toulouse, and in the presidial chamber of Nismes, and director and secretary of the Academy in the latter place. His writings consist of several dissertations on particular medals and other monuments of antiquity: a list of which will be found in Moréri. He was well known to all the learned in Europe, and was admitted a member of the Ricovrati at Padua. His adherence to the Calvinist persuasion impeded his advancement, and at length involved him in persecution. He had retired to Orange in 1685, but not thinking himself safe there, he attempted to pass into Switzerland. In his way, he was apprehended at Valence, and was committed to prison in the citadel of Montpellier. He obtained his liberation, and died at Nismes in 1694.

GRAVES (Richard), a clergyman, who ob-

tained distinction as a poet and novelist, was born at Mickleton in Gloucestershire in 1715. He obtained the rectory of Claverton near Bath in 1750; and was presented in 1763, to the living of Kilmersdon. He was the intimate friend and correspondent of the poet Shenstone, after whose death he published "Recollections of Particulars in the Life of Shenstone." He was also the author of several novels, sermons, a comedy, and various miscellaneous productions. The Spiritual Quixote is the best of his works, of which it has been observed, that though it does not display so much wit as the compositions of Fielding, nor so much humour as those of Smollett, yet it combines in a great degree the excellencies of both. Mr. Graves died in 1807, at the rectory at Claverton, where he had dwelt nearly sixty years.

GRAVESANDE (William James le s') an eminent Dutch mathematician and natural philosopher of the eighteenth century. He was born in 1688, at Bois-le-Duc, and studied the civil law at the university of Leyden, where he took his doctor's degree in 1707. He settled at the Hague, and practised as a barrister; but his attention was much engrossed by mathematics and physics, on which subjects he published some dissertations in the Literary Journal of the Hague, in the conduct of which he was concerned. In 1715 he was appointed secretary to the embassy sent by the states-general to England, to congratulate George I. on his accession to the crown. On this occasion Dr. S'Gravesande formed an acquaintance with Sir Isaac Newton, and was chosen a F.R.S. Returning home he became professor of mathematics and astronomy at Leyden, where he first taught the Newtonian philosophy. In 1721 he went to Cassel, at the request of the landgrave of Hesse, to examine the famous wheel of Orffyreus, a professed exhibition of the perpetual motion. To his labours in the cause of science as a lecturer he added the publication of several works, which contributed to make known the discoveries of Newton, and extend the boundaries of knowledge. Among these were, "Physices Elementa Mathematica, experimentis confirmata, sive Introductio ad Philosophiam Newtonianam;" 1720, translated into English by Dr. Desaguliers; "Matheseos Universalis Elementa;" 1727, 8vo.; and "Introductio ad Philosophiam, Metaphysicam et Logicam continens." In 1734 he added to his other professorships that of philosophy, which he retained till his death in 1742.

GRAVINA (Domenico da), a writer of history in the fourteenth century, was a native of Gravina, in the kingdom of Naples. He was a notary by profession, but was much engaged in the civil wars which agitated his country at that period. Being attached to the Hungarian party, at the barbarous murder of King Andrew, he was stripped of all his property and driven into exile with his wife and infant children. He wrote in Latin a History of Naples, and also a History of the Transactions in that part of Italy during his own times, from 1333 to 1350. Of this work, which is valuable for the apparent fidelity of the narration, the beginning and the end are lost. The remainder was printed for the first time by Muratori, in his collection of Italian historians.

GRAVINA (Peter), a Latin poet, born at Palermo in Sicily, was canon of Naples. His works were published in 1532, and some were inserted in the "Carm. Illust. Poet. Ital." Sannazarius prefers his epigrams to those of his contemporaries; and Paul Jovius and others speak very highly of his poetry.

GRAVINA (John Vincent), an eminent jurist and man of letters, was born in 1664, at Rogiano, a castle in Calabria. He studied civil and canon law at Naples; and visiting Rome in 1688, he was domesticated some years with Paul Coardo, of Turin. He was one of the original founders of the Academy of Arcadi, and had the charge of drawing up their laws in the style of the Roman tables. In 1698 he was nominated professor of civil law at the college of Sapienza; five years afterwards he succeeded to the chair of canon law, and to the exposition of the decretal. His great professional work, entitled "Origines Juris Civilis," first printed at Leipsic in 1708, afterwards more correctly in Naples, 1713, is reckoned a classical performance, lucid in its arrangement, and replete with solid learning. He is, indeed, accused of having borrowed many entire passages without acknowledgment from Manutius and other authors, yet his own merits were allowed to be great. To the Naples edition was subjoined a treatise "De Imperio Romano," esteemed a masterpiece, though not free from errors. His "Institutes of Civil and Canon Law" were printed against his will, as he had designed to give them in a more correct and augmented form. Gravina likewise undertook to establish a poetical code, for which purpose he wrote two books, "Della Ragione Poetica;" a book "Della Tragedia;" and a treatise "De Institutione Poetarum." Gravina revisited his native country in 1714, but two years afterwards returned to Rome. He was preparing to depart for Turin, whither the duke of Savoy had invited him not only to the chair of law, but to the general direction of learned institutions, when he was seized with an illness which, in January, 1718, carried him off, in the arms of his beloved scholar Metastasio, whose poetical talents he first cherished, and whom he left heir of all his property out of Calabria. All the works of this learned writer have been published at Naples, in three vols. 4to., 1756.

GRAY (Jane). See Grey.

GRAY (Thomas), a distinguished English poet, was the son of a money-scrivener in the city of London, where he was born in 1716. Being sent for education to Eton, he there contracted intimacies with the Honourable Horace Walpole, and Richard West, son to the chancellor of Ireland. In 1734 he removed to the university of Cambridge, and entered as a pensioner in St. Peter's-college. Here he cultivated his literary taste in silence, and his congratulatory verses on the marriage of the prince of Wales were esteemed the best of the academical collection. He quitted college in 1738, and occupied a set of chambers in the Inner Temple, with the purpose of studying the law. He gladly, however, embraced the excuse for deferring his legal studies afforded by an invitation to accompany Mr. Walpole in the tour of Europe. They travelled through France, crossed the Alps, visited the principal towns of Italy as far as Naples, returned to Florence, and in the spring of 1741 proceeded for Venice. Upon the way thither the two companions fell into a disagreement, which occasioned their separation. Of this unfortunate incident Mr. Walpole has generously taken all the blame to himself; their tempers, in reality, were too different to produce perfect harmony in their pursuits. Gray, with his own moderate resources, finished the rest of

his tour, and arrived in England in September 1741, two months before the death of his father. He now gave up all idea of following the law as a profession, and returned to academic retirement at Cambridge, His first ambition had been to excel in Latin poetry. but he now devoted himself to English verse, convinced that lasting fame was only to be acquired by works appealing to the general taste of his countrymen. He wanted, however, spirit and perseverance to finish any of those greater plans of which he has left admirable commencements; and though his flights were lofty, none have been shorter or more desultory. The degree of bachelor of the civil law, which he took in the winter of 1742, gave him every necessary privilege for improving a university residence; and he sat down in quiet and independence to the feast spread out before him: he ceased even from the active labour of literary composition, and confined his industry to the passive employment of reading, which, however, he pursued with all the accurate diligence of an exact critic. Some years passed in this manner, in which his exquisite learning and poetic talents were only known to a few intimates. It was not till 1747 that his "Ode on a distant Prospect of Eton-college" made its appearance before the public. What degree of popularity it obtained we are not told; but the love of fame could not be very active in his mind, since it was only in consequence of the printing of a surreptitious copy, that he published, in 1751, his celebrated "Elegy written in a Country Churchyard," chiefly composed some years before, and even now sent into the world without the author's name. Few poems were ever so popular: it soon ran through eleven editions, was translated into Latin verse, and has ever since borne all the marks of being one of the most favourite productions of the British muse. There was a degree of effeminacy and fastidiousness in Gray's manner. This by habit he indulged so as to approach the character of a fribble; and thereby exposed himself to the ridicule of some of those who ought to have regarded him with respect. A few riotous young men of fortune in his college thought proper to make him a subject of their boisterous tricks, and took pleasure in disturbing and alarming him. His remonstrances to the heads of the society upon this usage, were not, as he thought, treated with due attention; on which account he removed his residence, in 1756, to Pembroke-hall. The death of Cibber, in 1757, gave occasion to a design of retrieving the laureate from the contempt it had undergone, by conferring the office upon some real poet, and it was offered to Gray; but he declined the appointment, which was accepted by Whitehead. What he was capable of doing as a lyric poet was shown in the same year by the publication of his two principal odes, "On the Progress of Poesy," and "The Bard." As these were expressly meant to be "vocal to the intelligent alone," it is not surprising that they were less popular than his elegy had been. Many could not understand them; some ridiculed them; and in general they were more gazed at than tasted: but with particular readers they raised the author's poetical character to a level with that of the first poets of his country. The uniformity of his life was varied by a residence of three years, commencing in 1759, in lodgings near the British Museum, chiefly for the purpose of consulting curious books and manuscripts in that great national repository. A journey into Scotland for his health, in 1765, introduced him to the most eminent literati in that country, and fed his imagination with those scenes of natural sublimity and beauty which no man was better qualified to taste. The professorship of modern history at Cambridge, a place worth four hundred pounds per annum, which had fallen vacant in 1762, was modestly asked by him of Lord Bute, but had before been promised to another. On a second vacancy, in 1768, it was conferred upon him "unsolicited and unexpected," in the most handsome manner, by the duke of Grafton, then in power. He made a voluntary return for the favour, by an "Ode for Music," for the installation of that nobleman as chancellor of the university in 1769. His new professorship, while it made an important addition to his income and his academical dignity, laid him under an obligation to exertion, which caused him considerable anxiety. Though founded in 1724, it had hitherto remained a perfect sinecure. The example of his predecessors, however, did not satisfy him, and he prepared himself to execute the duties of the office. The baneful effects of habitual indolence, and a life passed without any determinate objects, were in his case singularly conspicuous; for, with a mind replete with the stores of knowledge, ancient and modern, he was unable to bring his acquisitions to use on demand; and after many uneasy struggles, he proceeded no further than to sketch out a plan for his inauguration speech. But his health was now declining; low spirits, the indolent scholar's familiar malady, seized upon him; an irregular hereditary gout made more frequent attacks than usual: at length a sudden nausea, with which he was affected while dining in the college-hall, indicated that the foe had established himself in the stomach. Convulsions followed, which carried him off on July 30, 1771, in the fifty-fifth year of his age. His remains were deposited with those of his mother and aunt in the churchyard of Stoke-Pogis, in Buckinghamshire. Many instances may be brought to prove that poets are not, more than other men, the creatures of passion, thoughtlessness, and caprice; and that of Gray is among the number. With a warm imagination, he had cool affections, and a calm sedate disposition. He was attentive to economy, yet void of the least tincture of avarice. Delicacy with respect to pecuniary matters was, indeed, carried by him to a degree of excess; for it made him reject, with a sort of disdainful pride, those emoluments which he might honourably have derived from his literary exertions. The character of an author by profession was what he peculiarly shunned; yet (so difficult is consistency) it could have been only upon the strength of his public reputation as a writer, that he became a petitioner for a lucrative sinecure. His friend, Mr. Mason, attests his secret bounty, even when his circumstances were the most narrow. He was very careful of himself, and so timorous, that it is said some of the finest views in a tour to the lakes escaped him, because he did not choose to venture to those spots whence they were to be seen. This want of personal courage singularly contrasts with the manly and martial strains of his poetry. In morals he was temperate, upright, and a constant friend to virtue. His religious opinions were not known, but he always reprobated the dissemination of scepticism and infidelity. Few men of his reputation

have had less vanity, and he bore with good humour and easy negligence all the critical attacks upon his compositions. As the *learning* of Gray was entirely for his own use, and produced no fruits for the public, it has no claims to particular notice. From the testimony of his friends, it seems to have comprised almost every topic of human inquiry, excepting those belonging to the exact sciences. It is, however, exclusively as a *poet* that his name deserves to be transmitted to posterity. In this capacity, the small number of his compositions, compared with the high rank he has attained, must be considered as indicative of an uncommon degree of excellence in his art. And, in reality, no one appears to have possessed more of that faculty of poetical perception which distinguishes among all the objects of art and nature what are fittest for the poet's use, together with the power of displaying them in their richest colours. In pure invention he cannot be said to excel, neither is he highly pathetic or sublime; but he is splendid, lofty, and energetic; generally correct, and richly harmonious. As a writer of Latin verse he is perhaps surpassed by few in classic propriety, and certainly excels the ordinary tribe of Latin versifiers in novelty and dignity.

GRAY (Stephen), a gentleman who in the early part of the last century distinguished himself by his researches concerning natural philosophy. He discovered the method of communicating electricity to bodies not naturally possessing it, by contact or contiguity with electrics; projected a kind of luminous orrery, or electrical planetarium, and was the author of several papers in the Philosophical Transactions.

GRAY, M.D., F.R.S. (Edward Whitaker), an English physician and naturalist, who was several years senior secretary to the Royal Society, and keeper of the department of natural history and antiquities at the British Museum. He was the author of two papers, "Observations on the Manner in which Glass is charged with the Electric Fluid and discharged;" and "Observations on the Class of Animals called, by Linnæus, Amphibia;" both published in the Philosophical Transactions. He died in January 1807, aged fifty-nine.

GRAZIANI (Anton Maria), bishop of Amelia, was born at Borgo-san-Sepolcro, in Tuscany, in 1537. After he had acquired the knowledge of Latin under Abstemio, a celebrated master at Friuli, he was sent to Padua to study the law. In 1560 he visited Rome, where he was received into the house of Commendone, afterwards cardinal, who treated him with a kindness which laid the foundation of an unalterable attachment. After the death of Commendone in 1584, he was made secretary to Pope Sixtus V. He had a considerable share in the election of Clement VIII., who, in 1592, created him bishop of Amelia, and sent him as his nuncio to the Italian princes and states, in order to unite them in a league against the Turks. When at Venice, he prevented that republic from declaring in favour of Cesar d'Este after the death of Alphonso II., duke of Ferrara. After the close of his nunciature in 1598, he retired to his see, where he assiduously employed himself in the duties of his function till his death in 1611. The writings of this prelate are, "De Bello Cyprio, Lib. V.;" "De Vita Joannis Francisci Commendoni, Cardinalis;" "De Casibus Adversis Virorum illustrium;" a collection of "Synodal Ordinances," and a curious posthumous work published at Florence in 1745, entitled, "De Scriptis Invita Minerva, ad Aloysium Fratrem, Lib. XX."

GRAZZINI (Antony Francis), surnamed *Il Lasca*, an Italian writer, was born of an ancient family at Florence in 1503, and died in 1583. He wrote much both in prose and verse, and is particularly known for his light and jocose poems, among which are many of the Canti Carnascialeschi, or Carnival Songs.

GREATRAKES (Valentine), a native of Apane, near Waterford, in Ireland, born in 1628. He was sent to England for education in his youth, and on his return held an official situation in Cork, for which county he was in the commission of the peace. His general character, and the testimony which has been borne to the simplicity of his manners and the uprightness of his morals, by Boyle and others, induce an opinion that in the power which he pretended to possess of healing disorders, by passing his hand over the part affected, he was rather himself imposed upon by a diseased imagination, than wilfully imposing upon others. He came to London soon after the Restoration, and died in 1680, or, according to Harris, in 1682.

GREAVES (John), an eminent English mathematician and learned antiquary, was born at Colmore, near Alresford, in Hampshire, in 1602. When he was fifteen years of age he was sent to the university of Oxford, where he commenced B.A. in 1621; obtained a fellowship of Merton-college, in 1624, and in 1628 graduated M.A. In 1630, upon the resignation of Mr. Turner, he was elected professor of geometry in Gresham-college, and soon after, went over to Holland, whence, after studying Arabic under Golius, at Leyden, he extended his tour to Rome, in order to view the antiquities of that city. The pleasure which he derived from investigations of this sort, induced him to resolve on a voyage to Egypt, designing not only to make himself acquainted with such remains of antiquity as might serve to illustrate ancient literature, but also to make astronomical and geographical observations. He returned to England to prepare himself for his journey, on which he set out in 1637, and, after making a short stay at Constantinople, proceeded to Alexandria, where he arrived in September 1638. The pyramids were what particularly engaged his attention, and as no satisfactory account of them was then extant, he resolved to undertake the task himself. For this purpose he went twice from Alexandria to Grand Cairo, and from thence into the deserts, where he took a careful survey and mensuration of them towards the end of 1638. He left Alexandria in April 1639, and after having spent nine months in making a second tour of Italy, returned to his native country about Midsummer 1640. He found the kingdom distracted by the contests between the king and the parliament, and being led by principle to connect himself with the party which supported the pretensions of the king, he suffered much by the zeal which he displayed in the cause of monarchy. Having made a short stay at Gresham-college, he went to Oxford, in order to prepare his papers for publication, in which he was assisted by Archbishop Usher. In the mean time, he was ejected from Gresham-college, on the ground of his long absence; but to this measure it is not improbable that the electors were in some degree

instigated, by the part which he had taken in politics. About the same time, however, he was chosen Savillian professor of astronomy at Oxford, and also obtained a royal dispensation to hold his fellowship at Merton-college, on account of the diminution in his stipend as professor, arising from the circumstances of the civil war. As in these circumstances his attention to the duties of his professorship was necessarily suspended, he proceeded in his labours on his papers; and in 1644 translated into Latin "The Lemmata of Archimedes," correcting the diagrams, and supplying what was frequently found defective in the demonstration itself. In 1645 he drew up a scheme for gradually introducing the new, or Gregorian style, which would probably have been carried into execution, had the state of the times permitted it. In 1646 he published "Pyramidographia," or, a Description of the Pyramids in Egypt, 8vo., which does honour to his accuracy of observation; and in the following year he published his very valuable and learned "Discourse on the Roman Foot and Denarius; from whence, as from two Principles, the Measures and Weights used by the Ancients may be reduced," 8vo. While he was thus spreading his fame in the republic of letters, he became involved in troublesome lawsuits, in consequence of being executor to his friend Dr. Bainbridge; and charges were brought against him, which were transmitted to the committee of the House of Commons. Upon the hearing of his cause, however, before the bar of that house, he had judgment given in his favour; but in 1648, fresh charges were preferred; among which were accusations of having betrayed the interests of the college, by making a discovery to the king's agents of the money that was in the treasury, &c., &c. By his putting in no answer to these charges, it is not unfair to conclude that some of them were not without foundation; and the result was his ejectment both from his professorship and fellowship, and his banishment from the university. He now retired to London, where he married, and, living upon his patrimony, devoted his time to literary labours. He died October 8, 1652.—Thomas, his second brother, held a fellowship in Corpus Christi-college, Oxford, together with the rectory of Beuefield, Norfolk, and a stall at Peterborough. He was a good Orientalist, and published a treatise on the Arabic language, in 1 vol., 4to.; as also some remarks on the Persian version of the Pentateuch and of the Gospel.—Edward, the youngest of the three, attained considerable reputation as a physician, and was the author of a useful treatise on epidemic disorders. After the Restoration he was advanced to a baronetcy, and died in 1680.

GRECOURT (John Baptist Joseph Villart de), a French poet, was born of a good family at Tours in 1683. He first made himself known as a preacher, but this being an occupation for which he was little fitted, he quitted it, became a man of the world, and made his way into company by his convivial talents and his faculty of writing burlesque and licentious verses. He was patronized by the Marshal Duke d'Etrees, and passed through a joyous but little respectable life, which closed in 1743. The works of Grécourt were Tales, Epigrams, Songs, Fables, and light pieces, not rising above mediocrity in the poetry, but lively and pleasant, though often indecent.

GREEN (Matthew), a truly original poet, was born, probably at London, in 1696. The anecdotes of his life are extremely few. It is only known that his parents were dissenters in good repute; that he received his education among the sect; and that he obtained a place in the custom-house, the duties of which he discharged with great diligence and fidelity. His learning extended only to a little Latin; but from the frequency of his classical allusions, it appears that what he read when young, he did not forget. The religious austerity in which he was bred had its common effect of inspiring him with settled disgust; and he fled from the gloom of that dissenting worship in which he had been initiated, when he was no longer compelled to attend it. He died in 1737. The poems of Green, none of which were published till after his death, consist of "The Spleen;" "The Grotto;" "Verses on Barclay's Apology;" "The Seeker;" and some smaller pieces. They have all been published in Dodsley's collection, and an ornamented edition of them, with some critical remarks by Dr. Aikin, was published by Cadell and Davies in 1796, 12mo.

GREEN (John), bishop of Lincoln, born in Yorkshire, in 1706, obtained great reputation as a theologian. In 1748 he was raised to the divinity chair in the university of Cambridge; in 1750 he was elected master of Corpus Christi (Bene't) college, and served his vicechancellorship in 1756. In the course of the same year the deanery of Lincoln was given him, and in 1764 he succeeded Dr. Thomas in that see, the valuable deanery of St. Paul's, London, being afterwards annexed to it in 1771. Of his writings the principal are, "The Academic;" a treatise "On Religious Enthusiasm;" and a few sermons, together with some contributions to the "Athenian Letters." His death took place at Bath, April 25, 1779.

GREEN (Valentine), an eminent mezzotinto engraver, was born in Warwickshire, about 1740, and left the office of an attorney in which he had been placed, to become pupil to a line engraver at Worcester. He came to London in 1765, and set himself to study mezzotinto engraving, in which he arrived at such excellence as to participate with Mac Ardell and Earlom the merit of having been the first artists, who gave consequence and variety to that mode of engraving. In 1789 Mr. Green undertook to engrave the pictures of the Dusseldorp-gallery: and in 1795 he published twenty-two prints from that collection. The French invasion of Bavaria prevented the prosecution of his plan. In 1767 he was chosen a member of the incorporated society of artists of Great Britain; and in 1774 one of the associate engravers of the Royal Academy. On the foundation of the Royal Institution he was appointed keeper. He died in 1813, aged seventy-four. His merit was not confined to his productions as an artist; since he published a "Survey of the City of Worcester;" besides other works, and was the author of papers in the Archæologia.

GREEN, or GREENE (Nathaniel), a general officer of the American United States, was born at Warwick in Rhode Island, about 1741. In 1776 the congress appointed him major-general, and he distinguished himself on many occasions. In December 1780 having succeeded Gates in the arduous command of the southern army in Carolina, he was defeated by Lord Cornwallis, and afterwards by Lord Rawdon near Camden. He soon, however,

recovered his superiority, and established his fame as a military commander, by the victory which he gained after a hardly-contested battle at Eutaw Springs in Georgia, September 7th, the same year. Green then returned to Rhode Island, where he died, June 19, 1786, much regretted.

GREEN (Thomas), born at Ipswich, in 1770, was originally intended for the bar; but the easiness of his circumstances, and a strong bias towards elegant literature, induced him to decline practising in his profession. Mr. Green published "The Methodian, a Poetical Olio," 1788, 12mo.; "An Examination into the leading Principles of Godwin's Inquiry concerning Political Justice;" 1798, 8vo., reprinted in 1799; and "Extracts from the Diary of a Lover of Literature;" 4to., 1810. His death took place January 6, 1825.

GREENE (Robert), distinguished for the brilliancy of his wit, and for the general profligacy of his life and manners, was born at Norwich, in 1560, and educated at St. John's-college, Cambridge. After travelling on the continent he took orders, but gave great scandal by his subsequent conduct, especially by the grossness and obscenity of his writings. Of these one only is now comparatively known, "A Groat's worth of Wit bought with a Million of Repentance," a new edition of which has appeared within these six years. He died in 1592.

GREENE (Dr. Maurice), an eminent musician, was brought up at St. Paul's choir, and apprenticed to the organist of that cathedral. He soon distinguished himself in his profession; and, about 1716, when he was not yet twenty, was chosen organist of St. Dunstan-in-the-West. In the violent dispute and contest about Handel and Bononcini, Greene is said to have acted with such duplicity, as induced Handel to renounce all intercourse with him; for, though Greene had affected, and did even then affect, to be fond of Handel even to flattery, yet he secretly favoured Bononcini, and was industrious in decrying the compositions of Handel. In 1717, he became organist of St. Audrew's, Holborn, and the year after of St. Paul's: upon which last preferment he quitted the two former. In 1727, upon the decease of Croft, he was appointed organist and composer to the Royal-chapel, and thereby placed at the head of his profession in England. In 1730, he took the degree of doctor in music at Cambridge: his exercise for it being Pope's "Ode for St. Cecilia's Day," which he set very finely to music. It was performed with great applause; and he was honoured with the title of professor of music in that university He was patronized by many great personages, and, about 1735, appointed master of the royal band. About 1750, he had a considerable, estate left to him; and this state of affluence inspired him with a project of reforming our church-music, which was greatly corrupted by the multiplication of copies, and the ignorance and carelessness of transcribers. He had made a considerable progress in the work; but, his health failing him, he made his will, and transmitted the further prosecution of it to his friend Dr. William Boyce, who completed and published it. Dr. Greene died September 1, 1755.

GREENHILL (John), a very ingenious English painter, born at Salisbury, was the most excellent of all the disciples of Sir Peter Lely, who is said to have considered him so much as a rival, that he never suffered him to see him paint. Greenhill, however, prevailed with Sir Peter to draw his wife's picture, and took the opportunity of observing how he managed his pencil. Greenhill, who led a dissipated life, died early, but the precise time of his birth and death is unknown.

GREENVILLE (Sir Richard), a gallant naval officer, was the son of Sir Roger Greenville, of an ancient family in the west of England, and was born probably about 1540. Being of an active and spirited disposition, he obtained leave from Queen Elizabeth in 1566, with others of his young countrymen, to serve in the imperial army in Hungary against the Turks. Upon his return he engaged in the troops employed for the reduction of Ireland, where he displayed so much courage and prudence as to obtain the appointment of sheriff of the city of Cork. In 1571 he sat in parliament as knight of the shire for the county of Cornwall. He was afterwards high-sheriff of the same county, and received the honour of knighthood. He continued to serve in parliament, but his attention was chiefly fixed upon the plans of foreign discovery and settlement proposed by his kinsman Sir Walter Raleigh. When the patents for this purpose were made out and confirmed, Sir Richard took the command of a squadron fitted out for the purpose, consisting of seven small vessels. With these he sailed in April 1585, and reaching the coast of Florida in June, left there a colony of one hundred men, and then set sail homewards. In the passage, he fell in with a rich Spanish ship, which he was so eager to take, that, being unprovided with a boat, he caused one to be hastily fabricated of old chests, in which he himself, with as many sailors as she would hold, got alongside of the vessel, and boarded her. Soon after his return he took a new voyage for the relief of his colony, but he found it already broken up, all the men having entered on board the squadron of Sir Francis Drake, who touched there on his return from the West Indies. Greenville left a few men on the island of Roanoke to keep possession of the country, and then made a predatory expedition homewards. On occasion of the dangers threatening the kingdom from the Spanish preparations for invasion, he was appointed one of a council of war to concert means of defence, and received the queen's commands not to quit the county of Cornwall, which prevented him from executing his intentions of making another voyage to the American coast. When, in 1591, a squadron of men-of-war was fitted out for the purpose of intercepting a rich Spanish fleet from the West Indies, Sir Richard Greenville was appointed vice-admiral. They proceeded to the western islands, where much time was spent in waiting for the galleons, which were kept back on intelligence of their danger. At length a powerful squadron was sent from Spain to escort them; upon the approach of which, the English admiral, Lord Thomas Howard, finding himself very inferior in force, weighed anchor and put to sea. Greenville, with his ship the Revenge, staying to take on board his sick men, weighed last, and missed the wind in getting out. In this emergence he was advised to cut his mainsail and cast about; but considering this as disgraceful, he preferred taking his chance of breaking through the enemy's fleet, which soon came up and surrounded him. The Spanish admiral, with four other ships, began a close attack about three in the afternoon, and made repeated attempts to board. The engagement lasted till break of day next

morning, during which the Spaniards were repulsed fifteen times with great loss. At length, the greater part of the English crew being either killed or wounded, and the ship reduced to a wreck, no hope of escape remained. The brave commander had been wounded at the beginning of the action, but caused himself to be dressed upon deck, and refused to go down, till about eleven he received a shot in the body. He was then carried below, and received another wound in the head while he was dressing, the surgeon being at the same time killed by his side. It was then his resolution to sink the ship with the remaining crew, rather than surrender; but the offers of quarter from the Spanish admiral induced the men at length to yield. Sir Richard was removed to the Spanish ship, and honourably treated. but his wounds proved fatal on the third day. His last words, spoken in the Spanish language, were as follow:—"Here die I, Richard Greenville, with a joyful and quiet mind; for that I have ended my life as a true soldier ought to do, fighting for his country, queen, religion, and honour; my soul willingly departing from this body, leaving behind the lasting fame of having behaved as every valiant soldier is in duty bound to do." The fleet which he encountered consisted of fifty-three sail with ten thousand men on board. Two ships were sunk by the side of the Revenge, and two more were lost on proceeding to the road of St. Michael; and it is said (though probably with some exaggeration), that the Spaniards lost a thousand men in the action. It is not to be concealed, that Sir William Monson, in his account of the affair, throws great blame upon Greenville for his stubbornness and rashness; and even Sir Walter Raleigh says that he might have taken a better course, but that "out of the greatness of his mind he could not be persuaded."

GREENVILLE (Sir Bevil), grandson of the preceding, was born at the seat of his father, Bernard Greenville, Esq., in 1596. He was educated at Exeter-college, Oxford; and when he came to his estate, distinguished himself by all the popular qualities of a respectable country-gentleman, and repeatedly sat in parliament as knight of the shire for the county of Cornwall, and burgess for Launceston. In 1638 he attended the king with a troop of horse raised at his own expense in his expedition to Scotland. He was knighted for this service; and being returned member for the county in the Long Parliament, of 1640, he adhered to the royal party, though with prudence. When the civil war broke out, he did not hesitate to declare himself; but while the king's friends were yet weak in the west, he joined Sir Ralph Hopton and others, and by his interest greatly contributed to the raising of the Cornish army of loyalists. He had a command in the battle of Stratton gained by Hopton against the earl of Stamford, in May 1643. Upon the junction of the marquess of Hertford and Prince Maurice with the Cornish troops, Sir Bevil was of great service in preserving unanimity by his influence. After some smaller actions, the royal forces met those of the parliament commanded by Sir William Waller, at Landsdown near Bath, on July 5th, 1643. A hard-fought action ensued, in which Sir Bevil, gallantly charging at the head of his Cornish men, received a fatal blow with a pole-axe. Sir Bevil was extremely lamented, as might be expected of one who deserved the following character drawn by Lord Clarendon. "That which would have clouded any victory was the death of Sir Bevil Greenville. He was, indeed, an excellent person, whose activity, interest, and reputation, was the foundation of what had been done in Cornwall, and his temper and affection so public, that no accident which happened could make any impression on him; and his example kept others from taking any thing ill, or at least seeming to do so. In a word, a brighter courage, and a gentler disposition, were never married together, to make the most cheerful and innocent conversation."

GREGORY I., Pope, surnamed *the Great*, and also dignified in the Romish calendar with the title of saint, was a native of Rome, and a descendant from one of the most illustrious and wealthy patrician families in that city. He was educated in a manner suitable to his rank; and discovered such abilities, integrity, and prudence, in the exercise of different senatorial employments, that the Emperor Justin the younger appointed him to the honourable and important post of governor of Rome. How long he retained it is uncertain; but he appears to have quitted it soon after the death of his father, when he came into the possession of immense wealth. But he had now become disgusted with the world, and under the influence of this disposition, devoted the greatest part of his vast property to the foundation of monasteries, in conformity with the prevalent superstition of the times, and to charitable uses. The year when he embraced the monastic state, cannot be ascertained. From the time of his taking the vows he abandoned himself to meditation, devotion, and the most rigorous abstinence and austerities. Upon the death of Pope Benedict, Pelagius II. was chosen his successor; and, as Rome was at that time besieged by the Lombards, who cut off all communication between that city and Constantinople, he was ordained before his election was confirmed by the emperor. As such a proceeding was contrary to the law established by custom, no sooner was the siege of the city raised, than the new pope determined to send a proper person to the Emperor Tiberius, to excuse his conduct on account of the peculiar circumstances in which he had been placed; and also to apply for relief in behalf of the inhabitants of Italy, against the ravages of the Lombards. For this delicate embassy no person seemed to him so well qualified as Gregory; and accordingly, compelling him to leave his monastery, he ordained him a deacon, and sent him his nuncio to the imperial court in 579. So ably did he conduct himself in this business, that the emperor appears to have been entirely satisfied, and Gregory became in a short time one of his principal favourites. Afterwards he was equally respected by Mauricius, the successor of Tiberius. Indeed, by his prudent, obliging, and modest manners, he obtained not only the esteem of the emperors, but of the principal courtiers, and even of the bishops, notwithstanding the jealousy which they generally entertained of a pope's nuncio. While he was at Constantinople he had a dispute with the patriarch Eutychius on the idle question, whether after the resurrection the bodies of the righteous should be palpable, or not? and maintained the affirmative against his opponent. The Emperor Tiberius, in whose presence the debate was held, was pleased to give his sanction to the orthodoxy of Gregory's opinion, ordering the patriarch to acquiesce in his judgment, and condemning

to the flames a treatise of that prelate in support of the negative side of the question. In 583 Gregory was recalled to Rome, and employed for some time in the capacity of secretary to Pope Pelagius, until at length he obtained permission to retire again into his monastery. Soon after his return he was chosen abbot; and in that office exacted of his monks as strict an observance of rigorous abstinence and discipline, as he practised himself. While he was employed in governing his monastery, and indulging the hope that he should be suffered to spend the rest of his life in that retirement, Pope Pelagius died. This event took place in 590; and Gregory was immediately chosen his successor, by the joint suffrages of the senate, clergy, and people of Rome. The news of this election was highly acceptable to every Roman, excepting Gregory himself, who appears to have been seriously averse to undertake so weighty a charge. At first he endeavoured to persuade his fellow-citizens to annul their choice, and fix upon any other person for that dignity. Finding, however, that they persisted in demanding him for their bishop, he wrote to the Emperor Mauricius, earnestly entreating him not to confirm his election, but to command the people of Rome to choose another. His letter was intercepted by the governor of the city, who sent the decree of the election to Mauricius, with a letter, begging him, in the name of the people, clergy, and senate of Rome, to confirm the election of a person whom they had unanimously chosen, as the most capable to provide for the safety of the church and of the empire, amidst the distresses and calamities which then prevailed. To this request the emperor readily acceded, and not only confirmed the election of Gregory, but congratulated the Romans on the choice which they had made. When Gregory was informed of the result of the application to Constantinople, he resolved to adopt the only expedient left, which was to withdraw into concealment till the patience of the people should be tired out, and they should consequently be induced to proceed to a new election. Accordingly, he found means to escape in disguise from Rome, and reached a forest, where he took up his abode in a cave. Here he believed that he was safe from discovery. But notwithstanding the utmost care and precaution of which he made use, his place of retreat was soon found out, and he was brought back in triumph by the people; when being carried to the church of St. Peter, he was immediately ordained, to prevent his making his escape a second time. Gregory now entered upon his pontificate, the principal events of which we shall enumerate as concisely as possible. His first step was to satisfy the bishops of the chief sees, as to the orthodoxy of his faith. For this purpose he wrote to the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem, declaring that he received the first four councils, as the four books of the holy Gospel; that he reverenced the fifth; and that he condemned the *three chapters.* His next attempt was to re-unite the Istrian bishops to the see of Rome, who remained firm in their adherence to the *three chapters,* and refused to communicate with those who condemned them. With this view he obtained an order from the emperor, enjoining those bishops to attend a council that was to be held at Rome; but by memorials which they presented to the emperor, they procured a revocation of his order, and assurances of protection against any violence which the pope might attempt to offer them. Defeated in this design, he spared no pains to arm the civil and ecclesiastical power against the Donatists in Africa, and all who favoured them. And though he does not appear to have been at first successful in destroying the harmony which then subsisted between the Catholic and Donatist parties in that country, he found means to introduce among them invidious distinctions, which by degrees renewed the animosities by which they had been formerly distracted, and terminated in the ultimate triumph of the Catholic, which was the strongest party. At the same time, however, that this pope signalized his zeal against heretics, he was favourable to the Jews, and protected them from the rage of some hot-headed Christians. In the letters which he wrote to some bishops who were for forcing them to embrace Christianity, he could condemn all persecution in the strongest terms; while with no little inconsistency he recommended and enforced it in the instance of Christians who ventured to differ from the Catholic creed. He was also desirous of using other arguments than those of reasoning and persuasion in converting the Jews; for he chose to tempt those who lived on the patrimony of St. Peter, in Sicily, with an offer of a remission of one-third of the taxes which they paid to the Roman church upon the condition of their becoming Christians. "If," as he justly observed in one of his letters, "conversions owing to force are never sincere," might not the same objection have been made against conversions owing to bribery? Gregory's zeal was employed with more success in reforming the clergy than in converting the Jews, or the heretics. On his accession to the papal chair, a general relaxation of discipline, as well as of piety and morals, prevailed in the clerical orders. He therefore set about the correction of these evils with the utmost diligence and perseverance. The monastic institutions he subjected to regulations, which, if they had been observed by his successors, would have rendered those establishments far less injurious to society, than they afterwards proved for a long series of ages. Such bishops as were guilty of notorious excesses he deposed; and rebuked and threatened others, according to the nature and quality of their crimes. As simony and simoniacal practices prevailed at that time in the most open and barefaced manner, he was indefatigable in his endeavours to remove this opprobrium from the church, and in a great number of letters to the bishops, to the kings and princes, and to all men in power, earnestly called upon them to concert such measures as might put an effectual stop to an evil which reflected so much disgrace on the ecclesiastical order, and on the religion which they taught or professed. He also exerted great vigilance in correcting the licentious manners, and particularly the incontinence of the clergy. But he had not the wisdom to apply to the latter evil the only effectual remedy, which was the restoration of that order of men to the liberty of contracting marriage; and he even contributed to the extension of the evil, by more strictly enjoining the law of celibacy on the subdeacons, who had been but lately subjected to it, and by obliging those who were married to quit their wives or their offices. While Gregory was thus enforcing reformation on the clergy, he set before them an example of the conduct which he prescribed. He was strictly attentive to the duties of

piety, though his religious observances partook much of a monkish spirit, and in many instances degenerated into the grossest superstition. He was humble, mild, compassionate, hospitable, and disinterested; an utter enemy to all pomp, grandeur, and show; frequently abridged himself of the necessaries of life to relieve the indigent; and was indefatigable in instructing his flock, both by preaching and writing. But with all his humility, Gregory was a most zealous assertor of the power and prerogatives which his predecessors had exercised, or at any time claimed. He often declared, that he had rather lose his life, than suffer the see of St. Peter to forfeit any of the privileges which it had ever enjoyed, or the prime apostle to be any ways injured, or robbed of his rights. Thus he maintained and asserted, with as much resolution and vigour as any of his predecessors, the pretended right of receiving appeals from all parts of the Christian world; of re-examining the causes which had been judged and determined by the metropolitans, or the provincial synods; and of reversing their sentence or judgment by the authority of St. Peter. For particular instances in which he contended for those prerogatives, but without always succeeding in maintaining them, we refer to Cave, Bower, &c. In 593 the emperor issued an edict, forbidding any soldiers to quit the army, under the pretence of embracing the monastic life, till the time of their service was expired. This edict was transmitted to the pope, who published it, in conformity with his duty as a subject, but determined to remonstrate against it, prepossessed as he was that monkery was a sure way for all, and for many the only way to heaven. The letters which he wrote to the emperor on this occasion, and to Theodorus, his physician and favourite, are chiefly worthy of notice from the acknowledgments which they contain of the paramount authority of the imperial power over ecclesiastics as well as laymen, equivalent to the supremacy which the church of England acknowledges in the king. In 594 the pope was wholly employed in procuring some relief for the inhabitants of Italy, who were harassed by the Lombards on one side, and by the imperial officers on the other. For this purpose he made proposals of peace to Agilulph, king of the Lombards, who seemed disposed to agree to them; but the ex-arch, who reaped great advantages by the war, and was not affected by the miseries of the people, would consent to no terms whatever, and complained to the emperor of Gregory's conduct, as if he had suffered himself to be over-reached by the crafty Lombard king. These complaints induced the emperor to express his dissatisfaction with the steps taken by the pope, in very sharp and abusive terms; and they also proved the means of frustrating his application for redress of grievances occasioned by the cruelty and avarice of the imperial officers. The pope, however, succeeded, by applying to Theudelinda, Agilulph's queen, who as well as her husband had embraced the Catholic faith, in prevailing upon that prince to withdraw his troops from the territories of Rome, and to lay aside all thoughts of besieging that city. About this time the patriarch of Constantinople assumed the title of "Œcumenical," or "Universal Patriarch." This measure alarmed Gregory, who endeavoured through the medium of his nuncio, as well as in a long letter to the patriarch himself, to persuade him to relinquish that invidious title. When he found himself unsuccessful in these applications, he wrote to the emperor and empress, inveighing against the patriarch, as one who by that ambitious assumption attempted to enthral the whole church, and proclaimed himself the forerunner of Antichrist; and he endeavoured to alarm the patriarchs of Alexandria and Antioch, and to persuade them to join in a common cause against a man who, by this new appellation, disclosed his design of engrossing to himself all ecclesiastical power and authority. All the pope's efforts, however, to deprive the patriarch of his new title were ineffectual, and, to his great mortification, as well as jealousy, he was informed of its being entailed on his rival and his successors. Upon this his nuncio, in compliance with the express orders of the pope, renounced the patriarch's communion. Considering the claim which Gregory's successors in the papal dignity made to the same title, in effect, it is curious to attend to the language in which he condemns it. He calls it vain, ambitious, profane, impious, execrable, antichristian, blasphemous, infernal, diabolical. But though zeal against any encroachment on the rights of the episcopal order in general, was the avowed motive of Gregory's opposition to this new title, from incidental expressions in his letters it plainly appears, that the honour and dignity of St. Peter and his see were primary considerations in his mind. In 596 Agilulph, provoked at the ex-arch's rejecting the terms of peace which the pope had proposed, broke into the imperial territories with more fury than ever, laying waste the Roman dukedom and Campania, and carrying the inhabitants into captivity. On this occasion Gregory exercised the most unbounded charity, in relieving the poor, and redeeming great numbers of captives; not only applying the revenues of his see to those benevolent purposes, but large sums which he obtained by his application to the bishops, and the great men who were his friends, both in the east and west. In the same year he embarked in an undertaking on which he had for some time been intent, for the purpose of converting the Saxons in Britain to the Christian faith. Several circumstances concurred at the time to favour his design. Ethelbert, king of Kent, and the most considerable of the Anglo-Saxon monarchs in Britain, had married Bertha, daughter of Cherebert, king of Paris, who was a Catholic, and allowed the free exercise of her religion. This princess, partly by her own influence, and partly by the pious efforts of the clergy who had followed her into Britain, gradually formed in the mind of Ethelbert a certain inclination to the Christian religion While the king was in this disposition, Gregory sent Augustin, prior of the monastery of St. Andrew, accompanied by forty monks, into this island, in order to bring to perfection what the queen had so happily begun. In the mean time John, patriarch of Constantinople, who first assumed the title of universal patriarch, had died, and was succeeded by Cyriacus. This patriarch, according to custom, sent his confession of faith to the bishops of the principal sees, and among others to Gregory, who acknowledged it to be orthodox, and admitted him to his communion. But when afterwards he discovered his determination to defend his right to the same title which had produced the variance between his predecessor and the pope, all harmony between the two sees was at an end. In the course of the correspondence which Gregory main-

tained with the patriarchs of Antioch and Alexandria, to interest them on his side in the dispute, the last-mentioned prelate gave him the title of "Universal Pope," probably with the design of trying whether he might not be able to terminate the difference between the two bishops, by attributing to both the same honorary distinction. Gregory, however, rejected it with great indignation; and indeed could not do otherwise, without being chargeable with the most glaring inconsistency. By way of a contrast also to the patriarch's conduct, he adopted the appellation of "Servant of the Servants of God," which his successors have retained to this day, and have affected to use it even when distinguished by the most shameful exercises of pride and despotism. During 599 and 600 Gregory was severely afflicted with attacks of the gout; but in his intervals of comparative ease busily employed himself in writing to the bishops of Spain, France, Italy, and Africa, concerning subjects of ecclesiastical discipline, and the extirpation of abuses that had crept into their respective churches. In 601, at the request of Augustin, he sent a fresh colony of monks into Britain, and with them directions to that apostle of the Anglo-Saxons, as he has been called, which proved the means of introducing the grossest corruptions and superstitions into the species of Christianity established through his mission. For he instructed Augustin to permit the Saxons to retain many of their Pagan customs, rites, and ceremonies of worship, provided that they applied them to Christian objects: a permission which, though calculated to answer political purposes, was directly contrary to the practice of the apostles, and destructive in its very nature to the spirit and design of the Gospel. A similar kind of indulgence had been granted to the Franks, who settled in the southern parts of Gaul, at the time of their conversion. They had been permitted the use of images, and were insensibly brought back by that means to idolatry. For, turning the images of Christ into idols, they paid them the same kind of worship and adoration after their conversion, which they had paid to their idols before it. During the same year Serenus, bishop of Marseilles, to show his abhorrence of such abominations, and at the same time to prevent them for the future, ordered all the images throughout his diocese to be cast out of the churches and destroyed; well knowing that images cannot be allowed, and idolatry prevented. But this conduct of his was not approved of by Gregory, though he pretended to applaud Serenus's zeal, in not suffering any thing to be worshipped that is made with hands. In his letters to that prelate he acknowledged, that to worship images was indeed a heinous crime, which should never be allowed or connived at; that he should therefore call his people together, and show them, from the testimony of Scripture, the unlawfulness of such a practice. Nevertheless he condemned his casting them out of the churches, and breaking them, as the effect of an inconsiderate and indiscreet zeal: observing, that "though images were not set up in churches to be worshipped, yet they serve to instruct the ignorant; and it is one thing to adore an image, and another to learn from an image what is to be adored." In such kind of distinction did this pontiff find apologies for a practice destructive of the purity and spirituality of Christian worship, and little, if at all, better than Paganism, only with a new name. During 602 a revolution took place at Constantinople, in consequence of the revolt of the army at the instigation of Phocas, a centurion, who was proclaimed emperor by them, and soon obtained possession of the imperial city and throne. This usurper is represented by historians in general, as the vilest of all vile wretches. He is characterized as possessing neither virtue, birth, honour, nor merit; as a drunkard, lascivious, brutal, and sanguinary; as devoid of the least sensation of humanity, and having nothing of a man about him but his shape, which was horridly deformed. No sooner was Phocas crowned, than he sent bands of soldiers all over the country in search of Mauricius, who was discovered in the sanctuary where he had taken refuge, and most barbarously murdered, with his six sons, as well as numbers of his relations and friends. After destroying these objects of his jealousy, Phocas's next care was to cause himself to be acknowledged lawful emperor in all parts of the empire. With this view, according to custom, in 603, he sent his own image, and that of his wife Leontia, to all the principal cities, and among the rest to the city of Rome, where they were received with the utmost acclamations by the populace, who were highly exasperated against Mauricius on account of the oppressive exactions of the imperial officers. On this occasion Gregory's behaviour was such as was worthy only of the most unprincipled and infamous parasite. He expressed the utmost satisfaction and joy at the change that had taken place, without hinting that he felt the least sorrow at the execrable means by which it had been accomplished. He received the images of the emperor and empress with all possible marks of respect and loyalty, and immediately wrote letters to the new emperor, congratulating him on his accession to the imperial crown, which, he said, was effected by a particular providence, to deliver the people from the oppressions under which they had so long groaned: and he commended, flattered, and extolled the tyrant, for his justice, clemency, and piety, in the basest and most fulsome terms. At the same time the pope wrote to Leontia, applauding her virtues in exalted strains. In his letter to the latter he clearly showed, that his view in prostituting his character as a Christian bishop, was to engage the tyrant and his wife on his side, and by that means defeat the attempt of the patriarch to assume the title of universal bishop. For there he lets Leontia know, what he expected in return for the praises which he bestowed upon her and her husband; what blessings they might both expect from St. Peter in heaven, provided they took under their protection his most grievously afflicted church upon earth; that is, provided they obliged the patriarch to relinquish the title, which the pope thought derogatory to the honour, dignity, and interests of his see. In this object he succeeded; for Phocas enacted a law, by which he prohibited the bishop of Constantinople from styling himself œcumenical patriarch, declaring that this title belonged to none but the bishop of ancient Rome. But this was not the only instance in which Gregory flattered infamous characters, to secure their protection and munificence to the church. From the testimonies collected by Bayle we learn, that he showed extreme complaisance towards Brunehaut, queen of France, "who, according to most historians, was the most

wicked woman upon earth; but at the same time the most artful in winning over the clergy to her interest, because that at the same time that she committed the most enormous crimes, she was excessively liberal to ecclesiastics, and founded temples and convents, not forgetting to sue very devoutly for relics to the holy father. In all the letters which this pope wrote to her, he bestowed upon her all the praises that can be lavished upon one of the most perfect princesses, so far as not to scruple to declare expressly, that no nation in the world was so happy as the French, since it had merited such a queen, endowed with virtues and fine qualities of every kind." In 604 Gregory was again seized with a severe fit of the gout; however, in that condition, he received the ambassadors sent by Theudelinda, queen of the Lombards, with a letter, to acquaint him with the birth and baptism of her son Adaloardus. By the same ambassadors she sent a writing, drawn up by an abbot named Secundinus, in defence of the *three chapters*, which she begged the pope to answer, for her satisfaction, and the ease of her mind. But Gregory's state of health would not permit him then to undertake that task, which he promised to discharge to the queen's satisfaction, if his complaint should abate. He therefore dismissed the ambassadors, with a letter to the queen, containing commendations of her zeal for the Catholic faith, and with presents to the new-born prince, of a cross, to wear at his neck, in which was enclosed a piece of the true cross, as he was pleased to say, together with the Gospels, in a Persian box, &c. Gregory's complaint, however, instead of abating, daily gained new strength, and at length put an end to his life in the month of March, 1604, after he had presided over the Roman church rather more than thirteen years and a half, and when it is supposed he was not above sixty years of age. Such were the principal transactions in the life of Gregory I., who, Bayle thinks, all things duly considered, merits the surname of *Great*. He certainly possessed extraordinary abilities, and many commendable qualities. There was, however, a strange mixture of inconsistencies in his character. In some respects he discovered a sound and penetrating judgment, but in others the most shameful and superstitious weakness. It is impossible to read the absurd and ridiculous tales inserted in his dialogues, and circulated in some of his letters, without either pronouncing him credulous and superstitious in the extreme, or accusing him of very criminal hypocrisy, and of practising the most scandalous pious frauds. To one of these conclusions we are also unavoidably led, when we read of the solemnity and liberality with which he distributed his wonder-working relics, and the gravity with which, from old women's dreams of apparitions and visions, he deduced the doctrine of purgatory, which afterwards proved such a mine of wealth to the church. He was no friend to secular and polite learning, as sufficiently appears from his epistles and dialogues. From Platina it appears, that he was accused of having destroyed the noble monuments of the ancient magnificence of the Romans, lest travellers and foreigners, who came to visit Rome on religious motives, by paying undue attention to them should neglect the holy places. But this accusation that author rejects as an unfounded calumny. It has also been related concerning him, that out of his hatred to profane literature, and with the view of bringing the sacred books into greater esteem, he reduced to ashes the Palatine library, founded by Augustus, and committed to the flames all the copies which he could meet with of several classic authors, and particularly Livy, on account of his expatiating on the superstitious customs of the heathens. This relation cannot be said to be sufficiently authenticated to entitle it to unquestionable credit; but it is certain that the pope had a great aversion to all Pagan books, and that he gave evidence of his detestation of profane learning, by very sharply reproving Didier, archbishop of Vienne, a person eminent for his great erudition and virtue, on account of his employing a part of his time in teaching some of his friends grammar and polite literature, and in explaining the poets to them. We ought not to omit mentioning, that Gregory invented new offices for the service of the church, and the sacraments, in which he prescribed a vast number of rites and ceremonies that were unknown before his time; and that he took great pains in reforming the psalmody of the church, instituting an academy of choristers, whom he himself taught to chant, and for whose use he composed that music which goes by his name. It is to him, likewise, that we owe the invention of expressing musical sounds by the seven first letters of the alphabet. He left more writings behind him than any other pope from the foundation of the see of Rome to the present times. They consist of twelve books of "Letters," amounting to eight hundred and forty in number; "A Comment on the Book of Job," in thirty-six books, commonly called "Gregory's Morals on Job," and consisting rather of a collection of moral principles, than an exposition of the text; "A Pastoral," or a Treatise on the Duties of a Pastor, which was held in such high esteem by the Gallican church, that all the bishops were obliged, by the canons of that church, to be thoroughly acquainted with it, and punctually to observe the rules it contained; "Twenty-two Homilies on the Prophet Ezekiel;" "Forty Homilies on the Gospels;" and four books of "Dialogues." The above are his only genuine productions, at least in the form in which they have reached modern times. As to his "Sacramentarium," "Antiphonarium," and "Benedictionarium," they have been so curtailed in some places, and interpolated in others, that it is impossible to ascertain what part of them was, and what part was not, written by this pope. With respect to the "Commentaries on the first book of Kings, on the seven penitential Psalms, and on the Song of Solomon, which have been frequently ascribed to him, all the best critics concur in giving them to other authors. Numerous have been the impressions of Gregory's works, separately and collectively, at Lyons, Paris, Rouen, Basil, Antwerp, Venice, and Rome. The last and best edition was published at Paris in 1705, in 4 vols., folio, by Father St. Marthe, general of the Benedictines of the congregation of St. Maur.

GREGORY II., Pope, and also a saint in the Roman calendar, was a native of Rome, and educated from childhood in the Lateran palace, under Pope Sergius, who appointed him his sub-deacon, almoner, and librarian. He was afterwards ordained deacon, and selected by Pope Constantine as the most learned man of his church, to accompany him when he went to Constantinople in 710. In that city Gregory is said to have greatly distin-

guished himself by the erudition and abilities which he displayed in answering certain questions put to him by the Emperor Justinian, and solving his doubts and difficulties, but on what topics we are not informed. Upon the death of Constantine in 715, he was advanced to the papal dignity; soon after which event the Lombards made an irruption into the imperial territories, and took by surprise the city of Cumæ. As the Romau church possessed a considerahle patrimony in that city, and the capture of it exposed the territories of Rome to the inroads of the Lombards, Gregory endeavoured to prevail on them to restore it; at first by threatenings of the vengeance of Heaven if they should prove so wicked as to retain it, and afterwards by the offer of a large sum of money, and the protection of St. Peter, provided that they withdrew their troops and abstained from all further hostilities. Finding, however, that they equally despised his menaces and his offers, he had recourse to the governor of Naples, who, for a stipulated reward undertook to recover the place, and succeeded in his enterprise. In 717, the Emperor Theodosius having resigned the imperial dignity and retired to a monastery, Leo, surnamed the *Isaurian*, was by the senate and army raised to the throne; on which occasion he wrote a letter to the pope, accompanied with his confession of faith, and his promises to maintain the Catholic doctrine, as defined by the six general councils and the fathers. In return, the pope congratulated the emperor iu warm expressions of respect and loyalty, upon his accession; and assured him, that he would not only receive him to his communion, and acknowledge him for his sovereign, but would use his influence to preserve peace and amity between him and all the Christian priuces in the west. From this time we learn nothing concerniug Gregory worthy of notice before 721, when he held a council at Rome, in which several canons were enacted on the subject of unlawful marriages, and other points relating to ecclesiastical discipline, and the preservation of the estates of the church. While this council was sitting, Winfrid, afterwards archbishop of Mentz, and kuown by the name of Boniface, arrived on a pilgrimage at Rome, where he was received by the pope with extraordinary marks of kindness and esteem. The next memorable circumstance in the pontificate of Gregory was the arrival at Rome of Ina, king of the West Saxons, in 725, on a pilgrimage to the tomb of the Apostles, after having resolved to renounce the world, and embrace the monastic life. During his stay at Rome he built a house, or college, for the education of the youth of his kiugdom, and the reception of such of his subjects as should undertake pilgrimages; for the support of which he imposed a tax on every house or family in his dominions of a silver peuny, known by the name of Rome-scot, or Peterpence. This tax, which about the middle of the ninth century was laid on the whole kiugdom of England, was originally destined solely to the charitable uses above mentioned; but it was afterwards converted by the popes to their own use, and levied under the denomination of a tribute to St. Peter, till Henry VIII. eased the country of that burden. In 726, the Emperor Leo, scandalized at the superstitious veneration of images, resolved to put a stop to it, and to restore the Christian worship to its primitive purity. With this design, after consulting with the senate and clergy, and findiug several bishops ready to concur with him in the execution of it, he issued his famous edict forbidding any kind of worship to be given to images, and caused it to be immediately promulgated throughout the whole empire. As soon as Leo had published his edict, he wrote to the pope to request his assistance in carrying it into effect; but Gregory not only attempted to dissuade the emperor from persevering in his design, but threatened him with the indignation of St. Peter if he should persist in it. The emperor, however, steady to his purpose, ordered his edict to be published in Italy. No sooner had the exarch obeyed his commands at Raveuna, than the superstitious multitude broke out iuto insurrections, which the soldiery were not able to suppress without much bloodshed. When Lintpraud, king of the Lombards, was informed of these disturbances, he resolved immediately to take advantage of them; and appearing uuexpectedly before Ravenna with a powerful army, laid close siege to it. Having gained the populace by circulating reports of his great zeal for the worship of images, the city was soon obliged to surrender at discretiou; and he afterwards made a rapid conquest of the whole exarchate, being received everywhere by the people as one seut from heaven to defend the Catholic faith. But these events filled Gregory with the utmost alarm, as he knew that if the Lombards were not checked, he should soon feel the weight of their yoke. He, therefore, made his zeal for the Catholic faith give way to his interest, and seut a pressing letter to Ursus, the duke or doge of Venice, urging him, from a regard to the common safety of that republic and the empire, to assist the exarch in recovering Ravenna from the power of the Lombards. In this application he was successful, and by well-concerted measures that city was restored to the imperial dominion. Presuming upon his service in promoting this change of affairs, Gregory wrote to the emperor, again endeavouring to dissuade him from pursuing his design to abolish image worship, and declaring his unalterable determination to oppose it by every means in his power. Leo, exasperated at the pontiff's resistance to his edict, instructed the exarch to get possession of his person, and to send him to Constantinople, that he might be removed from a scene where his artifices could excite the people to sedition and rebelliou. For this purpose the exarch drew together a considerable body of troops, with which he was marching to Rome, in order to seize the pope by force, when he found himself obliged to desist from his design, by receiving information that a superior army of Lombards was advancing to meet him, and to espouse the pope's cause. Leo determined, however, to persevere in putting his edict in force in all the cities of Italy subject to the empire, and sent orders to the exarch accordingly. Gregory, well knowing the temper of the people, and that they waited only for his signal to revolt, thundered out a sentence of excommunication against the exarch, for endeavouring to obey his master; when immediately the people of Rome took up arms, and, after having overpowered the garrison, pulled down the statues of the emperor, and renounced their allegiance to him as their sovereign, murdered all those who were adherents to the emperor's cause, and, among others, the exarch himself. Notwithstauding this opposition, the emperor, in 730, held a council of the senate, the great officers of state, and the bishops who were at Constantinople, in which it was determined, that as it was

found by experience that images could not be suffered to remain in the churches, and idolatry prevented, they should be all pulled down and destroyed. A new edict for that purpose was consequently issued, which was put in execution all over the East, after much opposition from some of the higher clergy, but particularly the monks and deluded populace. The emperor having succeeded thus far, resolved that the same edict should be published and observed in the West. He made another attempt to gain the concurrence of Gregory, who, not content with writing an arrogant refusal, assembled a council at Rome in the same year, which issued a decree, not only declarative of the lawfulness of worshipping images, but commanding them to be worshipped; and condemning as hereties all who did not worship them, or taught they were not to be worshipped. Indignant at this assumption of power, the emperor seized on the rich patrimonies of the Roman church in Sicily and Calabria; dismembered from the jurisdiction of the Roman see the provinces of East Illyrium; and subjected the whole to the patriarch of Constantinople. By thus curtailing the power of the pope, and lessening the revenues of his church, he wounded him in the most tender and sensible part; but before Gregory had time to ripen any schemes of revenge, he died, in the beginning of 731, after he had governed the Roman church between sixteen and seventeen years. Fifteen of his "Letters," and a "Memoir" transmitted to his legates in Bavaria, containing instructions for their guidance in managing the ecclesiastical affairs of that country, are inserted in the sixth volume of the "Collectio Conciliorum;" and his "Liturgy," with a Greek version by Gregory Codinus, was printed at Paris in 1595.

GREGORY III., Pope, was a Syrian by birth, and became a presbyter of the Roman church. Upon the death of Gregory II. he was unanimously chosen his successor by the Roman people and clergy, and had no sooner taken possession of his see, than he declared himself a determined supporter of the worship of images, and wrote a letter to the Emperor Leo, and his son Constantine, whom he had taken as a partner in the empire, exhorting them to renounce their error. This letter he sent to Constantinople by Gregory, a presbyter of the Roman church, on whose knowledge, firmness, and zeal, he thought that he might entirely depend. But when the presbyter arrived at Constantinople, finding that the emperors were unalterably determined to extirpate image-worship, and to spare none who presumed to defend it, he thought it most prudent to return to Rome, without acquainting the emperors or their ministers with his arrival. When he unexpectedly presented himself before the pope, that pontiff was so highly provoked at his pusillanimity, that he summoned a council to determine on some exemplary punishment, but, upon his promise of going back and executing his mission, he was pardoned. In conformity to this resolution he set out a second time for the imperial city; but, having landed in Sicily, he was arrested by the imperial officers, the letter taken from him, and himself by an order from court, sent into exile. In 732 Gregory held a council at Rome, in which, by way of revenge upon the emperor for sending his legate into banishment, he procured a decree to be passed establishing the worship of images, and denounced a sentence of excommunication against all who should presume to pull down, destroy, profane, or blaspheme them. He even expended immense sums on the purchase of pictures and statues, with which he filled the churches at Rome, and encouraged the people in the daily worship of them; he also caused relics to be brought from all parts to Rome, where he built a magnificent oratory for their reception and worship, appointing them an appropriate service, and monks to perform it. He made another unsuccessful effort towards the conversion of the emperor, who, weary of his applications, prepared to reduce the pontiff, and the Romans who supported him, to obedience by force. Upon this event, the people of Rome, at the instigation of the pope, withdrew from all subjection to the emperor, and formed themselves into a kind of republic, in which they were governed by magistrates appointed by their own authority, under the pope, not as their prince, but only as their head. After this, they were involved in hostilities with Luitprand, king of the Lombards, who ravaged their whole country, and even laid siege to their city. In this extremity Gregory applied for assistance to Charles Martel, who refused to interfere till proposals were made that the pope and Roman people should solemnly renounce their allegiance to the emperor, as an avowed heretic, and persecutor of the church; that they should acknowledge Charles for their protector, and confer on him the consular dignity; and that, on the other hand, Charles should engage to protect and defend the pope, the Roman church, and the people of Rome, against the Lombards, and likewise against the emperor, should they by either be attacked or molested. To these proposals Charles readily assented, and as soon as Luitprand heard of the treaty, he found it prudent to raise the siege of Rome, and to retire within his own dominions. Gregory did not live to enjoy the fruits of his policy, which materially contributed to the separation of the Italian provinces from the Grecian empire, as he died in the latter end of 741, after a pontificate of between ten and eleven years. Seven "Letters" of this pope are extant in the fourth volume of the "Collect. Concil."

GREGORY IV., Pope, was a native of Rome, and from the situation of a presbyter of that church, was raised to the tiara on the death of Pope Valentine, in 827. He is commended for his extraordinary piety; of which some of the strongest testimonies recorded, are his repairing and adorning churches, monasteries, and the shrines of saints, and instituting the festival of *All Souls* day. When the quarrel took place between the Emperor Louis *le debonnaire* and his sons, Lotharius persuaded the pope to accompany him into France, in order to mediate a reconciliation between him and his father. When the pope had served this purpose, he was permitted to return to Rome, where the best action performed by him, that we read of, was his rebuilding and fortifying the city of Ostia, as a protection against the descents of the Saracens. This pope died in 844, after presiding over the Roman church rather more than sixteen years. Three of his "Letters" are extant in the seventh volume of the "Collect. Concil."

GREGORY V., Pope, whose original name was *Bruno*, was a German by birth, and nephew or cousin to the Emperor Otho III. He was chosen bishop of Rome in his twenty-fifth year; at his ordination he assumed the name of Gregory; and soon afterwards solemnly crowned Otho emperor, who had

before been only styled king of Germany. According to some writers he held a council in the first year of his pontificate, at which the emperor was present, and the German electoral college first instituted; but the whole tenour of history serves to show, that the origin of that college must be referred to a much later date. Upon the breaking up of this council, Otho returned with his army to Germany, having first made the Romans swear allegiance to him, and obedience to the pope; but scarcely had the Germans repassed the Alps, when Crescentius, a man of considerable wealth and power, persuaded them to revolt, renounce their allegiance to the emperor, and choose himself for their head. These events obliged Gregory to fly from Rome, in order to ensure his personal safety; on which occasion Crescentius declared the see vacant, and caused one Philagathus to be raised to it, who took the name of John XVI. Gregory had taken up his residence at Pavia, where he held a council in 997, in which he excommunicated Crescentius, as well as the usurper of his see, and all their accomplices. This sentence was confirmed by all the bishops of Italy, France, and Germany, in the councils which they assembled for that purpose. In the course of the following year, Otho, prevailed upon by the entreaties of Gregory, returned to Italy with an army, and advanced, together with the pope, towards Rome. At their approach, John betook himself to flight; but falling into the hands of some of the pope's friends, was deprived of his sight, and otherwise cruelly mutilated. When the city, on account of a want of provision, was obliged to surrender, Crescentius with the garrison withdrew to the castle of St. Angelo, which was taken by assault, and that ambitious man and his accomplices ignominiously executed. Gregory being thus restored to his see, convened a council to meet at Rome, in the same year, in which the marriage of Robert, king of France, with Berta, widow of Odo, count of Champagne, in conformity to a canon of the council of Trullo, was declared incestuous and null, because that Robert had been godfather to one of Berta's children! Other decrees passed by it, intended to check the ambition and avarice of the dignified clergy, are honourable testimonies to the vigilance and fidelity with which Gregory was disposed to discharge the duties of his high office. He did not long survive the meeting of this council, as he died in the beginning of 999, after a short pontificate of two years and five months. Four of his "Letters" are extant in the ninth volume of the "Collect. Concil." A fifth, concerning the privileges of the abbots of *Mons Major*, may be found in the fourth volume of Baluze's "Miscellanea."

GREGORY VI., Pope, whose name before he assumed the papacy was *John Gratian*, was a native of Rome, and descended from one of the most opulent and powerful families in that city. He was elected pope in 1045, as successor to Benedict IX., but upon his accession there were no fewer than three persons, who were pretenders to the honour of being successor of St. Peter. In this state of things, Henty III., king of Germany, resolved to go into Italy himself, and to inquire on the spot into the conduct of the popes, and the state of the church. He accordingly set out from Germany, and arriving at Sutri in 1046, assembled a council at that city, in which were present almost all the bishops of Italy. The king sent an invitation to Gregory to preside at this council; with which he readily complied, flattering himself that the king by that invitation tacitly acknowledged him for lawful pope. But when he made his appearance there, a charge was preferred against him of having purchased with a sum of money the pontifical dignity. As the fact was too notorious to be denied, he confessed the charge to be well founded, and quitting his chair, divested himself of his pontifical ornaments before the council, and begging forgiveness, renounced all claim to the throne of St. Peter. When Henry returned to Germany, he carried Gregory with him as a prisoner, and in that country he ended his days.

GREGORY VII., Pope, who by his abilities and intrepidity raised the Roman see to the highest pitch of power, according to the representations of most historians, was the son of a carpenter, and born at the small town of Soano, in Tuscany. His original name was *Hildebrand*, by which he is frequently known in history. He received his education at Rome, where he was much esteemed by Benedict IX. and Gregory VI., on the latter of whom he attended, when after his deposition he was sent prisoner into Germany. After the death of Gregory, Hildebrand embraced the monastic life in the monastery of Cluny, where his talents raised him to the post of prior. By Leo IX. he was created subdeacon, and by Nicholas II. archdeacon of the Roman church, and was by them, as well as by Victor II. and Alexander II., employed with success in several negotiations. Under the pontificate of the latter he was made chancellor of the holy see, and had the absolute administration of all affairs, both ecclesiastical and civil, as well as the entire disposal of the revenues of the church of Rome. Upon the death of Pope Alexander, in 1073, Hildebrand appointed a fast to be kept, and prayers to be offered up for three days together, before they should proceed to the election of a new pope. But while they were performing the obsequies of Alexander in the Lateran church, on the day after his death, the assembled populace tumultuously cried out with one voice, "Hildebrand is pope, St. Peter has chosen him:" upon which he was immediately laid hold of, and placed by force upon the pontifical throne. This election was confirmed on the same day by the whole body of the clergy and people. His next object was to obtain the confirmation of Henry, king of Germany, which was a matter of no great difficulty, and immediately he took the name of Gregory, out of respect to the memory of Gregory VI. He was the last pope, the decree of whose election was transmitted to the emperor or king before his consecration, or who was consecrated in the presence of the imperial envoy. Gregory began his reign by engaging in the most bold and daring schemes for extending the jurisdiction of the Roman see, and enriching the patrimony of St. Peter. He conceived the design, not only of emancipating the church from all subjection to princes, but of subjecting all princes to the church, and the whole church to his see; of constituting himself supreme judge and determiner of all affairs, both ecclesiastical and civil; the disposer not only of archbishoprics, bishoprics, and other ecclesiastical benefices, but of kingdoms, states, and the revenues of individuals; and, in fact, sole and despotic monarch of the earth in temporals as well as spirituals. As he was informed that great disorders prevailed in the state of ecclesiastical concerns in France,

he wrote to Philip I., reproaching him in very bitter terms as one of the principal causes of these abuses, and threatening him with the censures of the church if he did not redress them. The boldness of his letter induced Philip to send assurances to his holiness, that from that time he should have no occasion to complain of his conduct; and in other respects Philip found it prudent to give way. Among the various plans which Gregory had formed for raising the church to a state of supremacy and independence, were that of compelling the clergy to the strict observance of celibacy, which several of his predecessors had attempted without success, and the entire extirpation of simony. In order to carry them into execution, he held a council at Rome in 1074, in which the laws of former pontiffs against simony were renewed and confirmed, and the buying or selling of ecclesiastical benefices prohibited in the severest manner. It was also decreed in the same council, that the sacerdotal orders should abstain from marriage; and that such of them as had already wives or concubines should immediately dismiss them, or quit the priestly office. As none of the European kings and princes concerned themselves so much about the marriages of the clergy as to maintain their cause, the latter were forced to submit; but the decree which was levelled against the extirpation of simony had to struggle with more formidable obstacles. Besides sending circular letters to all the European bishops, enjoining the strictest obedience to that and the former decree on the subject of celibacy, under the severest penalties, Gregory determined to send legates to Henry IV., king of Germany, to engage that prince to summon a council in that country, for the trial and punishment of such ecclesiastics as had been guilty of simoniacal practices. The king received the pope's legates with respect, but would not permit them to assemble a council, which so exasperated Gregory, that in the following year he called a council at Rome, in which he not only excommunicated several German and Italian prelates, and five of the king's ministers for simony, but procured a decree to be passed, which pronounced an anathema against all who should receive the investiture of a bishopric, abbacy, or any other ecclesiastical dignity from the hands of a layman, and also against those by whom the investiture should be performed. This decree was a declaration of war against all Christian princes; for the custom of investiture had belonged to them by immemorial prescription, and they claimed it as their undoubted right. Gregory took care immediately to acquaint the king with this decree, reproaching him at the same time with still employing those ministers whom he had excommunicated, and forbidding him from that time to meddle at all with ecclesiastical preferments, to grant investitures, or dispose of vacant churches, upon pain of excommunication. Henry felt high resentment against the pontiff for the arrogance and ambition which he discovered, but thinking it prudent to dissemble for awhile, he wrote to the pope a letter of submission and penitence. In the mean time a conspiracy was formed at Rome against the pope, from which he narrowly escaped with his life. A body of armed men, led by Cincius, son of the prefect of Rome, rushed into the church where Gregory was performing mass on the night of Christmas-day, and falling upon him, beat him unmercifully, gave him a large wound in the forehead, and dragged him by the hair out of the church, whence he was carried to the house of Cincius, with the design, as was supposed, of conveying him out of Rome. The house of Cincius was soon surrounded by an enraged populace, who threatened to put him and his accomplices to the sword, if he did not immediately give the pope his freedom. Intimidated at their menaces, Cincius threw himself at the pontiff's feet, and upon receiving a promise of forgiveness on condition of visiting, by way of penance, the holy places at Jerusalem, he set the pope at liberty. Henry IV. was now determined to put a stop to the papal encroachments on the rights of his crown. Accordingly, he named several bishops to such sees as were vacant, and even expelled from their sees some prelates whom the pope without his knowledge had appointed to fill them, nominating others in their room. After this, Gregory sent legates into Germany, to summon the king to appear at Rome, but the latter dismissed the pope's messengers with contempt, and then called a council at Worms, at which a decree was passed deposing Gregory from the pontificate, and an order was issued out for the election of a new pontiff. The sentence of the council of Worms was, by the king's order, immediately transmitted to the bishops of Lombardy, and of the marche of Ancona, who, assembling at Pavia, not only confirmed it, but swore upon the Gospels that they would no longer acknowledge Gregory for pope. This sentence, together with letters from the king and council of Worms, were by a trusty agent sent to Rome, where they were delivered into the pope's hands while presiding at the opening of a council which he had summoned to meet in that city. As might be expected, the pope thundered out excommunication against the king, declared him deposed from the throne of his ancestors; and took upon him to dissolve the oath of allegiance which his subjects had taken to him as their lawful sovereign. War being thus declared on both sides, Gregory omitted no measures necessary to strengthen his party, and, aided as he was by the superstition of the times, as well as the resentment of several princes whom Henry had disobliged, or who wished to shake off his authority, soon created a formidable body of confederates in his support. This confederacy encouraged the pope to think of raising some other person to the throne, in the room of Henry; and he accordingly wrote another letter to the princes, bishops, and people of Germany, empowering them to choose another king, if Henry did not, by a sincere repentance, render himself worthy of being replaced on the throne, which he had forfeited by his disobedience to the apostolic see. Upon the receipt of this letter, the confederate princes and bishops held a numerous diet at Tribur, near Mentz, and they declared the king suspended from his royal dignity, and added, that if he did not obtain absolution before the anniversary of his excommunication, he should be for ever excluded from the throne. Henry now found himself so generally deserted in Germany, that he was obliged to submit to the ignominious terms prescribed by the diet, and was advised by his friends to go into Italy, to implore in person the clemency of the pontiff. To this degrading advice Henry yielded, and with his wife and infant son, after sustaining uncommon hardships in the passage of the Alps amidst the rigours of an extremely severe winter, arrived in Italy. He was there speedily attended by the counts and

bishops of Lombardy, who encouraged him to revenge the treatment which he had received from the pope, and offered to assist him with men as well as money. In the mean time Gregory had proceeded as far as Lombardy in his way to Augsburg, attended by the Countess Mathilda, whose close intimacy with Gregory afforded too much reason for propagating many scandalous reports. Upon hearing of the king's arrival, and of the reception which he had met with from his Italian subjects, the pope retired, by the advice of Mathilda, to the strong hold of Canosa, in the diocese of Reggio. While Gregory continued in this fortress, many German bishops, as well as laymen, who had been excommunicated for taking part with the king, repaired to him barefooted, clothed in hair-cloth, to pray for absolution and forgiveness, which they did not obtain without submitting to severe penance and mortification. The pontiff also soon enjoyed the malignant pleasure of seeing the king added to the number of his humiliated suppliants. It was some time before the pope was prevailed upon to admit the king to his presence; but not before he had passed through a scene of humiliation, which displayed as much meanness on his part, as it did hardheartedness, pride, and unmanly tyranny, on the part of the pontiff. For upon Henry's arrival at the outer gate of the fortress, he was told by the guards that he must dismiss all his attendants, and enter alone. At the next gate he was required to divest himself of the ensigns of royalty, and to put on a coarse woollen tunic; in which dress, and barefooted, he was suffered to stand for three whole days at a third gate, exposed to the severity of the weather, fasting from morning till night, and imploring the mercy of God and the pope. At length, the persons of distinction who were with Gregory, greatly affected at the sufferings of the king, began to complain of the unparalleled severity of the pope, which they justly said was more becoming a tyrant than an apostolical father or judge. These complaints the Countess Mathilda freely reported to the pope; when he thought proper to consent that the king should be admitted to him on the fourth day. At that meeting between Gregory and Henry, the lordly pontiff with much difficulty granted the king absolution, after he had subscribed to very degrading terms, and among others that he would submit to the judgment which the pope, at a time and place appointed, should give upon the accusations made against him; and that in the mean time he should not assume the title of king, or wear the ornaments or exercise the functions of royalty. When the Lombard lords heard of the treatment which the king had met with, and his opprobrious convention, they were highly incensed, not only against the pope, but against Henry, whom they accused of cowardice and treachery, in forsaking his best friends, and submitting meanly to beg absolution of a man whom they were determined no longer to acknowledge as their spiritual head. They would even have proceeded to depose him, and to place his son, yet an infant on the throne, had he not appeased their resentment by breaking his convention with the pope, resuming his title and other marks of royalty which he had laid down, and putting himself at the head of their forces to support his injured rights, and check the pope's immoderate ambition. After various successes, in which the contending armies were alternately victorious, Henry summoned a council of German bishops to meet at Mentz, who adjourned their sessions to Brixen, in the Tyrol, where they were joined by many of the Italian bishops, and German and Italian princes. In this council Gregory was accused of oversetting the hierarchy, and making himself sole monarch of the church; encouraging sedition and rebellion; persecuting, excommunicating, and deposing a peaceable king, and placing a rebel on the throne. For these crimes they unanimously decreed that he should be deposed, and another chosen in his room. Notwithstanding these measures Gregory was able to recover himself; but he was again embroiled in new difficulties, and, at length, the Romans became so incensed against the pope, whom they considered as the author of the many calamities which they suffered, that apprehensions were entertained of his safety at Rome, and he thought it prudent to place himself under the protection of Duke Robert, at Salerno. In that place he died in 1085, having held the see of Rome a little more than twelve years, and leaving Europe involved in complicated calamities to which his ambition gave rise. His character is sufficiently developed in the features which we have already described, and the uniform tendency of all the grand measures of his pontificate. He was the first pope who claimed the power of deposing princes, and absolving subjects from their oaths of allegiance. He also laid claim to most of the kingdoms and states of Europe, and by the boldness of his pretensions, and his menaces of exercising his ecclesiastical authority, terrified many of their sovereigns and rulers into acknowledgments of their being feudatories and vassals of the apostolic see. Three hundred and fifty-nine of his "Letters" have reached our time, which are divided into nine books, and part of another, and are inserted in the tenth volume of the "Collect. Concil." He is also generally supposed to have been the author of "A Commentary upon the Seven Penitential Psalms," which some writers have improperly ascribed to Gregory *The Great*; and of "A Commentary upon the Gospel of St. Matthew," which is said to be preserved in MS. in the archiepiscopal library at Lambeth.

GREGORY VIII., Pope, originally known by the name of *Albert de Mora*, was a native of Benevento, and created cardinal by Pope Adrian IV., in 1155. Pope Alexander III. appointed him chancellor of the Roman church, and sent him his legate into Spain, and in 1172 into Normandy, where he absolved Henry II., king of England, from the censures which he had incurred by being supposed in some degree accessory to the death of Thomas à Becket, but not before that monarch had submitted to a severe and disgraceful penance. Upon the death of Urban III., in 1187, Cardinal Albert was unanimously chosen his successor, when he took the name of Gregory VIII. A short time before his election, intelligence had arrived at Rome of the advantages gained by the brave and victorious Saladin over the Christians in the East, and his capture of the city of Jerusalem. No sooner, therefore, was Gregory consecrated, than he wrote a long and pathetic letter to all the Christians in the West, exhorting them to contribute all in their power to the relief of their distressed brethren, and for the recovery of the holy city. He also enjoined a five-years' fast, in order to appease the anger of Heaven,

by abstaining from meat on Wednesdays and Saturdays, as well as Fridays, throughout the year. The labours of this pope were of very short duration; he died after a pontificate of not quite two months. He is praised for his learning, eloquence, humane disposition, and exemplary manners. Three of his "Letters" are extant in the tenth volume of the "Collect. Concil."—There was another pope, or anti-pope, who took the same name of GREGORY VIII. He was a native of the Limousin, named Maurice Bourdin, and was taken with Bernard, archbishop of Toledo, into Spain, in 1095, who made him his archdeacon; from which situation he was promoted to the bishopric of Coimbra, in Portugal. In 1110 he was translated to the archbishopric of Braga. Having occasion to visit Rome, in order to bring to an issue some disputes between himself and the archbishop of Toledo, concerning the jurisdiction of their respective sees, Pope Paschal III., who had confidence in his abilities and address, sent him in the capacity of his legate, to negotiate a peace with the Emperor Henry V. During his stay with that prince he was prevailed upon to crown him emperor, without the leave of the pope; on which account he was excommunicated, as a traitor and rebel to the apostolic see. In our Life of Gelasius II. we have given the particulars of his elevation by the emperor to the pontifical throne, and of the subsequent events till Gelasius was obliged to withdraw into France. From that period Bourdin's party appears to have been predominant at Rome, until the arrival of Pope Callixtus II. in Italy, whose reception in every place alarmed Bourdin, and induced him to retire to Sutri, where the imperialists were stronger than in the capital. He was soon besieged at Sutri, by the Normans, whom Callixtus had engaged to espouse his cause, and being delivered into their hands, was treated by them with barbarous and unfeeling cruelty. For carrying him with them to Rome, they placed him on the back of a camel, with his face turned to the tail, which they made him hold instead of a bridle, put a bloody sheep-skin over his shoulders, to represent him as pope in his scarlet mantle, and conducted him in this manner, amidst the insults of the populace, into Rome. Afterwards he was immured for some time in a cell in the monastery of Cava, near Salerno; whence he was removed, first to a strong castle in the neighbourhood of the city of St. Germano, and then to the castle of Fumo, near Alatri, where he died.

GREGORY IX., Pope, whose former name was *Ugolin*, was created cardinal bishop of Ostia, by Pope Innocent III., to whom he was nephew, and was afterwards employed on different legations to Germany and elsewhere, chiefly to preach up the virtue of engaging in the crusades. Upon the death of Honorius III. in 1227, Cardinal Ugolin was elected pope, when he took the name of Gregory IX. Immediately after his consecration he notified his election by circulatory letters to all the western bishops, and commanded them to exert their authority, and oblige such as had taken the cross to set out without delay to the Holy Land. At the same time he wrote to the Emperor Frederick II., exhorting him to fulfil the solemn promises which he had repeatedly made to embark with a sufficient army for the relief of the Christians in the East; adding menaces, that if the emperor, under any pretences, should decline that undertaking, he would exert the power which Heaven had put into his hands, and proceed against him as guilty of a breach of his vows. Frederick was not long before he collected a numerous body of German crusaders, with whom he embarked at Brundusium; but on the third day after his departure he returned, alleging that the ill state of his health unfitted him for immediately prosecuting his voyage. His excuses were not deemed valid by the pope, who passed sentence of excommunication; and even when Frederick at length embarked for Palestine, Gregory, notwithstanding the great zeal which he affected for rescuing the Holy Land from the yoke of the Infidels, made use of all his influence with the commanders of the military orders, to render his expedition fruitless. After the emperor had by treaty secured possession of the city and kingdom of Jerusalem, and was preparing for his coronation there by the patriarch, he found that the prelate had been terrified by the papal emissaries from taking any part in that ceremony, and had also laid the city, and the church of the sepulchre, under an interdict, that no divine service might be performed in them during Frederick's stay there. And even the German bishops who attended the emperor partook so much in the patriarch's alarms, that they refused to perform any religious function, or even to be present at the coronation; so that Frederick was obliged to take the crown from the altar, and place it upon his head with his own hands. Upon the emperor's return to Italy in 1229, and sending to the pope for absolution, as he had performed his vow, Gregory, provoked at his having made peace with the Infidels on any terms, excommunicated him anew; absolved his subjects from their allegiance; and forbade them, on pain of excommunication, to acknowledge or obey him as emperor. Frederick, however, was not tardy in inflicting vengeance for this new insult: for, assembling numerous forces, he quickly recovered those parts of his dominions which the pope had seized during his absence, and entering into the territories of the church, destroyed all before him with fire and sword. The emperor was now become so formidable, that the pontiff began to be alarmed for the consequences to himself; and upon new imperial ambassadors arriving at Rome in 1230, to propose an accommodation, thought it prudent to abate of his insolence, and to agree to terms, upon which the emperor received absolution. In the following year, a dreadful earthquake, which is said to have lasted a whole month, having thrown down many buildings at Rome and in its environs, the pope retired to Rieti, and does not appear to have returned to his capital before 1237, during which interval nothing occurred which is deserving of particular notice. In 1241 Gregory called a general council to meet at Rome in 1241, and had sent legates with letters to all the Christian princes, entreating them to oblige the prelates in their respective kingdoms to repair to it. At first Frederick had consented to the holding of that council, and promised not to molest the bishops who might come to attend it. But afterwards finding that the pope was resolutely bent upon his ruin, and intended, by obtaining the general council's confirmation of the sentence of excommunication, to arm the whole Christian world against him, he revoked his promise of granting the bishops a safe conduct, and published a manifesto declaratory of his determined opposition to the pope's project. But not-

withstanding this declaration, great numbers of bishops assembled at Genoa, in their road to Rome, who, with two cardinals and all their treasure, fell into the emperor's hands, and were sent prisoners to Naples. This disappointment, together with the approach of the emperor with his victorious army, gave such a shock to the mortified, and now despairing pontiff, that he was seized with a dangerous illness, to which he fell a victim in a few days. He had presided over the Roman church nearly fourteen years and a half, which were distinguished by the calamities in which Italy was involved, chiefly owing to his immoderate ambition, injustice, arrogance, and obstinacy. Many of his "Letters" are to be found in the eleventh volume of the "Collect. Concil.," and Waddingus's "Annal. Minor.," ad. an. 1228. &c.

GREGORY X., Pope, whose name was *Theald*, or *Theobald*, was first a canon in the church of Lyons, and, taking the cross, he accompanied Edward, prince of Wales, in his expedition into Syria. After the death of Pope Clement IV. in 1268, the Roman see was vacant for nearly three years, owing to the intrigues of the cardinals assembled at Viterbo, who, though only fifteen in number, could not agree, each of them aspiring to that dignity, and opposing the election of any other. At length the magistrates of the city, tired out by their delay, ordered them to be closely confined in the bishop's palace, where they subjected them to many inconveniences, and began daily to lessen their allowance of provisions. Finding that they should thus be reduced to the necessity either of starving or agreeing, they left the election, by compromise, to six of their number, who, in 1271, chose Theobald, then with the crusaders in the East. Immediately some friars were dispatched to notify to him his election, and to entreat that he would hasten to Viterbo, whence the cardinals were not to depart until his arrival. The friars found him at Ptolemais, now Acre, waiting for an opportunity of passing to Jerusalem; but upon receiving the decree of his election, he resolved to embark with all possible expedition for Italy. Before his departure, however, he preached to the Christians at Ptolemais from Ps. cxxxvii., v. 5 and 6. "If I forget thee, O Jerusalem, let my right hand forget her cunning, &c.;" and in his sermon assured them of all the assistance which he could possibly procure for them. He arrived at Viterbo in the beginning of 1272, attended by Charles, king of Sicily; whence he proceeded to Rome, where he was consecrated, and took the name of Gregory X. He never forgot his promises, but both before and after his consecration the success of the crusades was an object nearest his heart. With this design he signified his intention of convening a general council at Lyons, in 1274, and invited Michael Palæologus to meet it, with able and well-disposed persons, in order to complete a work so necessary for the harmony and security of Christendom. In 1273, while Gregory was at Orvieto, Edward, who was now king of England, arrived at that city on his return from the Holy Land, and was received by the pope with all possible marks of esteem and affection. On the king's complaining of the cruel murder of his cousin Henry, son of the earl of Cornwall, by Guido, and another son of the earl of Leicester, who was now dead, Guido, who was at this time in Italy, was summoned to appear before the pope within a limited time. Upon his paying no regard to this summons, he was not only excommunicated, but declared infamous, with all his descendants to the fourth generation, and all were anathematized who should receive, favour, or admit him into their houses. Finding himself thus driven, like a wild beast, out of all human society, he embraced the opportunity of the pope's travelling from Orvieto to Florence, unexpectedly to make his appearance before him, stripped of his garments to his shirt, with a rope about his neck, begging for mercy, and submitting himself entirely to the will of his holiness. Gregory granted him his life; but delivered him up to the king of Sicily, to be kept in close confinement until his death. Omitting the mere political events which happened during this pontificate, we observe that in 1274 the general council which Gregory had summoned met at Lyons, and was by far the most numerous of any that had ever been held. The principal points which occupied its attention were, the procuring relief for the Christians in the East, the union of the Greek and Latin churches, and the restoration of ecclesiastical discipline. To the first object Gregory persuaded the dignified ecclesiastics to devote a tenth of their income, for the space of six years. While the council was sitting, Gregory deposed the bishop of Liege, on account of his irregularities and profligacy. This council was rendered remarkable by the new regulations that were introduced into the manner of electing the Roman pontiff, and particularly by the establishment of the famous constitution, which provides that the cardinals shall be shut up in the conclave during the vacancy of the pontificate. After the termination of the council the pope returned to Italy, having had an interview at Lausanne with Rodolph, who restored to the apostolic see the province of Romagna, and the exarchate of Ravenna. But Gregory had scarcely arrived at Arezzo, in the beginning of 1276, when he was taken ill, and died in a few days, after he had held the Roman see four years and a little more than four months. He is highly spoken of for his extraordinary sanctity, and appears to have been influenced by a milder spirit than many of his predecessors. Several of his "Letters" are extant in the eleventh volume of the "Collect. Concil." and Waddingus's "Annal. Minor." ad. an. 1272, &c.

GREGORY XI., son of the Count de Beaufort, and nephew of Pope Clement VI., was created a cardinal by him before he had completed his seventeenth year, and even then had accumulated on him a number of rich benefices for the support of his new dignity. He was made prior of Angers, archdeacon of Sens, dean of Bayeux, and a canon of the church of Paris. Upon the death of Pope Urban V. he was chosen his successor, and was consecrated and crowned at Avignon, which was then the seat of papal residence, in the beginning of 1371, when he was about forty years old. Soon after his consecration, he sent legates to mediate a peace between the kings of France and England, and wrote to those princes, pathetically exhorting them to spare the blood of their subjects, and to compose their differences in a Christian and amicable manner, but unfortunately without success. In the same year he created twelve cardinals at once; and in 1372, upon the cession of Sicily to Frederick of Aragon, by Joan, queen of Naples, Gregory erected that island into a separate kingdom, under the name

of Trinacria, on condition that its kings should do homage to him and his successors, in acknowledgment of their holding their crown of the apostolic see. In 1734. the Florentines, having entered into an alliance with the Visconti of Milan, invaded the territories of the church, making themselves masters of several cities, and encouraging the people to shake off the papal yoke, and resume their liberty. Gregory's remonstrances on this occasion, proving fruitless, he in 1376 issued out a terrible bull against the Florentines, which prohibited all traffic, commerce, or intercourse with any of that state, in any place whatsoever; declared their estates forfeited, and the property of the first who should seize them. Gregory also determined to try the effect of temporal as well as spiritual arms, and having raised a body of ten thousand men in France, he sent them into Italy under the command of the cardinal of the twelve apostles, who was enabled with these troops to put a stop to the ravages and incursions of the enemy, but had not force sufficient for the reduction of the places which they had seized. In the mean time the Florentines, whose strength and importance were founded on their commerce, feeling that it was almost entirely ruined by the effects of the pope's bull, thought it prudent to attempt a reconciliation with the apostolic see, but the terms to affect this could not be agreed on by both sides, and hostilities were carried on with ardour, and chiefly in favour of the invaders. Gregory had hitherto resided at Avignon, though he had frequently been invited to Rome. He arrived in that city, in 1377, where he was received with great marks of joy by persons of all ranks; but the magistrates, though anxious for his presence, refused to give up any part of their power. In these circumstances Gregory thought it most prudent to withdraw to Anagni; but before he left Rome, he wrote several letters to England, against Wickliffe and his doctrines, commanding the imprisonment of that reformer and the suppression of his opinions. Wickliffe, however, was so much respected and beloved by the English nobility, and people at large, that the bishops, to whom the pope's letters were addressed, dared not to attempt his arrest, but contented themselves with issuing an injunction of silence against him, to which he paid no regard. Towards the end of the year, Gregory having come to some terms with the citizens of Rome, returned to that city; but he continued to receive so many mortifications from them, that he seriously entertained the resolution of again removing the papal seat to Avignon. Before he could execute that resolution, however, he was taken off by death, in 1378, after a pontificate of seven years and about three months. He is highly praised for his piety, benevolence, humanity, generosity, and general excellence of character; and is spoken of as very respectable for his learning, particularly in civil and canon law. He left behind him many "Letters," the greater part of which have been published by Waddingus.

GREGORY XII., Pope, originally called *Angelo Corario*, was descended from an ancient and noble family at Venice, and preferred to the bishopric of that city by Pope Urban VI. By Boniface IV. he was made titular patriarch of Constantinople; and by Innocent VII. raised to the dignity of cardinal in 1405, when he was turned of eighty years of age. Upon the death of that pope in 1406, Corario was unanimously raised to the chair of St. Peter, and at his consecration took the name of Gregory XII. Soon after his election he wrote to Benedict, the rival pope, and both competitors agreed to hold a congress at Savona, in 1407, accompanied with their respective cardinals, in order by an amicable agreement to restore unity to the church. Gregory, however, refused, to the astonishment of his friends, to keep his appointment; and in consequence, the cardinals of his party were so disgusted with his conduct, that they determined to desert him; and accordingly, notwithstanding his prohibitions and threatenings, withdrew privately to Pisa in 1408. There they immediately published a manifesto, in justification of their procedure, and an appeal to a general council; of which they sent copies to all the Christian princes and states. A council was held at Pisa in 1409, which was attended by a numerous body of ecclesiastics, and ambassadors from the kings of France, England, Sicily, &c.; and after fifteen sessions, it passed sentence of deposition against both Benedict and Gregory, who were declared guilty of heresy, perjury, and contumacy, unworthy of the smallest tokens of honour, or respect, and cut off from the communion of the church. Alexander V. was elected in their stead. With the proceedings of this famous council we have at present no further concern than as they relate to Gregory; who, being rendered sensible, by the energy of their proceedings and the universal submission paid to them, that all resistance on his part must prove utterly unavailing, determined to send in to them a formal resignation of his pontifical dignity. This he did by the hands of his friend, Charles Malatesta; and the council was so well satisfied with the submission and resignation of Gregory, that they decreed that he should retain the dignity of cardinal bishop so long as he lived; and that he should be perpetual legate of the marche of Ancona, and enjoy undisturbed, all the honours, privileges, and emoluments annexed to that appointment. He died at Recanati in 1417, when about ninety-two years of age. Some of his "Letters" are extant in the eleventh and twelfth volumes of the "Collect. Concil." Waddingus's "Annal. Minor." ad ann. 1406, &c., and other collections referred to in Cave's History.

GREGORY XIII., Pope, whose former name was *Hugh Buoncompagno*, was born at Bologna, in 1502. Having spent several years in the study of the civil and canon law, he made uncommon proficiency in it, and taught that science in his native city for eight years, with distinguished reputation. When he was twenty-eight years of age he took his degree of doctor, and was afterwards appointed judge of the court of commerce at Bologna, erected for the trial of mercantile causes. He removed to Rome, was employed in some important missions, admitted into the church, obtained some considerable preferment, and on the death of Pius V. in 1572, he was unanimously elected his successor, and at his coronation took the name of Gregory XIII. The most important event in Gregory's pontificate, was the reformation of the calendar, according to a method suggested by Louis Lilio, a Calabrian astronomer, which after his death was presented to the pope by his brother Anthony. This method, which consisted simply in throwing out ten days from the common reckoning of time at that period, and introducing proper regulations of the bissextiles, was submitted to the examination of the most celebrated

universities of Europe, and then to a congregation deputed to examine it, consisting of the ablest astronomers and mathematicians, foreigners as well as Italians; and having met with the approbation of all competent judges, was ordered to take place in the month of October 1582. It was immediately received in all Catholic countries, but was rejected by the Protestants, and by the Greeks, who chose rather to continue in error than to be set right by the pope, and it was not admitted in this country before the year 1752. In 1584 Gregory incurred the suspicion of having encouraged the assassination of Elizabeth, queen of England, by sending his benediction to, and maintaining a correspondence with, one Parr, an English Catholic, then in France, who informed the pope that he intended to go over to his native country in order to perform some signal service to the Roman church. This Parr, not long after his arrival in England, was detected in a conspiracy against the queen's life; but all the letters from Italy found among his papers were expressed in such general terms, that they did not afford any direct proof of Gregory's being privy to his intentions. During this year Italy, and Rome in particular, was distressed by a severe famine, chiefly owing to the avarice and rapacity of the pope's relations, who, instead of distributing the corn in the magazines to the people, sold it in the country at an extravagant price, and harassed the poor by the most shameful extortion. At the same time the country, and even the capital, was infested by numerous banditti, who carried their depredations to an enormous pitch, presuming upon the lenity, or, more properly speaking, weakness of the papal government. The last year of Gregory's life was distinguished by an embassy from three princes, or kings of the islands of Japan, where the labours of Xavier and other Jesuits were reported to have been crowned with amazing success. The ambassadors, who were four in number, were received in the most honourable manner, and great rejoicings were ordered to be made in the city, on account of the prospect which their appointment seemed to open of triumphs to the Catholic faith in a rich and populous empire. In the midst of these rejoicings, however, Gregory was seized with a quinsey, which carried him off in the eighty-fourth year of his age, and about a month after he had completed the thirteenth of his pontificate. He was much beloved by the Romans on account of the mildness of his government, which, by degenerating into weakness, gave occasion to numerous irregularities, and a general corruption of manners in the ecclesiastical state. He was a great friend to the Jesuits, to whom he granted many privileges, and built for their use, and richly endowed, the Roman-college, and no fewer than twenty-seven other seminaries in different parts of the world.

GREGORY XIV., Pope, whose original name was *Nicholas Sfondrati*, was the son of a senator of Milan, who, after his wife's death embraced the ecclesiastical life, was made bishop of Cremona, and appointed cardinal with the same title. Upon the death of Pope Urban VII., in 1590, the conclave was for more than two months divided by the pretensions of no fewer than sixteen candidates for the papal chair, who were all rejected upon the different scrutinies which took place. At length the Spanish party unexpectedly proposed our cardinal, and having succeeded in obtaining a legal majority of votes, he was acknowledged pope, and upon his consecration took the name of Gregory XIV. As soon as he was settled in his new dignity, he made large presents to each of the cardinals; provided against the dearness of corn and other provisions; and restored those Romans to their places and offices, whom Sixtus V. had deprived. Among other public measures, he sent bulls into France, in which he declared Henry IV. excommunicated, and threatened the nobles with ecclesiastical censures if they did not desert his cause, and the clergy with excommunication and deposition, if they did not declare against him. In France these bulls were declared scandalous and seditious, and ordered to be burnt by the common hangman. The pope had not time to display his further resentment against Henry, for he died of the stone in 1591, when in the fifty-seventh year of his age, and after a pontificate of ten months and ten days. He created one of his nephews a cardinal, and raised six other persons to the same dignity; and he also granted the investiture of the duchy of Ferrara to Duke Alphonsus, who, as he had no son, endeavoured to obtain the renewal of his fief in favour of some of his relations, but without success. He is said to have led a very devout and abstemious life, and to have practised austerities which show him to have been better adapted to the cloister, than the seat of sovereign power.

GREGORY XV., Pope, called before his election *Alexander Ludovisi*, was descended from a noble family at Bologna, and born in 1554. He received his education in the Jesuits'-college at Rome, whence he afterwards returned to Bologna to study the civil law, in which faculty he took the degree of doctor. He then settled at Rome, where he acquired the friendship of three popes, Gregory XIV., Clement VIII., and Paul V., the last of whom nominated him archbishop of Bologna, and appointed him his nuncio to adjust some differences which had taken place between the Spaniards and the duke of Savoy. In this business he conducted himself so ably and prudently, that on his return to Rome, in 1616, he was promoted to the rank of cardinal. From this time he appears to have resided on his diocese till the death of Paul V., in 1621, when he repaired to Rome, and entered with the other cardinals into the conclave. After repeated intrigues, in which the principal factions failed of carrying the election of their favourite candidates, Ludovisi was proposed, as a person not obnoxious to any party; and meeting with almost unanimous approbation, was raised to the papal chair, when he took the name of Gregory XV. He is represented in history to have been a man of a mild disposition, and yet the whole of his papacy was marked by an excess of zeal and bigotry against the Protestants. As the Hugonots in France had by the violation of the edict of Nantz been driven to take up arms in their own defence, he wrote to Louis XIII., exhorting him to root them out and destroy them; and accompanied his letter with a bull, intended to animate the Papists to assist him in that iniquitous and sanguinary undertaking. While his agents were fomenting the civil dissensions in France, he published a bull prescribing a new form in the election of a pope, by which the cardinals were allowed to give their suffrages secretly, by way of scrutiny: a method which would prevent the chiefs of parties from having so great an influence in future elections. He sup-

ported to the utmost of his power the Emperor Ferdinand II., and Maximilian, duke of Bavaria, against the elector-palatine of the Rhine, son-in-law of our James I., and by the reinforcement of troops which he sent them, enabled them to conquer the Palatinate; which event gratified him at once by the injury which it did to the interests of the reformed religion in Germany, and the share which it gave him in the spoil of the valuable library of Heidelberg, a part of which was transferred to the Vatican. He also attempted the destruction of Calvinism, by endeavouring to persuade Louis XIII. to allow the duke of Savoy to seize upon Geneva, the grand nursery of that system; but in this object he was disappointed. He was equally unsuccessful in an attempt which he made to reinstate the Jesuits at Venice, from which city they had been banished during the pontificate of Paul V. He had not the mortification, however, to see all his grand efforts miscarry; for when, in 1622, the Turks invaded Poland with a formidable army, the great supplies in money which the pope sent to Sigismund III., enabled that prince to make a vigorous resistance, and at length to gain a signal victory over the enemy. About the same time Gregory instituted the famous college *De propaganda Fide*, and endowed it with ample revenues for the maintenance of persons educating for foreign missions. As James I. of England discovered great earnestness to conclude a match between the prince of Wales and an infanta of Spain, Gregory laid hold of that circumstance to promote the interest of the Catholic religion in this country. With this view he refused to grant a dispensation for the marriage, unless it were to be celebrated in Spain, according to the rites of the Romish church; and that the ecclesiastics of the infanta should be all Spaniards, and subject to a bishop; and that, besides the queen's chapel, the Papists should be allowed to build a church in London. After King James had agreed to these conditions, Gregory granted the dispensation, and wrote to the prince, exhorting him to enter into the bosom of the church. But before the dispensation was expedited he added some new articles, one of which was, that the king of England should immediately give security to the Papists in his dominions for the quiet possession of their estates, and for liberty of conscience. These articles occasioned some difficulties, which the king was attempting to remove, when the affair was suspended by the pope's death. While this business was negotiating, the pope's troops were placed by the Spaniards in the forts in the Valteline, which country he was to hold in trust, till the claims of different pretenders to it should be discussed and settled. Soon after this transaction he died, in 1623, in the seventieth year of his age, having filled the papal see two years and not quite six months. He is commended for his great piety and learning, particularly in canon law, and for his charity to the sick and to the poor. He was the author of some productions of which we have not seen the titles, excepting those of "Epistola ad Regem Persarum Schah Abbas, cum Notis Hegalsoni," 1627, 8vo.; and "The Decisions of the Rota." He was a great friend to the Jesuits, and canonized Ignatius, their founder, Francis Xavier and others; and by him the see of Paris was withdrawn from subjection to that of Sens, and constituted an archbishopric.

GREGORY, of Neo Cæsarea, surnamed *Thaumaturgus*, or wonder-worker, from the miracles which it was pretended he had performed, flourished in the third century. He was descended from Gentile parents, eminent for their birth and fortune, and born at Neo Cæsarea, in Pontus. His original name, before his conversion and baptism, was *Theodorus*. His father, who was a zealot for paganism, took care to have him educated in his own religious principles, at the same time that he was initiated in the elements of useful and ornamental learning. Having lost his father when not more than fourteen years of age, his mother placed him, together with his brother Athenodorus, under a rhetorical tutor, in order that he might become qualified for the bar. Having laid the foundation of learning at home, he designed still further to improve himself by foreign travel. In Phœnicea, he endeavoured to improve his knowledge of law under the celebrated professors of that science who resided there. He had a sister married to a lawyer in high esteem with the governor of Palestine, and chosen by him to be one of his assessors or counsellors. This lady was sent for by her husband to Cæsarea: and as the officer who came to conduct her had brought with him a greater number of carriages than were sufficient for her and her necessary attendants, Gregory was induced to accompany his sister, partly with the view of rendering her journey more agreeable to her, and partly for the convenience which it afforded him of travelling to Berytus. He and his brother Athenodorus, accordingly attended their sister to Cæsarea, where they studied for five years, under Origen, who instructed them in logic, physics, geometry, astronomy, and ethics. Gregory returned home in 239, and after having spent some time in theological studies, yielded to the wishes of his friend, and was ordained by Phædinus, bishop of Amasea, not before 243, according to Lardner, who is rather disposed to place this event under 245. He soon made numerous converts to Christianity, and established a church at Neo Cæsarea, which went on flourishing and increasing under his care, until the Decian persecution in 250, when he thought it prudent to withdraw into retirement till the storm was blown over. Afterwards he returned to his flock, and was present at the first council of Antioch in 264, when the case of Paul of Samosata was the subject of inquiry. It is most probable that he died in the following year. The only works of his extant, which may be pronounced unquestionably genuine, are his "Panegyrical Oration in Praise of Origen;" "A Paraphrase on the Book of Ecclesiastes;" and "A Canonical Epistle," consisting of eleven canons, of which the last is rejected by the ablest critics, and is considered to have been added by some modern Greek. The pieces above mentioned have been separately printed, in Greek and Latin, at different periods, and also collectively in one volume folio, at Paris, in 1626. Gerard Vossius also published an edition of them at Mentz, in 1604, 4to.

GREGORY (Nazianzen, St.), was born at Arianzum, a village near Nazianzum, in Cappadocia, about 324. He afforded early proofs of excellent natural abilities, and a serious turn of mind, and having distinguished himself by his extraordinary proficiency at home, he was sent for further improvement to different public seminaries of learning. Not long after his return Gregory was baptized, being then about thirty years of age: from which time he appears to have chiefly devoted himself to a studious and ascetic life. Having been

repeatedly pressed by his friend Basil, who had embraced the monastic life among the mountains of Pontus, to visit him in his retirement, he joined him about 359, and subjected himself to the same severe discipline which he professed. He had not been long in this retirement, however, before his presence was required at Nazianzum, where his father, who was bishop of the place, had offended his flock, by some anti-orthodox doctrines. While this breach was daily growing wider, Gregory returned to Nazianzum, and having prevailed upon his father to retract the measures which he had taken, succeeded, by the influence of his own high reputation for orthodoxy, in reconciling the disaffected to their diocesan. On this occasion, by the importunity of his father, though much against his own inclination, he was prevailed upon to enter into orders, and was ordained presbyter. Soon afterwards he withdrew again into retirement with his friend Basil, from which he occasionally returned, and preached to the people at Nazianzum, where he was at length persuaded to become more stationary, and for some years he officiated as assistant to his father in the pastoral office. While he continued in this situation, he was instrumental in promoting the election of his friend Basil to the see of Cæsarea, his native place, in 370, which circumstance eventually proved the occasion of much inquietude to Gregory, and of a coolness, nearly approaching to a rupture, between the two friends. For the Emperor Valens, having divided Cappadocia into two provinces, by which means a considerable part of Basil's metropolitan jurisdiction was transferred to Anthimus, bishop of Tyanea, the capital of the new moiety, Basil, with the design of making up his loss, determined to erect some new bishoprics. Among other places he appointed Sasima, a small town on the line of separation between the two provinces, to be an episcopal see; and being desirous of placing a trusty person in that situation, nominated his friend Gregory to be its bishop. With this nomination Gregory was highly displeased, and considered it as little better than an insult, both on account of the meanness and unhealthfulness of the place, and the perpetual contests in which his residence there might involve him with Anthimus. He, therefore, for some time strongly resisted Basil's wish to place him in that see; and in a correspondence which took place between the two friends on the subject, various irritating sentiments were interchanged, which had nearly proved the termination of their intimacy. But Basil would not relinquish his object; and by gaining over Nazianzen's father to his side, at length, through his interference, obtained Gregory's very reluctant consent to be ordained bishop of Sasima. After that ceremony, however, he never entered on the duties of his new see, on account of Anthimus's taking possession of the place, by which means he was prevented from residing there with any comfort, or even safety. Finding himself thus circumstanced, he withdrew once more into retirement, where he hoped to be suffered to spend his time in study and religious contemplation; but by his father's earnest entreaty and commands he was induced to become his coadjutor in the episcopal office at Nazianzum, on the express condition, that after his father's death he should be perfectly free from all obligation to that charge. Accordingly, when that event took place about 374, he quitted Nazianzum, and retired to Seleucia, where he continued for a long time in a monastery, before he returned to his native country. At this period the Arian party was predominant in the empire; but an imperial edict having passed for tolerating the Catholics, Gregory was summoned to a synod held at Antioch, in 378, for the purpose of consulting about proper measures for reviving the Catholic interests. Gregory was deputed to go to Constantinople, where he found the Catholic cause reduced to the lowest ebb, the Arians being possessed of all the churches, and so insolent in their exercise of power, that scarcely any of the Catholics durst venture to avow their opinions. He took up his abode at the house of a relation, and preached in his lodgings to those who were disposed to attend. In a short time the fame of his eloquence drew after him a considerable congregation, when being presented with the house in which he resided, he converted it into a church, which he entitled the church of Anastasia, or the Resurrection, because that the Catholic faith, which had for some time been suppressed in this city, seemed to have its resurrection on this spot. His great success in gaining converts quickly excited the jealousy of the Arians, who instigated the populace to attack him and his flock with clubs and stones, both when passing along the streets and in his church; and they also dragged Gregory as a malefactor before the magistrates, accusing him of being the cause of tumult and sedition. The magistrates soon acquitted him of the malignant charge; and the opposition which he met with served only to increase his reputation, and the number of his followers and admirers. His fame even attracted disciples from distant parts, who placed themselves under his instructions, and among others St. Jerome and Evagrius Ponticus; the former of whom frequently gloried in having had the honour and happiness of studying under so great a master. In the mean time the number of Catholics at Constantinople was grown very considerable, who were earnestly desirous of having the episcopal office re-established among them, and expressed their unanimous wish that Gregory would undertake it. Their election of him met with the approbation of almost all the Catholic bishops in the East, particularly of his friend Meletius, of Antioch, and Peter, the successor of Athanasius, at Alexandria, who gave their suffrage for his confirmation in this see. But he met with a rival in one Maximus, an Egyptian cynic philosopher, whom he had himself baptized, and admitted to the lower orders of the church. This person confederated with one of Nazianzen's presbyters, and contrived a scheme for supplanting him in the episcopal throne by intrigue and boldness. For this purpose he made interest with Peter, who had lately given his suffrage for Nazianzen, and privately engaged him, and three other Egyptian bishops, to favour his views, under the pretence of Gregory's having been uncanonically elected. The three Egyptian bishops repaired to Constantinople, where they were favourably received by Gregory, who considered them as his auxiliaries in the Catholic cause, without entertaining the most distant suspicion of the plot in which they had engaged against him. As he was soon after their arrival obliged by indisposition to quit the city for the sake of the country air, the confederates determined to lose no time in carrying their measures into execution; and accordingly, during the first night of his absence they broke into his church, and placed Maximus upon the episcopal

throne. No sooner, however, had the report of their proceedings spread through the city, than persons of all descriptions, magistrates, clergy, and populace, and even the Arians themselves, assembled in a body, and with great fury drove the intruders out of the church, before they had finished the business of the usurper's consecration, which was completed in a private house; after which the agents in this scene were obliged to consult their safety by flight. But Maximus, notwithstanding the irregularity of the proceedings by which he had attempted to seize upon the episcopal throne at Constantinople, had sufficient art to represent circumstances in such a light to the bishops of Italy, then assembled in synod at Aquileia, that they approved of his ordination, and wrote to the emperor in his favour. He also went himself to solicit his cause at court, then kept at Thessalonica, entreating the emperor to restore him by an imperial edict; but without success. The uneasiness which these circumstances created made Gregory sigh for that retirement from which he had been reluctantly drawn by the persuasion of his friends, and his concern for the interest of the Catholic faith; and at length determined him to resign a charge which threatened to involve him in increasing troubles. This determination he announced to the people in a farewell discourse, at the close of which he pathetically exhorted them to persevere in the orthodox faith which he had taught them, and to be mindful of the labours and sufferings which he had undergone for that cause among them. No sooner had he finished his discourse, than he was surrounded by persons of all ages, sexes, and qualities, who were so importunate in their earnest entreaties that he would recall his resignation, that at length, in order to pacify them, he promised not to desert them till the eastern bishops, who were expected soon to assemble at Constantinople, should release him, by choosing a more worthy person to supply his place. At this period a material change was operating in the eastern empire in favour of the Catholics. In 380 Theodosius raised the secular arm against the Arians, by publishing an edict, commanding all his subjects to receive the Catholic doctrine on the subject of the Trinity, under the penalty of being treated as heretics and infamous persons, and subjecting themselves to civil as well as divine punishments. Towards the end of this year he came to Constantinople, where he treated Nazianzen with all possible kindness and respect, and told him among other things, that God had sent him to give him possession of the church, which he was ready to deliver up into his hands, as a reward of his labours. A day was soon afterwards appointed for his instalment; but at Gregory's request that ceremony was for the present deferred. Theodosius now determined to convene a council, to meet at Constantinople early in the following year. Accordingly, in pursuance of writs which he issued out, a great number of bishops from the eastern empire assembled at that city in 381, and constituted what is called by the Catholics the second œcumenical or general council. With the transactions of the council we have no further concern in this place, than as they relate to Gregory, and the affairs of the Constantinopolitan see. Their first business was to determine on the pretensions of the claimants of that bishopric; which they did by condemning the proceedings of Maximus, as well as his irregular consecration, and by confirming Nazianzen in his episcopal seat. His opposition, however, to the election of Flavianus, as Meletius's successor in the see of Antioch, determined the party of that candidate again to bring forwards the question respecting the legality of Gregory's appointment to the Constantinopolitan see. Gregory, finding that the faction against him was daily increasing, and that his enemies were resolutely bent on formally deposing him from his bishopric, abdicated his episcopal throne, and once more retired to his paternal estate near Nazianzum. After his return to his native country he was strongly importuned to undertake the charge of the see of Nazianzum, which had continued vacant from the time of his father's death; but no entreaties could prevail upon him to quit his retirement, where he died in 389, when probably about sixty-five years of age. He was in many respects a great and a good man, and an ornament to the age in which he lived. His piety was ardent and sincere, though not untinctured with superstition; and his morals strict and regular, but partaking too much of the unnatural severity enjoined by monastic discipline. He possessed great quickness of apprehension, clearness of judgment, liveliness of imagination, brilliancy of wit, and ease and readiness of elocution. His learning was profound, and entitled him to the character of being the best scholar of his age. The prize of eloquence he certainly won from all his contemporaries, excelling them, to use the language of Dupin, in "the purity of his words, the nobleness of his expressions, the ornaments of his discourse, the variety of his figures, the justness of his comparisons, the beauty of his reasonings, and the sublimity of his thoughts." Most, if not all of the works of this father are still extant, and have undergone a variety of impressions, in collective and separate forms. They consist of "Orations," or Sermons; "Letters;" and "Poems." They were first published together at Basil, in 1550, in Greek; but the best edition of them is that published by Frederick Morel, in 2 vols., folio, 1609, at Paris, in Greek and Latin, which is an improved edition of the Abbé Billy's, first printed with a version, annotations, and scholia, in 1569, and afterwards enlarged by Genebrard, in 1583.

GREGORY (St.), surnamed *Nyssen*, and a younger brother of St. Basil, was born in Cappadocia about 332. He was bred to the bar, but through the persuasion of Gregory Nazianzen was induced to relinquish his secular pursuits, and to take holy orders. About 372 he was ordained bishop of Nyssa, in Cappadocia, by his brother Basil, when he was about forty years of age. In this see he signalized himself by the zeal which he displayed in defence of the Catholic faith, and in opposition to the Arians; in consequence of which he drew on his head the vengeance of that party, and was banished from his see by the Emperor Valens, about 374. On this occasion he met with much cruel usage, being subjected to heavy fines, and harassed from place to place, exposed to the insolence and rage of the populace. On the death of Valens in 378, he was recalled by the Emperor Gratian, and restored to the possession of his episcopal see. He was present at the synod held at Antioch in 378, and was deputed to visit the Catholic churches in Arabia, which had suffered, in common with the other Eastern churches, during the Arian persecution under the Emperor Valens. On his journey home he paid a visit to Jerusalem, at the same time to gratify

his wishes to view the scenes of Christ's ministry, death, and resurrection, and to endeavour to allay the factions and quarrels which existed among the Christians in that city. Not long after his return from his Arabian progress, he was summoned to the council that met at Constantinople in 381, where his learning and talents were conspicuously displayed, and his advice followed in many of their most important determinations. To him they confided the task of drawing up a creed explanatory of the Nicene, which was adopted, and is the same as has been received into the English liturgy, under the name of the *Nicene Creed*, excepting the words "and the Son," in the article relating to the Holy Ghost, which were added at a later period. In 385 he was appointed to deliver at Constantinople a funeral oration for the Empress Flaccilla, as he had done a little before for her daughter the Princess Pulcheria. His name also appears in the lists of the prelates who were present at the synod held at Constantinople in 394, for the purpose of adjusting the controversy between Agapius and Bagadius, and of the fathers who in the same year assisted at the dedication of a church, built by the Consul Rufinus. How long he lived after this date cannot be ascertained with any exactness. He had entered early into the marriage state, and continued to live with his wife after he had been advanced to the episcopal rank. He is highly extolled for the extent of his learning, the quickness of his parts, the persuasiveness of his eloquence, and the piety and sanctity of his life. The following is Dupin's character of his compositions: "His way of writing is affected, and his style by no means natural. He speaks more like a declaimer than an orator. He is always rendered abstruse either by allegories, or abstracted reasoning. He mingles philosophy with divinity, and makes use of the principles of the philosophers, both in his explication of mysteries, and in his discourses of morality: upon which account his works are more like the treatises of Plato and Aristotle, than those of any other Christians." They consist of "Commentaries" on different parts of Scripture; dogmatical and controversial treatises; "Sermons" and funeral "Orations;" "Lives," and "Panegyrics" of distinguished characters; "Letters," &c. The best edition of them was published at Paris in 1615, in 2 vols., folio, which was followed by an Appendix in 1618, in Greek and Latin, with the version and notes of Fronton du Duc, and under the superintendence of Claude Morel. This edition was reprinted in 1638, in 3 vols., folio, but with less neatness and correctness than that of the year 1615.

GREGORY (George Florence), commonly known by the name of *Gregory of Tours*, was descended from an illustrious family in Auvergne, and born in 544. When he had become a proficient in the learning of the times he was admitted to deacon's orders, and acquired considerable reputation by his talents as a preacher. Being attacked by a dangerous illness, he paid a religious visit to the tomb of St. Martin, at Tours, and on the death of Euphronius, bishop of that see, in 573, he was unanimously elected his successor. In 578 he was present at a council held at Paris, where he distinguished himself by the firmness and integrity with which he defended Pretextatus, bishop of Rouen, against the unjust accusations of King Chilperic, whom he is said to have afterwards converted from his attachment to the opinions of Pelagius. In 585, with equal zeal and firmness, he defended Theodore, bishop of Marseilles, against the oppressive proceedings of Gontran, king of Orleans and Burgundy, but notwithstanding his conduct on this occasion, Gontran sent him in the quality of his ambassador to his nephew, Childebert II., king of Austrasia, to settle some matters of moment and delicacy, of a civil as well as ecclesiastical nature. In 594 he took a journey to Rome, to visit the tombs of the apostles, and to pay his respects to Pope Gregory the Great, who received him with the highest marks of esteem. He died soon after his return to his diocese, in 595, in the fifty-second year of his age. He was not unlearned for the age in which he lived; but deficient in judgment, and deeply tinctured with credulity and superstition. He was the author of "A History of the Franks, in ten Books," containing the profane and ecclesiastical history of the Gauls and Franks, from the first planting of Christianity among the Gauls by Photinus, bishop of Lyons, to 595; of eight other books, "concerning Miracles, or the Lives of the Saints," and other works. Among the different editions of Gregory's works, the best is that published at Paris in 1699.

GREGORY, of Rimini, (in Latin *Gregorius Ariminensis*,) one of the most subtile schoolmen in the fourteenth century, was born in the city whence he took his surname, and became a monk of the order of the Hermits of St. Augustine. For some time he taught with great applause in the university of Paris, where he was admitted to the degree of doctor of divinity, and attached himself more to the party of the Nominalists, than to that of the Realists. He was appointed principal professor in the convent at Rimini, in 1351, and made general of his order at Montpellier, in 1357. He died at Vienna in the following year. He was the author of "Commentaries on the Four Books of Sentences," folio; "Commentaries on the Epistles of St. Paul," and on "The Canonical Epistle of St. James;" "A Treatise on Usury;" "Sermons," &c.

GREGORY, of St. Vincent, a respectable Flemish geometrician, was born at Bruges, in 1584. When he was twenty years of age, he became a member of the Society of Jesus at Rome, and studied the mathematics under the learned Clavius. He was sent to Prague, at the request of the Emperor Ferdinand II.; and Philip II., king of Spain, chose him mathematical tutor to his son, Prince John of Austria. Father Gregory, who is highly spoken of for his virtues, as well as skill in the sciences, died of an apoplexy at Ghent in 1667. He published in Latin three learned mathematical works, of which the principal, and that most generally known, is entitled "Opus Geometricum Quadraturæ Circuli, et Sectionum Coni, decem Libris comprehensum," 1647, in 2 vols., folio.

GREGORY (John), a learned English divine, was born at Agmondesham, in Buckinghamshire, in 1607. His parents were poor, but by the liberality of some friends he was sent in the capacity of servitor to Christchurch-college, Oxford, in 1624, where he commenced M.A. in 1631; and having been admitted into orders, was appointed one of the chaplains of his college by the dean, Dr. Brian Duppa. In 1634 he published a second edition in quarto of Sir Thomas Ridley's "View of the Civil

and Ecclesiastical Law," with notes; by which he acquired much reputation, on account of the civil, historical, ecclesiastical, and ritual learning, and the skill in ancient and modern languages, Oriental as well as European, displayed in it. When, in 1638, Dr. Duppa was promoted to the see of Chichester, he appointed Mr. Gregory his domestic chaplain, and not long afterwards collated him to a prebend in that church. Upon the translation of that prelate to the bishopric of Salisbury, in 1641, he gave a further proof of his regard for our author's merits, by appointing him also a prebendary of his new see. But our author being zealously attached to the royal cause, upon the breaking out of the civil war between the king and parliament, was deprived of both his prebends, by which means he was reduced to great distress. In this condition he took up his abode at an obscure ale-house on Kidlington-green, near Oxford, where he lived in great privacy, devoting his hours to literary studies. In 1646 he published "Notes and Observations on some Passages of Scripture," 4to., which were reprinted at different periods, and afterwards translated into Latin, and inserted in the "Critici Sacri." He died in his thirty-ninth year, and in 1650 a collection of his tracts was published in quarto, under the title of "Gregorii Posthuma," &c. He also left behind him three translations from the Greek into Latin, which in 1665 were published at London, by Edward Byshe, Esq., in his own name, in quarto.

GREGORY (James), one of the most eminent mathematicians of the seventeenth century, was the son of the Rev. Mr. John Gregory, minister of Drumoak, and was born at Aberdeen in 1638. He received his education at the grammar-school of Aberdeen, and at the Marischal-college, devoting his principal attention to the works of Galileo, Kepler, Des Cartes, &c. In 1663 he published his "Optica Promota, seu abdita Radiorum Reflexorum et Refractorum Mysteria, Geometrice enucleata," &c.; which announced the invention of the reflecting telescope, and immediately attracted the notice of mathematicians, both at home and abroad. In 1664, or 1665, Mr. Gregory came to London, in order to get his instrument executed by some able hand; but not finding any mechanic sufficiently skilful, he was induced for the present to suspend his attention to his telescope, and resolved to make the tour of Italy. As the university of Padua was at that time in high reputation for mathematical studies, he fixed his residence there for some years, and in 1667 published at that place "Vera Circuli et Hyperbolæ Quadratura," &c., 4to. In this work he announced another of his discoveries, that of an infinitely converging series for the areas of the circle and hyperbola, by which they may be computed to any degree of exactness. In 1668 he reprinted his treatise at Venice, with an answer to such objections as either had been, or such as he conceived might be, made against it. This answer was inserted in the preface to another piece, annexed to the former, and entitled "Geometriæ Pars Universalis, inserviens Quantitatum Curvarum Transmutationi et Mensuræ," 4to.; in which he is allowed to have shown, for the first time, a method for the transmutation of curves. Upon his return from his travels, he was chosen a member of the Royal Society; soon after which he communicated to that body an account of the controversy carried on in Italy concerning the motion of the earth, which was denied by Riccioli and his followers, and he also enriched the Philosophical Transactions by the contribution of other excellent papers. In the mean time Mr. Huygens had published some animadversions on our author's treatise on the Quadrature of the Circle, in the Journal des Sçavans, to which Mr. Gregory replied through the channel of the Philosophical Transactions. In 1668 he printed his "Exercitationes Geometricæ," 4to.; in which he improved and enlarged Mercator's discovery, and gave a geometrical demonstration of it by means of summing up the secants of a circular arch. In this treatise he likewise, for the first time, demonstrated the meridian line to be analogous to a scale of logarithmic tangents of the half complements of latitude, and extended his method of infinite series to the mensuration of some mechanical curves, as the conchoid and cissoid of the ancients. About this time he was appointed professor of mathematics in the university of St. Andrews, an office which he held for six years. In 1672 Mr. Gregory published a small satirical tract, entitled "The Great and New Art of Weighing Vanity," &c., in which, under an assumed name, he exposed, with much keenness and humour, the ignorance of Mr. Sinclair, a professor of Glasgow, in his hydrostatic writings, who wrote against Mr. Boyle, and behaved ill towards a colleague of Mr. Gregory. During the same year, our author partook in the universal astonishment which struck the learned world upon the first news of Newton's discoveries concerning the nature of light; and though he was sensible of the change made by it in every branch of optics, yet he readily yielded to the experimental evidence on which that great man's theory was founded. But as, in consequence of these discoveries, Newton had contrived a new reflecting telescope, and made several objections to Mr. Gregory's, this circumstance gave rise to a controversy between these two philosophers, which was carried on during this and the following years in the most amicable manner on both sides. In the course of this dispute Mr. Gregory suggested the first idea of a burning concave mirror, which was approved by Newton, and afterwards came into common use among philosophical experimentalists. In 1674, Mr. Gregory was called to Edinburgh, to fill the mathematical chair in that university. This place he had held for little more than a year, when, in October 1675, being employed in showing the satellites of Jupiter through a telescope to some of his pupils, he was suddenly struck with total blindness, and died a few days afterwards, at the early age of thirty-seven. Mr. Gregory possessed a very acute and penetrating genius. Besides the discoveries which have been already mentioned, he invented, and demonstrated geometrically, by the help of the hyperbola, a very simple converging series for making the logarithms which is recommended by Dr. Halley, as very proper for practice; he sent to Mr. Collins the solution of the famous Keplerian problem by an infinite series; he discovered a method of drawing tangents to curves geometrically, without any previous calculations; a rule for the direct and inverse method of tangents, which stands upon the same principle (exhaustions) with that of fluxions, and differs not much from it in the manner of application; a series for the length of the arc of a circle from the tangent, and *vice versâ*; as also for the

secant and logarithmic tangent and secant, and *vice versâ;* and he likewise sent to Mr. Collins methods for measuring the lengths of the elliptic and hyperbolic curves, in which he followed the elegant example of Newton, in delivering his series in simple terms, independent of each other. To the above particulars it may be added, says Dr. Reid, "that he was led by analogy to the true law of refraction, not knowing that it was discovered by Des Cartes before; and that in 1670, having received, in a letter from Collins, a series for the area of the zone of a circle, and as Newton had invented a universal method by which he could square all curves, geometrical and mechanical, by infinite series of that kind; Gregory after much thought discovered this universal method, or an equivalent one. Of this he perfectly satisfied Newton and the other mathematicians of that time, by a letter to Collins in February 1671. He was strongly solicited by his brother David to publish his universal method of series without delay, but excused himself upon a point of honour; that as Newton was the first inventor, and as he had been led to it by an account of Newton's having such a method, he thought himself bound to wait till Newton should publish his method. I have seen the letters that passed between the brothers on this subject." Such of Mr. Gregory's inventions as are not contained in his works already enumerated, are the subjects of several letters and papers printed either in the "Philosophical Transactions," vol. III.; the "Commercium Epistolicum," 1715, 8vo.; the appendix to Dr. Desaguliers's English edition of Dr. David Gregory's "Elements of Optics," 8vo.; the "Exercitatio Geometrica," of the same author, 1684, 4to.; or his little piece upon "Practical Geometry."

GREGORY (David), nephew of the preceding, and like him a very eminent mathematician, was born at Aberdeen, in 1661. He received the early part of his education at his native place, but completed his studies at Edinburgh, where he took his degree of M.A., and in 1684, when only in the twenty-third year of his age, was elected professor of mathematics. In the same year he published, from his uncle's papers, with considerable and important additions of his own, "Exercitatio Geometrica de Dimensione Figurarum, sive Specimen Methodi generalis dimetiendi quasvis Figuras;" 4to. He soon perceived the excellence of the Newtonian philosophy, and was the first who had the merit of introducing it into the schools, by his public lectures at Edinburgh. He continued to fill the mathematical chair at Edinburgh with great applause till 1691, when, on hearing a report of Dr. Bernard's intention to resign the Savilian professorship of astronomy at Oxford, he went to London. There he was introduced to Sir Isaac Newton, who soon conceived a high opinion of his abilities and merit, and recommended him to the Royal Society, of which he was chosen a member. Newton also introduced him to the acquaintance of Mr. Flamsteed, the astronomer-royal, who concurred in furthering the design on which he had come into England. With their recommendations he went to Oxford, where, in the year last mentioned, he was incorporated in the degree of M.A. and accumulated that of physic; soon after which he was elected to the vacant chair of Savilian professor of astronomy, though Mr., afterwards Dr. Halley, was a competitor. In 1695, Dr. Gregory published at Oxford, "Catoptricæ et Dioptricæ Sphericæ Elementa," 8vo.; which contains the substance of some of his public lectures, read eleven years before at Edinburgh. In 1705 it was republished by Dr. William Brown, with the addition of several geometrical demonstrations, as well as analytical calculations that had been omitted for the sake of brevity; and again in 1735 by Dr. Desaguliers, with an appendix. In 1697 Dr. Gregory was the first who gave to the public the demonstration of that curve, which is well known since by the name of Catenaria, or that curve which is formed by a chain fastened at each end. His paper on this curve was inserted in the "Philosophical Transactions," and in the "Miscellanea Curiosa," as one of the noblest discoveries that had at that time been presented to the Royal Society. But Dr. Gregory's most celebrated performance appeared in 1702, entitled, "Astronomiæ Physicæ et Geometricæ Elementa," folio. This excellent work was written chiefly with the design of explaining Sir Isaac Newton's geometry of the centripetal forces, as far as his discoveries in astronomy are built upon it, and to throw the astronomical part of his *Principia* into a new and more intelligible form. The author's merit in it received the most distinguished lustre from the particular approbation given to it by that incomparable man himself, who communicated to Dr. Gregory his theory of the moon, after he had improved it to so much exactness, as to be able to correct by it Mr. Flamsteed's best observations. It was afterwards translated into English, of which the second edition appeared in 1726, in 2 vols. 8vo., entitled "The Elements of physical and geometrical Astronomy, by David Gregory, M.D., &c.; to which is annexed Dr. Halley's Synopsis of the Astronomy of Comets. The Whole newly revised, &c., by Edmund Stone, F.R.S." In 1703 Dr. Gregory published his splendid folio edition of "The Works of Euclid," in Greek and Latin; an undertaking which had been begun by his predecessor Dr. Bernard, in compliance with the directions of Savile, who left it in charge to the two professors on his foundation to print the works of all the ancient mathematicians. The next work to which Dr. Gregory devoted his attention, in compliance with Mr. Savile's injunction, was to prepare, conjointly with Dr. Halley, a new edition of "Apollonius's Conics;" but he had not proceeded far in this undertaking before he was cut off by death, in 1710, when only in the forty-ninth year of his age. Besides the works of our author published during his life-time, two posthumous pieces of his made their appearance: one, "A short Treatise of the Nature and Arithmetic of Logarithms;" which was printed at the end of Dr. Keill's translation of Commandine's Euclid; and the other "A Treatise of practical Geometry;" which was translated and published in 1745, by Mr. Maclaurin, in 8vo. He also left behind him several MSS., still inedited, and among others "A Commentary on Newton's Principia," which that great man is reported to have valued, and to have kept by him for many years after the author's death. Before we close this article, we think it proper to introduce a brief notice of such other branches of the family as have sustained a respectable rank in the mathematical world, though they have not signalized their names by their scientific productions.—James, the brother of the preceding, and the second son of Mr. David Gregory

of Kinnairdie, inherited the genius of his family, and rose to eminence in his time as a mathematician. Upon Dr. David Gregory's obtaining the Savilian professorship of astronomy at Oxford, he succeeded him in the professorship of mathematics at Edinburgh; which office he held for thirty-three years with great reputation, and retiring in 1725, was succeeded by the celebrated Maclaurin.—CHARLES, brother of the two preceding professors, and the third son of Mr. Gregory of Kinnairdie, was created professor of mathematics at St. Andrews by Queen Anne, in 1707. This office he held with reputation and ability for thirty-two years, and resigning in 1739, was succeeded by his son DAVID GREGORY.—This gentleman possessed great worth, agreeable manners, and was remarkably endowed with the talents of communicating the knowledge of his science to his pupils. He died in 1763. He published, in Latin, a very good compendium of arithmetic and algebra, with the title "Arithmeticæ et Algebræ Compendium, in Usum Juventutis Academicæ."

GREGORY (JOHN, M.D.), a medical and miscellaneous writer, was born in 1724, at Aberdeen, where his father, Dr. James Gregory, was professor of medicine in King's-college. He received his education in the grammar-school and university of that place, and in 1742 removed to Edinburgh for the study of physic, which he afterwards pursued at Leyden. The degree of M.D. was sent him from Aberdeen in 1745, and upon his return from Holland he was elected professor of philosophy in that university. He lectured on mathematics, on experimental and moral philosophy, till the end of 1749, when he resigned his post, in order to devote his attention solely to physic. In 1752 he married Elizabeth, daughter of Lord Forbes, a lady celebrated for personal and mental accomplishments. Two years afterwards, he settled in London, where he contracted several respectable acquaintances, was made fellow of the Royal Society, and might probably have succeeded in practice, had he not, in 1755, chosen to accept the chair of medicine in King's-college, Aberdeen, vacant by the death of his brother. His reputation, both professional and literary, gradually extended itself, and some discourses which he read at a literary society became the foundation of a work which made him advantageously known to the public, entitled "A Comparative View of the State and Faculties of Man with those of the Animal World," 12mo. It was printed in 1764, at the solicitation of Lord Lyttleton, and went through a third edition in 1766. Dr. Gregory in 1764 removed to Edinburgh; and upon the resignation of Dr. Rutherford, in 1766, was elected to the chair of the practice of physic in that university. He was now placed in a situation where his abilities could be justly appreciated and adequately rewarded. His two preliminary lectures, "On the Duties and Offices of a Physician, and on the Method of prosecuting Enquiries in Philosophy," were published in 1769, in a separate volume, and were universally admired for their elegance of style, and the spirit of benevolence, sound sense, and true philosophy, which they breathed. After lecturing some years in his proper branch, he made an agreement with Dr. Cullen for alternately interchanging the lectureship on the theory and on the practice of physic; by which arrangement the students had the benefit of the whole medical system of both these eminent professors. In 1772 he published "Elements of the Practice of Physic," being an enlarged syllabus of his lectures. This volume, however, terminated with the febrile diseases. He did not long survive; for having gone to bed in apparent health, on February 9, 1773, he was found dead in the morning without the least discomposure of feature or limb. In the next year, a piece which he had composed soon after the death of his wife was published, under the title of "A Father's Legacy to his Daughters," 12mo. It contains several heads of advice for the conduct of young females, on all of which are given many valuable and judicious observations, displaying much knowledge of the world. Indeed, his precepts may be thought in some respects too much founded on worldly prudence, and too little indulgent to the native feelings of the heart. All the works of Dr. Gregory were published together in 4 vols., 8vo., 1788. In private character he was highly worthy and amiable, and much beloved by his friends. Dr. Beattie, one of the most intimate of them, has concluded the second book of his beautiful poem "The Minstrel," with a very pathetic apostrophe to his memory.

GREGORY (GEORGE), descended from a Scottish family, but born in Ireland, was a clergyman, who made himself known as an author by various works, one of which procured him the patronage of Lord Sidmouth, and the living of Westham in Essex. He had previously officiated in London, as curate of Cripplegate, and ultimately obtained the rectory of Stapleford in Herefordshire. He died at Westham in 1808, in his fifty-fourth year. His principal works are "Church History," 2 vols., 8vo.; a new "Translation of Telemachus;" and the "Life of Chatterton," reprinted in the "Biographia Britannica."

GRENADA (LOUIS DE), a Spanish Dominican monk, was born at the city whence he derived his surname, in 1504. He was educated in the family of the Marquis de Mondejar, and afterwards embracing the ecclesiastical life, acquired a high character for sanctity and virtue, and was chosen to fill the most honourable posts in his order. He was held in high consideration by the kings of Portugal and Castile, and he was confessor to Queen Catharine of Portugal, sister to the Emperor Charles V. He died in 1588. The greater part of his works have been translated from the Spanish and Latin into French, by Father Girard, and published in 2 vols., folio, and 8 vols., in 8vo.

GRENAN (BENIGNUS), a Latin poet, professor of rhetoric at Harcourt, was born at Noyers, and died at Paris, in 1723, aged forty-two. He was the friend and poetical rival of Professor Coffin.

GREPPI (CHARLES), an Italian dramatist, was born at Bologna in 1751, and died at Milan in 1811. Pius VI. gave him the title of chevalier, and he was in great repute at Rome, till his gallantries induced the pope and cardinals to withdraw their favour. Greppi's chief works are "Teresa e Claudio;" "Teresa Vedova;" "Teresa Maritata;" and "Gertrude of Arragon;" the three first, comedies, and the last, a tragedy.

GRESHAM (Sir THOMAS), an eminent and patriotic merchant of the city of London, was the younger son of Sir Richard Gresham, also a merchant, and lord-mayor of London, who was descended from a good family in Norfolk. Thomas was born at London in 1519, and received an aca

demical education at Gonvile-hall, in Cambridge; but being designed to follow the commercial business of the family, he was bound apprentice to his uncle Sir John Gresham, and was admitted into the Mercers'-company in 1543. He soon after married, and during his father's life pursued his mercantile employments at home with great diligence. He was disappointed in his expectation of becoming his father's successor in the agency of the king's money affairs at Antwerp; but the person who had obtained the preference having, by mismanagement, brought them into a bad condition, Gresham was sent over in 1552, by the regency in the minority of Edward VI. in order to retrieve them. He so ably conducted this business, that in about two years he paid off the whole of a loan bearing enormous interest, and raised the king's credit to the most respectable rank. At the accession of Elizabeth he was for a time deprived of his office, but it was restored to him, and he held it, together with that of queen's-merchant, as long as he lived. He also received from her the honour of knighthood. He was of great use in the pecuniary negotiations of that reign, and was likewise a spirited promoter of the infant manufactures of the kingdom, those of small-wares in particular being established principally through his means. The property he inherited, with that of his own acquisition, made him the richest subject in the metropolis, and he displayed his wealth in the most liberal manner. Having lost his only son in 1564, he diverted his grief by public undertakings. The design of providing the merchants of London with a burse or exchange, in imitation of that of Antwerp, was first entertained by his father. Sir Thomas brought it to effect; for the city having agreed to purchase a piece of ground fit for the purpose, he began the erection at his own expense in 1566, and brought it to completion within three years. Queen Elizabeth, attended by a train of nobility, entered in procession into the city in January 1570, and after dining at Sir Thomas's house in Bishopsgate-street, paid a visit to the new fabric, and solemnly proclaimed it the *Royal Exchange*, which name its successor since the fire of London has borne to the present day. Gresham is still justly looked upon as the founder; and his crest, the grasshopper, with his statue, are seen in the modern building. When the troubles in the Low-countries interrupted the accustomed loans to the crown from Antwerp, Sir Thomas advised the minister, Cecil, to apply to the merchants of his own country; and though the company of merchant-adventurers at first refused the requested loan, yet his influence, together with a letter in a somewhat menacing style from the privy-council, induced several of the monied men to join in a small one, which may be considered as the commencement of the vast advances since made to the crown from the same body. The literary education Gresham had received probably impressed him with a notion of the value of learning different from that commonly entertained by men of business; and it appeared to him worthy of his patriotic spirit to bestow part of his wealth in founding a college for the sciences in his native city. He accordingly devised by will his house in Bishopsgate-street for the purpose of being converted into habitations and lecture-rooms for seven professors or lecturers, who were each to receive a salary out of the revenues of the Royal Exchange. Sir Thomas Gresham died suddenly in November 1579.

GRESSET (John Baptist Louis), an elegant French poet, was born at Amiens in 1709. He entered at the age of sixteen among the Jesuits; and from that retreat surprised the public by the production of some poems, which possessed all the ease and delicate pleasantry that could have been expected in a man of the world. These were his "Ver-Vert," a charming tale, and his pleasing epistles of "La Chartreuse;" "Les Ombres;" "Epitre au Père Bougeant," and others. The reputation they obtained was the cause of his quitting the society in his twenty-sixth year, and fixing in the metropolis. He then tried his powers in dramatic composition, and wrote the tragedy of "Edouard," which had little success. His "Sidnei," a comedy of the grave and romantic kind, was better received; but it was his "Méchant," represented in 1747, which raised him to the first rank of writers in this class. Gresset was admitted into the French Academy in 1748. He grew wearied, however, with the life of a literary man in the capital; and beginning to be affected by the scruples concerning theatrical exhibitions which are inculcated in the Catholic religion, solemnly renounced the stage, and returned to Amiens, where he had a post in the finances, and married a lady with a good fortune. In 1775 he revisited Paris, and had the honour, as director of the French Academy, to compliment Louis XVI. and his queen on their accession to the throne. He received from the court letters of nobility and the order of St. Michael, and was appointed historiographer of the order of St. Lazore. He did not long survive his return, dying in June 1777, in consequence of an abscess in his breast. "Gresset," says M. Bailly, "placed between Chaulieu and Voltaire for the graces of light poetry, and perhaps the first at the theatre for elegance of versification in comedy, is also entitled to the glory, that his morals were pure as his style."

GRETRY (Andre Erneste Modeste), the son of a music-master of Liege, was born in 1741. After having been the pupil of Moreau, he completed his studies at Rome, and finally settled at Paris in 1768. Here he produced nearly thirty comic operas, all of which were attended with the most unqualified success, and two of them, "Zemire et Azor" and "Richard Cœur de Lion," have been translated and brought out in London, where they were most favourably received. During the Revolution he embraced the popular principles, and published a treatise, entitled "De la Vérité, ce que nous fûmes, ce que nous sommes, ce que nous devons être." He died in 1813 at Montmorency.

GRETSER (James), a learned German Jesuit, was born at Marckdorf in 1560. He filled successively the chairs of philosophy, morals, and divinity, during twenty-five years, in the university of Ingoldstadt, and died there in 1625. He spent a considerable part of his life in writing against Protestant authors, and in defence of the order to which he belonged. The ablest of his controversial pieces are those intended to refute the answers of Whitaker, Iunius, Daneau, and other Protestants, to Bellarmine. All his works, originals and translations, amounting to one hundred and fifty-three in number, were printed at Ratisbon in 1739, in seventeen volumes, folio.

GREUZE (John Baptist), a very eminent French painter, was born at Tournus in 1726, and died in March 1805. He did not succeed in the

heroic style, but in the representation of moral and touching scenes few indeed excelled him. His best performances are a Father explaining the Bible to his Children; Filial Piety; and a Young Woman deploring the loss of her Canary-bird.

GREVILLE (Fulke), Lord Brooke, a courtier distinguished for his literary talents, was born at Beauchamp's-court, in Warwickshire, in 1554. He was educated at both universities, but chiefly at Trinity-college, Cambridge, and after having travelled, was introduced to the court of Queen Elizabeth, with whom he became a particular favourite. In 1597 he received the honour of knighthood, and two years after, the office of treasurer of marine causes; at the same time he held two lucrative posts in the court of the marches of Wales. He sat in several parliaments during this period as knight of the shire for the county of Warwick, and probably acted as a courtier. At the accession of James, he was created a knight of the Bath, and soon after had the grant of the castle of Warwick. This building was then in a ruinous state, and he is said to have expended twenty thousand pounds in repairing and beautifying it. Other valuable grants were made him; but it was not till a later period of the reign that he rose to any post in the state. In 1614 he was made under-treasurer and chancellor of the Exchequer, and admitted into the privy-council; and was also, then or afterwards, a gentleman of the bed-chamber. His services or interest raised him, in 1620, to the peerage, by the style of Lord Brooke of Beauchamp's-court. He was continued in the privy-council by Charles I., but of his political character or actions we have little information. He had long distinguished himself as a patron of letters; and in 1627 he testified his gratitude to his alma-mater, by founding at Cambridge a history-lecture, with a handsome salary to the professor. His long and prosperous life was terminated in a tragical manner, in 1628. One of his domestics, named Ralph Haywood, who had faithfully served him many years, finding himself likely to be frustrated of his expected reward, entered into a warm expostulation on the subject, when alone with him in his chamber. Lord Brooke returned a severe reprimand to this liberty, which threw the servant into such a paroxysm of rage, that he gave his master a mortal stab in the back, and then, locking himself up in his room, put an end to his own life with the same weapon. His lordship was interred at Warwick, and upon his tomb the following epitaph was placed, by his own direction:—"Fulke Greville, servant to Queen Elizabeth, counsellor to King James, and friend to Sir Philip Sidney." He passed his life in celibacy, but had all the old courtier's gallantry towards the fair sex. Though Greville was known to be a writer in prose and verse during his life-time, yet few of his compositions were made public till after his death. In 1632 the following poetical works appeared under his name: "A Treatise of Human Learning;" "An Inquisition upon Fame and Honour;" "A Treatise of Wars;" "The Tragedy of Alaham;" "The Tragedy of Mustapha;" "Cæliaca;" containing one hundred and nine sonnets, mostly on the topic of love. To these may be added his poetical remains, consisting of "A Treatise of Monarchy," and "A Treatise of Religion." Of his prose writings, the most interesting is the Life of the great object of his admiration, Sir Philip Sidney. His style in all his works is affected and involved, full of metaphor and digression, yet displaying a full mind and a large acquaintance with various learning.

GREVIN (James), a French poet and physician, born at Clermont in 1540, was in the service of Margaret of France, duchess of Savoy, and died at Turin in 1570. He wrote three plays, and some poems, which were printed at Paris in 1561, octavo.

GREW (Nehemiah), a physician, eminent for his writings on the anatomy and physiology of vegetables, was born at Coventry, and being of the Presbyterian sect, was, upon the change of things at the Restoration, sent to study in a foreign university, where he took the degree of doctor of physic. He settled first at Coventry, but in 1672 he removed to the metropolis. Having made himself already known as an ingenious inquirer into nature, he was chosen a fellow of the Royal Society in 1672, on the recommendation of Bishop Wilkins. That body, in 1677, appointed him their secretary, in which capacity he published the Philosophical Transactions from Jan. 1677-78 to Feb. 1678-79. The College of Physicians admitted him an honorary fellow in 1680. He obtained considerable practice, and was much esteemed, as well for his piety as his philosophical knowledge. He died in 1711. His principal works are, "The Anatomy of Plants, with an Idea of a Philosophical History of Plants;" 1682, folio, with many plates; "A Catalogue and Description of the Natural and Artificial Rarities belonging to the Royal Society;" "Cosmographia Sacra;" or a Discourse of the Universe, as it is the Creature and Kingdom of God; besides some papers in the Philosophical Transactions.

GREY (Lady Jane), was the daughter of Henry Grey, marquis of Dorset, by Frances Brandon, daughter of Charles Brandon, duke of Suffolk, and Mary, queen-dowager of France, and sister of Henry VIII. Her birth is placed, though without direct authority, in 1537. From her early years she exhibited a quickness of parts that has rendered her one of the prodigies of her sex and age. Besides the accomplishments of needle-work, fair handwriting, and music, she possessed such a knowledge of the learned languages, as would be surprising in the most promising scholar of the other sex. The learned Ascham has recorded, that on paying her a visit in her fourteenth year at her father's seat in Leicestershire, he found her reading the Phædon of Plato while the rest of the family were hunting. She was then under the tuition of Mr. Aylmer (afterwards bishop of London), to whose kind and gentle treatment, which was a contrast to the severity of her parents, she attributed the delight she took in study. She was able at this time even to write Greek with facility and eloquence, and she is said also to have acquired not only the French and Italian languages, but the Hebrew, Chaldee, and Arabic. With all these endowments of the understanding, she possessed the modesty and gentleness proper to her sex. She imbibed from her tutor the principles of the Reformation, to which she always remained warmly attached. It will be seen in the accounts of Edward VI. and Dudley, duke of Northumberland, in what manner the latter pursued the career of his ambition. When the young king's declining health alarmed him with the prospect of an approaching change, he meditated the securing of his authority by a project no less daring than

criminal. Trusting in Edward's zeal for the Protestant religion, he ventured to propose to him the unfraternal and arbitrary act of setting aside both his sisters from the succession, and bequeathing his crown to Lady Jane Grey, though her mother, in whom the right belonging to that branch resided, was then living. He had previously procured a marriage, in May 1553, between this lady and his own fourth son, Lord Guilford Dudley, an amiable youth, who soon gained the heart of his young bride. The act altering the succession was speedily drawn up, and Edward died on July the 6th of the same year. On July the 10th, Lady Jane's father, now duke of Suffolk, accompanied by the duke of Northumberland, repaired to Durham-house, where the young couple resided, and paying homage on his knees to his astonished daughter, explained to her what had been done in her favour. She made many urgent and forcible objections to the design, and pleaded the preferable right of the two princesses, and her own thorough aversion to a public and splendid station; but at length, overcome by the authority of her parents, and especially by the entreaties of her beloved husband, she consented to become a pageant-queen. She was conveyed to the royal apartments in the Tower, and proclaimed in the city of London with all due solemnity; but with little acclamation on the part of the people. It is unnecessary here to repeat the events which subverted her mock-royalty of nine days. At the end of it, her father announced to her the necessity of returning to a private station. She received the intelligence with perfect serenity, and expressed herself much better pleased with the act of relinquishing, than she had been with that of assuming the crown. Soon after, Northumberland suffered the just punishment of his treason. The duke of Suffolk was imprisoned, but soon restored to his liberty. Lady Jane and her husband were arraigned, and sentence of death was passed upon them. They were committed to custody, but treated with indulgence; and hopes were entertained that justice would be satisfied without the sacrifice of a victim so involuntary criminal. This might probably have taken place, had it not been for the ill-advised insurrection of Sir Thomas Wyat and others, which was very imprudently and ungratefully joined by the duke of Suffolk and his brothers. After its suppression, it was resolved in Mary's council, that, for the future security of the crown, Lady Jane and her husband should be put to death. She received the notification of this purpose with her accustomed mildness and tranquillity, and prepared herself for the catastrophe. Mary's religious zeal induced her to send divines for the conversion of Jane to the Catholic faith; and the time first fixed upon for the execution was prolonged three days, in order to aid their efforts. But they were encountered with equal zeal, and with readiness and solidity of argumentation, on her part; and her constancy remained unshaken. On the evening before her death she wrote to her sister, Lady Catharine Grey, a letter, said to have been in the Greek language, which she sent to her with the present of a Greek testament. On the fatal morning, her husband, who was confined separately, having obtained permission from the officers, sent a tender request to take a last farewell of her. This, however, through the apprehension that their resolution might be shaken by such a meeting, she thought it best to decline; and she contented herself with giving him a parting token out of her window as he was led to execution. She saw undisturbed his remains brought back, and wrote on the occasion three sentences in Greek, Latin, and English, in her table-book, which she presented as a memorial to the constable of the Tower. Her turn soon followed. With a composed countenance she proceeded to the scaffold, where she made an address to the bystanders, acknowledging her fault in not rejecting with sufficient steadiness the crown which was forced upon her, and expressing her willingness to expiate her crime by death. She assisted her woman in adjusting her dress, took leave of the attendants, and laying her head upon the block, received the fatal stroke, Feb. 12, 1554.

GREY (Zachary), an English episcopal clergyman, born in Yorkshire in 1687, received his education at Jesus-college, Cambridge, and obtained the rectory of Houghton Conquest in Bedfordshire, and the vicarages of St. Peter's and St. Giles's parishes at Cambridge. He published nearly thirty separate works, the most important among which are, "An impartial Examination of Neal's History of the Puritans;" 3 vols. 8vo., and an edition of Hudibras, with notes, 2 vols. 8vo. He died at Ampthill in Bedfordshire, in 1766.

GREY (Richard), an ingenious and learned divine of the church of England, was born in 1693, and educated at Lincoln-college, Oxford, where he took his degree of M.A. in 1718-19. The first preferment which he obtained was the rectory of Kilncote, in Leicestershire; and afterwards he was appointed to the rectory of Hinton, in Northamptonshire, and to a prebend in the cathedral church of St. Paul. In 1730 he published his "Memoria Technica;" or, a new method of Artificial Memory, applied to, and exemplified in, Chronology, History, Geography, Astronomy, &c.; of which a fourth edition appeared in 1756. In the same year he published "A System of English Ecclesiastical Law, extracted from the *Codex Juris Ecclesiastici Anglicani* of the Right Rev. the Lord Bishop of London, for the Use of young Students in the Universities who are designed for Holy Orders," 8vo. For this work the university presented him with the degree of doctor of divinity by diploma, during the following year. He continued to publish various pieces from this time, until within a few years of his death, which occurred in 1771.

GREY (Charles, Earl), son of the first Earl Grey, was born in Northumberland, on the 13th of March, 1764, and educated at Eton, and Trinity-college, Cambridge. In 1785, he was returned to parliament, without opposition, for his native county; and soon after he became a member of the Whig club, and rapidly rose to be a leader of his party. Attaching himself to the society called The Friends of the People, he became a supporter of all the popular measures brought forward by his political friends. He took an active part in the proceedings against Warren Hastings; advocated the claims of the prince of Wales to a regency bill without restrictions; moved for an inquiry relative to the connexion of this country with Russia; and in May 1791, procured the appointment of a committee on the subject of imprisonment for debt. In 1792 he took a leading part in the debates relative to the negotiation with the empress of Russia; and in the following year strenuously opposed a warlike demonstration against revolutionized France. In one of the debates on this subject, he deprecated the conduct of government in assembling the parlia-

ment under such circumstances as must necessarily spread alarm throughout the country; adding, that "with a view to relieve one of the grievances of which the people complained, he had, in the course of the past year, given notice of his intention to move for a reform in parliament, in which intention he continued, and should embrace the first opportunity of performing." In 1794 he opposed the subsidiary treaties with Sardinia; and soon afterwards, while speaking in support of his motion against the employment of foreign troops within the kingdom, candidly confessed that France then groaned under a most furious tyranny, to which even the despotism of a Nero or Caligula was, in his opinion, preferable. Only a short period had, however, elapsed, when he moved an address to the king, condemnatory of his alliance with powers whose object was to regulate the French government, with which, bad as it might be, neither this nor any other country except France herself had aught to do. In the course of the same year he opposed the suspension of the habeas corpus act, and a measure for raising volunteer forces "under the pretence of resisting invasion." In 1797 pursuant to his former pledge, he brought forward his proposed measure for a reform in parliament, which the house, it need scarcely be said, rejected. In 1800 he opposed the union-bill, and warmly recommended Catholic emancipation, which, he thought, "would pacify Ireland, and effect all that the country required." In 1801 he joined Sheridan and Burdett in censuring the king's speech; and in contending ably, but without avail, against the continuance of the rebellion act, and the suspension of the habeas corpus act. Throughout the two following years he distinguished himself as an advocate for popular measures: but in 1804 he opposed a vote of thanks to Sir Arthur Wellesley and the British army in India, because, as he maintained, they had been engaged in an unjust war. Early in 1805 he objected to the legacy-duty-bill, as being oppressive to the younger branches of families: and supported the proposed impeachment against Lord Melville. In this year, as well as in the last, he made some fruitless attempts to obtain a committee of inquiry into the state of the country. In 1806 he obtained the post of first lord of the Admiralty, with a seat in the cabinet, on the accession to power of the Fox and Grenville coalesced parties. He now became member for Appleby, which he continued to represent until called to the House of Peers on the death of his father, in 1807. Finding that he could not support the usual state of first lord of the Admiralty without intrenching materially on his private income, which was not more than sufficient for the proper maintenance of his family, he made a representation on the subject to the king, who immediately ordered that, from that time, £2000 per annum should be added to his salary. The act for the abolition of the slave trade was now passed; and, on the death of Fox, which took place shortly afterwards, he succeeded to the vacant post of secretary of state for foreign affairs. His tenure of this important office was but brief. The cabinet, composed as it was of discordant parties, which, however, Fox had contrived to hold together, did not long survive his loss, being indignantly dismissed by the king, for attempting, notwithstanding his majesty's known opinion on the subject, to procure Catholic emancipation. After supporting an additional grant of £8000 to Maynooth-college, he retired for the benefit of his health, which had become much impaired, to Fallowden-house, Northumberland, where he amused himself for some time in agricultural pursuits. In 1808, having previously succeeded to his father's earldom, he opposed in the House of Peers a motion for a vote of thanks to the officers employed against Copenhagen. Early in 1810 he supported a demand for an inquiry as to the causes which led to the failure of the expedition against Walcheren; and, about the same time, objected to the thanks of parliament being voted to Lord Wellington for the victory of Talavera, on the ground that in its consequences it was nearly tantamount to a defeat. In 1811 he charged Lord Eldon with having set the great seal to a commission for opening parliament, in 1789, while the king was under medical advice; on the 24th of June, in the same year, he called the attention of the house to an article which had then appeared in a paper published in London, recommending the assassination of Buonaparte; and shortly afterwards contended that Lord Stanhope's bill for making bank-notes a legal tender was ill-advised and impolitic. On the commencement of the unrestricted regency, in 1812, the prince authorized his brother, the duke of York, to inform Lords Grey and Grenville that he should feel much gratified "if some of those persons with whom the early habits of his public life had been formed would strengthen his hands and constitute a part of his government." Lords Grey and Grenville, however, refused to take office with Spencer Perceval; —on whose assassination they were again invited to power; but after much negotiation their conditions were deemed too sweeping by the regent, who abruptly terminated the treaty by appointing the earl of Liverpool first lord of the Treasury. In 1815 Lord Grey opposed, and, with Lord Grenville and others, entered a protest against, the corn-bill. In 1817 he supported Lord Donoughmore's motion for going into a committee on the Catholic claims; and, with great zeal, opposed Lord Sidmouth's bill for the suspension of the habeas corpus act, as being harsh and unnecessary. He avowed the most decided hostility to the home-secretary's subsequent measures, and particularly to the employment of spies and informers. In 1819 he objected to the proposed grant of £10,000 per annum to the duke of York, as custos of the king's person; reprobated, and solemnly protested against, the suspension of cash payments by the Bank; and supported, for the fourth time, Lord Donoughmore's unsuccessful motion relative to the civil disabilities of the Catholics; and shortly afterwards brought in a bill to relieve them from taking the declaratory oaths against transubstantiation and the invocation of saints, which was lost, when brought up for a second reading on the 10th of June, by a majority of fifty-nine. On the opening of the next session of parliament, he moved, but without success, an amendment to the address, which concluded in the following terms:—"We have seen with deep regret the event which took place at Manchester on the 16th of August, and feel that it demands our most serious attention and deliberate inquiry, in order to dispel those feelings to which it has given birth, and to show that the measures then resorted to, were the result of cogent and unavoidable necessity;—that they were justified by the constitution;—and that the lives of his majesty's subjects cannot be sacrificed with im-

punity." The obnoxious measures, which ministers shortly afterwards introduced, for imposing restrictions on the press, &c. met with his unqualified condemnation. He was hostile to the bill of pains and penalties against Queen Caroline; subsequently to the withdrawal of which, he took no very active part in the parliamentary debates, until the bill for the repeal of the test and corporation acts was introduced, when he exerted himself most vigorously in its favour. Upon the accession of William IV., in 1830, Earl Grey was appointed first lord of the Treasury, and after the most determined opposition on the part of the tories, succeeded in 1832 in carrying the Reform-bill. He retired from office in consequence of a division, with the rest of the cabinet, in reference to the Irish coercion-bill, in the summer of 1834, and was succeeded by Lord Melbourne. Earl Grey was married in 1794, to Mary Elizabeth, sister of Lord Ponsonby, by whom he has a numerous family.

GRIBALDI (Matthew), surnamed *Mosa*, a learned jurist, was born at Chieri in Piedmont. He opened a school of law at Padua in 1548. where he taught with great applause to a large number of auditors. But having imbibed the principles of the reformers, he was obliged, in 1553, to withdraw secretly from that city. He wandered about for some time, and in 1555 was introduced to Calvin in Geneva; but as he had incurred suspicion of being addicted to the opinions of the Unitarians, that reformer refused to give him the hand of fellowship till he had cleared himself in that particular. Gribaldi, not complying thought it prudent to quit Geneva, and after occupying, for a short time the chair of law in the university of Tubingen, repaired to Berne, in the neighbourhood of which he purchased an estate, with the intention of spending his days there. But being cited before the magistrates to answer for the heresies imputed to him, he was obliged to retract in order to gain his liberty. He died of the plague in 1564. Gribaldi was accounted very eminent in his profession, and a friend of justice and equity. He wrote commentaries on the pandects and other parts of the civil law.

GRIERSON (Constantia), an extraordinary woman, born in the county of Kilkenny in 1706. Mrs. Pilkington relates, that at eighteen years of age she was brought to her father to be instructed in midwifery; that she was then a perfect mistress of the Hebrew, Greek, Latin, and French, and far advanced in the study of mathematics; that her parents were poor illiterate country people, who had no means of giving her any advantages, so that her learning was deemed very extraordinary. Constantia married a Mr. Grierson, for whom Lord Carteret, then lord-lieutenant of Ireland, obtained a patent, appointing him printer to the king, in which, to reward the merit of his wife, her life was inserted. She gave a proof of her knowledge of Latin in her dedication of the Dublin edition of Tacitus, to Lord Carteret, and by that of Terence to his son, to whom she also addressed a Greek epigram. She likewise composed some English poems, inserted by Mrs. Barber amongst her own. She died in 1733.

GRIESBACH (John Jacob), a very learned German divine, was born in 1745 at Buzbach in Hesse Darmstadt, and educated at the Gymnasium of Frankfort, and the university of Tubingen, where he pursued the studies of philology, philosophy, and theology. After the German custom he sought for improvement at different seminaries, and passed two years at Halle, and one more at Leipzic, diligently attending the lectures of the eminent professors of those universities. He returned to Halle in 1767, where, in the following year, he took the degree of M.A. It was now his great object to obtain a personal knowledge of the religious sects in other countries, and to consult their principal libraries, for which purpose, in 1769, he commenced an extensive tour. He passed through Holland to England, where he spent several months in examining the libraries of the British Museum, and of Oxford and Cambridge. In 1770 he visited Paris and its libraries, and in both countries made himself acquainted with the most eminent scholars. Returning to Frankfort in that year, he for some time employed himself in arranging all the learned treasures he had collected; and in 1771 he defended at Halle his critical dissertation "De Codicibus quatuor Evangeliorum Origenianis," and commenced lecturing at that university. His merit caused him in 1773 to be appointed professor-extraordinary of divinity; and in 1775 he married Frederica Juliana, the sister of his friend Schutz, a celebrated philologist. His first great work, a critical edition of the historical books of the New Testament in Greek, appeared in 1774, 1775, in which last year he removed to Jena, whither he had been invited to take the office of third professor of divinity. He entered upon his function by some learned programmes, and on taking the degree of D.D. in 1777, he defended a dissertation entitled "Curarum in historiam textus Græci Epistolarum Paulinarum, Specimen I.," in which he displayed singular critical acuteness. In that year was completed his edition of the whole Greek Testament in two volumes, with the title "N. T. Græce, textumad fidem Codicum, Versionum et Patrum emendavit, et lectionis varietatem adjecit J. J. G." At Jena he wrote on academical occasions a number of learned programmes on biblical subjects, several of which were reprinted in the collections of academical pieces. He was indefatigable in performing the duties of his station, and whilst his health and strength continued unimpaired, he gave three lectures daily on different branches of theological study. In 1780 he was nominated inspector over the students from Weimar and Eisenach, and in that year was elected to the office of vice-rector, which he frequently held afterwards. In 1781 he was made ecclesiastical counsellor to the duke of Saxe Weimar; and in 1782 was chosen prelate and deputy of the district of Jena. His important work, entitled "Symbolæ Criticæ ad supplendas et corrigendas varias Novi Testamenti, &c." was published in two parts at Halle in 1785, 1793, and was received with interest by the learned. He continued to employ himself in the perfecting of his edition of the N. T., and actively engaged in the typographical arrangements for the fine impression which appeared in four volumes, 1803-4-6, and 7. A larger edition begun in 1796 and finished in 1806, was calculated for sale in England as well as in Germany. Besides the publications above mentioned, he printed an "Introduction to the Study of Popular Dogmatics," and sent various communications to periodical literary works. He died March 24th, 1812.

GRIFFENFELD. See Schumacher.

GRIFFET (Henry), a useful writer among the Jesuits, was born at Moulins in 1698. He became preacher to the king; and after the abolition of his order retired to Brussels, where he died in 1775. He published a new edition of "Father Daniel's History of France," 17 vols., 4to., Paris, 1756; to this he subjoined learned and curious dissertations; and the Life of Louis XIII., which occupies three of the volumes, is entirely his own; "A Treatise on the different Kinds of Proof employed in establishing Historical Facts," and other works.

GRIFFITH (Elizabeth), an ingenious lady, who wrote a variety of works, and, among others, one entitled "The Letters of Henry and Frances," which is said to contain the genuine correspondence of her husband and herself before and some time after their marriage. She likewise published some translations, the "Letters of Ninon de l'Enclos;" "The Adventures of Pierre Viaud," and died in 1793.

GRIGNON (Jaques), a celebrated French engraver, who flourished at the end of the seventeenth century. His best works are his portraits.

GRIM, king of Scotland, was the son of Duff, and succeeded Constantine IV. in 996. The rightful heir to the throne was Malcolm, prince of Northumberland, but the latter agreed to rest content with a promise of the crown, after the death of Grim. Malcolm, however, finding himself sufficiently powerful to contest the throne, in 1004 attacked and defeated Grim, who died of his wounds in the above year.

GRIMALDI. See Bolognese.

GRIMALDI (Francis Maria), a Jesuit, one of the best mathematicians of his time, born at Bologna in 1613. He assisted Father Riccioli in his scientific pursuits; and gave a particular description of the spots on the disk of the moon, on which he imposed names different from those bestowed on them by Hevelius, and his nomenclature has been adopted by astronomers in general. He died at Bologna in 1663. He was the author of "Physico-mathesis de Lumine, Coloribus, et Iride, aliisque annexis, libri II.," 1665, 4to.

GRIMANI (Domenico), Cardinal, son of Antony Grimani, procurator of St. Mark, and afterwards doge of Venice, was born at Venice in 1460. He was early employed by the republic, and in 1493 was raised to the purple by Pope Alexander VI. He has merited commemoration by the piety he displayed towards his father, who, having been commander of a fleet, and defeated by the Turks, was imprisoned and treated with great rigour. The son offered to take his place, which being refused, he waited upon him in prison, and rendered him every possible service. Antony at length receiving sentence of banishment, retired to Rome, where his son paid him every attention capable of alleviating his affliction, till he was enabled to return to Venice. The cardinal was an eminent patron of letters and the fine arts. He collected a choice library, consisting of eight thousand volumes in all languages, which at his death he bequeathed to the canons regular of St. Salvadore, in Venice. He also made a fine collection of statues and other remains of antiquity, which, augmented by his nephew John, patriarch of Aquileia, was presented by both to the republic of Venice. He was a patron and correspondent of Erasmus, and translated from Greek into Latin some homilies of Chrysostom. He died in 1523.

GRIMBALD (St.), a learned ecclesiastic of the ninth century, was a native of Flanders, and was invited into England by Alfred the Great. He settled at Oxford with some of his foreign scholars, which occasioned such disputes, that Grimbald was obliged to leave. He then retired to a monastery which Alfred had founded at Winchester, where he probably passed the remainder of his life. He is supposed to have been skilful as an architect; and some writers ascribe to him the erection of the crypt of the church of St. Peter at Oxford.

GRIMM (Frederick Melchior, Baron de) was born in 1723 at Ratisbon, and after having finished his studies, went to Paris as governor to the children of the Count de Schomberg, and soon after was appointed reader to the duke of Saxe Gotha. He next became secretary to the Count de Friese, with appointments which rendered his circumstances agreeable. His vanity induced him to give himself the airs of a man of gallantry; and as he attempted to repair the ravages of time by means of cosmetics, the Parisians bestowed on him the soubriquet of Tyran le Blanc. On the death of the Count de Friese, Grimm was nominated principal secretary to the duke of Orleans, and soon after he was employed, in conjunction with Diderot, to transmit to the duke of Saxe Gotha an account of the writings, friendships, quarrels, &c., of the authors of that period. In 1776 he was appointed envoy from the duke of Saxe Gotha to the French court, honoured with the title of baron, and decorated with several orders. On the Revolution breaking out, he retired to the court of Gotha, where he found a safe asylum. In 1795 the empress of Russia made him her minister plenipotentiary to the states of Lower Saxony; and he was confirmed in that post by Paul I., and retained it till ill-health obliged him to relinquish it. He then returned to Gotha, and died there December 19th, 1807. His grand work was published in different portions, and a selection from the whole, in four volumes, 8vo., has been published in England.

GRIMOARD (Count de), a French general, diplomatist, and man of letters, equally estimable for his talents and personal character. He was employed by Louis XVI., who intrusted him with a negotiation in Holland; and on his return he was charged with forming the plans for offensive and defensive operations in the campaign of 1792. After the 10th of August that year his papers were seized and deposited in the bureaus of the committee of public safety. The fall of the king interrupted his political career, and he retired to private life, devoting himself to the cultivation of literature. He died in 1815, at a very advanced age. He published "Essai theorique et pratique sur les batailles," 1775, 4to., and other works.

GRIMOU (Alexis), a celebrated French portrait painter, died in 1740. He was debauched and vain, and whenever he got into difficulties, endeavoured to extricate himself by crying out, "Je suis Grimou."

GRINDAL (Edmund), a learned and eminent English prelate, was born at Hensingham, in Cumberland, in 1519. He commenced M.A. at Cambridge in 1541; in 1548 was appointed senior proctor of the university; and during the following year, after having been admitted to the degree of bachelor in divinity, was chosen Lady Margaret's preacher. In 1550 Bishop Ridley appointed him his chaplain; and in the following year collated him to the pre-

ceutorship of St. Paul's-cathedral. His next promotion was to the honourable appointment of chaplain to his majesty, which took place towards the close of the year last mentioned; and in 1552 he obtained a stall in Westminster-abbey. Upon the death of King Edward, in 1553, he retired into Germany, to avoid the persecution under Queen Mary, and settled at Strasburg, where he applied with great diligence to the study of the German language, in order to qualify himself to preach in the churches of that country. Upon the death of Queen Mary in 1558, he returned to England, and was employed, among others, in preparing the new Liturgy which was to be presented to the queen's first parliament. He was also one of the eight Protestant divines chosen to hold a public disputation against the Popish prelates in 1559. In the following year he was chosen master of Pembroke-hall, Cambridge, and nominated to the bishopric of London, in the room of Bonner. In 1560 he was appointed one of the queen's ecclesiastical commissioners, and, in conjunction with the archbishop of Canterbury, reformed the calendar, and ordered that the ten commandments in English should be set up upon the east wall of every church throughout the kingdom. In the following year he rendered considerable service to the English merchants settled at Antwerp, and other places in the Spanish dominions; who were desirous of removing from their territories to some commodious place on the continent, where they might enjoy freedom both of religion and of trade. Grindal, by means of his interest with the queen, and his able management with the agent of the earl and countess of East-Frizeland, procured a license for their establishment at Embden, where they were soon settled to their satisfaction. In 1564 he was admitted to the degree of doctor of divinity by the uuiversity of Cambridge, and in the same year he received orders from the queen and Archbishop Parker to prosecute vigorously all those who did not comply with the act of uniformity. Accordingly, he did proceed agaiust the puritans, but with great mildness and gentleness; and it was with extreme reluctance that he committed some of them to Bridewell, for setting up separate assemblies for prayer and preaching, &c. However, after they had remained in confiuement above a year, an order of couucil was issued for their release, in consequence of the humane interference of Bishop Grindal on their behalf. In 1570 he was translated to the archbishopric of York, and upon the death of Archbishop Parker in 1575, to the metropolitan see of Canterbury. In the same year a convocation was held under him, in which some articles for the regulation of the clergy were agreed upou, entitled "Articles touching the Admission of apt and fit Persons to the Ministry, and the establishing of good Order in the Churches;" which were printed and published by the queen's authority. During the following year he obtained a new and very extensive ecclesiastical commission; and also employed himself in reforming several abuses in his courts, regulated dispensations, &c., in which he was assisted, at his own desire, by some of the most learned lawyers and civilians of those times. He likewise held, in the same year, a metro-political visitation. Archbishop Grindal was sufficiently aware of the great ignorance which obtained among the generality of his clergy, and on that account countenanced and encouraged the religious exercises, or *prophecyings*, as they were then called, which, with the approbation of the diocesans, had for some years been established in different parts of the kingdom, for their instruction and improvement. These *prophecyings* he was commanded by the queen to put down in a very summary manner; but he declined to act harshly, and wrote a letter to her majesty, requesting that she would leave ecclesiastical matters to the bishops and divines of the realm. This letter, instead of producing its proper effect upon the haughty princess, inflamed her resentment against the honest archbishop, for venturing to dispute her commands. She therefore repeated her orders to him for suppressing the *prophecyings*; and wheu he resolutely persevered in his refusal, she caused an order to be sent him from the star-chamber, in June 1577, which confined him immediately to his house, and sequestered him from his archiepiscopal functions. In 1579 he was liberated from his confinement, but his sequestration was not finally taken off until 1582. In that year he totally lost his sight, and being at the same time afflicted by a complication of painful disorders, he resigned his dignity, and obtained a promise of a pension for life from the queen. This he did not long enjoy, dying at Croydon, the following year, when he was sixty-three years of age. He was a prelate of considerable learning, great piety, uncommon moderation for the age in which he lived, and of unblameable and exemplary manners.

GRINGONNEUR (Jacquemin), a Parisian painter of the fourteenth century, to whom has been attributed the invention of playing-cards. His name is mentioned in 1392, in an account of the treasurer of Charles VI., as having received fifty-six sols of Paris, for three packs of cards, ornamented with devices of gold and various colours. The Abbé Rive, however, ascribes their invention to the Spaniards; and Mr. S. W. Singer, in his elaborate "Researches into the History of Playing Cards," has shown that they are probably of Oriental origin.

GRINGORE (Peter), herald-at-arms to the duke of Lorraine, was author of several moral poems. That entitled "Moralities" is curious for marking the progress of theatrical improvement. He died in 1544.

GRIVE (John de la), an esteemed French geographer and engraver, was born at Sedan, in 1689. In his early years he discovered a stroug inclination for the study of the mathematics, and after a preliminary education in the schools of his native city, was sent to Paris, where he entered into the congregation of the priests of St. Lazarus, in which he spent several years. Having taken orders, he was sent by his superiors into Poland, where, iu 1713, he filled the post of professor of theology in a house belonging to the order at Cracow. During the following year he returned to Paris, and soon afterwards quitted the congregation, that he might follow the natural bent of his mind by devoting his time to the study of geometry, and the other branches of science of which geometry is the foundation. Having become expert in trigonometry, design, surveying, &c., he determined to consecrate the first fruits of his labours to the honour of Paris. Accordingly, in 1728, he published "A Plan of Paris," which was ably and accurately designed, but engraved by an artist who did great injustice to its merits. This circumstance induced the author to destroy the copper-plate, and to resolve not to

trust the execution of his future works to any other hand than his own. Afterwards he published "The Environs of Paris;" "A Plan of Versailles;" "The Gardens of Marly;" and "A Survey of the Royal Domains in the Vicinity of Paris;" which are admirably executed, and held in much estimation by connoisseurs. In 1754 he published "A Manual of Spherical Trigonometry." He was appointed geographer to the city of Paris, and employed, conjointly with Cassini, in determining the meridian of the observatory there. The last work which he undertook was "A Topography of Paris;" but before he had accomplished this vast design, he was cut off by death in 1757.

GRONOVIUS (John Frederick), an eminent philologist, was born at Hamburgh in 1611. He received a learned education, and afterwards travelled into Germany, France, and Italy, for his improvement. He resided for some time at Deventer, whence the reputation he acquired caused him to be invited to Leyden to occupy the professorship of Greek and the Belles-lettres, vacant by the death of Daniel Heinsius. He died in that city in 1672, author of many esteemed works and editions of the classics, a list of which is given in Moréri.—James, son of the preceding, was born at Deventer in 1645, and early initiated into the study of the classics, and of law, in which he made a rapid progress. After passing some time in travelling, and holding, for two years, a professorship at Pisa, he returned to Deventer, and receiving an invitation in 1679 to occupy the chair of Greek and history in the university of Leyden, he accepted it, and thenceforth made that city his residence. In 1701 he was nominated geographer to the university. He passed a life of learned labour, and died in 1716. James Gronovius was a man of acknowledged erudition; but the most eminent scholars, when they came in his way, were treated by him with rude contempt, and he would seldom admit another's opinion, or give up his own. He published a "Thesaurus Antiquitatum Græcorum;" 13 vols., folio; and a Latin version of "Agostini on ancient Gems." For a list of his other works we refer to Moréri.—Abraham, the son of James, was, like his father and grandsire, a professor in the university of Leyden, and was eminent for his classical knowledge. He edited the works of Justin, Mela, Tacitus, Ælian, &c. His death took place in 1775.—John Frederick, brother of the foregoing, was born in 1690, and distinguished as a naturalist. He died in 1762. Besides some other works, he was the author of a dissertation on Camphor; "Flora Virginica;" "Flora Orientalis;" and papers on natural history, in the Philosophical Transactions, and the "Acta Upsaliensia."—Laurence Theodore, son of the last mentioned, born at Leyden in 1730, was also eminent as a naturalist. He was, as well as his father, a magistrate of the city of Leyden; and he died there in 1777. His principal works are "Museum Ichthyologicum Sistens Piscium tam indigenorum quam exoticorum," &c. 1754-56, 2 vols. folio; and "Bibliotheca Regni Animalis atque Lapidei," 1760, 4to.

GROS (Peter le), an eminent sculptor, was born at Paris in 1666. At the age of twenty Louvois nominated him among the young artists to be sent to Rome at the king's expense. After a residence of some years at Rome, he revisited France, and remained there two years. He executed some works at Paris and Montmorency, but the jealousy of the artists procured him various mortifications which hastened his return to Rome. In the interval he was cut for the stone, to which disorder he had been long subject. He resumed his labours, when in the midst of them he was cut off by an inflammation of the chest in 1719, at the age of fifty-three. Le Gros was of a melancholy disposition, but agreeable in company. He was extremely reserved in his discourse, and never indulged in criticisms of the great artists of his time. His works are chiefly found in the churches of Rome, and some of them are much admired.

GROSE (Francis), an English antiquary, was born at Richmond in Surrey, in 1731, and after having held for some time an office in the Herald's-college, obtained a commission in the Surrey militia. Besides his principal work, "The Antiquities of England and Wales;" 8 vols. 4to., he was the author of a "Treatise on Ancient Armour and Weapons," 1786, 4to.; "A Provincial Glossary, with a Collection of local Proverbs and popular Superstitions," 1787, 8vo.; "Military Antiquities;" 1788, 2 vols. 4to., containing the history of the English army from the Conquest;" "Rules for Drawing Caricatures, with an Essay on Comic Painting," &c. "The Antiquities of Ireland," left imperfect at his decease, which occurred at Dublin, in 1791, were completed and published by the Rev. E. Ledwich, 2 vols. 4to.

GROSLEY (Peter John), a lawyer and polite writer, was the son of an advocate at Troyes, where he was born in 1718. He was brought up to the bar and became an advocate in parliament, but his taste led him to general literature and erudite researches. He indulged himself in travel, and twice visited Italy and England, and once Holland. He died at Troyes in 1785. His principal works are, "Recherches pour servir à l'Histoire du Droit François," 1752; "Observations de deux Gentilhommes Suedois sur l'Italie;" "Londres;" 3 vols. 12mo., containing observations made in his visits to England, &c. &c.

GROSS (Nicholas le), a learned French priest, who distinguished himself by his labours in the cause of Jansenism, was descended from obscure parents, and born at Rheims, in 1675. After he had passed through a course of grammar learning, he was placed in the university of Rheims, where he, in 1694, was appointed classical tutor in the college of that university. When he had taken his degree of B.A., Tellier, archbishop of Rheims, admitted him to deacon's orders, and confided to his superintendence his favourite seminary of St. James. He was ordained priest in 1700; created doctor in 1702; and in 1704 was successively appointed chaplain of Notre Dame, canon of the collegiate church of St. Symphorien, and canon of the cathedral church of Rheims. After the death of M. le Tellier in 1710, the diocese of Rheims, like the rest of the kingdom, was agitated by the disputes relative to the bull *Unigenitus*, to which M. le Gross was an active and spirited opponent. His zeal in this cause, however, provoked the resentment of the new archbishop, M. Mailly, who excommunicated him, and obtained a *lettre de cachet* to secure his person. These circumstances rendered it necessary for M. le Gross to withdraw from the storm into Holland, where he continued till the death of Louis XIV., when he returned to his canonry. In 1721, the

warmth of his zeal for Jansenism awakened against him the resentment of the Jesuits and of the court, and to avoid a fresh *lettre de cachet* he remained concealed in different parts of France for four or five years, and visited Italy, whence he afterwards retired into Holland. The last twenty-five years of his life, excepting during a short visit which he paid to England, were spent in the United Provinces, where for a long time he filled with great reputation the theological chair in the seminary at Amersfort, to which he was appointed by the archbishop of Utrecht. He died in 1751. Among his numerous productions are, "The Holy Bible, translated from the original Texts, with the Variations of the Vulgate," 1739, 8vo.; "The Christian's Manual;" 1740, 8vo. and 12mo., &c. &c. For the titles of his numerous pieces in the Jansenist controversy, and others in defence of the Catholic church, we refer to Moréri.

GROSS (John Godfrey), a German writer, was born at Uhlfeld in the principality of Bareuth, in 1703. In 1740 he was chosen professor of history at Erlang, where he published a gazette, which had great influence and success as a newspaper. In 1745 we find Gross at Nuremburgh as agent of the empress, Queen Maria Theresa, with the title of imperial counsellor. Other honours were subsequently heaped upon him, and he died rich in 1768.

GROSSETESTE, or GROSTHEAD (Robert), born at Stradbrook in Suffolk, most probably in 1175. When properly qualified he was sent to the university of Oxford, and he went for further improvement to Paris, where he made himself master of the French language. Soon after his return he resumed his studies at Oxford, where he acquired much reputation by reading lectures on philosophy and theology. Hugh de Welles, bishop of Lincoln, presented him to a prebend in his cathedral church, and in 1210 he was nominated to the archdeaconry of Chester; which dignity he exchanged in 1220 for the archdeaconry of Wilts. In 1224, he was admitted to the degree of doctor; soon after which he was presented to the rectory of Ashley, in Northamptonshire. He was archdeacon of Leicester in 1232, and in 1234 was made bishop of Lincoln. At this time the court of Rome exercised the most unbounded power over the English church; and soon after Grossteste had taken possession of his see he was ordered to admit a nephew of the pontiff, who was under age, to the first canonry that should become vacant in the church of Lincoln. This mandate he was determined to resist, and for that purpose went to Rome; but not succeeding in the immediate objects of his journey, he returned home, and wrote a letter to the pope's secretary, refusing to obey the pope's mandate, and severely reflecting on the degeneracy of modern popes from the sanctity of their predecessors. Henry Knighton and Bale maintain that the pope excommunicated our prelate on this occasion; but Matthew Paris says that the above letter was taken no notice of, on account of the truths which it contained. It is certain, however, that no opportunity was overlooked of harassing him during the remainder of his life; and that his spirit and intrepidity never forsook him, and he generally proved successful in maintaining the rights of his see against the encroachments of the court of Rome. He died at Buckden in 1253. He left behind him numerous treatises on theological, philosophical, and miscellaneous subjects, several of which have been printed, and the rest are still extant in MS.

GROTIUS (Hugo), one of the most illustrious names in modern literature, was born at Delft, April 10, 1583. His father, *John de Groot* (the proper family name), was a learned and respectable citizen of Delft, of which he was successively sheriff and burgomaster, and likewise curator of the university of Leyden. Hugo from his childhood gave proofs of wonderful quickness of parts, and it is affirmed that at eight years of age he composed Latin elegiac verses. In his twelfth year he was removed to Leyden, where the celebrated Joseph Scaliger, then almost at the head of literature, was so much struck with the abilities of young Grotius, that he deigned to direct him in his studies. At the age of fourteen he maintained public theses in mathematics, law, and philosophy, and a proof of the depth and compass of his reading at this early period, was given by his edition of a difficult and obscure author, Martianus Capella. His studies were agreeably and usefully interrupted in 1598 by a journey to France in the company of the ambassador-extraordinary of the States, who was the excellent Barneveldt. He was introduced to the king, Henry IV., who gave him a gracious reception, and presented him with his picture and a gold chain. He took the degree of doctor of laws in France, and during a residence there of a year, received many attentions from men of rank and of learning. In 1599 being destined to the bar, he pleaded his first cause at Delft, and soon after published a Latin translation of a treatise by Stevinus, containing directions for finding a ship's place at sea; a task which proved his acquaintance with the principles of mechanics and navigation. An edition of the "Phenomena of Aratus," which he published in 1600, with emendations of the Greek text, and a number of learned remarks, obtained the highest praises for its deep erudition from Scaliger, De Thou, and Lipsius. In the mean time he relaxed from severer studies by the cultivation of Latin poetry, in which he gained the reputation of a master. He did not confine himself to short and occasional pieces, but composed tragedies on sacred subjects. The titles of these are, "Adamus Exsul," printed in 1601; "Christus Patiens," in 1608; and "Sophomphaneas," on the story of Joseph. He had now so thoroughly established his character as a writer, that the United Provinces made choice of him for their historiographer, in preference to several learned men who were competitors for the place. A post of more consequence was the fruit of his diligence and success in the profession of an advocate, which was that of advocate-general of the treasury for Holland and Zealand, conferred upon him unanimously. In 1608 he married Mary Reigersberg, a lady descended from one of the best families in Zealand, and whose father had been burgomaster of Veer. In the following year was published an elaborate work dedicated to the service of his country, entitled "Mare Liberum," asserting the right of the Dutch to trade to the East Indies, in opposition to the claims of Portugal. It also claimed the general liberty of the seas, which afterwards produced an answer to it by the learned Selden. Another patriotic work which soon followed was his treatise "De Antiquitate Reipublicæ Bataviæ," intended to prove the continued freedom and independence of the Batavian nation from the Roman times. The public thanks of the States, accom-

panied by a present, testified their satisfaction with this performance. On the death of the pensioner of Rotterdam in 1613, the place was offered by the city to Grotius, who made it the condition of his acceptance that he should never be turned out again, as he then foresaw the agitations which were impending in consequence of the spirit of party. His condition was allowed; and this important post gave him a seat in the assembly of the States of Holland, and afterwards in the states-general. At this time some differences subsisted between the Dutch and English on account of the claim made by the latter of an exclusive right of fishery in the Greenland seas. Grotius was sent over to England on this business, and displayed much knowledge of the subject and power of argument in his disputes with the English ministry. Holland was now in a state of religious dissension, and two parties divided the country, the Calvinists, and the Arminians. Grotius belonged to the latter, and after his return he was appointed to draw up the edict of the States intended to restore tranquillity; but its spirit was too tolerant, and it was too favourable to the Arminians, not to give great offence to the opposite party, which was supported by the majority of the people and clergy. As the powerful city of Amsterdam openly favoured the contra-remonstrants or Gomarists, Grotius was joined in a deputation sent from the States in order to persuade the magistrates of that place to concur in their measures; but his elaborate speech on this occasion failed of effect. Prince Maurice found it for the interest of his power to maintain the cause of the contra-remonstrants, and induced the states-general to determine upon the convocation of a national synod at Dort. In the mean time he marched with a body of troops to disarm the militia which several towns had raised upon the authority of the particular States. Grotius with Hoogerbetz was sent to Utrecht to prepare that city for resistance, but being deserted by the garrison, they were obliged to retire. Maurice followed his blow by ordering the arrest of the grand-pensionary, with that of Grotius and Hoogerbetz, on the 29th of August, 1618. They were confined in the castle of the Hague, and the wife of Grotius was denied all access to him, even though he was taken dangerously ill. A petition from the city of Rotterdam to Prince Maurice, requesting the liberation of their pensionary, was without effect; as was likewise a deputation to the states-general, praying that he and the others might be tried according to the custom of the country. In the mean time the synod sat, and the Arminian party was entirely overthrown. Its principal ministers were deposed and banished, and its opinions were solemnly condemned. The trial of Barneveldt followed, and that venerable patriot was brought to the scaffold. That of Grotius commenced on May 18, 1619. He objected to the jurisdiction of the states-general over him, and to the judges of their appointment, but his objections were overruled. After examinations conducted with much rigour and unfairness, he was declared guilty upon a number of charges, on the greater part of which he was never examined, and sentenced to imprisonment for life, with confiscation of his estate. The place of his confinement was the fortress of Louvestein, near Gorcum, in South Holland. His wife nobly refused to accept of the sum allowed by the States for his maintenance, declaring that she was able to support him out of her own fortune. She obtained permission to be his fellow-prisoner; and in one of his Latin Poems he has feelingly described the light and comfort which her presence brought him in his prison-gloom. The greatness of her mind elevated her above feminine lamentation, and her sole study was to alleviate the rigour of his fate. He possessed another great consolation in his love for letters, which led him to resume, with renewed ardour, the studies he had intermitted, and made the hours of captivity glide away almost uncounted. It was in prison that he composed in Dutch verse the treatise "On the Truth of the Christian Religion," which was the groundwork of his famous work "De Veritate." He also wrote in Dutch "Institutions of the Laws of Holland;" thus consulting the good of his countrymen, even while suffering under their harshness and prejudice. His faithful wife meantime did not cease to meditate his deliverance. He had been permitted to borrow books of his friends, which, when perused, were sent back in a chest to Gorcum along with his foul linen. His guards were at first rigorous in searching the chest; but having repeatedly found nothing suspicious, they began to relax in their vigilance. On this negligence the wife of Grotius founded a project of getting him conveyed away concealed in a chest. She persuaded him to agree to the attempt; and caused him to make trial how he could bear the posture and confinement, after holes were bored in the chest for the admission of air. She had mentioned to the commandant's wife, whose husband was absent, that it was her intention to send away a large load of books, in order to prevent her husband from injuring himself by study. At the time appointed, Grotius entered the chest, and was with difficulty carried down a ladder by two soldiers. One of them, surprised at its weight, said, in a kind of jest then proverbial, "There must be an Arminian in it." She coolly answered, that there were indeed Arminian books. The soldier, however, thought proper to inform the commandant's wife of the circumstance; but she, already prepared, would not permit it to be examined. A maid who was in the secret accompanied the chest in the boat to Gorcum, and there got it conveyed to the house of a friend of her master's. Grotius quitted it uninjured, dressed himself like a mason with a trowel in his hand, and proceeded through the market-place to a boat which carried him to a town in Brabant, whence he took a carriage to Antwerp. This happy escape was effected on March 22, 1621. His heroic wife in the mean time kept up a belief that he was confined to his bed by illness, till, learning his safety, she confessed the deed. She was detained in close custody by the enraged commandant, till a petition which she presented to the states-general procured her discharge. There were not wanting some base spirits who voted for continuing her imprisonment; but the majority were ashamed of punishing a woman for an act of conjugal fidelity which could not but command universal applause. The asylum which Grotius chose was France. The ambassador of that country at the Hague, Du Maurier, had been closely connected with him, and had interfered with vigour in favour of Barneveldt and the rest of the party. He furnished Grotius with letters of recommendation, who besides received assurances of the royal protection from President Jeannin. He arrived at Paris in April, and was received with much friendship by some leading men. He was

followed, however, by the hatred of his countrymen; who, by the medium of their ambassadors, spread all sorts of calumnies against him, which he generously repaid by speaking of his country with the attachment of a zealous citizen. He was more hurt by a report which they raised of his intention to solicit his pardon of the States. This he publicly contradicted; observing that it was not likely he should acknowledge an offence now he was at liberty, which he refused, to do while in prison. He experienced the bigotry of the French Calvinists, who refused to admit him to communion unless he should renounce the tenets of Arminianism; on which account he had divine service performed at his own house. These causes of chagrin were compensated by the marks of respect which he continually received from men of rank and learning; and epigrams were written upon the thought that Holland had now made amends to France for the injury of robbing her of the great Scaliger. It was some time before Grotius could obtain from the court that pecuniary assistance which was necessary to enable him to maintain his family in Paris. At length, in March 1622, he was presented to the king, who received him very graciously, and settled upon him a pension of three thousand livres. In the mean time he had been chiefly engaged in writing his "Apology," first in Dutch, but translated by himself into Latin. This was a performance of considerable length, and containing much political matter besides what related to his own particular case. When published, it was sent into Holland, where it excited additional odium against him, and was solemnly proscribed. It was not answered, however; and it contributed to convince impartial readers of the injustice with which he and his party had been treated. As the States in their edict condemning the book had ordered the apprehension of the author wherever he could be found, Grotius solicited and obtained a special protection from the French king. After a year's residence in Paris he was desirous of a country retreat, and accepted an offer from the President de Mesmes to occupy his seat of Balagni, near Senlis. There, in 1623, he began his celebrated work "De Jure Belli et Pacis," which was finished in 1625. As the president was a zealous Catholic, Grotius, while using his house, would not permit flesh-meat to be brought to his table on Fridays and Saturdays, or suffer either the public or private exercise of the Protestant religion, or admit visits from the Dutch refugee ministers. This extreme caution doubtless favoured the report which prevailed during his whole residence in France, of his being on the eve of conforming to Popery. The death of Maurice, prince of Orange, in 1625, raised hopes in Grotius and his friends of his restoration to his country. That prince was succeeded by his brother Frederick Henry, who had never concurred with him in his persecution of the Arminians, and had even corresponded with Grotius at the time of his greatest unpopularity. At the instance of his father, Grotius wrote him a letter on his accession; but the prudential conduct to which he was now restricted prevented any measures in favour of the illustrious exile. The glory he acquired by his book "De Jure Belli et Pacis," printed at Paris in this year, might recompense him for the disappointment. It was received with admiration by the learned throughout Europe, was commented upon, criticized, translated, and had all the honours of a work calculated to lead men to think deeply and freely upon an important topic, among which it was not the least, that it was put into the Index Expurgatorius. When Cardinal Richelieu arrived at the post of prime-minister, it seems to have been his wish to engage Grotius entirely in his service and in that of France; and the hopes he gave him were such, that our exile wrote to his father, "If I would forget my country, and devote myself wholly to France, there is nothing which I might not expect." But as he could not consent to these conditions, he was soon made to feel all the slights and mortifications of a dependant out of favour. His pension was unpaid, and the expenses of living at Paris with a family pressed so hard upon him, that he was obliged to look out for some change of situation. His greatest desire was to return to his own country; and in 1627 his wife took a journey into Holland in order to consult with his friends concerning the expediency of such a measure. As he resolved to make no promises to the government respecting his future conduct, he was unable to obtain any public permission for his return; but confiding in a more general disposition in his favour, and in the supposed good-will of the new stadtholder, he at length, by his wife's advice, in October 1631, ventured to take his departure for Holland. Though he had no safe conduct, he scorned concealment, and appeared publicly first at Rotterdam. He found the magistrates distant and reserved; and receiving no public encouragement, he went to Amsterdam, where he had many friends. But though many private persons both there and elsewhere interested themselves for him, still he obtained no public protection; and the states-general, who, in December 1631, had issued an ordonnance for his apprehension, which was disregarded, repeating it in the March following with the promise of a reward, he found himself in a dangerous situation. It appeared extraordinary that the prince of Orange, who lay under some obligations to him, did not take some steps for his security; but prudential and party reasons weighed more with him than the sentiments of generosity. When he left Holland he proceeded to Hamburgh, in or near which city he passed about two years. Though his circumstances were much reduced, he renounced his pension from France, as doing nothing to merit it. He employed this interval in looking about for a new settlement, and weighing the several proposals which were made to him from different courts. At length, through the mediation of Salvius, vice-chancellor of Sweden, with whom he became acquainted at Hamburgh, he received an invitation from Oxenstiern, the high-chancellor of that country, to come and confer with him at Frankfort on matters of importance. He arrived there in May 1634; and after that able minister had taken time to study his character and talents, he declared him counsellor to the young queen of Sweden, Christina, and her ambassador at the court of France. Thus assured of an honourable situation, he wrote to the prince of Orange and the states-general, intimating that he was no longer to be regarded as a Dutchman; and indeed the wrongs he had received from his country seem to have made a deep impression upon his mind, and to have rendered him nearly indifferent to its concerns. He set out on his embassy in the beginning of 1635, and arriving at St. Denis early in February,

was kept there till some difficulties about his reception were adjusted. These partly proceeded from his having been nominated by the chancellor Oxenstiern alone, and not yet confirmed by the queen; but it is also said, that Richelieu, not liking to see a man in that dignified station whom he was conscious of having injured, applied to Oxenstiern for his recall; but that this minister, as high-spirited as himself, refused compliance; and it is certain that he continued to give the ambassador his full support in all subsequent differences with the cardinal. Grotius made his public entry on March 2, and immediately entered upon the business of his mission. From the death of the great Gustavus, and the defeat of the Swedes at Nordlingen, the affairs of that nation were brought into a critical state, and it was in danger of being deprived of the chief direction of the war carried on in Germany against the house of Austria. A treaty had been signed between the Protestant princes and States of Germany and the French court, stipulating for succours in men and money to the former, in which the confirmation of the subsidy-treaty between Gustavus and the king of France was neglected. It was therefore the ambassador's first object to restore the superiority of Sweden and procure a renewal of the former subsidy. After some negotiations, attended with circumstances which tried the firmness and discretion of Grotius, Oxenstiern himself came to Paris to expedite affairs. He lodged, during his stay, with the ambassador; and at his departure left him at his post, in full confidence of his ability to fill it. The history of Grotius's residence at the court of France, which occupies a large space in his epistolary correspondence, and in his Life by Burigny, may well be spared in this sketch, since it rather relates to national transactions than private character. It is, indeed, unpleasant to contemplate eleven years of such a man's life spent in continual struggles to support the interests of a subsidised state against the selfish views and haughty claims of the court which paid it, and in maintaining his own dignity as representative of a sovereign of more titular rank than real consequence. A much inferior man could as well have figured on occasions of diplomatic etiquette; and indeed a minister of noble birth and independent fortune would probably have been less subjected to slights and mortifications. Among other difficulties, that of the inadequacy of his appointments and their irregular payment gave him much vexation; and though he was never chargeable with vain ostentation, he was frequently at a loss for money for his ordinary expenses. It is further to be lamented, that he was so often obliged to use the language of adulation in court-compliments; and, as if it were the lot of genius always to be debased by such unworthy employment, his harangues were distinguished by nothing so much as their pedantic conceits. It is allowed, however, that he managed the affairs of his crown with perfect integrity, and with the vigilance and sagacity of one who had been bred to business as well as to letters. The latter part of his ministry was rendered particularly disagreeable by the interference of Duncan Cerisantes, a forward young man, who had got into favour with Christina, and was sent as agent of the crown to the French court. Grotius regarded him as a kind of spy, and was besides disgusted with his rash and vain-glorious disposition. Finding that the confidence of his sovereign was transferred to another, he requested letters of recall, which were readily granted. To conclude the history of this part of his life, it should be observed, that it was by no means lost to literature; since he composed during his embassy several learned works, particularly the greatest part of his commentaries on the Scriptures. He also was deeply engaged in a scheme for reconciling differences among Christians; and in the pursuit of it he proposed such concessions for the sake of peace, and indulged so much in censure of the Protestants for their proneness to schism, that he greatly offended all of that community, and gave rise to strong suspicions of an intention to turn Roman-catholic. His peace of mind was much injured by the opposition and calumny he underwent on this account, and this exerted an unhappy influence upon his temper. He left France in the spring of 1645, and proceeded to Holland. He was now received with great honour in his native country. The city of Amsterdam entertained him at the public expense, and fitted out a vessel to convey him to Hamburg. Thence, by the way of Lubeck, where he was treated with particular respect, he entered Sweden, and repaired to Stockholm. Christina was eager to see him, not only as her servant, but as a man so high in the republic of letters; and she gave him a long audience, with which he was well satisfied. For a time he entertained the expectation of rewards and some new employment; but finding that he obtained nothing but compliments, he grew impatient, and requested permission to retire. Christina seemed to wish to keep him at her court in quality of counsellor of state, and proposed to him to send for his wife and family; but he excused himself on account of the rigour of the climate and his own declining health. Wearied out with delay, he at length set out without a passport, and went to a sea-port town in order to embark for Lubeck. The queen, informed of his departure, sent to desire another interview with him; which passed so amicably, that she presented him with a considerable sum in money, and a service of plate. A vessel was also provided for his conveyance, on board of which he embarked on August 12. He was soon encountered with a violent storm, which obliged him to go on shore not far from Dantzic. He set out for Lubeck in an open waggon, exposed to the wind and rain, and arrived at Rostock greatly indisposed. A physician who was called in soon declared him to be in danger, upon which Grotius requested the presence of a clergyman. The Lutheran minister, named John Quistorp, who attended on this occasion, has given a plain narrative of the last hours of this great man, which bears all the marks of fidelity, and serves to confute the many idle and calumnious reports raised on the subject. "The second day," says he, "after Grotius's arrival at this town, he sent for me about nine at night. I found him almost at the point of death. I desired him to prepare himself for a happier life, and to repent of his faults; and happening to mention the publican who acknowledged that he was a sinner, he answered, 'I am that publican.' I went on, and told him that he must have recourse to Jesus Christ, without whom there is no salvation. He replied, 'I place all my hope in Jesus Christ.' I began to repeat aloud in German the prayer which begins 'Lord Jesus;' he followed me in a very low voice with his hands clasped. When I had done, I asked

him if he understood me? He answered, 'I understand very well.' I continued to repeat to him those passages of the word of God which are commonly offered to the remembrance of dying persons; and asking if he understood me, he answered, 'I heard your voice, but did not understand what you said.' These were his last words: soon after he expired, just at midnight." This event took place on August 28, 1645, in the sixty-third year of his age. His remains were interred in Delft, in the family tomb. Grotius had three sons and three daughters; of whom the sons and one daughter, with their mother, survived him. He had an agreeable person, a good complexion, an aquiline nose, lively eyes, a serene and cheerful countenance: he was not tall, but strong and well-made. Few writers have distinguished themselves in more branches of literature than Grotius. His excellence in Latin poetry has already been mentioned. It consisted not only in great facility of versification and happiness of expression, but in strong and manly original sentiment. Of his smaller pieces the most admired was the Prosopopœia of Ostend, which, appearing anonymously, was assigned to the first Latin poets of the age, and met with several French translators. His poems are contained in two collections: one, of the profane or miscellaneous, published by his brother, which has gone through many editions; the other, of the sacred, first printed in 1610, 4to. A version of the Greek Anthologia, which, with a corrected edition of the original, he had actually begun printing, has unaccountably been lost to the learned world, except a few specimens. His concise and nervous style was particularly fitted for such a work. As a historian, Grotius deserves great praise for his "Annales et Historiæ de Rebus Belgicis," a work which he began early, but did not publish during his life. It appeared in 1657, Amst., 8vo., with a dedication by his two sons to the States of Holland. This performance bears all the marks of a superior mind, in its investigation of causes, and selection of topics for narration, with the intermixture of deep and judicious reflections. Its impartiality is such, that the author's country would scarcely be discovered from his recital of the different events; and he has done ample justice to the merits of Prince Maurice, though he had so much personal cause of complaint against him. Tacitus was evidently his historical model; and he not only adopted the spirit of that writer, but imitated his style, whence he has fallen into his faults of harshness and obscurity, though not without his better qualities. His learned friend Jerom Bignon so far convinced him that his judgment in this particular had been erroneous, that he began to recompose his History, but had not time to proceed far in the task. Other writings coming under the historical class, are two dissertations "On the Origin of the American Nations;" and a "History of the Goths, Vandals, and Lombards," taken from Procopius, Jornandes, and other writers, with Latin translations where wanted, and prologomena. This last was meant as a tribute to his adoptive country of Sweden. His great work "On the Rights of War and Peace," was the first attempt to systematize the law of nations; and Mr. Mackintosh, in his eloquent introductory discourse on the study of this branch of law, asserts, that though now justly deemed imperfect, it "is perhaps the most complete that the world has yet owed, at so early a stage in the progress of any science, to the genius and learning of one man." He also ably vindicates the author from the charge of having buried his matter under a mass of authorities and quotations; observing, that Grotius "was not of such a stupid and servile cast of mind as to quote the opinions of poets, orators, historians, and philosophers, as those of judges from whose decision there was no appeal; but as witnesses, whose conspiring testimony is a conclusive proof of the unanimity of the whole human race on the great rules of duty, and the fundamental principles of morals." Nevertheless, it may be admitted, that he has been too profuse in the display of his reading; and his work is likewise liable to the objection of defects in plan and method. Its best edition is that of Barbeyrac, Amst., 1720, to which is subjoined a small tract by Grotius "De Equitate, Indulgentia, et Facilitate." As a divine, Grotius is popularly known by his book "On the Truth of the Christian Religion," which in its Latin form was read all over Europe, was translated into all its languages, and even into some of those of the East; and still, in our schools and universities, is used, both for its matter and language, in the instruction of youth on this important topic. He is also greatly esteemed as a commentator on the Scriptures, in which office he distinguished himself by following the method used by critics in explaining other authors; viz., a comparison of the language and phraseology of the books of Scripture with those of other writers of antiquity, and with itself in the different parts. His hypothesis concerning the prophecies of the Old Testament was, that the predictions of the ancient prophets were all accomplished in the events to which they directly pointed, before the coming of Christ; but that in certain of these predictions, especially in those applied to Christ by the writers of the New Testament, there is, besides the literal and obvious signification, a hidden and mysterious sense, referring to the person and ministry of the Son of God. In the department of controversy, in which he engaged tho much for his tranquillity, and perhaps for his reputation, he listed under the banners of no particular sect, but aimed at correcting the excesses of all. He was greatly attached to the authority of the early ages, and opposed the Socinians and others who appeared to him to depart from that authority. He had seen so much of the meddling spirit of the reformed clergy, that he was a strenuous supporter of the right in civil governors to model ecclesiastical establishments and silence angry disputations. At the same time, ardently wishing for union among Christians, he was desirous that articles of faith should be few, and not too strictly drawn. Hence, avoiding explicit declarations concerning doctrinal points, he was thought to be either wavering or indifferent; and his adversaries applied to him several opprobrious epithets, which were directly contradictory to each other. By way of facilitating that reunion in the church which it is surprising that a man of his discernment should have thought possible, he shocked the Protestants by his apologies for several of the tenets of Popery, and especially by his attempt to refute the notion that the pope was the antichrist of Scripture. It only remains to consider him as an editor and annotator of ancient writings, in which walk some of his labours have been already noticed. He gave an edition, with notes, of "Lu-

can's Pharsalia," in 1614, and of "Tacitus," in 1640. These were authors perfectly congenial to him; and he has frequently hit off their sense in difficult passages in a manner of which a mere verbal critic, however learned, would never have been capable. His Latin letters compose a considerable part of his works. Some are critical, but most are upon matters of business, which he treats with extraordinary facility in a dead language. We shall not lengthen this article with the copious list of all his writings, which may be found in Burigny.—Of the surviving sons of Grotius, the elder, CORNELIUS, and the youngest, DIEDERIC, followed the profession of arms.—The second, PETER, was bred to the law, and became pensionary of Amsterdam and deputy of the states-general.—His brother, WILLIAM, was a lawyer and a man of learning, and was the correspondent and confidant of Grotius during his whole life.

GROTO (LUDOVICO), surnamed *Il Cieco*, from his having been born blind, an Italian poet, born at Adria in 1541. Notwithstanding his misfortune he displayed a great precocity of talent, and on one occasion even acted the part of Œdipus in a tragedy of that name, at Vicenza. There is an edition of his works in 1 vol., 4to., Venice, 1598. His death took place in 1585.

GROUCHY. See APPENDIX.

GROUCHY (SOPHIA), sister of Marshal Grouchy, and widow of Condorcet, was the translator of two works of Smith into French, viz. "The Theory of Moral Sentiments;" and "Dissertations on the Origin of Languages." She also composed a treatise for the education of her daughter, which remains unpublished. She died in 1822, universally regretted.

GRUBENMANN (JOHN ULRIC), an ingenious Swiss mechanic of the last century, who was a native of the canton of Appenzell. He was brought up to the occupation of a carpenter, as also was his brother John Grubenmann, assisted by whom he applied his talents to the building of wooden bridges, and constructed those of Schaffhausen, Reichenau, Wettingen, &c. which were unfortunately destroyed by the French in 1799.

GRUCHIUS (NICOLAS), a learned writer of the sixteenth century, was the first who explained Aristotle in Greek, and author of a treatise "De Comitiis Romanorum," besides Tracts against Sigonius and other works. He died at Rochelle, in 1572.

GRUNER (JOHN FREDERICK), an able theologian and scholar, born at Cobourg. He wrote an Introduction to Roman Antiquities; Miscellanea Sacra, &c. &c., and died in 1778.

GRUTER (JOHN), (Latin, *Janus Gruterus*), an eminent critic, was the son of a burgomaster of Antwerp, where he was born in 1560. He studied for some years in the university of Cambridge, and thence was sent to Leyden, for the study of jurisprudence; but although he took his degrees in law, he attached himself solely to polite literature, and at an early age published works on criticism. Having travelled into Germany, he was offered the professorship of History in the university of Wittemberg, by Christian, duke of Saxony, which he accepted. But after the death of that prince, the government requiring from all the professors subscription to a formulary of doctrine as the condition of holding their places, Gruter preferred resignation to compliance; and he afterwards refused a desirable settlement at Padua, because he could not enjoy the public exercise of his religion. He next taught for some time at Rostock, and was in the sequel one of the professors at Heidelberg, where he had the direction of its famous library. At the sack of this city by Tilly, in 1622, he suffered the loss of his own library worth twelve thousand gold crowns, together with most of his other property. He had previously retired to Bretten to the house of a son-in-law. When affairs were somewhat settled in the palatinate, he took a country-house near Heidelberg, whence he occasionally made visits to that town. He died at Bertbelden, in its vicinity, in September 1627, having upon his death-bed received an invitation to the Greek and History professorship at Groningen. Gruter was four times married, and appears to have borne the loss of his wives with learned resignation. He was, indeed, by character a thorough scholar; indifferent to gain, readily lending his money upon inadequate security, liberal in alms, and serene under misfortunes. Study was his sole passion, and few men have pursued it more laboriously. He passed whole days, and great part of the nights, at his books, and in a standing posture whether writing or reading. A vast number of works were the fruit of this industry, and it is said that seldom a month passed without a publication from him. Of his works the principal are, "A Collection of ancient inscriptions;" folio, 1601, since greatly augmented by Grævius: "Suspicionum Lib. IX.;" 1591, containing emendations and explanations of many writers: "Lampas seu Fax Artium. Thesaurus Criticus," 6 vols. 8vo.; "Deliciæ Poetarum Gallorum, Italorum, Belgarum, Germanorum, Hungaricorum, Scotorum, Danorum," 18 vols., &c.

GRYLLUS, a son of Xenophon, who killed Epaminondas, and was himself slain, at the battle of Mantinea, B.C. 363. His father was offering a sacrifice when he received the news of his death, and he threw down the garland which was on his head; but he replaced it when he heard that the enemy's general had fallen by his hands; and he observed that his death ought to be celebrated with every demonstration of joy, rather than of lamentation.

GRYNÆUS (SIMON), a learned German professor, was the son of a Suabian farmer, and born at Veringen, in the district of Hohenzollern, in 1493. After having studied at Pfortsheim under Gerbelius and Simler, he went for further improvement to Vienna, where he was admitted to the degree of master in philosophy, and afterwards appointed to the professorship of the Greek language. From this situation he removed to Buda, in Hungary, where for some years he filled the post of rector of the seminary in that city. But having before this embraced the Protestant religion, he was exposed to many dangers from the persecutions of the bigoted Catholics, particularly at Buda, where, at the instigation of the monks, he was committed to prison. Through the intercession of the Hungarian nobility, however, he obtained his liberty, and retired to Wittemberg, where he found Luther and Melancthon, and held repeated conferences with them on the subject of religion, and on other topics. Upon his return to his native country, he was sent for by Louis, elector-palatine, who in 1523 gave him the appointment of Greek professor in the university of

Heidelberg. In this situation he continued till 1529, when, at the persuasion of Oecolampadius, he accepted of an invitation from the magistrates of Basil, to undertake the office of professor in the university of that place. In 1531 he took a journey into England, where he was received in the kindest manner by the lord chancellor, Sir Thomas More, who, notwithstanding their difference in religious principles, took him into his house, and made him his constant companion. In 1534, on the invitation of Hulderic, prince of Wirtemberg, Grynæus undertook, together with others, the reformation of the church and seminary at Tubingen; but in 1536 he returned again to Basil, where he received the last breath of his friend Erasmus. In 1540 he was associated with Melancthon, Capito, Bucer, Calvin, and others, for the celebrated conferences at Worms; and in 1541 he died of the plague at Basil, at the age of forty-eight. He was the first who published the "Almagest" of Ptolemy, in Greek, 1538, to which he added a Preface concerning the use to be made of that author's doctrine. He likewise published "Euclid," in Greek, with a Preface, 1533; and "The Works of Plato," with some "Commentaries of Proclus," in 1534. For a particular account of his translations, prefaces, and other writings, the curious reader may consult the abridgment of Gesner's "Bibliotheca Universalis."

GRYNÆUS (John James), grand-nephew of the preceding, was born at Berne, in 1540. After having been instructed in classical learning by his father, he prosecuted his academical studies at Basil, and in 1559 was ordained deacon. He was admitted to the degree of doctor of divinity, at Tubingen, in 1564, and in 1575 was appointed to the chair of professor of the Old Testament at Basil, which he filled for nine years with great celebrity. At the same time he sustained the rank of superintendant of the churches in the marquisate of Baden, to which a pension was annexed by the margrave. In 1584, after the restoration of the discipline of the reformed church in the palatinate by the elector John Casimir, he was prevailed upon to remove to Heidelberg, where for nearly two years he filled the posts of professor of history and of sacred literature. He returned to Basil, however, in 1586, where during his absence he was chosen principal minister of the city, upon the death of Sulcer; with which charge were connected those of professor of history and theology in the university. He died in 1617. His works consist of "A Commentary" on the first ten chapters of the Gospel of St. Matthew; "An Ecclesiastical History;" "A Chronology of the Evangelic History;" theological "Problems," "Theses," "Disputations," &c.

GRYPHIUS (Sebastian), a learned printer of the sixteenth century, was a native of Reutlingen in Suabia. He settled at Lyons, and obtained great reputation for the beauty and accuracy of his impressions. One of his finest books is a Latin Bible, in 2 vols. folio, 1550, printed in the largest types then seen. He died in 1556, at the age of sixty-three.—His son Antony, who succeeded him, supported the reputation of the office.

GRYPHIUS (Christian), was born at Fraenstadt in Silesia, in 1649. His father, Andrew, who was a celebrated German dramatic writer, and called the Corneille of Germany, died in 1664. Christian became professor of eloquence at Breslau, in 1674, and was made principal and professor of the Magdalen-college, in the same city, in 1686, and afterwards, librarian. He died in 1706, having just before he expired caused to be performed in his chamber a piece of poetry of his own, set to music, expressive of the consolation received by the dying from meditating on the death of Christ. His principal works are, "Poems in German;" "A History of the Orders of Knighthood," in German; "A Treatise on the Origin and Progress of the German language," 8vo.; "Dissertatio de Scriptoribus Historiam Sæculi XVII. illustrantibus," 8vo.

GUA DE MALVES (John Paul de), a learned French abbé, prior of St. George de Vigou, a member of the Royal Society of London, and of the French Academy of Sciences, was born in Languedoc in 1712, and was the son of John Gua, baron of Malves. He was educated for the church, but devoted himself to literature and scientific pursuits. He first published "Usages de l'Analyse de Descartes," which was followed by other papers on mathematical subjects in the Memoirs of the Academy. He was, however, chiefly distinguished for having given the plan of the Encyclopédie, though he wrote very little in it. He died at Paris in 1785.

GUADAGNOLI (Philip), an Italian monk, and learned Oriental scholar, was born at Magliano, in the further Abruzzo, about 1596. When he was about sixteen years of age he entered among the regular clerks minors, and made his profession at Rome in 1612. He filled with reputation the chair of professor of Arabic and Chaldee in the college of Wisdom; and in proof of his intimate acquaintance with the former language, pronounced an oration in it before Queen Christina of Sweden, in 1656. In consequence of a petition presented to Pope Urban VIII., by some Eastern bishops, that they might be furnished with a correct Arabic version of the whole Bible, the college *de propaganda fide* determined to comply with their desire, and fixed upon the archbishop of Damascus, and Father Guadagnoli, to undertake that weighty task; but, after a short time, the principal labour of the work devolved on the latter, who had some subordinate assistants. This grand design almost wholly employed him for twenty-seven years, and was not published till some years after his death, when it made its appearance at Rome in 1671, in 3 vols. folio. In 1631 Father Guadagnoli published "Apologia pro Religione Christiana," &c. 4to., in answer to the objections of Ahmed Ben Zin Alabedin, a learned Persian, who was induced by it to renounce the Mahometan faith, and to become a zealous advocate for the Christian religion, which he had formerly opposed. He also wrote another work in Arabic, entitled "Considerations against the Mahometan Religion," which was printed at Rome in 1649, and is employed in showing that the Koran is a mere rhapsody of impostures and falsehoods. Besides the articles above mentioned, he published at Rome, in 1642, a very methodical grammar of the Arabic language, entitled "Breves Institutiones Linguæ Arabicæ," folio; and he had also compiled a dictionary in that language, which he left behind him in MS. He died at Rome in 1656.

GUADET (Margerite Elie), one of the most violent of the Girondist party in the French Revolution. He suffered the fate that attended most of the popular leaders at that period, being executed at Bordeaux (of which place he was an advocate) on the 17th of July, 1794, in his thirty-sixth year.

GUAGNINI (Alexander), born at Verona in 1538, was naturalized in Poland, and died at Cracow at the age of seventy-six. He wrote "Sarmatiæ Europeæ Descriptio," 1581, folio, a rare and much esteemed work; and published "Rerum Polonicarum Scriptores," 3 vols., 8vo., 1584.

GUALBERT (St. John), a Florentine, who founded the celebrated monastery of Vallombrosa among the Apennines, where he died in 1073. The spot is immortalized by the pen of Milton in his "Paradise Lost."

GUALDO PRIORATO (Galeazzo), a writer of history, was born of a noble family at Vicenza, in 1606. He became historiographer to the emperor, and died in 1678. He wrote in Italian, "The History of the Wars of Ferdinand II. and III., from 1630 to 1640," folio: that of "The Troubles of France, from 1648 to 1654, with the Continuation of the War between the two Crowns:" that of "The Ministry of Cardinal Mazarin," 3 vols., 12mo.: "A Relation of the Peace of the Pyrenées;" and "The History of the Emperor Leopold," 3 vols., folio.

GUALTERUS (Rodolphus), a learned Swiss divine, was born at Zurich, in 1519, and officiated as pastor from 1542 to 1575, and in the year last mentioned, was chosen principal minister of the Protestant church in that city and district, where he died in 1586. He was the author of numerous works, which display extensive learning, and considerable critical skill; among which are "Commentaries" on the Psalms, Isaiah, &c.; and translations of "Julius Pollux;" and the "Sermons of Theodoret on Providence;" "Homilies on the Book of Esther," &c.

GUARIN (Peter), a learned French Benedictine monk of the congregation of St. Maur, was born in the diocese of Rouen, in 1678. When he was eighteen years of age he took the vows, and became such a proficient in the Greek and Hebrew languages, that he was appointed professor of them in the seminary belonging to his order. He died at Paris, in 1729, in the monastery of St. Germain-des-Prés, of which he was librarian. He was the author of "A Hebrew Grammar," published in Latin at Paris, in 2 vols., 4to., 1724, and 1728: and "Lexicon Hebraicum et Chaldæo-biblicum," &c., 1746, in 2 vols., 4to.

GUARINI (Batista), a celebrated Italian poet, was born at Ferrara, in 1537. He appears to have studied at Pisa, Padua, and in his native city, in the university of which he was for some years professor of belles-lettres. He married Taddea Bendedei of a noble Ferrarese family, and at the age of thirty entered into the service of Alfonso II., duke of Ferrara, who created him a cavalier, and employed him in various embassies. He was successively sent to the republic of Venice, to the duke of Savoy, to the pope, to the Emperor Maximilian, and to the republic of Poland. In reward for these services, the duke, in 1585, nominated him his secretary, but, through some disgust, he resigned his employment within two years. In resentment for this desertion, the duke by his representations obliged him to quit the courts of Savoy and Mantua, to which he had successively resorted. After the death of Alfonso, to whom he was reconciled, he went to Florence, and was very honourably received by the Grand-duke Ferdinand; but suspecting that this prince connived at the marriage of his son Guarino with a young woman of inferior rank, he left his court and repaired to that of Urbino. Some dissatisfaction caused his stay there also to be short; and it appears that he was of a capricious and irritable temper, which involved him in frequent quarrels. Of these some were domestic; for he had a law-suit with his father respecting the property of two of his uncles; and another with his own sons. He returned to Ferrara, whence he was delegated, in 1605, to compliment Pope Paul V. on his accession. Being at Venice in 1612, upon some business relative to his law-suits, he died there in October, at the age of seventy-five. Guarini was the author of various works, consisting of Latin orations, letters, poems; "Il Secretario," or the Art of Letter-writing; a comedy entitled "Idropico," &c. But his literary fame is entirely founded upon his famous dramatic pastoral, the "Pastor Fido," which stands at the head of all those Italian compositions, unless that place be claimed for the Aminta of Tasso, which appeared before it. It was represented for the first time at Turin, in 1585, on occasion of the nuptials of Charles Emanuel, duke of Savoy, with Catharine of Austria. It was printed two years afterwards, and continues to be regarded as one of the standard productions of Italian poetry, which place it deserves on account of the variety and interest of its action, and the warmth and beauty of its language, though it has the defects of unnatural conceits, tedious declamations, and plays of words, which then and since have so much infected the poetry of that country.

GUARINO, surnamed *Veronese*, an eminent coadjutor in the revival of literature, was born at Verona about 1370. He was a disciple for the Latin language, of John of Ravenna; but not satisfied with this degree of knowledge, he sailed to Constantinople, about his twentieth year, in order to learn Greek of Manuel Chrysoloras. On his return to Italy he began to keep an open school, and several cities had the benefit of his instructions. Of these were Florence, Bologna, Padua, Trent, Verona, Venice, and Ferrara; but neither the order nor the duration of his residence in them is precisely known. His last and longest residence was in Ferrara, whither he was invited as preceptor to Leonello d'Este, son of the marquess, Nicholas III., in 1429, and where, in 1436, he was appointed to the professorship of the learned languages. He founded a family in that city, where he died in 1460. As a writer he was much engaged in the useful task of translating the ancient Greek authors into Latin. He gave versions of many Lives of Plutarch, and of other pieces by that author. At the command of Pope Nicholas V. he translated the ten first books of Strabo's Geography, which were printed with the version of the other seven by Gregory of Tiferno; the latter, however, were also translated by Guarino. —Batista, one of the numerous sons of the preceding, opened a school for the learned languages at Ferrara about 1461, and became one of the most celebrated professors of his time. He was sent ambassador to France by Borso, duke of Ferrara, and was honoured with the title of senator by René, king of Naples. His Latin Poems in four books were printed at Modena in 1496. He besides composed Latin Letters and Orations, &c.; and translated into Italian some comedies of Plautus, which were represented at Ferrara. He was living in 1494, but the time of his death is not known.

GUASCO (Octavian), a native of Turin, who died at Verona in 1783. He was member of the French Academies, and distinguished himself by his writings, especially a "Treatise on Asylums;" "On the Statues of the Ancients," &c.

GUATIMOZIN, last king of Mexico, was nephew of Montezuma, on the death of whose brother Quetlevaca, in 1520, he was unanimously raised to the throne. He exerted himself with vigour in the defence of his capital, and repulsed an attempt by Cortes to take it by storm. At length, when only one quarter of the city remained in his possession, he was persuaded by his nobles to attempt a retreat across the lake, but he was intercepted by the brigantines posted for that purpose, and made prisoner. When brought before Cortes, he conducted himself with the calm dignity of a prince who was conscious of having done all in his power to save his country, and was willing to fall along with it. Irritated by the smallness of the treasures found in the captured city, Cortes inhumanly ordered Guatimozin to be put to the torture, in order to force a discovery of more. The unfortunate prince, together with his chief favourite, was stretched upon burning coals. He endured the pain in silence; and observing his companion to cast a piteous look as if desirous to relieve himself by a disclosure, he darted an indignant glance upon him, exclaiming, "Do *I* lie on a bed of flowers?" The favourite expired under the torture; but Cortes, ashamed of his cruelty, rescued the king, and remanded him to prison. Some time afterwards, upon an insurrection of the Mexicans, the Spanish commander, upon a bare suspicion that Guatimozin was concerned in the plot, caused him to be hanged without trial, in 1522.

GUAY TROUIN (Rene du), one of the bravest and most successful of the French naval officers, was born in 1673 at St. Malo, of which place his father was a merchant and an adventurous seaman. The youth at the age of sixteen entered on board a privateer, and distinguished himself in several actions. In 1691 he was intrusted with the command of an armed vessel of fourteen guns, with which he obtained several successes on the coast of Ireland. In 1694 he entered the river of Limerick, and carried off some vessels; but falling in with four English ships, after a stout resistance he was forced to yield, and was taken to Plymouth. He escaped from his confinement there by the assistance of a female whom he had inspired with a tender passion, and soon after cruised on the coast of England, where he took two vessels of war. In 1695 he took three rich prizes on the Irish coast, and then proceeding to the coast of Spain, made himself master of two Dutch vessels. In 1696 he fell in with the Baron de Wassenaer, who with three ships was escorting a fleet of merchantmen, and took the baron with part of his convoy. He presented his prisoner to the king, and thereupon was removed to the royal navy, and appointed to the command of a frigate. Soon after, he was made second captain of the Dauphin, commanded by the Count de Hautefort. In the succession war he took a Dutch man-of-war of thirty-eight guns; and in 1704 he captured an English ship of seventy-two guns, with his own ship of fifty-four guns. Proceeding in a career of success, he was rewarded in 1709 with letters of noblesse, the preamble to which records his having captured more than three hundred merchant ships, and twenty ships of war. The most remarkable of his exploits was the taking of the Portuguese settlement of Rio Janeiro in 1711, on which occasion the loss to that nation was upwards of twenty-five millions of livres. He obtained a pension for this service. One had been offered to him in 1707, but he generously requested that it might be granted to his second captain, whose thigh had been shot off. "I am sufficiently recompensed," said he, "if I obtain the advancement of my officers." In the regency after the death of Louis XIV., Du Guay Trouin was consulted on the affairs of the India Company, and gave useful advice. In 1728 he was made commander of the order of St. Louis and lieutenant-general. He was sent in 1731 with a squadron into the Mediterranean, with which he awed the piratical states of Barbary, and settled the commercial affairs of the nation at Smyrna and other parts of the Levant. He died at Paris in 1736. His "Memoirs," written partly by himself, and partly by his nephew M. De la Gaide, were printed at Paris, in one volume, 4to., 1740.

GUAZZO (Mark), a native of Padua, eminent in arms and literature. He wrote a history of Charles VIII. and other works much admired. He died in 1556.

GUDIUS (Marquard), an able critic of Holstein, was educated at Rensburg and Jena. By the interest of his friends, Grævius and Gronovius, he obtained the office of tutor to a young man of fortune, with whom he visited England and France. He subsequently became counsellor to the duke of Holstein, and to the king of Denmark, and died in 1689, aged fifty-four. He left some very learned and valuable MS., but never published any thing.

GUEDRIER DE ST. AUBIN (Henry Michael) was born at Gournai-en-Bray, in the diocese of Rouen, in 1695. He was appointed professor of the Sorbonne in 1730; chosen librarian in 1736; and was some time afterwards nominated abbot of the monastery of St. Vulmer, in the diocese of Bayonne. He was held in high esteem as a resolver of difficult cases of conscience, and was the author of a work entitled "The Sacred History of the Two Covenants," published in 1741, in 7 vols., 12mo., which is represented to be a performance of considerable merit. He died in 1742.

GUERARD (Robert), a learned French Benedictine monk of the congregation of St. Maur, was born at Rouen in 1641. Being employed as an assistant to Father Delfau, in preparing for the press the grand edition of the "Works of St. Augustine," he became suspected of having aided him in the composition of the obnoxious publication entitled "L'Abbé Commendataire," and was in consequence banished to Ambournay, near Bourg, in the country of Bresse. From Ambournay his place of exile was changed to Fescamp, and afterwards to Rouen, where he died in 1715. He was the author of "An Abridgment of the Bible, in the Form of familiar Questions and Answers, with Illustrations collected from the Fathers, and the best Interpreters," 1707, in 2 vols., 12mo.

GUERCHVILLE. See Pons.

GUERCINO. The proper name of this eminent painter was *John Francis Barbieri.* He was born in 1590 at Cento, a village near Bologna. Guercino, or *The Squinter*, was a nickname imposed on account of a natural defect, which, however, he has been able to render famous. He early displayed his talent for the art, by painting, at ten

years old, the figure of the Virgin on the front of his father's house. He was placed under some indifferent painters at Bologna, and for a time worked with Annibal Caracci, but he was chiefly his own instructor. He designed in a natural and easy manner, with a powerful imitation of life; but though sometimes grand, his style was not in general remarkable for elevation or elegance, and often failed in correctness. As he was extremely diligent, his works were soon spread abroad, and acquired him a brilliant reputation. In 1616 he established an academy at Cento, furnished with models and antiques, which soon attracted disciples from all parts. He frequently visited the different cities of Italy, which he was employed to decorate, and there are few which do not possess productions of his pencil. He is reckoned to have painted one hundred and six altar-pieces, and more than one hundred and fifty great subjects and portraits for sovereigns, &c., besides a great number of cupolas, ceilings, chapel-walls, and small easel-pieces. He continued to reside at Cento during the life of his friend and competitor Guido; but after his death he removed to Bologna, where he reformed his style of painting, laying aside his strong deep shades, and adopting a softer and clearer tone of colouring. He continued his labours to his seventy-sixth year, when he died at Bologna in 1666. Of his numerous works, none are more esteemed than the Martyrdom of St. Petronilla, in St. Peter's, at Rome, and Hagar and Ishmael at Sienna.

GUERET (Gabriel), a lawyer and man of letters, was born at Paris in 1611, and admitted advocate of parliament in 1660. He made himself known early by several literary publications, particularly his two satirical works, "Le Parnasse Reforme," and its sequel, "La Guerre des Auteurs." In his own profession he was less distinguished for his pleadings than his consultations. He was associated with Blondeau in the compilation of "Le Journal du Palais," consisting of a well-digested collection of the arrets of the French parliaments; and he published an edition of Le Pretré's "Arrêts Notables du Parlement," enriched with learned notes and additions. He died in 1688.

GUERICKE (Otto, or Otho), a very eminent German experimental philosopher, was born in 1602, and died at Hamburg in 1686. He was counsellor to the elector of Brandenburg, and burgomaster or consul of Magdeburgh; but his memory derives greater honour from his philosophical discoveries, than from the civil dignities to which he was raised. To him is to be attributed the invention of the air-pump: for though Mr. Boyle had about the same time made some approaches towards a similar discovery, he acknowledged in a letter to his nephew, Lord Dungarvan, that the information which he received from Schottus's "Mechanica-Hydraulico-Pneumatica," published in 1657, in which was an account of Guericke's experiments, first enabled him to bring his design to any thing like maturity. Guericke was also the inventor of the two brass hemispheres, to illustrate the pressure of the air, which, being applied to each other, and the air exhausted, resisted the force of sixteen horses to draw them asunder. He likewise invented an instrument to show the variations in the state of the atmosphere, consisting of a tube, in which was a little image of glass, which descended in rainy or stormy weather, and rose again when the weather became fine and serene. This last machine fell into disuse on the invention of the barometer, and especially after the improvements made in that instrument by Huygens and Amontons. By consulting his tube, Guericke would frequently foretel approaching storms: whence the ignorant populace gave him the character of being a sorcerer. He was the author of several treatises in natural philosophy, the principal of which is entitled "Experimenta Magdeburgica," 1672, folio, and contains his experiments on a vacuum.

GUESCLIN (Bertrand du), constable of France in the fourteenth century, and one of the most famous warriors of his time, born in Britany in 1311, was the son of a noble of that province. His education was so much neglected, that he was never able to read or write. His disposition, indeed, was wholly adverse to literary discipline, and he was continually engaged in quarrels and fights with his playfellows. He grew up stout and vigorous, but hard-featured. "I am too ugly," said he, "ever to please the ladies; but I can at least make myself feared by the enemies of my king." At the age of fifteen he carried the prize at a tournament at Rennes, to which he went contrary to his father's orders, upon a horse borrowed of a miller. The profession of arms was natural to such a youth. He followed it with great success, and obtained several advantages over the English in Britany. After the battle of Poitiers, in which King John was made prisoner by the Black Prince, Du Guesclin flew to the succour of the regent Charles, heir of the throne, and aided him in recovering Melun and several other places. On the accession of Charles V. in 1364, the command of the royal army was intrusted to him; and he defeated at Cocherel the troops of the king of Navarre, commanded by the Captal de Buch. For this service he was presented with the county of Longueville. He was afterwards sent to the assistance of Charles de Blois, competitor for the duchy of Britany against Montfort; when Charles rashly engaging against his advice, was killed at the battle of Auray, and Du Guesclin, covered with wounds, was made prisoner by the English commander Chandos. It being resolved to free France from the mercenary troops called *the companies*, by sending them to the assistance of Henry de Trastamare against Peter the Cruel, king of Castille, Du Guesclin was ransomed at a high price, and placed at their head. He took Avignon in his way, where he exacted one hundred thousand livres, and *an absolution*, from Pope Urban V. He was opposed by the Black Prince, who defeated and made him prisoner at the battle of Navarette, in 1367. The prince, discontented with his ally Peter, gave Du Guesclin his liberty upon ransom, who again entered into the service of Henry, and greatly contributed to seat him on the throne. For his reward he was made constable of Castille, duke of Molina, and count of Burgos. On the subsequent rupture between the French and English, he returned to the assistance of his own king, who in 1370, intrusted him with the sword of constable. By activity and enterprise, tempered with prudence, he beat up the English quarters, defeated them in detail, and recovered all Poitou, Aunis, and Saintonge. He next attacked Montfort, duke of Britany, and obliged him to take refuge in England. That prince being afterwards restored to his dominions, suspicions were thrown upon the constable as

having favoured him, and he was for a time in disgrace. The king, however, became sensible of the injustice done him, and the dukes of Bourbon and Anjou were sent to bring him to court. He was placed again at the head of an expedition into the southern provinces, where the English had rallied their forces, and laying siege to Château-neuf de Rendan in Auvergne, he was attacked with a mortal disease. Perceiving his end to approach, he summoned his principal officers to his bed, and strongly recommended to them never to treat as enemies labourers, women, children, and old men, testifying regret at having himself not always observed these rules. He soon afterwards expired, in July 1380, at the age of sixty-nine. The English garrison, which had conditioned to surrender at a certain time, if not relieved, marched out the day after his death, and the commander respectfully laid the keys of the fortress on his bier. His body was conveyed to St. Denis with all the ceremonies used to sovereigns, and deposited in the tomb next to that of the king. His greatest captains refused to take the sword of constable after it had been borne by such a hero.

GUEVARA (Antony de), preacher and historiographer to Charles V., was born in the province of Alava in Spain. He was brought up at court, but after the death of Queen Isabella of Castille he became a Franciscan monk, and obtained several honourable employments in the order. His eloquence caused him to be appointed preacher to Charles V., and he acquired a great reputation by his pulpit harangues. He published a work entitled "The Dial of Princes, or Marcus Aurelius," pretending to be a history of that emperor and Faustina his wife drawn from ancient authorities, but entirely fictitious. He also wrote letters called "Golden Epistles," and several other works, now forgotten. His romancing disposition accompanied him in the pulpit, and he is said to have been accustomed to make supposed quotations from ancient authors in his sermons, which he pronounced with great emphasis, but which were all his own invention. He was nominated to the bishopric of Guadix in the kingdom of Grenada, and afterwards to that of Mondonedo in Gallicia. He died in 1544.

GUEVARA (Anthony de), nephew of the preceding, was also an ecclesiastic by profession, and was made prior of St. Michael d'Escalada, and almoner to Philip II., king of Spain. He left behind him, "Commentaries" on the Psalms, and other works.

GUEVARA. See Velez.

GUGLIELMINI (Dominic), an eminent Italian mathematician and civil engineer, was born at Bologna in 1655, and educated at the university there. In 1678 he took his degree of doctor, and upon the appearance of the remarkable comet in 1680 and 1681, he published a treatise "De Cometarum Natura et Ortu," &c., 1681, in which he proposed a new system on the subject, but it did not meet with the approbation of the scientific world. His next astronomical treatise, containing remarks on the solar eclipse which took place on the 12th of July, 1684, and which he published in Latin at Bologna in the same year, reflected greater credit on his knowledge and accuracy of observation. Soon afterwards the senate of Bologna appointed him principal professor of mathematics in the university of that city, and in 1686 created him intendant-general of the rivers of the Bolognese. In 1690, he published the first part, and in the following year the second part, of an excellent hydrostatical treatise, entiled "Aquarum Fluentium Mensura, novo Methodo inquisita." He was engaged in settling the differences which arose between the cities of Bologna and Ferrara, respecting the management of the embankments and sluices in their contiguous districts; and received as a reward of his services from his native city the appointment to a new office in the university, which was that of professor of hydrometry. In 1697 he published his treatise, entitled "Della Natura de Fiumi," and the reputation which he acquired by this performance, occasioned his being employed by the dukes of Mantua, of Parma and Modena, the grand-duke of Tuscany, Pope Clement XI., the republics of Venice and Lucca, &c. in the invention and construction of the necessary hydraulic works in their respective territories. In 1698 he was induced by the republic of Venice to accept of the mathematical chair in the university of Padua; but the senate of Bologna decreed that he should still retain, notwithstanding his new employment, the title of professor in their university, and the emoluments annexed to it. In 1702 he exchanged his mathematical chair at Padua, for the more lucrative one of medicine; after which he published different treatises on medical and chemical subjects, &c., for the titles of which we refer to Moréri. He died at Padua in 1710.

GUI DE CREME. See Paschal III., Pope, or Anti-pope.

GUIBERT, a native of Parma in the eleventh century, who became chancellor to Henry IV., king of Germany, and through his favour was advanced to the archbishopric of Ravenna. He is supposed to have been the projector of Cincius's insurrection against Gregory VII. in 1075, with a view to the death or deposition of that pontiff, knowing that from his interest with the king he should most probably be appointed his successor. After Henry, as well as the German and Italian bishops and princes, had acknowledged him for lawful pope, he accompanied the king's army to Rome, and upon the capture of that city in 1084 was enthroned in the Lateran palace, and consecrated in the church of St. Peter, when he took the name of Clement III. In 1087, upon the election of Victor III., Guibert was driven from Rome by the forces with which the princes of Capua and Salerno supported that pontiff's pretensions; notwithstanding which event, before the end of the year he was again re-established by his partisans in the possession of that city. During the pontificate of Urban II., Guibert was alternately master of Rome, or a fugitive from that city, as the imperial or opposite party prevailed; and we find that in 1096 his friends still held possession of the castle of St. Angelo. Being at length finally expelled from that city, and afterwards driven from his bishopric of Ravenna, by Pope Paschal II., he retired, according to some writers, to Citta di Castello, but according to others to the mountains of Abruzzo, where he died suddenly, in 1110.

GUIBERT, Abbot, an historian, was born in 1053, in the diocese of Beauvais. At the age of twelve he entered into the monastery of St. Germer, where he took the habit. In 1104 he was elected abbot of Nogent Sous Couci, in the diocese of Laon, where he died in 1124. His works were published by Dom. Luc. d'Archery in 1651, folio.

GUIBERT (Jacques Antoine Hypolite), a distinguished writer on military subjects, born at Montauban, in 1743, was the son of an officer of rank and merit. At the age of thirteen he accompanied his father to the war in Germany, and served with him six campaigns, during which he was present at most of the actions which occurred. On the return of peace he applied diligently to the study of the art military, to which he was enthusiastically devoted. He resumed the practice of it in the war of Corsica, where he served under the Marshal de Vaux, who placed great confidence in his talents. His great share in the decisive victory at Ponte Nuovo procured him the commission of colonel, and upon his return he was honoured with the cross of St. Louis. Soon after he was appointed colonel-commandant of a corps raised under the title of the Corsican legion. In 1770 he published his "Essai Général de Tactique;" a work which was read throughout Europe, and acquired a great reputation to the author. In 1773 he made a tour in Germany and Hungary as far as Croatia, visiting the principal fields of battle, and collecting details of every kind relative to military objects. On returning to France he was tempted to pursue fame in a new career. He made an essay in dramatic history, and his tragedy of "The Constable Bourbon" was represented at Versailles at the marriage of the Princess Clotilda. It was followed by "The Gracchi," and "Anne Boleyn." The appointment of M. St. Germaine to the post of war-minister recalled Guibert to his military functions. He afterwards returned to the capital, and commenced his "History of the French Military." When the Marshal de Segur bestowed upon Guibert's father the honourable post of governor of the Invalids, his son came to live with him, and devoted all his attention to that establishment. While he was absent upon a survey of the detached companies of Invalids posted in the Alps and Pyrenees, the French Academy elected him a member in place of M. Thomas. The subsequent death of his father left him at the head of his family, and he passed his time in retirement with them, and in the composition of new works. A change in the French ministry having produced the establishment of a *council of war* for the management of military affairs, Guibert was created a member and *rapporteur* of it. He died May the 6th, 1790, at the age of forty-seven, leaving a widow and one daughter.

GUICCIARDINI (Francis), an historian of great eminence, was born of an ancient and noble family at Florence, in 1482. After pursuing his studies at Pisa, Bologna, and other universities he was engaged at the age of twenty-three to read lectures upon the institutes at Florence. His inclination, however, leading him to public affairs, he quitted his chair, and in 1512 went as ambassador from the Florentine republic to Ferdinand, king of Arragon. In 1518, being deputed to meet Pope Leo X. at Cortona, that pontiff created him consistorial advocate, and committed to him the government of Modena and Reggio. In 1521 he was also made governor of Parma; which city, as well as that of Reggio, he successfully defended against the French. In 1523, Pope Clement VII. conferred upon him the presidency of all Romagna, and afterwards nominated him lieutenant-general of the papal army. From 1531 to 1534 he was governor of Bologna, and in that time exerted himself considerably to restore the Medici family in Florence. After the death of Clement, he refused the offers of Paul III. to engage him in his service, or, as some assert, was deprived of his government by that pontiff: he returned to his native city, where he was made councillor of state to Duke Alexander. After his decease, Guicciardini employed his influence in procuring the succession of Cosmo; but not thinking himself sufficiently considered by the new duke, he retired to his villa of Arcetri, and there employed himself in the composition of his History of Italy. His labours, when nearly brought to a conclusion, were cut short by death, in May 1540. Of his great work, the "History of Italy during his own time," the best edition is that of Friburg, 1755, in 4 vols. 4to., from the author's own MS. in the Magliabecchi library at Florence. The History of Guicciardini is generally allowed to be one of the most valuable productions of the kind in that age. The part he himself bore in transactions, and the opportunities of information he enjoyed, gave him peculiar advantages; and his veracity and impartiality are upon the whole conspicuous, though instances have been pointed out in which he is supposed to have given way to prejudice and private feelings. The author had likewise a talent for poetry, and some of his verses are preserved by Crescembini.

GUICCIARDINI (Louis), nephew of the preceding, was born at Florence in 1521. He was brought up to letters, and about 1550 took up his residence in the Low-countries, where, chiefly at Antwerp, he continued till his death in 1589. He wrote various works in Italian, of which the most valuable is "A Description of the Low-countries," Antwerp, 1567 and 1588, folio.

GUICHENON (Samuel), a native of Macôn, born in 1607, and educated for the French bar, at which he practised with some reputation in the town of Bourg-en-Bresse. He was bred in the communion of the Romish church, but abjured it for the reformed faith, and retired into Savoy, where he compiled a "Genealogical History of the Royal Family," in 2 vols. folio. His other writings consist of a "Chronological Catalogue of the Bishops of Belley," in 4to.; and a "History of Bresse and Bugey," folio. His death took place in 1664.

GUIDI (Alexander), an Italian poet of eminence, was born at Pavia in 1650. At an early age he went to the court of Rannucio II., duke of Parma, by whom he was much favoured and esteemed. At the age of thirty-one he published some lyric poems, and a drama entitled "Amalasunta in Italia." He afterwards visited Rome, and frequented the court of the abdicated queen, Christina, who employed him to compose a piece for music to celebrate the accession of James II. of England. This was in the form of a dramatic pastoral, entitled "Endymion," and she deigned to insert some lines in it of her own composition. He there joined with other poets of distinction, his fellow-members of the Academy of Arcadi, in attempting a total change in Italian poetry. Imitating the free and unshackled manner of Pindar, he shook off the burthen of equal stanzas and regularly returning rhymes in canzoni, and ventured upon an irregularity of measures only governed by poetical feeling. He had began a version of the Psalms, when he was interrupted by a call he received from Prince Eugene, governor of Lombardy, to assist in a plan for diminishing the public burthens. In this business

he succeeded so well, that he was enrolled in the number of Pavese patricians. He returned to Rome in order to complete a metrical version of the homilies of his patron Clement XI. As he was travelling to Castel Gandolfo in order to present the pope with a copy of his work, he discovered an error of the press, which chagrined him so much, that it was supposed to be the cause of a fit of apoplexy, which carried him off at Frescati, June 1712.

GUIDI (Guido), (Latin *Vidus Vidius*), an eminent physician of the sixteenth century, was a native of Florence. After practising for some time in his own country, he went, about 1542, to France, where he was graciously received by Francis I., who assigned him a pension, and made him his first physician, and professor of medicine in the College Royal. After the death of Francis, Guidi was recalled into Italy by Duke Cosmo I., who nominated him his first physician, and gave him the chair, first of philosophy, then of medicine, in the university of Pisa, which he occupied for twenty years. He was rewarded with several ecclesiastical benefices, which was then a common mode of recompensing physicians, and other men of learning. He was much esteemed by the literary characters of his time, and in 1553 was made consul of the Florentine Academy. He died in 1569. All his works were published at Frankfort, 1626, 1645, 1677, folio.

GUIDICCIONI (John), an Italian poet and prelate, was born at Lucca in 1500. After having received an education in various universities of Italy, he was placed by his uncle, Cardinal Bartholomew Guidiccioni, in the service of Cardinal Alexander Farnese, afterwards Pope Paul III. He retired to his native place in 1533, but in the next year was recalled to Rome by his patron, now raised to the popedom, who made him governor of the city, and bishop of Fossombrone. In 1535 he was sent nuncio to the Emperor Charles V., whom he accompanied in his expedition to Tunis, and on other journeys. He was made president of Romagna in 1539, and afterwards commissary-general of the pontifical army, and governor of the Marche. He died at Macerata in 1541. His works have been several times published; an edition was given by F. Berti, with his Life, in 1749, at Genoa. The best edition of his poems is that of Bergamo, in 1753, by Giamb. Rota.

GUIDO RENI, a very celebrated painter, was born in 1575, at Bologna, where his father, Daniel Reni, was an eminent musician. Showing an early taste for design, he was placed with Dennis Calvart, and, in his twentieth year, he entered the school of Louis Carracci. He was at that time so handsome, that Louis made him the model of his angels. The strong manner of Caravaggio was then popular, and Guido followed it, till he was told by Annibal Carracci (it is supposed through jealousy), that a reputation might be raised by adopting one the direct reverse. Upon this, he took up his clear and delicate manner, imitating the beautiful in nature; and he acquired that grace and elevation in the airs of his heads, that almost divine expression, and that elegance and facility of touch, which were his distinguishing characteristics. He accompanied Albani to Rome, in order to study the works of the great masters at that capital; and though all possible ill offices were done him through the jealousy of Caravaggio and others, his works spoke for him so powerfully that he established his reputation. Pope Paul V. chose him to paint his private chapel of Monte Cavallo. He often came to see him work, and made him be covered in his presence, pretending that he did it through regard to his health; but Guido, who had a full sense of his own merit, asserted that he should have taken this liberty of himself. Indeed, though his biographers speak much of his modesty, they cannot mean with respect to his professional character; for no artist held higher either the art itself or his own rank in it. He worked with a kind of ceremonial, splendidly habited, and served by his disciples, who were ranged round him in silence. He set no price upon his pictures, and received the recompense sent him rather as an honorary tribute than as pay. He returned no visits paid him by the great; saying, that when they came to see him, it was not on account of his person, but of the talent which God had given him. Discontented with the pope's treasurer while painting his chapel, he secretly withdrew to Bologna, where he executed some capital works. The pope, in the mean time, took measures for bringing him back; and upon his return to Rome, most of the cardinals sent their coaches to meet him, as if he had been a foreign ambassador. After some stay in that capital, in which he added to his reputation by new performances, he revisited Bologna, and was in the sequel engaged in great works for Genoa, Ravenna, Naples, and other towns in Italy. He might have accumulated wealth as well as fame, had it not been for an unfortunate propensity to gaming, which, notwithstanding the difficulties and disgraces it brought upon him, he could never conquer. It was the cause that in his advanced years he painted in haste to supply his immediate wants, whence his performances of that period are much inferior to the earlier ones. He had, indeed, a surprising facility and quickness of pencil; and he once painted for a prince of Tuscany a fine head of Hercules in two hours, for which he was munificently rewarded. He lived to tire out his friends and creditors, and died in a melancholy and forsaken condition at Bologna, in 1642, at the age of sixty-seven. This great painter read little, and wrote less, being ignorant even of orthography. His chief amusement was his harpsichord. He was decent in his manners, social and hospitable. He had a great number of disciples, sometimes two hundred at a time, to whose improvement he was attentive, but from whom he exacted profound submission. Few names in the art stand higher than his: and his works, which are numerous in churches and palaces, and in private collections, bear a very high value. In grace and beauty they are surpassed by none; and they who, with these qualities, wish for more strength and expression, perhaps desire things incompatible, at least in a high degree.

GUIGNARD (John), a Jesuit, who was executed for high-treason at Paris, January 7th, 1595, for writing a piece, in which he maintained the lawfulness of the murder of Henry IV.

GUIGNES (Joseph de), a distinguished French Orientalist, was born in 1721 at Pontoise. He studied the eastern languages under the celebrated Fourmont, and was appointed king's interpreter of them in 1741. Devoting himself to this object, he took great pains in the investigation of the Chinese characters, and imagined that he had discovered their origin from three Egyptian letters, whence he deduced the conclusion, which some other learned

meu had before adopted, that the Chinese were a colony from Egypt; a notion sufficiently refuted by more accurate inquirers. In 1753 he was admitted into the Academy of Inscriptions and Belles-lettres, the memoirs of which he enriched with a great number of papers on the religion, history, and mythology of the Egyptians and eastern nations. He was engaged for thirty-five years in the Journal de Sçavans, to which also he contributed numerous articles on similar topics. He rendered a great service to Oriental literature in France by discovering the punches and matrices of the types which Savary de Breves, ambassador from Henry IV., had brought from Constantinople, but were now in such a state that Guignes alone could put them in order; and from them he was enabled to cast founts of the Arabic, Syriac, Hebrew, Persian, Armenian, Turkish, and Chinese. Of his works, the principal, and that which cost him the labour of many years, was "Histoire generale des Huns, des Turcs, des Mogols, et des autres Tartares occidentaux," 4 vols., 4to., 1756, a performance of vast research, taken from Chinese and other Oriental manuscripts, and very useful for consultation, but not agreeable to read on account of its defects in style and its repetitions. Gibbon, who frequently refers to it in his chapter on the Huns and other pastoral nations, mentions the author as "a skilful and laborious interpreter of the Chinese language, who has laid open new and important scenes in the history of mankind." His other publications are "Abrégé de la Vie d'Etienne Fourmont," 1747, 4to.; the "Mémoire" above mentioned to prove that the Chinese were a colony of Egyptians, 1759, 12mo.; "Chou-King," a sacred book among the Chinese, first translated by Gaubil, and reprinted by De Guignes with notes, 1770, 4to.; "L'Art Militaire des Chinois," 4to.; "Essai Historique sur la Typographie Orientale et Grecque," 1787, 4to.; "Principes de Composition Typographique," for the use of the compositors employed on the Oriental types, 1790, 4to. He likewise wrote many notices of Arabic manuscripts for the catalogue of the Royal Library. He passed a life immersed in study, without ambition, or care for more income than a literary competence. Of this he was deprived by the changes of the Revolution, but still preserved his cheerful temper and independent spirit. By the help of a small legacy from a fellow academician he was enabled to subsist till his death in 1800 at Paris, in his seventy-ninth year.

GUILANDINUS (Melchior), an eminent botanist, was a native of Konigsberg, in Prussia. He studied medicine in his youth, and at an early age left his country and went to Rome. After a residence there of some years, he visited Sicily, where he was reduced to such indigence, that he was obliged to gather herbs for a livelihood. The Venetian ambassador at Rome, acquainted with his merit, withdrew him from this situation, and carried him to Venice. He there became known to the Cavalier Marino Caballo, who sent him at his expense to travel for botanical purposes into the East. He was taken prisoner on the coast of Barbary, but the celebrated Fallopius, then director of the botanical garden at Padua, paid his ransom, and he succeeded Anguillara in the lectureship of botany at that university in 1561, and Fallopius in the direction of the garden, in 1564. He died at Padua, in 1589, and out of gratitude bequeathed his library to the Venetian State. His writings are, "De Stirpibus Aliquot Epistolæ," 1558, 4to. "Theon adversus Matthæolum;" "De Papyro, i. e. Commentarius in tria Pliuii de Papyro Capita," 1512, 4to., and "Synonyma Plantarum," Frankfort, 1608.

GUILD, D.D. (William), a native of Aberdeen, born in 1586, and eventually principal of King's-college, in the university of the city which gave him birth. He was a great benefactor to Aberdeen and founded a hospital there in 1633. His writings consist of a devotional treatise, entitled "Moses Unveiled," and some notes on the canonical books. Dr. Guild died in 1657.

GUILLAIN (Simon), a sculptor, rector of the Academy of Painting and Sculpture at Paris, was born in 1581, and died in 1658. Among his principal works are, the Statues which adorn the portal of the church of the Sorbonne; the four Evangelists at St. Gervais, &c., &c.

GUILLEMEAU (James), an eminent French surgeon of the sixteenth century, was a native of Orleans. He enjoyed a liberal education, and was a pupil in his profession to the celebrated Ambrose Parey. He became surgeon in ordinary to the kings Charles IX., and Henry IV., and was equally esteemed for his skill and his probity. He died at Paris in 1609. Guillemeau was the author of several works which have placed him among the fathers of the improved French surgery. A list of them will be found in Moréri.

GUILLET DE St. GEORGE (George), born in 1625 at Thiers, in Auvergne, was the first historiographer of the Academy of Painting and Sculpture, to which office he was elected in 1682. He died at Paris in 1705. He made himself known by several works, especially by his "Athene Ancienne et Nouvelle," 1675, 12mo., and "Lacedemone Ancienne et Nouvelle," 1676. Among his other works are, "A History of the Grand Viziers Coprogli," &c., 1676; "The Life of Mahomet II.," 1681; "The History of Castrucio Castracani," translated from the Italian of Machiavel; "Les Arts de l'Homme d'Epée, ou Dictionnaire du Gentilhomme," 2 vols., 1670.

GUILLIAUD (Claude), a learned French divine, who flourished towards the middle of the sixteenth century, was a native of Villa-Franca, in the Beaujolois. He pursued his studies at Paris, where he became a doctor of the faculty of the Sorbonne, and acquired much reputation by the lectures which he delivered on the sacred Scriptures. He was also promoted to a canonry and prebend in the cathedral church of Autun. His age and the time of his death are equally unknown. He was the author of "Commentaries on the Gospel of St. Matthew," and other works.

GUILLIAUD (Christophe), born at St. Etienne, in the department of the Loire, about 1750, was a cutler, and brought this branch of industry and commerce to great perfection. Towards the end of his life he fell into a bigoted devotion; he made two journeys to Rome, to obtain indulgences and to purchase statues of saints and virgins, with which he decorated an elegant country-house, which he possessed on the borders of the Saône. After the Restoration in 1813, he established a Calvary on one of the mountains near Lyons, of which the crosses were of iron, and the figures of marble. In 1797 he published separately several mémoires, of which the most remarkable are "Moyens de porter l'Agri-

culture, les Manufactures, et le Commerce de France au plus haut Point de Splendeur et d'Utilité publique;" and "Mémoire sur la Mise en Œuvre de tous les Metaux du Departement de la Loire." He died in 1821.

GUILLIM (John), an English herald, was born in Herefordshire of a Welsh family in 1565. He received his education at Brazenose-college, Oxford, and became a member of the Herald's-college, in which he obtained the appointment of rouge croix poursuivant in 1617. He died in 1621. He is celebrated as the author of a "Display of Heraldry," which, however, some have supposed to be the composition of Dean Barkham, and to have been only corrected by Guillim.

GUILLOTIN (Joseph Ignatius), a French physician, famous as the inventor of the guillotine, was born at Saintes in 1738. He possessed a respectable character, and was considered as an ingenious man; but he attracted little public notice till he engaged in politics. On the assembling of the States-general, he was nominated a deputy from the Tiers Etat of Paris. He had again a seat in the National Assembly, before which, on the 1st of December, 1789, he delivered a report on the penal code, throughout which a spirit of humanity predominates. It was on this occasion that he proposed, as a measure of mercy, the use of the fatal instrument since called the guillotine, of which however he was by no means the inventor, as it closely resembles the "maiden" employed to inflict death on malefactors in the north of England and in Scotland in the sixteenth century. It has been reported that M. Guillotin was one of the numerous victims of his own contrivance. But this was not the case; for he withdrew from his political station during the reign of terror, and closed in peace a long and in some respects useful life, on the 26th of May, 1814.

GUIRAN (Galliard), a French advocate, counsellor of the court of Nismes, where he was born at the commencement of the seventeenth century, and afterwards rose to be counsellor of state to the prince of Orange. He published a "Historical and Chronological Register of the Seneschals of Nismes and Beaucaire;" an "Explanation of two Ancient Brass Coins struck at Nismes," both works in 4to.; and left behind a large collection of materials for the history of the same city in manuscript. His death took place in 1680.

GUISCARD (Robert), first Norman duke of Apulia and Calabria, was the seventh son of Tancred of Hauteville, a gentleman of Lower Normandy. He was born in the earlier part of the eleventh century, and was distinguished amidst a family of warriors by his bodily strength and vigour, his martial port, and enterprising spirit. His elder brothers had passed into Italy to the Apulian camp of their countrymen, where by their merit they attained the dignity of chiefs. Robert, following their steps, crossed the Alps as a pilgrim, and raised a band of soldiers from the adventurers of Italy. He began with predatory exploits against the Greeks and natives of Calabria, and his success caused a number of Norman volunteers to flock to his standard. His elder brother, Humphrey, the commander of the Normans in Apulia, whom he had aided by his arms, became jealous of him, and brought his life into danger in a quarrel. Dying soon after, Robert reduced his young sons to a private condition, and had influence to procure his own elevation to the dignity of count and general of the military republic. He proceeded in the conquest of Calabria, and in consequence of some excesses incurred papal excommunication; but the mutual interest of the holy see and the Normans healed the breach, and Robert obtained from Nicholas II., in 1060, the investiture of Apulia and Calabria, and all the lands in Italy and Sicily which he could conquer from the Greeks or Saracens. Before, or immediately after, this act, Robert assumed the title of duke of Apulia, Calabria, and hereafter of Sicily. He employed great vigour and activity in reducing the maritime cities which held for the Greeks, and at length made himself master of almost the whole that constitutes the modern kingdom of Naples. His younger brother, Roger, meantime invaded and conquered the island of Sicily. In 1081 Robert was induced by ambition to invade the Eastern empire. He affected to adopt the cause of an impostor whom he probably had himself raised, and who pretended to be the deposed emperor, Michael. After great preparations, he sailed with a powerful armament, and laid siege to Durazzo. He underwent many losses from shipwreck and the enemy; and his son Bohemond, who commanded the naval force, was defeated by a Venetian fleet. While under these difficulties, the new emperor, Alexius Comnenus, marched against him with an army greatly superior in numbers. Robert stood firm, and in October 1081 gained the battle of Durazzo, the consequence of which was the surrender of the town. In this engagement, Robert's second wife, Gaita, daughter of the prince of Salerno, fought by his side. He afterwards advanced into the heart of Albania; but receiving information of revolts in Apulia, he returned in a single vessel. leaving his diminished army under the command of Bohemond. The emperor, Henry IV., who had marched towards Apulia, in order to make a diversion in favour of Alexius, afterwards turned his arms against Pope Gregory VII., and after making himself master of Rome, invested the pontiff in the castle of St. Angelo. Robert, as a vassal of the holy see, marched, in 1084, to his relief, and the emperor did not venture to wait his approach. Robert gained possession of the capitol, and liberated the pope; but the violences of his Saracen auxiliaries, and the conflagration of a large portion of the city, having rendered his party highly unpopular, Gregory did not venture to remain in Rome, but accompanied his deliverer back to Salerno, where he died. Robert, in the close of the same year, made a second expedition into Greece. He landed his troops at Brundusium, and then proceeding in quest of the united fleet of the Greeks and Venetians, after two indecisive actions, gave them a total defeat in a third. In the ensuing spring he turned his arms against the maritime parts of Greece and the islands; but his career was stopped by an epidemic disease, which carried him off in the isle of Cephalonia, July 1085, when in the sixtieth or seventieth year of his age. He was succeeded in Calabria by his second son, Roger; but that Norman branch was extinguished in the second generation.

GUISCHARD (Charles Gottlieb), called *Quintus Icilius*, was born in 1742, at Magdeburg, where his father was syndic. After completing his education, he was appointed ensign in the regiment

of Saxe Hildburghausen, in the service of the United Provinces, and in 1751 was promoted to a company. Soon after, he began to prepare materials for his "Mémoires Militaires sur les Grecs et les Romains;" and in consequence of this undertaking obtained permission, in 1756, to visit England, where he remained a year, and brought the work to a conclusion. They were received with so much approbation, that they went through five editions in Holland and France. In 1757 he entered as a volunteer in the allied army, and acquired the good graces of Prince Ferdinand of Brunswick, by whom he was recommended to Frederick II. of Prussia. The great knowledge which Guischard displayed in regard to this subject, gave the king the idea of considering him as a Roman officer; and he gave him the name of Quintus Icilius, the commander of Cæsar's tenth legion, when he appointed him to the command of a regiment formed out of the refuse of all nations, during the heat of the war. Guischard was present in the campaigns of 1759 and 1760; and during the campaigns of 1761 and 1762, he served in the army of Prince Henry, and continued till the end of the war to discharge, amidst great danger, the arduous tasks assigned to him. He died on the 13th of May, 1775. After his death his library was purchased by Frederick II. for the sum of twelve thousand dollars. He published, besides the work already mentioned, "Mémoires Critiques et Histroiques sur plusieurs Points d'Antiquités Militaires," Berlin, 1773, 4 vols., 8vo., and one quarto volume of plates.

GUISE (Francis de Lorraine, duke of, and of *Aumale*), the eldest son of Claude de Lorraine, duke of Guise, was born at the castle of Bar, in 1519, and early distinguished himself in arms. He acquired great glory by his defence of Metz, in 1553, against the Emperor Charles V., at the head of a powerful army. By his valour and prudence Charles was obliged to retreat after a siege of sixty-five days; and the duke treated with a humanity unusual at that time some of his soldiers, disabled by the cold from following him. It is worth observing, that during this siege, a Spanish officer having written to him to request the restitution of one of his slaves who had fled into the city with a horse of value, the duke restored the horse, but refused to send back the man to slavery, alleging that it "would be a violation of the privileges of the kingdom, which consist in giving liberty to all who come thither to seek it." He was afterwards declared by Henry II. lieutenant-general of the kingdom, and intrusted with all the authority of the crown. He justified this confidence by the important capture of Calais in the winter of 1558, which town had from the time of Edward III. been in the hands of the English, and had served as an entrance into France in the wars between the two countries. At the accession of Francis II., whose wife, Mary, queen of Scots, was niece to the Guises, the duke and his brother the cardinal were placed at the head of the government. The Calvinists were at this time headed by the prince of Condé and the Colignis, and being exasperated by many severities, engaged in the conspiracy of Amboise. Its defeat was chiefly owing to the vigilance and wise measures of the duke of Guise, who was declared lieutenant-general of the kingdom. Many executions followed, and during the remainder of that reign every thing in France bent before the family of Lorraine. It is supposed that they had laid a plot for the assassination of the king of Navarre in the presence of the king of France, which failed only through the irresolution of the latter. They procured the arrest of the prince of Condé on account of his share in a new conspiracy; he was found guilty, and would undoubtedly have been put to death, had not the decease of the young king, in 1560, saved him. After that event the influence of the Guises abated, and they formed only one of the three parties which were kept in balance by the art of the queen-mother, Catharine de Medicis. It was found necessary to grant liberty of public worship to the Calvinists, a measure particularly galling to the bigotry of the House of Guise. At this juncture, the duke passed with a great train through Vassi, in Champagne, at the time when a congregation of Protestants were performing divine service in a barn. The insolence of his followers in disturbing the service occasioned a tumult which gave a pretext for falling upon the unarmed multitude, of whom sixty were killed upon the spot, and two hundred wounded. Although the duke declared, even upon his death-bed, that the massacre was unintentional on his part, it appears certain that he came with a deliberate purpose of breaking up the religious assembly, which he knew to be highly odious to his mother, whose seat was not far distant; and that when the magistrate of the place excused himself for permitting the meeting upon the ground of the edict of toleration, Guise in a rage, clapping his hand upon his sword, exclaimed, "Here is what shall cut the knot of your detestable edict!" The massacre of Vassy was the signal of a civil war, which may be supposed not to have been disagreeable to the Guises, who hoped thereby to recover their superiority. The duke was a principal leader on the Catholic side, as well as the principal object of the hatred of the Protestants. It is related by some writers, that at the siege of Rouen he was informed of the purpose of a fanatic of that party to assassinate him. He caused the man to be arrested, and asked him what offence he had given him to excite such an attempt. "No other," he replied, "than that of your being the inveterate enemy of my religion." "Well," said the duke, "if thy religion bids thee murder me, mine bids me forgive thee—judge between them!" The victory of Dreux, in 1562, is principally ascribed to Guise, though Montmorenci was the chief commander. The calvinist general, the prince of Condé, was taken prisoner; and, according to the manners of the age, he that night shared the bed of the duke of Guise. It is mentioned as a trait of heroism in the character of the latter, that though they were mortal enemies, he slept with perfect tranquillity, while the prince (who told the anecdote) could not close his eyes. Not long after, as he lay before Orleans, a Calvinist gentleman, Poltrot de Méré, gave him a mortal wound with a pistol-shot. He died, February 24, 1563, at the age of forty-four. By his wife, Anne of Este, daughter to the duke of Ferrara, he left several children. Francis, duke of Guise, was possessed of many splendid qualities, and the writers of his party represent him as a model of true heroism. These qualities were, however, tarnished by immoderate ambition and a furious party spirit, so that his great services to this country were balanced by the evils he brought upon it.

GUISE (Henry of Lorraine, duke of), eldest son of the preceding, was born in 1550. He early

displayed the family valour, and distinguished himself at the battle of Jarnac in 1569. A shot which he afterwards received in his cheek left a scar which gave him the surname of *Balafré*, a name also by some given to his father for a similar reason. He had a fine person, and a noble air; and possessed the qualities proper for acquiring popularity, whence he became the idol of the army and the populace. When, in the reign of Henry III., the Protestants had obtained a very advantageous treaty of pacification, the zeal of the Catholics gave rise to the *holy league* for the defence of the church and state, first projected by the cardinal of Lorraine, brother to the deceased Duke Francis. The king was obliged to authorize this league, and place himself at its head; but he never possessed the confidence of the party, which soon involved the nation in a new civil war, and loosened all the bands of obedience to legal government. Guise directed all the movements of blind and furious bigotry, and aspired to nothing less than the supreme authority. He caused the revocation of every privilege granted to the Protestants, demanded the publication of the decrees of the council of Trent, and the establishment of the inquisition, and required the cession of several cautionary towns. He had obtained great reputation as a commander by dissipating a body of German troops who were on their march to assist their brother Protestants. For this success he was hailed as the deliverer of the nation, and nothing could exceed the enthusiastic attachment which he inspired, particularly in the inhabitants of the capital. This was displayed in a striking manner on the *day of the barricades;* when Guise having appeared at Paris contrary to the command of the king, who caused the Swiss guards to enter for the support of the royal authority, the people raised barricades in all the streets leading to the Louvre, disarmed the guards, and obliged the king to consult his safety by flight. The insolence of the party was augmented by this proof of their strength; and though Henry consented to all their demands, his dethronement was openly planned. The duchess of Montpensier, sister to the Guises, carried at her girdle a pair of golden scissors, which she did not scruple to declare were designed to give the king the clerical tonsure previously to shutting him up in a convent. The duke was suspected of an intelligence with the duke of Savoy, who had invaded the marquisate of Saluces. At this juncture, September, 1588, the States-general of the kingdom were assembled at Blois. The demands of the leaguers became more and more audacious, and Henry evidently tottered on his throne. It was determined in his council to get rid, by assassination, of a subject too powerful to be legally dealt with as his treasonable designs merited. Preparations were made for the enterprise, and the king himself distributed poinards to nine chosen men of his guards. Guise was not without warnings of the impending blow; and the evening before his death, a billet was found under his napkin disclosing the plot. He read it, and cried, "They dare not." Nevertheless, he consulted with his friends what should be done, and his brother the cardinal proposed retiring from Blois to Paris. But the discouragement his party would receive from such a step being represented to him, he resolved to run all hazards. On September 23, he went to the presence-chamber, and was somewhat surprised to see the guard doubled. As he entered, the door was shut after him. He proceeded with a good countenance to the cabinet door, where he was suddenly pierced with several stabs. He fell, and exclaiming, "My God, have mercy on me!" instantly expired. The cardinal de Guise was seized and put to death the next day. Their bodies were consumed, lest the people should make relics of their remains. The duke, at the time of this catastrophe, was thirty-eight years of age. He resembled his father in civil and military qualities, but was more criminally ambitious. He was licentious in his conduct, though religion was always in his mouth. Such was his party-rage, that at the massacre of St. Bartholomew he himself broke open the chamber of Admiral Coligny, and trampled upon his body when killed. Indeed, he always considered the admiral as concerned in the assassination of his father. He was, however, circumspect and politic when occasion required, and could mask his dangerous designs under plausible pretences. He married a daughter of the duke of Nevers, by whom he left several children.

GUISE (Henry of Lorraine, duke of), grandson of the preceding, was born in 1614. He was brought up to the church, and provided with a number of abbacies, which he resigned upon the death of his elder brother. His intention of marrying the princess of Mantua was frustrated by Cardinal Richelieu, who was always jealous of the Guise family. He then made a connexion with the countess of Bossut at Brussels, and married her secretly; but afterwards deserted her, and endeavoured to procure a dissolution of the marriage. His restless and intriguing disposition caused him to enter into the conspiracy of the count of Soissons and the duke of Bouillon, supported by Spain, against the French government, in 1641. When it was defeated, the parliament proceeded against Guise, and condemned him for contumacy upon his non-appearance. He retired to Rome, and while in that city received an application from the Neapolitans who had revolted from Spain, to come and assume the chief command over them. He accordingly embarked, and with difficulty escaping the Spanish fleet, arrived at Naples in a single felucca in November 1647. The chief power was at that time in possession of one Annese, a gun-smith, with whom the duke had first to contend. A French fleet which appeared off the coast sailed away without giving any effectual succour to the revolters. Notwithstanding these difficulties, the duke found means to establish his authority; and marching out of Naples with a small army, he took possession of Aversa, and gained several advantages over the Spaniards. Flushed with success, he formed a magnificent household, and appointed boards for the regular administration of the government. The popular opposition he met with from Annese and his party, rendered him severe and despotic in his conduct; and this, joined with the conciliating measures of the new Spanish viceroy, detached the Neapolitans from his interest. In his absence the Spaniards were received with little opposition into the capital; and Guise, retreating to Abruzzo with a few followers, was taken prisoner and carried into Spain. He was kept prisoner four years, when he was set at liberty through the intercession of the prince of Condé. On his return to Paris his attention was chiefly occupied in amours and festivals, for which no courtier of his time was better qualified. He embarked, however, in 1654, in a new expedition

fitted out by Cardinal Mazarin for the recovery of Naples; but it was rather an affair of ostentation than a real enterprise, and had no success. He obtained the post of great-chamberlain, and was the person chosen to receive Christina of Sweden on her entrance into France. He distinguished himself in the famous carousal of 1662, when, on heading a troop opposed to that of the prince of Condé, the courtiers pointed them out as the two heroes of history and of romance. The romantic character was indeed peculiarly that of the duke of Guise, in whom the ancient fiery and factious spirit of his house was softened down into a fondness for singular adventures and chivalrous exhibitions. His conduct towards the countess of Bossut, as well as other incidents of his life, showed that he had little of the principle of true honour. He died in 1664. His Memoirs on the Neapolitan enterprise were published in one volume quarto. Several persons have ascribed them to his secretary, Saint-Yon.

GUISE (William), a learned English divine, was born at Abload's-court, near Gloucester, in 1653. He was educated and took his degrees at Oxford, and, after having entered into orders, settled in that city, where he died in 1683. After his death Dr. Bernard published from his MSS. "Misnæ Pars; Ordinis primi Zeraim Tituli Septem. Latiné vertit et Commentario illustravit Gulielmus Guisius," 1690, 4to.

GUITTONE D'AREZZO (Fra), an Italian poet of the thirteenth century, was a native, or at least a citizen, of the place whence he takes his name. Little is known of his life, further than that he was a brother of the military order of the Virgin Mary, otherwise called Gaudenti, and that he possessed so much of the piety of the times as to be founder of the monastery Degli Angioli of the Camaldolese Order in Florence. He died in 1294. He is said to have been the first who gave regularity to the Italian sonnet, and his poems were in great esteem, till the works of Dante and other more cultivated writers lessened their reputation. They are to be met with in several collections of ancient poetry.

GULDENSTAEDT (John Anthony, M.D.), professor of natural history, and member of the Imperial Academy of Sciences, at Petersburg, was born at Riga in 1745. After having taken his degree of doctor of physic at Frankfort, he went on the invitation of Catherine II. to Petersburg, was created adjunct of the Academy, and in 1770 member of that society, and professor of natural history. In June 1768 he commenced his travels, and was absent seven years, visiting Georgia, Mingrelia, Imeretia, &c., &c. On his return he was employed in arranging his papers; but before he could prepare them for the press was seized with a violent fever, which carried him to the grave, in the month of March 1781.

GUNDLING (Nicholas Jerom), a lawyer and historian, was born in 1671, at a town near Nuremburgh, where his father was a minister. He studied at Altdorf under John Fabricius, and afterwards at Jena and Leipsic. In 1698 he attended some young men of rank at the university of Halle, where he changed his pursuits from theology to law, in which he graduated in 1703. He succeeded there to the professorship of eloquence and natural law, and was made counsellor to the consistory of the duchy of Magdeburgh, and afterwards privy-councillor. In this last capacity his opinion was often asked by the court of Berlin. He was rector of the university of Halle at his death in 1729. Gundling was the author of many learned writings, a list of which is given in Moréri.

GUNDLING (James Paul, Baron Von), a Brandenburgh statesman and writer, brother of the preceding, was born in 1673 at Hersbruch, to which his mother was obliged to fly in consequence of the war. He studied at Altdorf, Helmstadt, and Jena; and on completing his academic studies, accompanied two young gentlemen on their travels. When Frederick I. of Prussia established a new academy for the nobility at Berlin, Gundling was appointed to be professor of history in that institution. This academy being given up, on the king's death, his successor, Frederick William, wished to find a literary man to read to him from ancient and modern history while at dinner, and in the evenings at Potsdam and Wusterhausen, and to give him extracts from the gazettes. Gundling was recommended for this purpose, and was appointed by the king an aulic counsellor, gazette reader, and historiographer. He was afterwards raised to the rank of baron, obtained various other titles, and was made president of the Academy of Sciences. He died at Potsdam in April 1731. Gundling, though pedantic in his manners, and addicted to his bottle, was a learned man, and wrote various works, chiefly of the historical kind, which, though severely treated by Thomasius, are said by Von Loen to be written with great solidity and spirit. He rendered considerable service to geography by his map of the Mark of Brandenburgh. In 1713, 1714, and 1715 he travelled through that district; discovered the errors of former maps, and having observed the situation of the different places and towns, with the course of the rivers, collected materials for a new description and an improved map, which was engraved and published at Berlin on two sheets.

GUNNERUS (John Ernest), a Norwegian bishop, was born in 1718 at Christiania, in Norway. After having studied at Christiania, Copenhagen, and Halle, he accompanied two young gentlemen to Jena, and in 1754 was invited to be extraordinary-professor of theology at Copenhagen, preacher at Herlufsholm, and lecturer on theology and the Hebrew language in the public school of that place. Soon after he was ordained priest at Copenhagen, and in 1758 was appointed by his majesty Frederick V. bishop of Drontheim. He founded the royal Norwegian Society at Drontheim, of which he was elected vice-president, and in the Transactions of which he published several curious and useful papers. It was in honour of him that Linnæus gave the name of *Gunnera* to a plant, in his vegetable system. He was a member of the Academies of Copenhagen and Stockholm, as well as of other learned societies, and died at Christiansund in 1773.

GUNNING (Peter), a learned English prelate, was born at How, in Kent, in 1613. After having taken his degree of M.A., and entered into holy orders, he was appointed by the master and fellows of Peter-house to the cure of Little St. Mary's, at Cambridge. In this situation he attracted much notice and attention as a preacher; but refusing subscription to *the Covenant*, he was ejected from his fellowship; when he determined to withdraw to Oxford, where the king at that time held his court Upon his arrival there about the beginning of 1644,

Mr. Gunning was appointed one of the chaplains of New-college, incorporated M.A. of the university, and about the same time obtained the curacy of Cassington. After the surrender of Oxford to the parliament, he became tutor first to Christopher, afterwards Lord Hatton, and then to Sir Francis Compton, whom he educated in a zealous attachment to monarchy and episcopacy. When he had taken his leave of his last pupil, he was appointed chaplain to Sir Robert Shirley, who settled upon him an annuity of £100 for life. Upon the death of Sir Robert Shirley, Mr. Gunning undertook to officiate every Sunday in the chapel at Exeter-house, in London; where he read the liturgy of the church of England, and preached and administered the sacraments to crowded audiences, without any molestation, excepting that he was sometimes sent for by Oliver Cromwell, and reproved by him. After the restoration of King Charles II., Mr. Gunning's services in the cause of the church of England were gratefully remembered, and preferments flowed in upon him in a rapid succession. In 1660 he was restored to his fellowship at Cambridge, and promoted to a prebend in the church of Canterbury. In the same year he was created doctor of divinity by the king's mandate, and instituted to the rectories of Cotesmore, in the county of Rutland, and of Stoke Brewen, in Northamptonshire. These preferments were followed, before the expiration of the year, by his appointment to the mastership of Corpus-Christi-college, and to the Lady Margaret's professorship of divinity. In 1661, upon the ejectment of Dr. Tuckey, he was created regius-professor of divinity at Cambridge, and also succeeded the same gentleman in the mastership of St. John's-college. Other honours were added to these, and in 1669 he was promoted to the see of Chichester. While he presided over this diocese, he was very zealous in enforcing the laws for conformity, and on particular occasions acted the part of a civil magistrate, by breaking up himself the meetings of dissenters, and sitting on the bench at the quarter-sessions, when non-conformists were to be tried for their delinquency. In 1674 he was translated to the see of Ely, of which he proved an active superintendant and bountiful benefactor till his death, which took place in 1684. Bishop Burnet's character of him is, that "he was a man of great reading, and noted for a special subtlety of arguing. All the arts of sophistry were made use of by him on all occasions, in as confident a manner as if they had been solid reasonings. He was a man of an innocent life, unweariedly active to very little purpose. He was much set on the reconciling us with Popery on some points; and because the charge of idolatry seemed a bar to all thoughts of reconciliation with them, he set himself with great zeal to clear the church of Rome of idolatry. This made many suspect him as inclining to go over to them: but he was very far from it, and was a very honest, sincere man, but of no sound judgment, and of no prudence in affairs."

GUNTER (Edmund), an English mathematician, was born in the county of Hereford, in 1581, and received his education at Westminster-school, and Christchurch-college, Oxford. He was admitted to the degree of B.A. in 1603, and to that of M.A. in 1606; after which he entered into orders, and proceeded bachelor of divinity in 1615. His genius had early led him to the pursuit of mathematical studies; and at the time when he took his degree of M.A. he had merited the title of an inventor, by his new projection of the sector, of which he then wrote a description in Latin. In 1618 he had invented a small portable quadrant, for the more easy finding of the hour and azimuth, and other useful astronomical purposes. In 1619 he was elected professor of astronomy at Gresham-college, London; and in the following year appeared his "Canon Triangulorum, sive Tabulæ Sinuum artificialium ad Radium 100,000,000, et ad Scrupula prima Quadrantis," 8vo. These tables, of which an improved edition was published in England in 1624, were the first of the kind which had been given to the world, and, if the author had published nothing else, would have preserved his memory to the latest posterity. In 1622 he made his important discovery, that the *variation* of the magnetic needle *varies;* the truth of which was afterwards confirmed and established by Mr. Gellibrand. Soon after this he invented his famous "rule of proportion," which is an easy and excellent method of combining arithmetic and geometry, adapted to the understanding of persons of the most ordinary capacities. This was called Gunter's proportion, and Gunter's line; and the instrument, in the form of a two-foot scale, is now in common use for navigation and other purposes, and is commonly called the Gunter. Mr. Gunter likewise greatly improved the sector and other instruments, for the same uses, the description of all which he published in 1624, in a treatise, entitled "The Cross-Staff, in three Books," &c., 4to. In the same year he published, by King James's order, a small tract, entitled "The Description and Use of his Majesty's Dials in Whitehall-garden," 4to. Mr. Gunter was the first who used the word *co-sine*, for the sine of the complement of an arc; and the mathematical world is indebted to him for many other inventions and improvements, most of which were the subjects of his lectures at Gresham-college, and afterwards disposed into treatises, which were printed in his works. These have been collected, and various editions of them have been published. Mr. Gunter died in 1626.

GUNTHER (John Christian), a German poet in the beginning of the eighteenth century, whose superior genius proved his destruction. As he was going to be presented to Augustus II., king of Poland, a rival poet mixed some poisonous drugs in his drink, which caused his death, whilst he was addressing the monarch. Another of his biographers, however, says, that on his being presented to the king, he was so intoxicated as to be unable to speak a word, and was, in consequence, dismissed from court. However this may be, he died soon after, in 1723, aged 28.

GURTLER (Nicholas), a learned Swiss Protestant divine, was born at Basil in 1654. After having taught philosophy and theology in different German seminaries with great reputation, in 1707 he was chosen to fill the theological chair in the university of Francker, in Friesland. He died at that place in 1711. The principal of his works are, "Lexicon Linguæ Latinæ, Germanæ, Græcæ, et Gallicæ," 1702; "Historia Templariorum," 1702, 4to.; "Origines Mundi," 1708, 4to.; and "Institutiones Theologicæ."

GUSTAVUS I., surnamed *Ericson*, or *Vasa*, king of Sweden, born in 1490, was the son of Eric Vasa, duke of Gripsholm, allied to the royal family. He

was distinguished among the Swedish nobility for learning, civility, and personal and mental accomplishments. He had a graceful form, a dignified air, and possessed a flow of nervous eloquence, and a captivatiug address. On the invasion of Sweden by Christiern II., in 1518, Gustavus was one of six noble hostages whom he took back with him to Denmark. He attempted by promises and threats to detach Gustavus from the party of the administrator, and failing of success, he first gave orders to put him to death, but was afterwards satisfied with committing him to a rigorous custody in the castle of Copenhagen. A Danish nobleman, Eric Banner, pitying his sufferings, obtained leave to take him to a fortress in Jutland, of which he was governor. Here he passed his time with some satisfaction, through the friendship of the nobleman, till the news of the death of the administrator, and the accession of Christiern to the Swedish crown, inflamed him with an irresistible desire of rescuing his country from servitude. Making use of the indulgence granted him of the chace, he rode away from a hunting party, and after undergoing several difficulties, got a passage to Lubeck. He attempted to engage the regency of that city in favour of the Swedes, but they refused to give countenance to a party then in the lowest state of humiliation. A ship was, however, ordered to land him at Calmar, where Gustavus made himself known to the German officers of the garrison, formerly his fellow-soldiers under the administrator; but their reception of him was such, that he was obliged to leave the place for safety. Finding that the Danes were in quest of him, he assumed the disguise of a peasant, and passed through all the quarters of their army in a waggon loaded with hay, till he reached an old family castle in Sudermania. Thence he sent letters to his friends, hoping to rouse them to an attempt for the recovery of their liberty; but finding them too much overawed by the Danish power to run any hazards, he next tried his fortune among the peasantry. He visited their villages by night, harangued at their festive assemblies, but was able to procure no other answer, than that it was in vain for them to attempt to better their condition, for peasants they were, and peasants they must be, whoever wore the crown. The news of the horrid massacre of the senators at Stockholm, in which he lost the greatest part of his friends and relations, plunged him into deeper affliction, and nothing but the hope which remains unextinguishable in a great soul could have prevented him from abandoning his designs in despair. It was his final resource to make trial of the patriotism of that hardy and better provided class, the miners of Dalecarlia. Taking a guide, he penetrated after a laborious march into the mountains of that remote province, where he was obliged for a subsistence to enter as a common labourer at a mine. Here, as he wrought under ground, the fineness of his linen, and a manner superior to the vulgar, caused a suspicion that he was a person of rank in disguise. The rumour reached a neighbouring gentleman, who going to the mine, to his great astonishment recognised Gustavus for an old university acquaintance. He took the wanderer to his house, and treated him with the kindness of a friend; but when Gustavus made him the confidant of his bold design of exciting a revolt against the Danes, the gentleman, though he had before extolled the courage of his countrymen, and their abhorrence of the present tyranny, shrunk back from the hazard. Gustavus therefore left him with thanks, and repaired to the house of one Peterson, whom he had formerly known in the service. This man, after receiving him with the greatest apparent cordiality, and encouraging his plans, was base enough to adopt the design of betraying him to the Danes. The plot was defeated by the warning given him the night before its intended execution by Peterson's wife, and he was safely conveyed to a concealment with a neighbouring clergyman of fidelity and patriotism. By his advice Gustavus repaired to Mora, where an annual feast of the surrounding peasantry was held. There he displayed with so much fervour and eloquence the miseries of the country, and the tyranny of Christiern, that the assembly instantly determined upon taking up arms, and adopting him for their leader. Without suffering their ardour to cool, he led them against the governor's castle, which they stormed, with the destruction of all the garrison. Success augmented his forces, and persons of superior rank began to join his standard. He overran the neighbouring provinces, defeated the archbishop of Upsal, and advanced to Stockholm. The bloody Christiern, who had in vain attempted to stop his progress by the threat of massacring his mother and sisters, at length put his menace into execution; which barbarity only animated Gustavus to a severer revenge. He assembled the States of Sweden at Wadstena, where he was unanimously chosen administrator; and after a variety of military transactions, in which neither party gave quarter, he laid siege to Stockholm. Finding that the co-operation of a fleet was absolutely necessary for success, he made a treaty with the city of Lubeck for an auxiliary squadron, with which he blocked up the port. The able Danish admiral, Norby, made great exertions to relieve the place, in which he would probably have succeeded, had not the tyranny of Christiern roused his subjects of Denmark to a general revolt, which finally compelled the tyrant to withdraw into Germany. Gustavus took advantage of this event to expel the Danes from the whole of Sweden except the capital. He convoked a diet of the nation at Stregnez, and filled with persons attached to him the vacancies of the senate occasioned by the massacre; when, the election of a king being proposed by the speaker as a necessary measure at this juncture, he was, by acclamation, raised to a throne he had so well merited in 1523. Stockholm soon after surrendered at discretion, and peace and order were restored to the long-afflicted country. Sweden, however, laboured under heavy debts; to discharge which, Gustavus found it necessary to lay impositions on the clergy, then the richest order in the kingdom. This step occasioned discontents, which in one province broke out into open rebellion. The disturbance was soon quelled, but it seems to have inspired Gustavus with the resolution of encouraging the progress of the Reformation, which had begun to make way in Sweden. He himself had a free and enlarged mind, and he clearly saw the advantages that would arise from depressing a too powerful order of men, and annexing their overgrown property to the crown. This object he steadily pursued for a number of years, though perpetually opposed by the clergy, whose intrigues produced several tumults and revolts that disquieted all the early period of his reign. In 1527 they set up an impostor who personated Nils

Sture, son of the late administrator, and declared himself a competitor for the crown. This hostility, however, only accelerated the introduction of Protestantism. Gustavus caused the Scriptures to be translated into the native language, which had its usual effect of exposing the corruptions of Popery to popular detection. At length he ventured openly to profess Reformation principles, and to propose the resumption of crown lands usurped by the church, and the abolition of the sale of indulgences. By his firmness he carried these and other points, against the clerical order; but he was mortified by a revolt of his favourite Dalecarlians, who were zealously attached to all ancient institutions, and were artfully inflamed by the suggestions of the bishops. Their rebellion, after repeated insurrections, was at length quelled by a strong hand, and the employment of many severities. An attempt of the deposed Christiern to recover his crown occasioned a temporary alarm, but terminated in his becoming a prisoner to his Danish successor, Frederick. At different periods, disputes arose between Gustavus and the kings of Denmark, who could not forget their title to the Swedish crown, and who, besides, had interfering claims with regard to several territories; but the Swedish king, by his spirit and prudence, was generally able to come off with the advantage. In 1532 the Lubeckers had a quarrel with Sweden, and, it is said, formed a conspiracy against the life of Gustavus, as well as a plan for overthrowing his government. A war succeeded, in which Denmark was the ally of Sweden; though, soon after, jealousies again prevailed between them. In 1542 Gustavus, in order to counterbalance the influence of the Emperor Charles V. in the north, made an alliance with Francis I. of France, and it is chiefly from that time that Sweden began to rank as a power in Europe. In the same year he brought to effect his project of rendering the crown hereditary in his family, procuring from the States the nomination of his eldest son Eric as successor. The assembly also took an oath for the maintenance of the reformed religion, without toleration of any other throughout the kingdom; so that the change of religion was fully completed. The king thenceforth turned his attention to the encouragement of learning, science, and commerce, and all the arts by which a country is rendered flourishing; and he settled large apannages upon his younger sons, to be holden under homage to the crown. He lived, however, to foresee the evils which might arise from rendering the younger branches of his family too independent, and he wished to give additional splendour and authority to the eldest by some potent matrimonial alliance. For this purpose, he caused proposals to be made to Elizabeth, first when princess, and then when queen of England; but while this affair was in agitation, he was attacked with a slow fever, under which he sunk in 1560, in the seventieth year of his age. Gustavus was thrice married: by his first consort, a daughter of the duke of Saxe Lawenburg, he had his successor Eric; by his second, daughter of a Swedish noble, three sons and five daughters.

GUSTAVUS ADOLPHUS, king of Sweden, the hero of Europe during a short period, was the grandson of Gustavus Vasa, and son of Charles IX. He was born in 1594, and received an education equally fitted for the prince and the warrior. At an early age he commanded a body of troops in the war between his father and Christiern IV. of Denmark, and rendered himself conspicuous for enterprising valour. He succeeded to the crown in 1611; and such was the reputation he had already acquired for knowledge and abilities, that his minority was terminated at an age earlier than the law had prescribed, and the reins of government were committed to his hands. His choice of a prime-minister proved his judgment; it was that of the great chancellor Oxenstiern, one of the ablest men who has filled that post in any kingdom. Gustavus by his own authority assembled the States in the beginning of 1612, where he resumed all the crown grants, in order to enable him to carry on the war in which Sweden was involved with Denmark, Russia, and Poland. He began with employing his arms against the first power, whom, under the mediation of Great Britain, he brought to a treaty in 1613. Hostilities with Russia were terminated by the same mediation; and Gustavus had leisure to attend to affairs of domestic policy, among which were the establishment of a commercial society at Stockholm, the regulation of the university of Upsal, and the abridgement of processes at law. After the expiration of a truce with Poland, he renewed the war, and with a strong army, commanded by several distinguished officers, laid siege to Riga. The town surrendered in 1621, and a truce took place soon after. In 1625 the war was again renewed, and Gustavus entering Livonia, reduced almost the whole of that province, and then took possession of the principal places in Prussia. He invested Dantzic, defeated the Polish fleet which came to its succour, and would probably have brought it to surrender, had not a sudden flood in the Vistula obliged him to retreat. After various successes, he concluded in 1629 a truce with the Poles, by which he was left in possession of Memel, Pillau, Elbiug, Brunsberg, and all his conquests in Livonia. Gustavus had now raised a high military reputation, had formed a powerful and well disciplined army, and had brought his domestic affairs into perfect condition. By his valour he had not only repelled all attacks from the neighbouring powers, but had aggrandized himself at their expense. This success had inflamed his passion for glory and his love of conquest, and he eagerly panted after some greater enterprise than he had hitherto been engaged in. The Emperor Ferdinand II. had given him offence by sending assistance to the king of Poland, and had also in other respects shown a hostile disposition towards him. As a warm attachment to his religion also formed a conspicuous part of the king of Sweden's character, it may be supposed that he felt a real zeal for the Protestant cause in Germany, which laboured under great depression since the peace which Christiern IV., who had acted as its head, had been compelled to make with the empire. These motives, added to the solicitations of the Protestant league, and of other powers jealous of the overbearing sway of the house of Austria, induced him to entertain the hazardous project of invading the imperial dominions, and contending upon its own ground with a power then at the summit of military glory. He introduced his proposal to the Swedish national diet, where it was discussed with freedom, and some strong objections raised against it; but the king's ardour and eloquence overcame all opposition. Every aid that he desired was voted him, and an army of sixty thousand men, with a navy of seventy sail, were at his

disposal. England and France both favoured his designs, though it was not till the second campaign that the latter power engaged to support a third of the expense of the war. The operations of Gustavus were preceded by a manifesto, in which he enumerated those injuries and provocations which had induced him to take up arms against the emperor; but it must be acknowledged that they appear insufficient to justify such a step, and are but a thin cover of his personal ambition. It was in June 1630, that he embarked on this great enterprise. He made himself master of the isle of Usedom, and thence crossing over to Pomerania, obtained possession of the important town of Stettin, and of several other places in that duchy. Then entering Mecklenburg, he drove out the Imperialists from part of it, and proceeding to Frankfort-on-the-Oder, carried it by storm, though defended by a numerous garrison. A diet was at this time held by the Protestant princes at Leipsic, to which he sent deputies: and by the actual levy of contributions, and fear of more serious consequences, he induced the hesitating electors of Brandenburg and Saxony to form a treaty of alliance with him. Instead of being, as the emperor had termed him, a king of snow, who would melt away as he approached the south, he was rather a formidable avalanche, increasing in size and force as he rolled onwards. As he advanced into Saxony, the imperial-general, Tilly, thought it necessary to check his progress. After some vain attempts to draw Gustavus from the advantageous post he occupied, Tilly made a furious attack upon his lines, but was repulsed. He, however, continued his attempts to bring on an engagement; and finding them fruitless, he burst like a torrent into Saxony, the elector of which had some time been doubting which of the two powers he should join, and was actually negotiating with Austria. But this ill-judged measure necessarily threw him for protection into the arms of Sweden, and he consented to a very humiliating treaty with Gustavus. For the relief of Leipsic, invested by Tilly, an engagement was resolved upon, and on September 7, 1631, Gustavus led the united Swedish and Saxon army into the field. The king himself, distinguished by a green feather in his hat, led the charge against the bravest of the enemy. The courage and discipline of the Swedes, though little seconded by the Saxons, were irresistible, and they obtained a complete victory. Its consequences were the subversion of all the emperor's measures, and a great accession to the renown of Gustavus, whom the Protestants now began to look upon as their great champion and deliverer. Some blame has been thrown upon him for not pursuing his blow, but suffering Tilly to recruit his army, while he penetrated into Franconia. He reduced many places in that part of Germany, and in the spring of 1632 prepared to enter Bavaria. For this purpose it was necessary to force a passage across the Lech, in face of Tilly's army. This he effected with great skill and vigour; Tilly received a mortal wound in the action; his shattered troops were driven from post to post; and the surrender of the important city of Augsburg soon followed. From the inhabitants of this place Gustavus exacted an oath of fidelity, not only to himself as head of the Protestant league, but to the crown of Sweden; a measure that was thought to disclose his ambitious designs, and which excited great suspicion and displeasure in the Germanic body. He next attempted to cross the Danube and gain possession of Ratisbon, and also laid siege to Ingoldstadt, but neither of these enterprises succeeded. He ravaged Bavaria, while in the mean time the Imperialists drove the Saxons out of Bohemia. After the death of Tilly, the celebrated Wallestein succeeded to the chief command of the emperor's troops; and by his influence, he had drawn together an army superior in numbers to that of Gustavus. With this, he advanced towards Nuremburgh, where the latter was posted, and for some time they lay encamped opposite each other. At length, the king, having received a reinforcement, made an attack upon Wallestein's lines, but after a combat of several hours, was repulsed with considerable loss; and it is allowed that his conduct on this occasion displayed more rash impetuosity than judgment. He then led his army towards the Danube, while Wallestein marched into Misnia, with a view to oblige the elector of Saxony, who was again wavering, to quit the Swedish party. Gustavus followed him, and on the plain of Lutzen brought him to action on November 16, 1632. Here, while fighting at the head of a body of cavalry, he received a ball in his arm, which for a time he disregarded; at length, becoming faint with the pain, he turned about to retire, when he was charged by a squadron of imperial cuirassiers, and in the throng was dispatched with several wounds, and stript upon the field. This is the most probable account of his death; though the Swedish writers, unwilling to conceive that their hero could lose his life in a common manner, have asserted that he perished through treachery; and have charged the duke of Saxe Laweuburg, who accompanied him, with the crime. Gustavus had nearly completed his thirty-eighth year. By his queen, the daughter of Sigismund, elector of Brandenburg, he left an only child, the celebrated Christina. He died the terror of Austria, the hope of the Protestant religion, and the admiration of all Europe. In person he was of a middle size and corpulent, but active, with a martial and majestic countenance, large but agreeable features, and a familiar cheerful expression.

GUSTAVUS III., king of Sweden, son of Adolphus Frederick and Louisa Ulrica, sister of Frederick II., king of Prussia, was born on the 24th of January, 1746. He was educated under the care of the celebrated Count Tessin, whose letters addressed to his pupil are well known; and he succeeded his father in 1771, being at that time at Paris, on his travels. At the period of his accession to the throne, the supreme authority, in consequence of abuses which had crept into the government, through the weakness of his predecessors, resided in a tumultuous assembly composed of the four orders, into which many nobles without property, tradesmen, and peasants, were admitted, most of whom were of course subject to all the corruption and influence to which needy and ignorant representatives are exposed. In a word, the king enjoyed the mere name of royalty; he was only the ostensible instrument in the hands of one of the two great parties which divided and governed the kingdom, as either obtained the superior influence in the diet. No sooner had Gustavus assumed the reins, than he resolved to emancipate himself and his country from this degraded state, or to perish in the attempt. The measures concerted for this purpose were so well combined, that the plan

was carried into execution in the course of a few hours, and without the least bloodshed. This memorable revolution took place on the 19th of August, 1772; and an accurate and ample detail of the whole transaction has been given to the world by Mr. Sheridan, who at that time was secretary to the British euvoy at Stockholm. When the States had ratified this new constitutiou, they met to form an address to his majesty; in which they expressed their gratitude for having delivered the kingdom, at the hazard of his life, from that state of anarchy and confusion iuto which it had fallen. On the 9th of September following, the king dissolved the diet, and announced a new one for 1778; after which he began to turn his attention to a reform in the administration of justice. Torture was entirely abolished; and other regulations tending to correct various abuses in the provincial courts were adopted. The finances also were a particular object of his majesty's solicitude. He established a commission to regulate the revenues and the public expenses; and he caused a plan to be drawn up for redeeming an enormous quantity of paper money, then in circulation, and for increasing that of specie. To encourage commerce and facilitate its progress, he formed a new institution, called the College of Commerce; the small town of Marstrand, situated on the North sea, was declared a free port; and an office of discount to promote the circulation of specie, and to give vigour to all commercial operations, was established at Stockholm. He introduced new and salutary regulations in the army and navy; and in order to improve agriculture and to promote population, adopted several judicious and salutary measures. He also gave every encouragement in his power to the arts and sciences; was often present at the meetings of the Academy of Sciences, and, under fictitious names, frequently sent them questions, the object of which was either some new discovery or some proposal relating to the happiness of the people. To unbend his mind after the fatigues of the cabinet, he courted the pleasures of society; and frequented the assemblies of the nobility and citizens, where he appeared as a plain individual, without the least pomp or parade. He gave magnificent fêtes, but took measures at the same time to repress the luxury gradually introduced into the kingdom, and which had been carried to an excessive degree, but particularly in the capital. He introduced a new and plain costume, but although the men adopted it, the women strongly objected to it. As the period for opening the diet approached, Gustavus enjoyed the satisfaction of seeing the kingdom in a better situation than it was at his accession to the throne; and to these advantages might be added that of being on an amicable footing with the neighbouring powers. The preceding year the king had paid a visit to the empress of Russia, at Petersburg, to assure himself in person of the good disposition of that court. The empress received him in the most distinguished manner; and splendid fêtes were given, in rapid succession, to render his residence in the capital of Russia agreeable. The king returned to Stockholm towards the month of August, in a superb yacht which had been presented to him by the empress, together with other rich presents valued at forty thousand roubles. On the 30th of October, 1778, his majesty opened the diet by a speech; and two days after, the queen, Sophia Magdalena, daughter of Frederick V., king of Denmark, was delivered of a prince; who being the first immediate heir of the crown born in Sweden since Charles XII., this event was celebrated with great splendour. One of the most remarkable resolutions of this diet, and which will do lasting honour to the reign of Gustavus, was that for allowing the free exercise of religion to foreigners, settled, or who might settle, in Sweden, but under certain restrictions, which exist in all countries where toleration is established. In 1780, during the war between France, England, and America, Gustavus joined in the armed neutrality, and was one of its most active members. In consequence of this measure, the College of Commerce agreed to give him a tax of half-a-crown per last on each of their vessels, for six months; which produced to him a considerable sum. An interview which had been proposed to him by her imperial majesty Catherine II. took place on the 29th of June, 1783, and the three days the two sovereigns remained together were marked by continual fêtes. His physicians having advised him, on account of his health, to spend the winter in a milder climate than Sweden, he set out in the beginning of October for Italy; and having remained during the winter and spring at Pisa, Rome, Naples, Florence, and Genoa, went thence to Paris, where he arrived in June 1784, and continued till the end of July. The French court received him with every mark of honour; and, while immersed in the gay scenes of amusement, he did not neglect his political interests. Since 1779 the court of Versailles had ceased paying the usual subsidy, under a pretence of its being prevented by the expenses of the war in which it was engaged; but the king exerted his influence with so much effect, that a great part of the arrears was paid up to him. He also concluded a treaty, by which France ceded to Sweden for ever the island of St. Bartholomew, near Guadaloupe, on condition of his majesty allowing France to make Gothenburg the entrepôt of its northern trade. The king returned to his capital after an absence of ten months, and employed the remainder of the year, as well as the whole of the next, in arranging the different branches of administration, and putting the kingdom in a better state of defence. He established a West India company, to which the island of St. Bartholomew, declared a free port, served as an entrepôt; and he invited all his subjects to embark in it. In 1786 Gustavus thought proper, after an interval of eight years, to convoke the National Assembly; but this diet did not pass over with the same tranquillity as the preceding. The king experienced much opposition to his measures, and the influence of the anti-royal party was strongly felt. All his propositions were rejected, except that which related to the establishment of public granaries, to prevent the excessive price of grain. In the course of this year, he established an academy for the improvement of the Swedish language, giving it the form of the French Academy founded in 1635; and the same day he renewed the Academy of Inscriptions and Belles-lettres, founded by his mother, which had begun to fall into decline. In 1788 Gustavus became involved in a war with Russia, which opened a new field for the exercise of his enterprising genius; but which, at the same time, exposed him to new dangers and difficulties. The sudden and unexpected revolution which took place in the

government of Sweden had become a great source of coolness and jealousy between the courts of Petersburg, and Stockholm. Nothing could be more contrary to the views of Russia, or more subversive to that policy which she pursued, than that Sweden should ever recover her rank among nations, or the influence which she once held in the political scale of Europe. Hostilities commenced between the Swedes and the Russians in the month of June. The Swedes were generally successful in the small actions and skirmishes which at first took place; but in a naval battle, fought near the island of Hoogland, between the Swedish fleet of fifteen sail of the line, under the duke of Sudermania, and the Russian of seventeen sail of the line, under Admiral Greig, victory was claimed by both sides; and each indeed had an honourable trophy, a flag-ship of their enemy, to show in support of its claim. Admiral Greig, however, having afterwards received an accession of strength, by the arrival of fresh ships, came suddenly upon the Swedes, in the road of Sweaberg, in Finland, and during the disorder occasioned by their endeavours to get within the protection of the forts, the Gustavus Adolphus was taken and burnt by the Russians. But this was not the only mortification which Gustavus was destined to experience. At the siege of Fredericksham, the officers, in consequence of a general spirit of disaffection which had been spread among the higher ranks of the army, refused to lead on the troops to the attack; and when his majesty appealed to the latter, on whom he still relied, to his utter astonishment and dismay, they generally laid down their arms. While the king seemed inextricably involved in these difficulties and dangers, the seeds of disaffection having been communicated to the capital and other places, a sudden irruption of the Danes, from the side of Norway, into the richest provinces of Sweden, seemed ready to overwhelm him entirely. On the 19th of August, the court of Copenhagen issued a public notice to the foreign ministers, and among the rest to the Swedish, who was more immediately concerned, that she was bound by treaty to supply Russia with a considerable auxiliary force, by sea and land, and that she was determined to fulfil her engagement. This unexpected measure rendered the king's situation truly critical, and his affairs apparently desperate. In the mean time, the Danish troops made a rapid progress; and after defeating the Swedes at Quistrum, on the 27th of September, where the whole corps were obliged to surrender prisoners of war, advanced towards Gothenburg. The prince of Hesse, who commanded the Danish army, had dispatched an officer to offer the town terms of capitulation; when an unparalleled vigilance and exertion, on the part of the Swedish monarch, prevented an event so ruinous and disgraceful. Aware of the danger to which Gothenburgh might be exposed by his absence, he performed a long journey alone, travelling night and day with more than the expedition of a courier, for its preservation, and arrived in the place on the 3rd of October, within a few hours after the determination of the inhabitants to surrender. His first act was to displace the governor; and having summoned a meeting of the townsmen for the following morning, his usual powers of persuasion produced the happiest effect on a people who were already ashamed of their pusillanimity. Though Gothenburgh was thus saved, its situation, as well as that of the king, was still critical; but he was soon relieved from it by the interference of Great Britain and Prussia, which produced an armistice of eight days, on the 9th of October: this was followed by a strong remonstrance from his Prussian majesty, accompanied with a threat of an invasion of Holstein, if the Danish troops did not evacuate Sweden. This spirited conduct had the desired effect; and after various negotiations, the prince of Hesse withdrew his army into Norway before the middle of November. This fortunate event freed Gustavus from great embarrassment; but he had still to encounter difficulties which it required no common share of fortitude and abilities to surmount. Though extremely popular among the lower classes, he met with great opposition from the equestrian order; the heads of which were so implacable in their resentment, on account of the revolution, that no favours, preferment, or honours, seemed capable of curing their animosity. In the diet, which met on the 26th of January, 1789, the usual congratulations and compliments were indeed passed; but it was soon perceived that the nobles were not only far from disposed to coincide with the king's views, but that they paid very little regard to the terms on which they were to stand with him. The first ground of dispute was his majesty's having placed a body of Dalecarlians, who had joined him in the preceding season of danger, as a garrison in Stockholm: another was his appointment of Count Lowenhaupt to be marshal of the diet. This nobleman, being highly obnoxious to the disaffected party, was at length so grossly insulted, that he found it incompatible with his honour to continue to discharge the duties of his station, and therefore he absented himself from the diet; a measure which rendered that body incapable of acting. On the 17th of February, the king appeared at the diet in person, and demanded satisfaction for the insult offered to Count Lowenhaupt; and this producing a violent altercation between the king and the nobles, the latter immediately rose and quitted the assembly in a body, leaving his majesty and the other States together. For three days Stockholm was in a state of the utmost confusion; but on the morning of the 20th a party of the light cavalry of the king's body-guard, supported by a body of armed burghers, surrounded at the same instant the houses of the principal nobility, whose persons being arrested, they were sent prisoners to the castle of Frederickshoff. This blow Gustavus followed up with as much spirit as it had been given; and availing himself of the consternation which prevailed, ventured on the bold measure of totally abolishing the senate. To supply its place, he instituted a new commission or court, the model of which he is said to have taken from the Cour Plenière, which had been so much opposed, and at length rejected, in France. This new body was endowed, in certain cases, and under certain circumstances, with considerable powers; but these were all subjected to the king's immediate control. Soon after this event, the trials of the unfortunate officers, who had been arrested in Finland, and other places, on a charge of mutiny or treason, were commenced, and continued for more than twelve months. The result of them was, that several of the principal officers were condemned to death, as were also some others of rank, and a number of subalterns. As the king, however, was far from

being of a cruel disposition, these sentences were more bloody in their design than effect, and the executions were not numerous. The month of June, this year, was signalized by a bloody action at Dainstadt, in Finland, between a body of three thousand six hundred Russians, and a party of Swedes, estimated at only two thousand two hundred, in which the king served as a volunteer, and by his presence inspired his troops with so much courage, that the enemy were totally routed with the loss of their camp. A naval battle also took place some time after between the Russian fleet, consisting of seventy sail of different sizes, and the Swedish, amounting only to forty, in which several vessels were sunk, blown up, or destroyed, on both sides, but few if any taken on either; and these, with some skirmishes of no great importance, put an end to the campaign. Gustavus opened the succeeding campaign, that of 1790, by an incursion into the Russian territories; and after carrying two posts, Carnakosky and Suomieni, defeated a body of ten thousand Russians, who came to dislodge him from the former. Though the Swedes amounted only to about three thousand, the result of the action was so fatal to the Russians, that they left two thousand of their number dead on the spot, among whom was the prince of Anhalt, a near relation of the empress. After this, the king, at the head of his galleys, stormed the defences of Fredericksham, took thirty-eight vessels, sunk ten and burnt forty gun-boats, with thirty transports laden with provisions, destroyed the docks, and set fire to all the timber and stores collected for building fleets of light vessels. Encouraged by this success, Gustavus resolved to attempt the destruction of the Russian squadron and grand naval arsenal at Revel, containing, at that time, eleven sail of the line and five frigates, protected by numerous batteries. Notwithstanding these obstacles, the Swedish fleet entered the harbour on the 13th of May, and maintained the conflict for some hours; but a violent storm, which arose towards the evening, obliged the Swedes to retreat with the loss of one sixty-gun ship, which was taken, and another wrecked, which was set fire to by the crew. On the 3rd of June, the duke of Sudermania fell in with the Russian fleet coming from Cronstadt, under Admiral Kruse, consisting of eighteen sail of the line. An engagement ensued, and continued till interrupted by night; but on the second day the Russian fleet from Revel appeared in the rear of the duke, who was thus placed between two fires. The wind, however, shifting, the duke was enabled to extricate himself from his perilous situation, and to take shelter in the island of Biorko. Gustavus now determined to make an attack on Wyburg, the capital of Carelia, distant only seventy miles from Petersburg, where a large division of the Russian galleys was stationed. This attempt turned out very unfortunate. Six of the largest Swedish ships, with eight hundred of the royal guards on board, were taken by the Russians, and sixty smaller vessels were lost. The whole loss of the Swedes was estimated at seven thousand men. To make up for this disaster, the Swedish fleet, commanded by the king in person, gained a decisive victory over the Russian fleet on the 9th of July. In this engagement the Russians lost forty-five vessels of different sizes, with four thousand five hundred men taken prisoners. This defeat, so soon after the almost total ruin of the Swedish fleet, struck the empress with surprise and alarm, and no doubt paved the way for the accommodation which in a few weeks took place. A suspension of arms was immediately agreed on, and peace was finally concluded on the 14th of August, 1790, little more than two years after the commencement of the contest, by a restitution of all the conquests on both sides. When the French Revolution broke out, and seemed to threaten, by its consequences, the overthrow of all the thrones of Europe, a scheme for the relief of Louis XVI., and the preservation of the ancient government of France, appears to have been concerted between the great potentates of the North and the king of Spain, early in the summer of 1791. Gustavus, at the head of thirty-six thousand Swedes and Russians, was to have landed as near as possible to Paris, for the purpose of marching directly to that capital; while the armies of the other powers should penetrate the French frontiers in other quarters. For the promotion of this design, his Swedish majesty, after establishing a regency, at the head of which was the prince-royal, only twelve years of age, went in July to the German Spa, to converse with the marquess of Bouillé on the subject of the expedition, which he intended to carry into execution in the spring of 1792. But while actively engaged with preparations for this vast design, he was suddenly arrested in his career by the hand of an assassin; being mortally wounded with a pistol at a masquerade, on the 15th of March, 1792, by Ankarstroem, who had been an ensign of the guards, and he died on the 29th. Ankarstroem was instigated to this attempt by a disaffected party of nobles, among whom the principal leaders were Counts Horn and Ribbing, Baron Pechlin, and Colonel Lilihorn. During the interval preceding his death, in which he suffered the most excruciating tortures, Gustavus displayed great calmness of mind and an undaunted spirit; he settled a plan of government for the minority of his son; and gave a singular proof of humanity by ordering that none of the conspirators, except the assassin, should be put to death. Gustavus III. was a prince of great natural talents, highly improved by education. To a great fund of easy and impressive eloquence, he united the most insinuating manners; and the extent of his knowledge and the solidity of his judgment excited the admiration of those who had access to his conversation. The various journeys which he made into different parts of Europe, as well as into almost every corner of his own dominions, rendered him thoroughly acquainted with mankind; and he possessed sufficient sagacity to profit by his observations, and to apply them to the purposes of government. He seemed to inherit from his mother all that was most admirable in the character of his uncle Frederick the Great, king of Prussia; the same love of the arts and the sciences, the same fertility of invention, presence of mind, intrepid courage, and devotion to military glory. This extraordinary prince was not only a great orator but a fine writer, of which there are abundant proofs, in private letters and memorials drawn up by his own hand, as well as in different printed pieces which, though anonymous, excited great attention, and particularly one, the object of which was to expose the licentiousness of the private life of Catherine II. and the arrogance of her inordinate ambition. He was the author also of several plays, written for the national theatre, which exhibited a richness in their

composition and a purity in their moral sentiments that bespoke the prince and the legislator.

GUTHRIE (William), a native of Angus, was born in 1620, and educated for the Scotch kirk, in the university of St. Andrews, and in 1644 was placed as minister in the parish of Finwick, but after holding his preferment twenty years, was ejected as a nonconformist. His zeal in defence of the Presbyterian discipline exhibited itself in the production of a treatise, entitled "The Christian's great Interest;" which is still held in great esteem by those of the persuasion. His death took place in 1665.—Another of the same name and county was born in 1708, and after passing through a course of classical study at Aberdeen came to London. Here he commenced author by profession, and published a "History of England," in 3 vols. folio; "A Translation of Quintilian," and other works. Mr. Guthrie obtained a pension from the government, and was in the commission of the peace for Middlesex, but it is believed never acted as magistrate. His death took place in 1770.

GUTTENBERG (John), the reputed inventor of the art of printing, was born at Mentz, of noble and wealthy parents, in 1400. In 1427 he resided at Strasburgh, as a merchant; but returned to Mentz in 1430, and between that time and 1439 (as is inferred from the proceedings in a process between him and one to whom he had promised to communicate the secret) he proceeded to make some trials of the art of printing with metal types. Some authors, however, doubt if these types were of metal. It was in 1446 that he entered into partnership with Fust, the result of which was the publication of the celebrated bible of six hundred and thirty-seven leaves, the first important specimen of printing with metal types. Guttenberg died in 1467.

GUY (Thomas), the founder of Guy's-hospital, was the son of a lighterman in Southwark, and born in 1644. He was brought up a bookseller; but his principal gains arose from the disreputable purchase of seamen's prize-tickets, in Queen Anne's war, and by South-sea stock in 1720. By these speculations and practices, aided by the most penurious habits, he amassed a fortune of nearly half a million sterling, of which he spent about £200,000 in the building and endowing his hospital in Southwark. He also erected almshouses at Tamworth, and benefited Christ's-hospital, and various other charities, leaving £80,000 to be divided among those who could prove any degree of relationship to him. He died in December 1724, in his eighty-first year, after having dedicated more to charitable purposes than any private man in English record.

GUYARD (Anthony), a learned French Benedictine monk, of the congregation of St. Maur, was born at Saulieu, in the diocese of Autun, in 1692, and died at Dijon, in 1770. Among other works, he was the author of "Political Observations on the Administration of Benefices," 8vo., and a "Dissertation on the Fees for Masses," 1748, 8vo.

GUYAUX (John Joseph), a learned professor at Louvain, was born in a village of Walloon Brabant, in 1684. He appears to have been educated at the university of Louvain, where he was appointed professor of the sacred Scriptures in 1723; created doctor of divinity, and canon of St. Peter's, in 1727; and afterwards chosen dean and provost of that collegiate church. He died in 1774. Among other articles, he was the author of "Prælectiones de S. Jesu Christi Evangelio," &c., in 7 vols. 8vo.; "Commentarius in Apocalypsin," 8vo.; "Quæstio Monastico-theologica de Esu Carnium," 1749, 4to. &c. &c.

GUYET (Charles), a learned French Jesuit, was born at Tours, in 1601. He taught the belles-lettres for five years, and then moral theology for two years, at the seminary belonging to his order, in his native city. Afterwards he more particularly devoted himself to the service of the pulpit, and died in 1661. He was the author of "Hortologia, sive de Festis propriis Locorum," and other works.

GUYON (Jeanne Marie Bouvieres de la Mothe), a celebrated female enthusiast, was born of a good family at Montargis in 1648. She married in her sixteenth year the son of a person of the same place, named Guyon, and became a widow at the age of twenty-eight. Though still young and handsome, and in affluent circumstances, she entirely gave herself up to a spirituality which detached her from all worldly concerns. Arenthon, bishop of Geneva, invited her into his diocese, in order to join a community of *new Catholics*, established at Gex, for the conversion of Protestants. She there particularly attached herself to P. la Combe, a Savoyard Barnabite, who became her spiritual director, and inspired her with all the mystical notions of quietism. They preached up the entire renunciation of self, the silence of the soul, the annihilation of all emotions, and a total indifference to life or death, future happiness or misery. Madame de Guyon, upon the application of her family, gave up a large settlement for the education of her children, and of all her property reserved only a moderate annuity. Through some difference with the bishop, she quitted Gex, and visited several of the neighbouring provinces, everywhere making proselytes. She began the composition of her works, of which the first were, "A short and easy Method of making Prayer;" and "The Song of Songs interpreted in a mystical Sense." Enthusiasm took more and more the possession of her mind; and she gave herself the title of *the pregnant woman of the Apocalypse*, and *the foundress of a new church*. The fame of her doctrines and conversions followed her to Paris; and calumny made such a representation of her conduct, that in 1668 she was shut up by the king's order in the convent of the Visitation. By intercession made with Madame Maintenon she obtained her liberty, and appeared even at Versailles, and at St. Cyr. Such were the attractions of her insinuating eloquence, and tender and ardent devotion, that several of the first ladies about the court became her admirers and disciples. The pious and austere Duke de Chevreuse affirmed that when in her presence he felt *stifled* by the internal motions of grace. But her most brilliant conquest was that of Fenelon, then preceptor to the royal children, whose attachment to her person and doctrine, which never subsided, produced some of the most remarkable incidents of his life. Her success, however, excited a new storm against her. She was accused of *dogmatising*; prelates rose up in the cause of orthodoxy; and her works were formally submitted to Bossuet and others for examination. Thirty-four articles were drawn up in condemnation of the mysteries of quietism; and Madame Guyon, in her retreat in a monastery at Meaux, was obliged in 1695 to sign them, and to testify her unqualified submission to the decisions of the church. She returned to Paris,

where her zeal again engaging her in attempts to proselytize, she was confined at Vincennes, at Vaugirard, and finally in the Bastille. The rigour with which she was treated was doubtless inflamed by the warm controversy then carrying on between Bossuet and Fenelon, on the subject of her doctrines. When that was terminated by the submission of the latter, she was liberated from the Bastille in 1702, when she retired to Blois. She passed the remaining years of her life in obscurity, and in the private exercises of a devotion which was certainly sincere, however it might be misled by a heated imagination. She died in all the raptures of divine love, at the age of sixty-nine, in 1717. Of her writings, besides those mentioned, are "Christian Discourses;" "The Old and New Testament, with Explanations and Reflections," 20 vols., 8vo.; "Spiritual Letters;" and "Spiritual Songs and Nuptial Poems."

GUYS (Peter Augustine), a French writer and traveller, was born at Marseilles in 1720, and followed the profession of a merchant with great respectability. Having made frequent voyages to the East, in pursuit of his business, he regarded the country and people with the eye of an observer of taste and reading, and the fruit was his "Voyage Littéraire de la Gréce," 2 vols., 12mo., 1771. The Greeks were so well satisfied with the character he drew of them, that the Athenians, reviving a ceremonial which had long been in disuse, unanimously conferred upon him the honour of citizenship. His other writings are, "Relation Abrégée de ses Voyages en Italie, et dans le Nord;" a "Translation of the Elegies of Tibullus;" an "Essay upon the Antiquities of Marseilles;" and an "Eloge of Duguay Trouin." He was a member of the Academy of Marseilles, and died at Zante in 1799.

GUYSE (John), an eminent English nonconformist divine, was born at Hertford, about 1680. He was pastor to a congregation in his native town for several years, during which he took part in the controversies of the times relating to the doctrine of the Trinity. In 1727 he became pastor of an independent congregation in New Broad-street, London; and in 1732, the university of Aberdeen, without his knowledge, conferred on him the degree of doctor of divinity. He died in 1761. His principal work is a "Paraphrase of the New Testament," 3 vols., 4to.

GUYTON MORVEAU (Louis Bernard) was the son of a lawyer, and born at Dijon in 1737. Adopting the same profession, he became advocate-general in the parliament of Dijon, and attorney-general of the Côte d'Or. Previously to the Revolution in France, he distinguished himself by the study of chemistry and natural philosophy. He was a contributor of articles on chemistry to the Encyclopédie Méthodique; and he had a share in the researches which led to the foundation of the antiphlogistic theory of chemistry; was one of the authors of the reformed chemical nomenclature, and by his individual discoveries he promoted the improvement of science. He relinquished his office of advocate-general, after having published his pleadings at the bar. At the commencement of political disturbances he joined the revolutionary party; and in September 1791 he was sent as a deputy from the department of Côte d'Or to the Legislative Assembly, and was afterwards a member of the National Convention. He seized all opportunities to display his enmity to the royal authority, the king's ministers, the clergy, and the emigrants; and in September 1792 he voted for the death of Louis XVI. He figured in the committee of public safety, nominated at the commencement of April 1793, and in that formed after the fall of Robespierre. Buonaparte made him a member of the Legion of Honour, and a baron of the empire. He was likewise one of the first members of the National Institute, a director of the polytechnic school, and administrator of the Mint. He died December 21, 1815. Besides the works already noticed, he published "Elémens de Chimie, théorique et pratique," Dijon, 1777, 3 vols., 12mo.; "Digressions Academiques, ou Essais sur quelques Sujets de Phisique, Chimie," &c., 12mo.; and Memoirs in the Annales de Chimie, and other periodical works.

GUZMAN (Alphonso Perez de), a famous Spanish captain, was born at Valladolid in 1258, and signalized himself in the reigns of Alphonso X. and Saucho IV. He had the conducting of the war with the Infant Don Juan, brother of Sancho, whom it was the former's object to dethrone. Whilst hostilities were pending, Don Juan made prisoner of Guzman's son, and threatened to behead him if Guzman would not surrender the city of Tarifa, to which Juan was then laying siege. Guzman refused, and after he had been informed of the decapitation of his son, forced Don Juan to raise the siege, and afterwards attacked him in a pitched battle, in which the Infant was slain, and Guzman successful.

GWYNNE (Eleanor), or *Nell Gwynne*, as she is commonly called, celebrated as one of the mistresses of Charles II. The monarch first saw her at the theatre, where she first appeared as an orange-girl, but afterwards as an actress. Previously to her connexion with the king, she had been the mistress of Hart the actor, and one or two others, but she is said to have remained faithful to Charles. She is said to have possessed equal wit and beauty, and to have given the king such good advice, that she was regarded with approbation rather than censure, even in her own time. Chelsea-hospital is said to have been founded at her request.

GYGES, king of Lydia, was minister and favourite of King Candaules, when, as Herodotus tells the story, that monarch, who had a most beautiful woman for his wife, was weak enough to give him a view of her naked charms from a place of concealment in her chamber. The queen, who had perceived him as he retired, was so affected with the affront, that she sent for him the next day, and gave him the choice of losing his own life or taking away that of her husband, and occupying his place on the throne and in her bed. After some expostulation, finding her fixed in her purpose, he chose the latter; and being again admitted to his hiding-place, stabbed his master while asleep. He then married the queen, and took possession of the kingdom, of which he was suffered to retain the crown in peace, after he had procured a declaration in his favour from the Delphic oracle. Plutarch, and other writers, however, mention nothing of this story; and only relate that he rebelled against Candaules, and having slain him in battle, ascended the throne in his stead. His accession is placed about B.C. 718, and he is reckoned the first of the race of Mermuadæ. He made war upon the people of Miletus and Smyrna, and conquered the whole district of Troas. His reign lasted thirty-eight years. Gyges is also made the subject of a fable, which gives him the

possession of a magical ring taken out of a sepulchre, that had the property of making the wearer invisible. This is alluded to by Plato, Anacreon, Cicero, and other writers of antiquity.

GYLIPPUS, a Lacedemonian commander, son of Clearchus, was through the influence of Lysander sent to the relief of Syracuse, when besieged by the Athenians under Nicias and other generals, B.C. 414. The Spartan simplicity of his manners and appearance caused him at first to be little regarded by the luxurious Syracusans; but finding that his military talents excited the confidence of the soldiers, they soon changed their opinion of him, and at length intrusted to him the chief conduct of the war. He obtained various successes over the Athenians; and when, after their last naval defeat, they took the resolution of retreating by land, Gylippus, with the Sicilian commander, Hermocrates, pursued them. After a great slaughter of them had been made, Nicias surrendered to Gylippus, on condition of quarter for their lives; and at his entreaty, the Spartan endeavoured to stop the massacre the Syracusans were making of the captured Athenians. When their fate was finally to be decided by the assembly of the people, Gylippus (according to Thucydides, who seems the best authority on the occasion) pleaded strongly in favour of mercy; but Diodorus puts into his mouth an oration of a contrary tendency. He afterwards accompanied Lysander to the capture of Athens, and was intrusted by him with the conveyance of a vast treasure in money to Sparta. His avarice caused him to violate his trust by a fraud, which has involved his memory in disgrace. The bags, thirty in number, were sealed, but by ripping them open at bottom, he took out as much as he pleased, and then sewed them up again. The cheat was discovered in consequence of a ticket which had been put in each, expressing the sum of its contents; and the information of a servant having fixed the deed upon Gylippus, he was obliged to go into exile for life.

GYLLENBORG (Charles), a celebrated Swedish statesman, was born at Upsal, in 1769. Having a strong attachment to a military life, he joined the king's camp in Livonia in 1701, and became adjutant to Count Charles Gustavus Mörner; but the king removed him in a little time from the army to the civil department, and in 1703 sent him as secretary of legation to London, where he was made resident in 1710, and envoy in 1715. Here he cultivated the acquaintance of learned men, by whom he was highly esteemed; and was elected a member of the Royal Society. He, however, fell into disgrace on account of a small tract, entitled "Remarques d'un Marchand Anglois," of which he was supposed to be the author, and which was considered as as atire against the English nation. Being now looked upon as a secret enemy to Great Britain, he was narrowly watched; some of his letters were intercepted, and he was, at length, publicly accused of holding a correspondence with Baron Gortz and the enemies of the reigning family, in order to excite a rebellion in the kingdom, which was to be supported by Swedish troops. He was therefore arrested on the 9th of February, 1717, and all his papers were seized. This conduct towards an accredited ambassador made a great noise in all the courts of Europe; and by way of retaliation, the English envoy at Stockholm was subjected to a similar treatment, by order of the Swedish government. He was released, at the end of some months, and on the 7th of July went on board an English ship, and proceeded to Stockholm. Immediately after his arrival, he repaired to the king, who was then at Strömstadt, and vindicated himself in so able a manner, that his Majesty not only continued him in favour, but retained him with himself for some time. After the king's death, he promoted to the utmost of his power the views of the Princess Ulrica; and when she wished, in 1720, to raise her consort to the throne, Gyllenborg was the first person of the same rank who announced her intention. He was then made a senator, and obtained other marks of honour; after which he exerted himself to support the measures of France, and to oppose, as far as possible, the politics of England. Being appointed, in 1739, to be president of the chancery, and directing minister in all affairs, both foreign and domestic, he deprived the English of the advantages they had before enjoyed in Sweden, dismissed all their agents at the Swedish iron and copper works, and renewed all the old treaties with France. He increased his consequence with the royal family by appearing to favour the choice made of Adolphus Frederick; and he was one of the first senators who congratulated him on his elevation. He retained his importance till the time of his death, which took place in the month of September 1746.

H.

HAAREN (William van), a Dutch nobleman, born in the province of Friseland, in 1700, distinguished himself by his services to the state; but is chiefly known as a poet. He published a poem, entitled "Leonidas;" and an epic, "The Adventures of Friso, King of the Gangarides and the Prasiates," of which last a French prose translation appeared in 1751, 2 vols., 8vo. He died in 1763.

HAAREN (Onno Zwier van), a noble Friselander, was born in 1713, and died in 1779. He filled several honourable situations in the service of his country; but notwithstanding his virtues and integrity, he was excluded, through some false accusations, from the assembly of the states-general, of which he was a member. He was the author of an epic poem, entitled "The Beggars;" besides Tragedies, and other poetical productions.

HAAS (John Matthew), a celebrated geographer and mathematician, was born at Augsburg in 1684. Having completed the first part of his education, he was sent to Helmstadt to study theology; whence, after taking his degree of M.A., he removed to Leipsic; and in 1716 was admitted a member of the faculty of philosophy, but without any salary. In 1720 he settled at Wittenberg, where he soon distinguished himself by his maps; which were constructed with uncommon care and critical accuracy. Those of Russia, China, Africa, and Hungary, were particularly esteemed. He also gained considerable credit by his "Descriptio Geographica et Historica Regni Davidici et Salomonæi, cum Delineatione Syriæ et Ægypti, &c." His other works are "Historiæ Universalis Politicæ Idea, plane nova et legitima, &c.;" and "An Historical Atlas, containing

the great Kingdoms and Monarchies, according to the Ancient Geography." Haas died in 1742.

HAAS (William), an ingenious letter-founder at Basil, where he died in 1800. He improved the art of printing by many useful inventions; such as a balance-press, systematic sets of lines and spaces; a method of printing geographical charts and maps with moveable types, &c.

HABAKKUK, the eighth in number of the minor Hebrew prophets, according to the order in which they are placed both in the Hebrew and Greek Bibles. The subjects of his predictions are; the desolation and destruction of Judah and Jerusalem by the Chaldeans, as a punishment for their heinous crimes; the subsequent ruin of the Babylonish empire; and the deliverance from captivity which the Jews would experience. From some expressions which occur in them, we may conclude, that he prophesied not long before the Jewish captivity. He may, therefore, be placed in the reign of Jehoiakim, between the years 606 and 598 B.C. The best English version of this prophet is that of Dr. Newcome, bishop of Waterford, and afterwards primate of Ireland, in his "Attempt towards an improved Version, a metrical Arrangement, and an Explanation of the twelve minor Prophets."

HABERKORN (Peter), a learned German Lutheran divine, was descended from a noble Franconian family, and born at Butzbach in the Wetteraw, in 1604. In 1632, he was appointed professor of the physical sciences, and admitted to the degree of doctor of divinity, at Marpurg, and in the following year he was nominated preacher to the court of Hesse. Ten years afterwards he was constituted superintendant of the churches in the district of Giessen; and, when the university was established in that city, was placed in the theological chair. He died at Giessen in 1676. He was the author of "Vindicatio Lutheranæ Fidei, &c.," and other works, a list of which will be found in Moréri.

HABERT (Germain), a French poet of the seventeenth century, was abbot of Nôtre Dame de Cerisi, and one of the first members of the French Academy. He died in 1653, leaving several poems, the most admired of which is entitled "Metamorphose des Yeux d'Iris, changés en Astres," 1639, 8vo. He also wrote the "Life of Cardinal de Berulle," 1646, 4to., and paraphrased some of the Psalms.—His brother Philip, killed at the siege of Emmerich, in 1637, was also one of the first members of the academy, and wrote an elegiac poem, called "The Temple of Death."—Isaac, distinguished himself by several controversial works on Grace, in confutation of Jansenius, and by his Latin poetry. He was made bishop of Vabres in 1645, and died in 1668.—Louis, another French ecclesiastic of note, and also a doctor of the Sorbonne, was born in 1637, and died in 1718. He is author of a "Complete Body of Divinity," in Latin, 7 vols., 12mo., 1700, which being accused of Jansenism, produced a violent controversy.

HABINGTON (Thomas), a native of Worcestershire, chiefly remarkable for having been implicated in the designs of Babington, and the earl of Essex, against Queen Elizabeth, and in the gunpowder-plot. He was convicted, but reprieved, on condition of confining himself to the county of Worcester, in consequence of his having been the godson of Queen Elizabeth. His daughter, who was married to Lord Monteagle, is said to have written the mysterious letter to that nobleman, which led to the discovery of the last-mentioned conspiracy; and to this circumstance may be attributed the lenity exercised towards her father. Habington died in 1647, at the age of eighty-seven; and was buried at Henlip.—William, son of the preceding, was born in 1605, and died in 1654. His works consist of "The Queen of Arragon," a tragi-comedy; "Observations on History;" "History of Edward the Fourth," 1640, folio; and "Castara," a collection of poems, first published in 1635, which, after having been twice reprinted during the author's life, were republished, with notes and a biographical memoir, by Mr. Elton, Bristol, 1812, 12mo.

HACKET (John), a learned English prelate, was born at London in 1592, and, after having taken his degrees of B.A., and M.A., at Cambridge, became an eminent tutor at the University. Whilst residing with one of his pupils, during a long vacation, he composed a Latin comedy, entitled "Loyola;" which was twice acted before King James I., and printed in 1648, 8vo. After taking holy orders, he was appointed chaplain to the bishop of Lincoln, and in 1621 he proceeded B.D., and in the same year was nominated chaplain in ordinary to King James I., and collated to a prebend in the cathedral church of Lincoln. During the following year, he was presented to the valuable rectory of St. Andrew's, Holborn, in London; and in the same year obtained, through the influence of the same patron, the rectory of Cheam, in Surrey. In 1628 he commenced doctor of divinity; and in 1631 was made archdeacon of Bedford. When the bill for abolishing deans and chapters was depending in the House of Commons, Dr. Hacket was appointed to plead against it at the bar of the house; but his arguments did not make such an impression upon the majority as to prevent their voting for the bill. In 1642 he was presented to a prebend and residentiaryship in the cathedral church of St. Paul's; but on the success of the parliamentarian party he was compelled to consult his personal safety by adopting a life of the strictest retirement at Cheam. On the re-establishment of the royal family, he again emerged from obscurity, and received the bishopric of Lichfield and Coventry. The cathedral belonging to his diocese having suffered considerable dilapidation from the effects of puritan zeal, the new bishop applied himself earnestly to restoring it, and expended upwards of £20,000, nearly the whole of which he gave up with great liberality from the revenues of his see. He was also a liberal benefactor to the college of which he had been a member, and died October 21, 1670. Of his writings the principal are a life of his patron, Williams, archbishop of York, and some time lord-keeper; "A Century of Sermons," and "Loyola."

HACKERT (Philip), a distinguished German landscape-painter, was born at Prentzlow, in the Ukermark, and died at Florence in 1806. His forte lay in scene-painting, but he laid the foundation of his fame by his execution of six pictures of the two battles of Tscheme for the Empress Catharine of Russia.

HACKSPAN (Theodore), or, according to some writers, *Thierri*, a learned German Lutheran divine and Oriental scholar, was born at Weimar, in Thuringia, in 1607. After studying at various universities, he fixed his abode at Altdorf, and was the first person who publicly taught there the Ori

ental languages. On this employment he entered in 1636, and prosecuted it with great reputation and success during the remainder of his life. In 1654 he was appointed to fill the theological chair at Altdorf, and died in 1659. He was the author of "Sylloge Disputationum theologicarum et philologicarum," 1663, 4to., and other works too numerous to mention.

HACQUET (Balthasar), an eminent naturalist, was born at Conquet, in Brittany, in 1740. He became professor of surgery at the Lyceum of Laybach, in Carniola, and perpetual secretary of the Imperial Society of Agriculture and the Arts in that city. In 1788 the emperor of Germany made him professor of natural history at the university of Lemberg, and member of the council of mines at Vienna. He died in 1815. Besides travels in the Alps and Carpathian Mountains; and a great number of memoirs in periodical works, he was the author of "Oryctographia Carniolica;" or, the Physical Geography of Carniola, Istria, and parts of the neighbouring countries, Leipsic, 1778—1789, 4 vols., 4to.

HADDICK (Andrew, Count de), a native of Hungary, who distinguished himself much during the seven years' war with Prussia; and his high reputation occasioned his appointment, in February 1789, to the chief command of the Austrian forces, against the Turks. He joined the grand army in May, but his advanced age and declining health obliged him almost immediately to give in his resignation. He died at Vienna in 1790, in his eightieth year. As a commander of cavalry he had but few equals.

HADDON (Walter), an elegant scholar of the sixteenth century, was born in Buckinghamshire in 1516. He was educated at Eton and Cambridge, where his pursuit was the civil law, in which he took a doctor's degree, and read public lectures. He was likewise for some time professor of rhetoric, and orator of the university. His zeal in the cause of reformation, together with his literary reputation, caused him in the reign of Edward VI. to be made master of Trinity-hall, in the room of Bishop Gardiner. In 1550 he served the office of vice-chancellor; and two years afterwards he was chosen president of Magdalen-college, Oxford. He withdrew from this situation on the accession of Mary, and passed the dangerous period of her reign in retirement. Elizabeth, soon after she came to the crown, appointed him one of her masters of requests; and Dr. Parker, archbishop of Canterbury, made him judge of his prerogative court. He was one of the queen's commissioners at the royal visitation of the university of Cambridge; and in 1565 and 1566 he was employed as one of the public agents at Bruges for restoring the ancient commerce between England and the Netherlands. While in the prospect of higher promotion, he died in January 1571-72, in his fifty-sixth year. Walter Haddon had a principal concern in drawing up and putting into Latin the code of ecclesiastical law entitled "Reformatio Legum Ecclesiasticarum," edited in 1571 by John Foxe, and published in 1563 a reply to Jerom Osorio's letter entitled "Admonitio ad Elizabetham, Reginam Angliæ." His other works were collected by Thomas Hatcher, of King's-college, Cambridge, and published in 1567, under the title of "Lucubrationes G. Haddoni."

HADLEY (John), an English engineer, who in the last century made many improvements in the machinery of the water-works at London-bridge, lately removed, preparatory to the demolition of the structure itself. He likewise contrived an instrument for taking observations at sea; and Maitland styles him a great master of hydraulics. The time of his death is not known, but he appears to have been alive in 1783.

HAEN (Anthony Van, M.D.), professor of medicine in the university of Vienna, was born at Leyden in 1704, and studied under the celebrated Boerhaave. He settled first at the Hague, and in 1754 removed to Vienna, where he died in 1776. Van Haen rendered himself celebrated in a literary point of view by the excellent observations interspersed in his "Ratio Medendi, in Nosocomio practico," Vindob. 1757—1773, in fifteen parts, 8vo.; and in the "Ratio Medendi continuata," Vindob., 1772—1779, three parts, 8vo. A list of his other works will be found in Hirsching.

HAFEZ (Khodia Schemseddin Mohammed), the most popular of the Persian poets, flourished in the fourteenth century, and resided chiefly at Schiraz, where he died about 1389. Some idea of his style and sentiments may be found through the medium of translations. Sir William Jones presented to the public two of his odes in an English dress, which are extremely beautiful. Besides which may be noticed Nott's "Select Odes of Hafez, translated into English verse, with the original text," 1787, 4to.; and Hindley's "Persian Lyrics, from the Divan—I—Hafez, with Paraphrases in verse and prose." 1800, 4to.

HAGEDORN (Frederick), a celebrated German poet, was born in 1708 at Hamburgh. Whilst pursuing his studies in the Gymnasium of Hamburgh, he wrote several poems which were inserted in the Hamburgh Patriot. In 1726 he proceeded to Jena, where he applied for three years to the study of the law; but without neglecting the muses. A small collection of his poems was published at Hamburgh in 1729; and the same year, in order to push his fortune, he repaired to London with recommendations to the Danish ambassador, Baron Von Solenthall, and resided in that city till 1731. About 1733 he was secretary to the society of British merchants at Hamburgh, an office to which he was recommended by his intimate acquaintance with the English language and history. He employed the remainder of his life in publishing at various times Poems, the chief of which are, "The Man of Letters;" "Happiness," &c., &c. He also published two volumes of "Fables," and died in 1754. A complete collection of his works, with vignettes, was published at Hamburgh in 1756; and several editions have appeared since that time.

HAGEDORN (Christian Louis), brother of the preceding, was born at Hamburgh in 1717, and died at Dresden in 1780. He held the rank of counsellor of legation, and was director-general of the academies in the Saxon dominions. As a connoisseur of the fine arts he possessed considerable merit; and he distinguished himself by the publication of "Remarks on Painting," 2 vols., 8vo.; "A Letter from an Amateur of Painting," &c.

HAGER (Joseph Von), a learned German scholar, who was professor of the Oriental languages in the university of Pavia. He first distinguished himself in the literary world by the discovery of the fraud of a Sicilian monk, who had attempted to

impose on the court of Palermo by some forged documents relative to the history of Sicily. After leaving Palermo, Hager visited Paris and London, and settled finally at Milan, where he died in 1820. He published a variety of works concerning Chinese literature, a list of which will be found in Watt's Biblioth. Brit.

HAGER (John George), a German philologer, was born at Oberkotzau in 1710, and died in 1777, professor in the school of Chemnitz. He published "Homeri Ilias, Gr. et Lat." Chemnitz, 1745—67, 2 vols., 8vo.; "Elementa Artis Disputandi," 1749, 8vo.; "Bibliotheca Geographiæ," 1766—78, 3 vols., 8vo.; and "Homeri Odyssea, Batrachomyomachia, et Hymni, Gr. et Lat.," 1776-77, 2 vols., 8vo., besides other works.

HAGGAI, the tenth in order of the Hebrew minor prophets, is supposed to have been a descendant from Aaron, and was the first person commissioned to deliver a divine message to the Jews after their return from the Babylonish captivity. He began to prophecy in the sixth month of the second year of the reign of Darius Hystaspes, or 520 years B.C. We have no information which can be depended upon respecting either the place or time of Haggai's death. Bishop Lowth is of opinion that the prophecy of Haggai is wholly prosaic; but Bishop Newcome, who has furnished us with the best English version of it, has proceeded in his translation on the conjecture, that a great part of it will admit of a metrical division.

HAGUE, Mus. Doct. (Charles), an eminent musician, was born at Tadcaster, Yorkshire, in 1769, and died in 1821. After studying at Cambridge under Maniui and the elder Hellendaal, he proceeded to London, where he had the benefit of Salomon's instructions, as well as those of Dr. Cooke; and in 1799, having taken the degree of Mus. Bac. four years previously, he succeeded Dr. Randall in the professorship of music at Cambridge. His chief compositions consist of an anthem — "By the Waters of Babylon," and a great variety of glees, &c., all remarkable for the purity of their harmony and the pleasing simplicity of their style.

HAHN (Simon Frederick), a writer on history, was born in 1692, at Bergen, in the duchy of Hanover, where his father was minister. At a very early age he was a proficient in the languages; and when he was fourteen, being on his departure to the university of Halle, he pronounced a Latin harangue on the origin of the monastery of Bergen, which was printed. He soon after published the continuation of the Chronicle of Bergen by Meibomius, and its charter from Otho the Great. He gave public lectures on history at the age of nineteen; by which, and some other learned works, he obtained a reputation which caused him to be invited to succeed the professor Eccard in the chair of history at Helmstadt. In 1725 he succeeded Eccard as historiographer and librarian to the elector of Hanover, the duties of which offices he discharged till his death in 1729. Besides various dissertations on subjects of German history, he wrote, in the German language, a "History of the Empire;" of which the first four volumes appeared in 1731. He also published "Collectio Monumentorum veterum et recent. ineditorum," 2 vols. 8vo.

HAHN (Philip Matthew), a German mathematician, was born near Stuttgard, at Schawrhausen, in 1739. At an early age he showed a decided taste for astronomy and painting, and pursued the former science with great ardour, on his becoming a student in the university of Tubingen. Perpetual motion, among other objects, engaged his attention, and in his efforts to discover this, he is said to have sat up for three weeks without once sleeping. In the mean time he pursued his theological studies, and having taken orders, became pastor of Kornuestheim, a village near Stuttgard. Here he continued, usefully engaged in pious and scientific undertakings, until his death, which occurred in 1790. Schubert, in his Patriotic Chronicle, calls Hahn the honour of Germany, and the pride of the duchy of Wirtemburg. He published various works, some theological, but mostly relating to mechanical subjects.

HAIGHTON (John), an eminent physician and lecturer on midwifery and physiology at Guy's-hospital, Southwark, who died in 1822. He was a fellow of the Royal Society, and the author of some papers on Generation, in the Philosophical Transactions; and he also published medical and surgical cases and observations in Duncan's Medical Commentaries; the "Memoirs of the Medical Society of London;" and the "London Medical Journal."

HAILLAN (Bernard de Girard du), historiographer of France, was born of an ancient family at Bordeaux about 1535. In 1571, he was made historiographer by Charles IX., on which occasion he renounced Calvinism, and conformed to the Roman-catholic religion. He accompanied Noailles, bishop of Acqs, on his embassies to England and Venice, and died at Paris in 1610. As a writer, he is principally known by his "History of France, from Pharamond to the Death of Charles VII." first published in several vols. 8vo., and reprinted in two vols. folio, 1627.

HAINES (Joseph), a theatrical performer towards the close of the seventeenth century, was of obscure descent, but appearing to possess talents which deserved cultivation, some friends raised contributions to enable him to study at the university. He was accordingly sent to Queen's-college, Oxford, where his pleasant manners gained him the friendship of Sir Joseph Williamson, afterwards secretary of state. His patron being appointed British minister at Ryswick, took Haines with him as Latin secretary. This situation he forfeited by his imprudence, in betraying some political secrets. His chance of preferment being thus terminated, he went to pursue his studies at Cambridge; whence he eloped to join a company of strolling players at Stourbridge fair. He was now in his element; and his talents having procured him an engagement at Drury-lane theatre, he for some time delighted the town by his drollery and humour in low comic characters. He afterwards went to France in the suite of an English ambassador; and it is probable he then acquired the soubriquet of Count Haines, by which he was familiarly known. He again returned to the stage; and dying in 1701, was interred in the church of St. Paul, Covent-garden.

HAKEM BAMRILLAH, a sovereign remarkable for his extravagances, was the third of the Fatimite caliphs of Egypt, and succeeded his father Azis in 996, at the age of eleven. As soon as he assumed the reins of government, he distinguished himself by a series of frantic follies. Disregarding all the manners and customs of the country, he ordered all the shops of Cairo to be kept open and lighted through the night, and at the same time

reduced the women to a state of absolute confinement, forbidding the manufacture of any shoes for their use. As a punishment for the clamours raised on this account, he caused a large part of the city to be set on fire, and delivered the rest to the pillage of his guards, who had for many days a bloody conflict with the citizens. He affected a great zeal for the Mahometan religion, founded mosques and colleges, caused many splendid copies of the Koran to be made, and rooted up all the vines of Upper Egypt. A fancy then seized him of setting up a new religion. He styled himself the visible image of God upon earth, claimed the honours of adoration to his person, and caused the mysteries of his worship to be performed on a mountain near Cairo. A list of sixteen thousand persons was procured who acknowledged his divine mission; and, what is truly extraordinary, this absurd faith took such root, that the Druses of Mount Libanus of the present day retain a conviction of the existence and divinity of the caliph, Hakem. Under the character of God's vicegerent he persecuted the Jews and Christians both in Egypt and Palestine, demolished the famous church of the Resurrection at Jerusalem, and put a stop to all the religious ceremonies practised there. A fit of levity or repentance, however, led him to order the rebuilding of the churches and to restore the liberty of worship. At the same time he undertook the more dangerous task of reforming or abolishing Mahometism; he suppressed the fast of Ramadan and the five daily summonses to prayer, and interdicted the pilgrimage to Mecca. This impiety proved intolerable to his subjects, and he perished in a conspiracy formed by his own sister in 1020.

HAKEWILL (George), a learned English divine, was born at Exeter in 1579, and educated at Oxford. In 1611 he was admitted to the degree of doctor in divinity; afterwards was appointed chaplain to Prince Charles, and obtained the archdeaconry of Surrey in 1616. In 1621 he was dismissed from his office of chaplain, in consequence of the freedom with which he wrote against the projected match of the prince with the infanta of Spain. His treatise on this subject was presented in manuscript to the prince, who, in breach of his promise, delivered it to his father, who was so highly offended at it, that he gave orders for the author's being taken into custody. He was soon liberated, however, though not permitted to retain his station in the prince's service. Some time after this he was presented to the rectory of Heanton, or Haynton, near Barnstaple, in Devonshire; and in 1641, upon the promotion of Dr. Prideaux to the bishopric of Worcester, he was elected rector of Exeter-college. He died in 1649. A list of his works will be found in Wood's "Athenæ Oxon."

HAKLUYT (Richard), one of the first English collectors of voyages and discoveries, was born in or near London about 1553. He was educated at Westminster-school, and Christchurch, Oxford, and in 1582 published a small "Collection of Voyages and Discoveries." This was well approved, and procured him a commission from Secretary Walsingham to confer with some merchants of Bristol respecting an expedition to Newfoundland and the adjacent parts. Soon after, he was engaged as chaplain to Sir Edward Stafford in his embassy to France, in which country he remained five years. At Paris he published, besides other works, an improved edition of Peter Martyr's work, "De Orbe novo." After his return from France, in 1588, he was nominated by Sir W. Raleigh one of the corporation of counsellors, assistants, and adventurers, to whom he assigned his patent for the prosecution of discoveries in America. He thereupon set himself to the collection and arrangement of all the accounts and documents of voyages by English navigators, which, in 1589, he published in one volume folio, with the title of "The principal Navigations, Voyages, and Discoveries, of the English Nation, made by sea or overland—within the Compass of these fifteen hundred Years." This collection was augmented by two more volumes folio, the last printed in 1600. In 1601 he published a translation from the Portuguese of "Antonio Galvano's History of Discoveries," 4to. He was appointed in 1605 to a prebendal stall at Westminster, which, with a rectory in Suffolk, was the sum of his ecclesiastical promotions. In 1609 he published a translation of "Ferdinand de Soto's Description of Florida," 4to. This was his last printed work: he died in 1616, and was buried in Westminster-abbey.

HALDE (John Baptiste du), a learned Jesuit, born at Paris in 1674, was secretary to Father Le Tellier, confessor to Louis XIV., and died in 1743. He is chiefly known as the editor of the "Lettres édifiantes et curieuses," from the ninth to the twenty-sixth collection, to which he wrote useful prefaces; and also for his compilation entitled "Description Historique, Geographique, et Physique, de l'Empire de la Chine, et de la Tartarie Chinoise," 4 vols. folio, Paris, 1735.

HALE (Sir Matthew), an eminent lawyer and judge, was born in 1609 at Alderley in Gloucestershire, whither his father, a barrister, had retired upon a small paternal estate, on account of conscientious scruples concerning the practice of the law. Matthew received his grammar education under a puritanical clergyman; and at Magdalen-hall, Oxford, was put under the tuition of a man of the same principles; the influence of which was visible on his after-character. During the early years of youth, however, he was not free from the levities incident to that period, and his dispositions were rather martial than literary. At length, upon the persuasion of Serjeant Glanvill, in his twenty-first year he entered at Lincoln's-inn, and bending his mind to the studies of his profession, he is said for many years to have passed sixteen hours daily at his books. He also became seriously devout, and performed the duties of religion with undeviating regularity. The life he led was entirely that of a student and recluse, and he gave no time or attention to the ordinary calls of social intercourse. He enlarged the circle of his inquiries so as to comprehend almost every object of human learning—mathematics, physics, history, philosophy, and, above all, divinity. For this comprehension he was much indebted to his acquaintance with that profound scholar, Selden, who contracted such a regard for him as to make him his executor. He was called to the bar some time before the breaking out of the civil war; and when that event took place, he laid down to himself a rule of conduct derived from the Roman Atticus (whose life he translated from Corn. Nepos), which was, to engage in no party, and always to favour and assist those who were lowest. Thus he was council for several of the oppressed royalists, and for the king himself; yet did not scruple to take the covenant, and to act as a lawyer

in the concerns of the parliament. His reputation for integrity and knowledge of the law stood high with all parties. In 1652 he was one of the committee appointed to consider of the reformation of the law. In 1654 he was persuaded to accept of the office of justice of the Common-bench (the former King's-bench), in which station he maintained the dignity of the laws and the rights of the people with a spirit which was so little pleasing to the protector that, upon his return from a circuit, Cromwell told him angrily, "that he was not fit to be a judge." Hale, in reply, said, "it was very true," and thenceforth refused to sit upon criminal causes. He served in the parliament of 1654 as one of the knights for the county of Gloucester, and duly attended to obstruct some of the mad projects then set on foot by the enthusiasts. After the death of Oliver, he refused to take a commission from his son Richard. He was a member of the parliament which restored Charles II., and was zealous in procuring the bill of indemnity. When the courts of law were re-settled, he was made, November 1660, chief-baron of the Exchequer, and was knighted. He held that station eleven years, with the universal character of one of the ablest and most upright judges that ever adorned the English bench. No man was ever more delicate in avoiding every suspicion of being previously influenced in the decision of a cause. Being once visited in his chamber by a nobleman of the first rank who had a suit in his court, he absolutely refused hearing from him any statement of the case, saying that he never received information upon causes but in the open court, where both parties were to be heard alike. The nobleman, conceiving himself affronted, complained to the king of the rudeness with which he had been treated; but Charles bid him be contented, for he verily believed that Judge Hale would use himself no better should he attempt to solicit him in a cause. Though a strict member of the church of England, he was now favourable to the non-conformists, whom he thought hardly dealt with; and he wished that the terms of conformity had been made more liberal and comprehensive. The honourable Roger North, who in his Life of Lord Guilford has, by way of contrast, taken pains to depress the character of Judge Hale, represents him as lying under a bias in favour not only of dissenters, but of persons of inferior condition, and the popular party in general; yet he acknowledges that he did the crown more justice in the court of Exchequer than any other had done, since he well knew what was law, and always decided accordingly. His vanity, his self-opinion, his fondness for subtle distinctions, mentioned by this writer, were foibles which did not detract from his substantial merits of being a true lover of justice, and its undaunted assertor. The most blameable passage of his life was his condemnation of some pretended witches at Bury St. Edmund's in 1664, when his piety and theological reading seemed only to have the effect of rendering him credulous and unrelenting. He was of great service to the city of London after the fire, by sitting in Clifford's-inn to assist in compromising differences between landlord and tenant. In 1668 he drew up a bill for the purpose of forming a union between the church and the separatists. He was raised to the post of lord-chief-justice of the King's-bench in 1671, where his high reputation drew after him most of the business of the other courts. An inflammation of the diaphragm in 1675 broke up a constitution which had hitherto remained firm and vigorous, and he died in February 1676, in his sixty-seventh year. Sir Matthew was twice married; and by his first wife, daughter of Sir Henry Moor of Berkshire, had ten children, of whom six lived to be married, but only two survived him. He is said not to have been happy in his children; yet Bishop Burnet represents him as a man of great tenderness and humanity, which he showed not only by his charities to the poor and indulgence to his tenants, but even by his mercy to beasts; for he would not permit his old horses to be sold, but kept them on his grounds at easy work. He was likewise a great encourager of young persons whom he observed to be diligent in their studies, and freely assisted them with his advice. He loved to enjoy a few friends in private, but is said to have been very accessible to flattery The works of Sir Matthew Hale are numerous and various. Of the philosophical class are, "An Essay touching the Gravitation of Fluid Bodies," 1674; "Difficiles Nugæ, or Observations concerning the Torricellian Experiment, &c.," 1674; "Observations touching the Principles of Natural Motion," &c., 1677. "The primitive Origination of Mankind considered," 1677. His moral and theological works are, "Contemplations, Moral and Divine, with Directions touching keeping the Lord's-day, and Poems on Christmas-day," 1676-1679; "Judgment of the Nature of True Religion," &c., 1685, published by Richard Baxter; "Several Tracts on Religious and Moral Topics," 1684; "Discourse of the Knowledge of God and Ourselves," &c., 1688. Those belonging to his own profession are, "The Preface to Rolle's Abridgement of Cases;" part of the work entitled "London's Liberties;" "Pleas of the Crown," 1678; "A Discourse touching Provision for the Poor," 1685; "A Treatise concerning Sheriff's Accounts," 1683; to this is added his trial of the witches; "The original Institution, Power, and Jurisdiction, of Parliaments," 1707; The "History of the Common Law of England;" and "Historia Placitorum Coronæ," published from the original manuscript in 1736, 2 vols. folio, by Sollom Emlyn, Esq. Sir Matthew Hale left a valuable collection of MSS., which are preserved in the Library of Lincoln's-inn.

HALES, or DE HALES (Alexander), a celebrated English scholastic divine and philosopher who flourished in the thirteenth century, was a native of Gloucestershire. While young he was sent to the university of Paris, where he took his degree of doctor, and lectured with great applause, and obtained the title of the *Irrefragable Doctor*. In 1222 he embraced the monastic state among the Franciscans at Paris, with whom he spent the remainder of his days, chiefly employed on the composition of various works, several of which are no longer in existence. He died in 1245. Of the different publications to which his name was prefixed, the only one that can with certainty be pronounced genuine is the "Summa universæ Theologiæ," or Commentaries on the four Books of Sentences, first printed at Nuremburgh in 1482, folio, and afterwards at Basil in 1502, at Venice in 1575 and 1576, and at Cologne in 1622.

HALES (John), a learned English divine and critic, and usually distinguished by the appellation of *ever-memorable*, was born at Bath, in Somersetshire, in 1584. He was educated at Corpus Christi-

college, Oxford, where he graduated, and in the year 1612 was appointed Greek lecturer in his college, and professor of that language to the university. In 1613, upon the death of Sir Thomas Bodley, founder of the Bodleian library, Mr. Hales pronounced his funeral oration; and in the same year he was admitted fellow of Eton-college, being then in orders. In 1618 he accompanied Sir Dudley Carleton, ambassador to the Hague, in the capacity of his chaplain; by which means he had the opportunity of procuring admission to the synod of Dort, at whose open sessions he was constantly present. While he attended the meetings of this synod, he became a convert from Calvinism to Arminianism. This appears from a letter written by his friend, Mr. Anthony Farindon, and prefixed to our author's "Golden Remains," in which that gentleman says, "that in his younger days he was a Calvinist, and even then when he was employed in that synod; and at the well pressing of St. John III. 16, by Episcopius there, *I bid John Calvin good night*, as he has often told me." In 1639 he was made a canon of Windsor, but he held the office only till the beginning of the civil war, in 1642. He afterwards remained for some time in seclusion in private lodgings at Eton; and having in 1645 been deprived of his fellowship, because he refused to subscribe to the covenant, he was obliged to sell his library to obtain the means of subsistence; and according to some accounts, was afterwards reduced to great distress. This latter circumstance however is not reconcilable with the fact of his having made considerable bequests in his will, dated the day of his death, May 19, 1656. He published nothing of importance during his life; but in 1659 a collection of his writings appeared, entitled "Golden Remains of the ever-memorable Mr. John Hales, of Eton-college," 4to.

HALES (Stephen, D.D.), an eminent natural philosopher, was born at Beckesbourn, in Kent, in 1677. At the age of nineteen he was entered a pensioner of Bennet-college, Cambridge, of which he was elected a fellow in 1702. He afterwards proceeded M.A., and entered into holy orders. A turn for novel and ingenious experiments, and for mechanical inventions, early characterized Mr. Hales; and a contrivance for obtaining a preparation of the lungs in lead, with the construction of a planetarium upon the Newtonian system of astronomy, are mentioned among the products of his skill at this period. In 1710 he was presented to the perpetual curacy of Teddington, in Middlesex. Not long after, he vacated his fellowship, by accepting the living of Portlock, in Somersetshire, which he exchanged for that of Faringdon, in Hampshire. In 1717 he was elected a member of the Royal Society, and in the following year he read before that body an account of some experiments concerning the effect of the sun's heat in raising the sap in vegetables. The further prosecution of these inquiries gave rise to an excellent work, published in 1727, entitled, "Vegetable Statics, or an Account of some statical Experiments on the Sap in Vegetables, being an Essay towards a natural History of Vegetation; also, a Specimen of an Attempt to analyse the Air, by a Variety of chemico-statical Experiments, which were read at several Meetings before the Royal Society," 8vo. This piece is justly esteemed a model of experimental investigation. A second edition of this work appeared in 1731; and in 1733 he published, as a kind of sequel of it, his "Statical Essays, containing Hæmastatics; or an Account of some hydraulic and hydrostatical Experiments made on the Blood and Blood-vessels of Animals: also, an Account of some Experiments on Stones in the Kidneys and Bladder, &c." In 1732 he was appointed one of the trustees for settling a colony in Georgia; and in 1733 the university of Oxford presented him with the degree of D.D. He performed a valuable service to the health and morals of the poor, by printing anonymously "A friendly Admonition to the Drinkers of Gin, Brandy, and other spirituous Liquors," which has been several times reprinted, and distributed gratis. In 1739 he printed "Philosophical Experiments on Sea-water, Corn, Flesh, and other Substances," 8vo., chiefly intended for the use of navigators. A paper, on a similar subject, and on the solution of the stone in the bladder, obtained him, in the same year, the gold medal from the Royal Society. One of the most useful of Dr. Hales's inventions was that of ventilators for renewing the air in mines, prisons, hospitals, and the holds of ships, which he disclosed to the Royal Society in 1741. Some years afterwards his machines were fixed on the Savoy and Newgate prisons, to the great benefit of the persons confined in them, among whom the progress of the gaol-fever was immediately much diminished. His plans for producing a free circulation of air were also applied by him for the cleansing and the preservation of corn: for the former purpose he invented a machine, called a back-heaver, which he described in the Gentleman's Magazine for 1745 and 1747. His attention to medical subjects was further evinced by a paper read before the Royal Society, describing a method of conveying liquors into the abdomen after tapping; by some experiments and observations on tar-water; and by a detection of the fallacious boasts concerning the efficacy of a lithontriptic, called the liquid shell. A sermon which he preached before the College of Physicians, in 1751, on Dr. Crowne's foundation, contains some curious physiological remarks relative to the benevolence of the Deity, as displayed in the human frame. His literary honours were augmented in 1753, by his election as a foreign member of the French Academy of Sciences, in the room of Sir Hans Sloane. After the death of the prince of Wales, who frequently visited our philosopher, Hales was made clerk of the closet to the princess-dowager, and it was hinted to him, that there was an intention of presenting him with a canonry of Windsor; but he desired to be excused accepting a promotion which might have brought with it obligations of spending his time, interfering with the plan which for so many years he had adopted. Pope has recorded "plain Parson Hale" as his model of sincere piety. Haller describes him as "pious, modest, indefatigable, and born for the discovery of truth." He died at Teddington in January 1761."

HALFORD (Sir Henry) is the son of Dr. Vaughan, a physician at Leicester, in which city he was born in 1766. He was educated at Rugby-school, and Christchurch-college, Oxford, where he took his medical degrees in succession, and obtained a fellowship. This he forfeited on his marriage in 1793, with the Hon. Miss F. St. John, having previously settled as a physician in London. He was shortly afterwards appointed physician extraordinary to George III., and created a baronet. In

1820 he was chosen president of the College of Physicians, and he is physician to his present, as he was also to his late, majesty. He is brother of the present Mr. Justice Vaughan, having changed his name to Halford, on succeeding to some family estates. Sir Henry, who is a fellow of the Royal and Antiquarian Societies, has published two works, "Oratio Harveiana," 1800; and, an "Account of what appeared on opening the coffin of King Charles I., in St. George's-chapel, Windsor," in 1813.

HALIBEIGH. See ALIBEG.

HALIFAX. See MONTAGU.

HALIRRHOTIUS (in fabulous history), a son of Neptune and Euryte, who ravished Alcippe, daughter of Mars, because she slighted his addresses. This violence offended Mars, and he killed the ravisher. Neptune cited Mars to appear before the tribunal of justice to answer for the murder of his son. The cause was tried at Athens, in a place which has been called from thence Areopagus, and the murderer was acquitted.

HALL (JOSEPH), a learned English prelate, was born in 1574, in the parish of Ashby-de-la-Zouch, Leicestershire. He was educated at Emanuel-college, Cambridge, and after taking his degrees, and entering into holy orders, was presented to the rectory of Halsted, in Suffolk. After making himself known by various publications, he accompanied Sir Edmund Bacon to the Spa, and after his return was nominated by Prince Henry one of his chaplains. In 1612 Lord Denny, afterwards earl of Norwich, presented him to the donative of Waltham-Holy-Cross, in Essex, whither he removed; and about the same time he took the degree of D.D. In 1616 he attended upon Hay, Viscount Doncaster, in his embassy to France; and during his absence was promoted by the king to the deanery of Worcester. He was one of the English divines who were sent to the synod of Dort in 1618; but bad health obliged him to return, after he had preached a Latin sermon before the synod, which testified its respect for him, by the present of a valuable gold medal. In 1627 he was made bishop of Exeter, but his indulgence towards those ministers who, by their diligence and frequent lecturings, underwent the charge of puritanism, subjected him to so much vexation through the inquisition established by the bigotry of Laud, that he plainly told the archbishop, "rather than he would be obnoxious to those slanderous tongues of his misinformers, he would cast up his rochet." In 1641 Dr. Hall was translated to the see of Norwich, and joining with several of his brethren in the famous protest of December 30, in that year, against the validity of acts passed during their forced absence, he was, with them, committed to the Tower. In June 1642, he was released upon bail, and withdrew to Norwich, where he lived in respect and comfort, till a sequestration next year seized upon all his effects. A pittance was allowed him for his maintenance, but he was occasionally subjected to various affronts and indignities. He removed, at length, from the palace, and retired to Higham, near Norwich, where he rented a small estate. Notwithstanding the narrowness of his income, he distributed a weekly charity to several poor widows. In general esteem for his piety and moral worth, he died, September 1656, in the eighty-second year of his age. Bishop Hall may rank among the English poets, as being the first who gave a specimen of regular satires in the language. His "Virgidemiarum," first published in 1597, consists of six books, of which the first three are called toothless satires, their character being moral and scholastic; the last three, biting satires. They have more wit and thought than poetry; but it is said that Pope in conversation expressed a high opinion of their merit. A new edition of them was printed at Oxford in 1753. His other works are numerous, consisting of Meditations, Epistles, Sermons, Paraphrases of the Scriptures, Controversial Treatises, &c. The pithy and sententious manner of his writing has given him the appellation of *the English Seneca*. The collection of his works amounts to five volumes, folio, and quarto; of which, three were printed before his death. His moral pieces were reprinted in a separate volume, folio, in 1738.

HALL (JOHN), noted as a poet, was born at Durham in 1627, and died in 1656. He was educated as a lawyer, and was called to the bar, but attained no eminence in his profession. He was the author of "Horæ Vacivæ," or Essays; "Poems;" a translation of Longinus on the Sublime, &c., &c.

HALL (ROBERT), an eminent surgeon, was born in Scotland in 1763, and after taking his degree of M.D. at Edinburgh, settled in London. After making himself known by the publication of some professional pieces, he accepted the situation of an army-surgeon, and twelve years afterwards, joined an expedition then fitting out for the exploration of the Niger. The climate of Senegal had a baneful effect upon his health, and obliged him to return to England, where he died of a gradual decline in 1824. He was the author of a great variety of medical tracts, and translated "Sabatier on Tetanus," and "Spallanzani on Respiration."

HALL (ROBERT), an eminent Baptist minister, equally distinguished for his piety, learning, and eloquence, was born at Arnesby, in Leicestershire, on the 2nd of May, 1764. He received the early part of his education at Northampton-school, whence he was removed to a Baptist theological seminary at Bristol, where he rendered himself conspicuous by his talents and industry. His extraordinary abilities were more fully developed at King's-college, Aberdeen, whither he proceeded when in the seventeenth year of his age. He took the degree of M.A. in 1784, and soon afterwards became classical tutor at the Bristol seminary, where he had been partly educated, and colleague, in the pastoral office, to the head-master, Dr. Caleb Evans. In 1790, he succeeded the celebrated Robert Robinson as minister of the Baptist congregation at Cambridge; in which capacity he laboured, with increasing reputation as a public orator, until 1804, when he was afflicted by a mental aberration, from which however he recovered sufficiently to discharge his pastoral duties, in the spring of 1805; but, towards the close of that year, he, unfortunately, suffered a relapse; and it was deemed essential, for his perfect restoration, that he should pass a considerable time in tranquil seclusion. He, accordingly, resigned his office at Cambridge on the 6th of March, 1806; when his congregation testified their deep sense of his merits, by purchasing him an annuity for life. His mental faculties being completely restored, he was appointed minister of Harvey lane-chapel, at Leicester, where he continued for a number of years, beloved and admired by all who

knew him. His congregation gradually increased to such extent, that it became necessary, from time to time, to enlarge his chapel; which, at length, in 1826, he was prevailed upon to quit for that of Broadmead, Bristol, where he soon acquired almost pre-eminent distinction among the preachers of his day. He died on the 21st of February, 1831. Some idea of his splendid powers, as a pulpit orator, at different periods of his life, may be obtained from the following extracts:—A writer in The Pulpit, who heard him preach on the power of God, observes, "It was, without exception, the most wonderful sermon I ever heard. Every quality which could have been called into exercise on such an occasion, seemed concentrated in this one sermon. Profoundly metaphysical, without bewildering himself, or his hearers, and elegant, without the shadow of affectation; rapid in delivery, without confusion; energetic, without rant; devout, without enthusiasm; commanding, without austerity; affectionate, without cant; argumentative, without pedantry;—the whole effect was beyond what it is possible to conceive of pulpit eloquence." Another periodical writer says, "he uses the finest classical allusions, the noblest images, and the most exquisite words, as though they were those which came first to his mind, and which formed his natural dialect. There is not the least appearance of straining after greatness in his most magnificent excursions, but he rises to the loftiest heights with a child-like ease. His style is one of the clearest and simplest, the least encumbered with its own beauty, of any which ever has been written. There is nothing very remarkable in Mr. Hall's manner of delivering his sermons. His simplicity, yet solemnity of deportment, engage the attention, but do not promise any of his most rapturous effusions. His voice is feeble, but distinct; and, as he proceeds, it trembles beneath his images, and conveys the idea that the spring of sublimity and beauty in his mind is exhaustless, and would pour forth a more copious stream if it had a wider channel than can be supplied by the bodily organs." Dugald Stewart has described him, as combining the beauties of Johnson, Addison, and Burke, without their imperfections; adding, "whoever wishes to see the English language in its perfection, must read his writings." "Mr. Hall, like Bishop Taylor," says Dr. Parr, "has the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a scholar, and the piety of a saint; and Bishop Porteus, on presenting him with a copy of Kennicott's works, designates the gift, on the fly-leaf of one of the volumes, "as an apposite intimation of that applause, veneration, and gratitude, that are due to the acute detector, perspicuous impugner, and victorious antagonist, of the sceptical infidels and the anti-christian sophists of modern times." His private character was as amiable, as his professional one was illustrious. Although afflicted, from his childhood, with a most acute and irritating malady, to which the paucity of his publications has been attributed, the labour of composition increasing his pain, he has been held up as a pattern of mildness in his domestic circle. Of the splendour, appositeness, and originality of his familiar observations, it is impossible, perhaps, by the following specimens, to convey a just idea. On going, for the first time, into York-minster, with a party of friends, he was asked what he thought of its sublime architecture. "Sir," said he, "it would awe a bacchanal!" When shown the monument of Robinson, in which that celebrated pastor is sculptured *erect*, as if in the act of receiving the Bible from the hands of Christ; instead of applauding, as had been expected, the skill of the artist, he exclaimed, energetically, "The man, sir, ought to have been prostrate at the feet of his Maker!" It would appear, from the following anecdote, that as a tea-drinker, Johnson scarcely excelled him:—"Returning from a party at rather a late hour, weary and unwell, the lady, at whose house he was residing, proposed to get him a cup of tea: he gladly availed himself of her offer; and she, with great kindness, after he had emptied the kettle, asked if she should order it *to be filled again*. 'Why, no, madam,' replied he, 'I ought, perhaps, to be ashamed for having taken so much:—and yet, on consideration, I need not; for it has brought two fine qualities into exercise; great patience, madam, on your part, and great perseverance on mine.'" Dr. Hall published several sermons, among the principal of which we may mention his "Reflections on the Horrors of War," and "Modern Infidelity considered with respect to its influence on Society."

HALL, or HALLE (Edward), an eminent historian and lawyer, was born in London, and after receiving his education at Eton he obtained a fellowship at King's-college, Cambridge. He studied at Gray's-inn, and being called to the bar was made serjeant-at-law and judge in the sheriffs' court. He had also a seat in the House of Commons, and was a warm supporter of the Catholics. He died in 1547, and the following year his chronicle, entitled "The Union of the Houses of York and Lancaster," was printed in folio. In 1550 it was continued by Grafton, and in 1809 it was reprinted at London.

HALLE (John Noel), a French physician and natural philosopher, was born at Paris in 1754. He became successively professor of the theory of medicine and therapeutics at the School of Health, first physician to Napoleon, and to monsieur, (afterwards Charles X.,) and president of the section of medicine at the Royal Academy. He died at Paris in 1822. He published a great number of memoirs in various periodical journals.

HALLER (Albert), one of the most illustrious literary characters of his age, was the son of a citizen and advocate of Berne, where he was born in October 1708. The accounts of his early display of talents are as extraordinary as almost any upon record. Even in his fifth year he was accustomed to write down all the new words which he heard in the course of the day. At the age of ten he could translate from the Greek, and compiled, for his own use, a Chaldaic grammar, and a Greek and Hebrew dictionary. He also, about that period, abridged from Bayle and Moréri above two thousand lives; and he composed in Latin verse, a satire upon his preceptor, a man of great harshness and severity. At his father's death, in 1721, he was removed from domestic tuition to the public school, and placed in a class far beyond his age. In 1723 he was some time in the house of a physician at Bienne, for the study of philosophy, and at the close of that year went to the university of Tubingen; and there, as he says, while yet almost a boy, practised himself in the dissection of brute animals under Duvernoi. He here gave a proof of the strength of his mind to resist juvenile temptations; for having been once

induced to accompany some fellow-students to a debauch, the scene made such an impression upon him, that he theuceforth entirely renounced the use of wine, and adopted a strictness of manners which secured him against any future seduction. In 1725 he went to Leyden, and after studying under Boerhaave and Albinus, returned to Tubingen, and held a disputation for his degree, of which the subject was "De Ductu Salivali Coschwiziano." For further improvement he visited London, Paris, and Basil, and in 1728 made a tour through the Alps of Savoy, the Valais, and Berne, which for some time he almost annually repeated. Their sublime scenery awakened all his poetical enthusiasm; and his "Poem on the Alps," composed in his twenty-first year, followed by various ethic epistles, and other pieces, gave him a place among the most distinguished votaries of the German muse. Returning to his native city in 1729, he employed himself in giving public anatomical lectures, but obtained little encouragement from his countrymen, and was frustrated in his application for the office of physician to the hospital, and his attempts to procure a medical professorship. The satirical poems in which he vented his indignation did not serve to render him more acceptable. Indeed, an uneasy irritability of temper seems to have accompanied him through life, and to have rendered his friends fewer than his admirers In 1731 he married a lady of good family, who brought him three children. He printed some detached pieces in anatomy and botany, by which his reputation was so much promoted, that in 1736 he received an invitation to occupy the professorship of anatomy, surgery, and botany, in the newly-founded university of Gottingen, in the dominions of George II., king of England. This, after some consideration, he accepted; but his removal thither was rendered melancholy by the loss of his beloved wife, who died immediately upon her arrival, in consequence of being overturned upon the road. He took the best method of relief, by plunging into the duties of his station; and through his instigation the university was enriched with a botanical garden, an anatomical theatre, a school for midwifery, and a college of surgery. With unabated ardour, he continued his botanical pursuits; taking a journey for that purpose in the summer of 1738 into the ancient Hercynian forest, and in the following year repeating his Swiss tour, of both which he published accounts. In 1742 appeard the first edition of his great work on the botany of Switzerland, entitled "Enumeratio Plantarum Indigenarum Helvetiæ," folio; which at once raised him to the first class among the proficients in that science. It received several successive corrections and augmentations in separate publications; and at length, in 1768, was given in its perfect form, under the title of "Historia Stirpium Helvetiæ indigenarum," three tomes, in 2 vols., folio, with many plates. After the death of Boerhaave in 1738, Haller undertook to publish the "Prelections" of his venerable master, from a manuscript copy of his own, collated with others. Of this work, six volumes appeared successively from 1739 to 1745, with occasional additions and corrections by the editor, relative to the physiological part. It was well received by the medical world, and reprinted in various countries, but has since been set aside by the more accurate systems of Haller himself, and others. A number of curious tracts upon particular points in anatomy came from the pen of our author during his residence at Gottingen; and in 1743 he began to publish fasciculi of anatomical plates in folio, particularly relative to the blood-vessels *in situ*, which are among the most valuable of these helps to the study of the human frame. In 1747 he gave the first edition of his "Primæ Lineæ Physiologiæ," being an outline, or sketch, of his own system of that branch of science, as afterwards developed in his larger work. It was several times reprinted, and translated into foreign languages. In 1751 Haller published a collection of "Opuscula Anatomica," 8vo. In the same year was printed his edition of "Boerhaave's Methodus Studii Medici," 2 vols., 4to., Amsterdam, of which by much the greatest part is his own, and may be considered as a prelude to his later "Bibliothecæ." In two academical discourses delivered in 1752, he first proposed his opinions concerning the insensibility of various parts of the body, and the difference between that property and irritability; which last he asserted to reside exclusively in the muscular fibre. This doctrine excited much attention, and the discourses were translated into many modern languages. An election into the Royal Society of Stockholm in 1748, and into that of London in 1749; the titles of physician to George II., and of king's counsellor; and finally, letters of nobility granted him in 1749, by the Emperor Francis, at the request of the king of England; were honourable testimonies of his spreading fame. He had resided near seventeen years at Gottingen, when the desire of returning to his own country became irresistible, and induced him, in 1753, to take a journey to Berne, in order to procure an establishment there. His countrymen were now sensible of the honour they had derived from such a man, and gladly encouraged his return, which took place in that year. He had married a second wife of his own country, who died in childbed at Gottingen; and he brought back with him a third, a German lady, who increased his family with several children, and survived him. He lamented the loss of his domestic partners in pathetic monodies; and the haste he made to supply their places was no proof that his sensibility was feigned or defective. Having already been elected a member of the sovereign council at Berne, he soon obtained by lot one of its magistracies, and he entered with zeal into the duties of a citizen. Still his professional studies were unremitted; and in 1754 he printed at Lausanne a volume of "Opuscula Pathologica," 8vo. In the next year he wrote in French (a language of which he had a perfect command) a continuation of his inquiries concerning sensibility and irritability, entitled "Deux Mémoires sur les Parties sensibles et irritables," 12mo. They were accompanied by "Deux Mémoires sur le Mouvement du Sang," 12mo. Both these were much read throughout Europe, and it was, perhaps, particularly on account of them that he was elected in 1754 one of the eight foreign members of the Academy of Sciences at Paris. In 1757 he was deputed to effect a reform in the Academy of Lausanne; and in the following year he was appointed to the direction of the public salt-works at Bex and Aigle, with a salary amounting to £500 per annum. During the term of this appointment, which was for six years, he resided at La Roche. He introduced many improvements into this branch of administration, by which he reduced the price of salt to the consumers, and at the same time amended its quality.

While he was thus employed, his capital work, "Elementa Physiologiæ Corporis Humani," began to make its appearance. Its first volume, quarto, was published at Lausanne in 1757; and the concluding octavo volume in 1766. The other anatomical writings of the author are principally comprised in his "Opera Anatomica minora," 3 vols., 4to., 1762-68. In order to finish the catalogue of his labours in favour of medical science, it remains to notice a set of volumes which alone would have entitled him to the praise of a life well spent in the service of his profession. These were his "Bibliothecæ," containing a chronological list of every book of every age, country, and language, respecting subjects connected with medicine, which had come to his knowledge, with brief analyses, and enumerations of novelties and peculiarities, of all the principal. Of these he published "Bibliotheca Botanica," 2 vols., 4to., 1771; "Bibliotheca Anatomica," 2 vols., 4to., 1774; "Bibliotheca Chirurgica," 2 vols., 4to., 1774; "Bibliotheca Medicinæ Practicæ," 4 vols., 4to., 1776-88, of which last only two were published by himself, the other two by Drs. Tribolet and Brandis, from his papers with additions. To resume the thread of Haller's civil life.—On his return from La Roche, he was elected member of the chamber of appeal for the German district, of the council of finances, and of other committees; also perpetual assessor of the council of health. He prevailed upon the government to augment the salaries of country pastors, and was intrusted with the distribution. In 1766 he was employed in restoring harmony between the canton of Berne and the Valais; and was joined in a deputation for terminating the dissensions which had arisen at Geneva. On these occasions he drew up a variety of state memoirs and wrote many public letters. His mind being now much turned to political speculations, he composed, between 1771 and 1774, in the German language, three political romances; the first, entitled "Usong," exhibited a perfect despotic monarch; the second, "Alfred," a limited king in a constitution resembling that of England; the third, "Fabius and Cato," a well-administered aristocracy, the form to which he was most partial. He was warmly attached to the doctrines both of Theism and of Christianity, and frequently appeared as the defender of both. He composed in German "Letters to his Daughter on the Truth of the Christian Revelation;" and in 1775 published in the same tongue "Letters concerning several late Attempts of Freethinkers yet living, against Revelation." His system of faith, however, was so much narrowed by education, that it was not to him the source of comfort which might have been wished; nor were his religious sentiments entirely capable of tranquillising that irritability of temper which ever accompanied him. Besides a propensity to inflammatory complaints, and to paroxysms of the gout, he was subject in the latter part of life to a painful disease of the bladder, which was only to be palliated by large and continued doses of opium. These did not, however, so cloud his understanding as to prevent his usual labours, and he preserved his senses to the very last. The concluding scene was perfectly tranquil and collected. With his finger on his wrist, he said to his physician, "My friend, I am dying—my pulse stops!" and immediately expired. This event took place on December 12, 1777, in the seventieth year of his age. Baron Haller was one of the most universally informed men in Europe. He wrote and spoke with equal facility the German, French, and Latin languages, and read all the other tongues of civilized Europe, except the Sclavonic dialects. His acquaintance with books was so extensive, that it would be difficult to point out any of the least note, whether instructive or entertaining, which he had not perused, and of which the contents did not dwell upon his memory. Reading was, indeed, his ruling passion, and it was never satiated. Besides the prodigious mass of his writings above enumerated, to which many more might have been added, he maintained a very extensive correspondence with the learned of different countries. Of letters written to him, six volumes in Latin, and three in German, have been published; but his own have only casually appeared. His most confidential correspondents were John Gesner of Zurich, and Bonnet of Geneva: the latter possessed seven manuscript volumes of his letters, written in French, upon almost all kinds of topics. Many additions might be made to the list of honours he received from sovereigns and learned bodies; among which was the knighthood of the Polar Star, conferred by the king of Sweden. He might have obtained several situations of great advantage abroad, but he was too much attached to his country ever to quit it after his return. He left eight children, all of whom he lived to see established.—The eldest son, Gottlieb Emanuel, held the office of bailiff of Nyon, and distinguished himself by various publications relative to the history and literature of Switzerland. He died at Berne in 1786, in the fifty-first year of his age. His principal work is entitled a "Library of the History of Switzerland," &c., 6 vols. 8vo.

HALLET (Joseph), a dissenting minister, was born in 1692 at Exeter, where in 1722 he succeeded his father as pastor of a respectable congregation. He died in 1744. He published several tracts, and three volumes of notes on difficult passages of Scripture.

HALLEY (Edmund), a most eminent English mathematician, philosopher, and astronomer, was the son of an opulent tradesman, and born at Haggerston, a hamlet belonging to the parish of St. Leonard, Shoreditch, London, in 1656. Being placed at St. Paul's-school, he there became captain at the age of fifteen, and in 1673 was entered a commoner of Queen's-college, Oxford, where he applied himself to his studies with great assiduity and success, but chiefly to mathematics and astronomy. Of his skill in the latter he afforded proof when he was only nineteen years of age, by communicating to the world his "Direct and Geometrical Method of finding the Aphelia and Excentricity of the Planets," which supplied a defect in the Keplerian theory of planetary motion. Mr. Halley likewise distinguished himself by the improvement which he made in other parts of astronomy. Besides some curious observations on an eclipse of the moon, June 17, 1675, he made some discoveries respecting a spot in the sun, seen at Oxford in July and August 1676, by which the motion of the sun round its own axis, a phenomenon till then not thoroughly ascertained, was fully and finally determined. During the same year he also observed an occultation of Mars by the moon, which he afterwards made use of, with others, in settling the longitude of the Cape of Good Hope, against the objections of the French astronomers. While he staid at Oxford, likewise,

he accurately observed the motions of Jupiter and Saturn, and was thus enabled to introduce several corrections into the best astronomical tables of those planets then extant; and he discovered the method, now well known, of constructing eclipses of the sun, by means of which the calculation of parallaxes in those phenomena was superseded. One of Mr. Halley's grand objects was to perfect the whole scheme of the heavens, by the addition of the stars which lie too near the south pole to be seen in England. King Charles II. was so well pleased with his design, that he granted him a letter of recommendation to the East India Company, who engaged to supply him with all the accommodations and conveniences in their power, and to convey him to the island of St. Helena, which he fixed upon as a situation proper for the accomplishment of his object. Upon his return to England, where he arrived in November 1678, after an absence of two years, he delineated a planisphere, in which with the nicest accuracy he laid down the exact places of all the stars near the south pole, from his own observations. The king expressed himself greatly satisfied with Mr. Halley's exertions, and, at his request, granted him a letter of *mandamus* to the university of Oxford, for the degree of M.A., which was dated November 18, 1678; and in the same month he was elected a fellow of the Royal Society. In 1679 his catalogue was given to the public under the title of "Catologus Stellarum Australium, sive Supplementum Catalogi Tychonici," &c., which procured him the appellation of the Southern Tycho. This work was scarcely published, when Mr. Halley was fixed upon by the Royal Society to go to Dantzic, for the purpose of endeavouring to adjust a dispute between Mr. Hevelius and Mr. Hooke, concerning the preference as to plain or dioptric sights in astroscopical instruments. He arrived at that city in May 1679, and immediately entered upon astronomical observations in conjunction with Mr. Hevelius, in whose favour he decided the controversy with Mr. Hooke. In 1680 Mr. Halley again quitted his native country, to undertake the *grand tour*, and on the road from Calais to Paris, had, first of any one, a sight of the remarkable comet of that year, as it appeared for the second time in its return from the sun. From Paris he went to Italy, where he spent a great part of the year 1681; but his affairs requiring his presence at home, before the conclusion of it he left his fellow-traveller at Rome, and returned to England. In 1682 he married a daughter of Mr. Tooke, auditor of the Exchequer, and took a house at Islington, where he immediately set up his apparatus, his tube, and sextant, &c., and applied himself with the utmost assiduity to his favourite study. In the following year he published his "Theory of the Variation of the Magnetical Compass;" in which he supposes the whole globe of the earth to be one great magnet, having four magnetical poles or points of attraction, &c. During the same year likewise, he entered upon a new method of finding out the longitude by accurate observations of the moon's motion, the idea of which had early suggested itself to his mind. His father's death, however, in indigent circumstances, arising partly from the consequence of his losses by the fire of London, and partly from his having entered into an imprudent second marriage, occasioned Mr. Halley to be involved in some difficulties, which caused an interruption to this part of his studies. In the beginning of 1684 he turned his thoughts to the subject of Kepler's sesqui-alterate proportion; when, after some meditations, he concluded from it, that the centripetal force must decrease in proportion to the squares of the distances reciprocally. Finding himself, however, unable to make this out in any geometrical way, he applied for assistance, first, to Mr. Hooke and Sir Christopher Wren; and after failing of success in this application, he went to Cambridge, to consult Mr. Newton, who supplied him fully with the calculations which he wanted. To this interview the world is in some measure indebted for the "Principia Mathematica Philosophiæ Naturalis;" which was published in 1686; and Mr. Halley, who had the whole care of the impression, prefixed to it a discourse of his own, containing a general account of the astronomical part of the book, and also a very elegant copy of verses in Latin. Before the appearance of this work, in 1685, Mr. Halley had been appointed assistant secretary to the Royal Society; soon after which he delivered in two valuable papers, the former of which contained an improvement in the art of gunnery, and the other a discovery of the easy method, since so well known, of measuring the elevation of high mountains, or other eminences, by the barometer. These were followed, in 1686, by the publication, through the same channel, of "The History and physical Cause of the Trade-winds and Monsoons; together with a Chart, representing their Direction, wherever they are found to blow, through all Parts of the Globe known to the English Mariners." In 1687 he undertook to explain the cause of a natural phenomenon, which had till then baffled the researches of the ablest geographers. It has been observed that the Mediterranean never swells in the least, although there is no visible discharge of the prodigious quantity of water that runs into it from nine large rivers, besides several small ones, and the constant setting in of the current at the mouth of the strait. This difficulty he solved so much to the satisfaction of the Royal Society, that he was requested to prosecute his inquiries on the subject. With this request he complied; and having shown, by the most accurate experiments, how that vast accession of water was actually carried off in vapours raised by the action of the sun and wind upon its surface, he proceeded, with the like success, to point out the method used by nature to return the said vapours into the sea. Our mathematician's next undertaking was to publish a more correct ephemeris for 1688, there being then great want of proper ephemerides of any tolerable exactness, the common ones being justly complained of by Mr. Flamsteed. In 1691 he published exact tables of the conjunctions of Venus and Mercury with the sun; and he afterwards showed one extraordinary use to be made of those tables, viz., for discovering the sun's parallax, and thence the true distance of the earth from the sun. In 1692 he produced his tables for showing the value of annuities on lives, calculated from bills of mortality; and his universal theorem for finding the *foci* of optic glasses. But it would be endless to particularize all his valuable discoveries communicated from time to time to the Royal Society, and published in the Philosophical Transactions, of which his pieces were for many years the chief ornament and support. In 1691 he was a candidate for the Savilian professorship of astronomy at Oxford, which, however, was obtained

by Dr. David Gregory; in consequence, as was said, of Mr. Halley's disbelief in the Christian religion. In 1692 he resigned his appointment of assistant-secretary to the Royal Society; and in 1696, upon the establishment of five different mints, for the recoinage of the silver specie, he was constituted comptroller of the office at Chester. This employment occasioned his residence in that city for two years; during which time he diligently pursued his philosophical investigations, accounts of which were regularly transmitted to the Royal Society, and published in their Transactions. We have already seen that, in 1683, Mr. Halley published his "Theory of the Variation of the Magnetical Compass;" and in order to perfect his observations, he in 1698 obtained the command of the Paramour pink, a vessel fitted out by government, in which he embarked in November, but was obliged to return home in June 1699, in consequence of a dispute with his lieutenant, and the insubordination of his men. Not discouraged, he set sail again about three months after, and having traversed both hemispheres of the globe, he touched in his way home at St. Helena, and many other places, and arrived in England in September 1700. On the spot at St. Helena, where he erected a tent for making astronomical observations, a telegraph was placed some years since, and the eminence is distinguished by the appellation of "Halley's Mount." As the result of his researches, he published a general chart, showing at one view the variation of the compass in all those seas where the English navigators were acquainted. He was next employed to observe the course of the tides in the English channel, with the longitudes and latitudes of the principal headlands; in consequence of which he published a large map of the channel. In 1703 he was engaged by the emperor of Germany to survey the coast of Dalmatia; and returning to England in November that year, he was elected Savilian professor of geometry on the death of Dr. Wallis; and he was also honoured with the diploma of LL.D. He subsequently published a Latin translation from the Arabic of a treatise of Apollonius Pergæus, a Greek geometer, to which he made additions to supply the place of what was lost. He next assisted his colleague, Dr. Gregory, in preparing for the press Apollonius on conic sections. In 1713 he succeeded Sloane as secretary of the Royal Society; and Flamsteed dying in 1719, he received the appointment of astronomer-royal at Greenwich, where he afterwards chiefly resided. He resigned the secretaryship to the Royal Society that he might devote his time to a favourite object, the completing the theory of the motion of the moon, which, notwithstanding his age (for he was then sixty-three), he pursued with enthusiastic ardour. In 1721 he began his observations, and for the space of eighteen years he scarcely ever missed taking a meridian view of the moon when the weather was not unfavourable. On the accession of George II. he obtained the particular notice and patronage of Queen Caroline, who procured him half pay as a captain in the navy. In 1729 he was chosen a foreign member of the Academy of Sciences at Paris. His health was almost uninterruptedly good till about 1737, when he had a paralytic attack, from which he recovered sufficiently to pursue his studies; and it was not till the end of 1739 that he closed his Lunar Observations. His death took place January 14th, 1741-42, at Greenwich; and he was interred at the church of Lee in Kent, where an inscription was placed to his memory. In 1752 appeared his "Astronomical Tables, with Precepts, both in English and Latin, for computing the Places of the Sun, Moon, Planets, and Comets," 4to.

HALLIER (Francis), a learned French prelate, was born at Chartres, in 1595, and died in 1659, a short time after he had been made bishop of Cavaillon. He had been previously syndic of the faculty of theology, at Paris, and had distinguished himself by his writings against the Jesuits, and the Jansenists. One of his works, entitled "De sacris Electionibus et Ordinationibus, ex antiquo et novo Ecclesiæ Ritu," acquired a high reputation at Rome, as well as in his native country, and gave so much satisfaction to the French clergy, that they settled on him a pension of eight hundred livres. For the titles, or subjects, of other works of M. Hallier, we refer to Moréri.

HALLIFAX (Samuel), a learned English prelate, was the eldest son of an apothecary at Chesterfield, in Derbyshire, where he was born in 1730. He was educated at Cambridge, and for many years held the professorship of Arabic in that university, which he resigned in 1770, upon his being appointed regius-professor of civil law in the university. In 1775 the degree of doctor of divinity was conferred upon him, by royal mandate; and after receiving other preferments, he was in 1781 advanced to the see of Gloucester, and to that of St. Asaph in 1787. He died in 1790. He was a prelate of considerable learning and abilities, a very eminent civilian, and an extremely acute public speaker. Besides several sermons, he published "An Analysis of the Civil Law;" an elegant and judicious "Analysis of Bishop Butler's Analogy of Religion natural and revealed," annexed to a charge of that prelate; and a vindicatory preface to Dr. Ogden's Sermons, of which he was the editor.

HALLORAN (Sylvester O'), an Irish antiquary, was born in 1728, and educated for the profession of chirurgery, which he practised at Limerick and Dublin. He died at Limerick in 1807. He was the author of various surgical works, but is chiefly known in the republic of letters as a Hibernian antiquary and historian. In 1772 he published "An Introduction to the Study of the History and Antiquities of Ireland," 4to.; which was followed by a "General History of Ireland" 2 vols., 4to.

HALS (Francis) was born at Mechlin in 1584, and as a portrait-painter was considered inferior only to Vandyke. An anecdote is told of a visit paid by the latter to Hals incognito, when, after viewing his performances, the disguised artist requested the use of his pallette for a moment, as he was convinced he could paint as well himself. Hals accommodated him, but was so struck with the rapidity and truth with which his own portrait was in a few minutes sketched by his guest, that he at once detected him as Vandyke. An intimacy ensued between them, and Vandyke endeavoured to prevail on his friend to accompany him to England, but without success. His death took place in 1666. —Theodoric, or Dirk, as he is more commonly called, the younger, was born in 1589. He excelled in humourous pieces, something in the style of Teniers, and died in 1656.

HAMANN (John George), who called himself

the Northern Magian, was born at Konisberg in 1730, and died at Munster in 1788. He published several humourous works, which were not appreciated during his life, but since his death they have received the approbation of Goethe, Richter, &c., and were, in consequence, republished at Leipsic, 1821-25.

HAMARSKIOLD (Lorenz), a Swedish philosopher, who died at Stockholm, October 15, 1827. He was the author of a "History of Philosophy," in 4 vols., and also published the works of Stiernhjelm and of Stagnelius.

HAMBERGER (George Albert) was born at Beyerberg, in Franconia, in 1662. He studied at various German universities, and gained great reputation for his skill in mathematics, of which science he became eventually professor at Jena as well as of natural philosophy. He was the author of some valuable treatises on hydraulics, optics, &c., and dying in 1726, was succeeded in his mathematical professorship by his son, George Edward. The latter soon after resigned that chair for that of medicine, in the same university, where his character for skill and erudition equalled that acquired by his father. He published a variety of works, chiefly on professional subjects, among the principal of which are his treatises on Venesection and Respiration; another on the Secretions of the Human Frame; two on Medical Physiology; "The Elements of Physic;" "The Art of Healing," &c., &c. His death took place in 1755.

HAMBERGER (George Christopher), professor of philosophy and history in the university of Gottingen, was born in 1726 at Feuchtwang, in the principality of Anspach, and died in 1773. He was of great service to letters by the accurate catalogue which he gave of the German authors and of their works, under the title of "Das gelehrte Deutschland," a continuation of which was undertaken by Professor Meusel, of Erlangen, who has added to it several volumes.

HAMEL (John Baptiste du), a learned French divine, mathematician, and natural philosopher, was born at Vire, in Lower Normandy, in 1624. He received his early education at Caen; whence he removed to study rhetoric and philosophy at Paris. Having entered into the congregation of the Oratory, he was sent by his superiors to Angers, where he was appointed their professor of philosophy. In 1653 he was presented to the benefice of Neuilli-upon-the-Marne, but relinquished his cure at Neuilli, upon being promoted to the diguity of chancellor of the church at Bayeux, in 1663. In the same year he published one of the most celebrated of his performances, entitled, "De Consensu Veteris et Novæ Philosophiæ;" and upon the establishment of the Royal Academy of Sciences by Louis XIV. in 1666, he was appointed the secretary of the institution. He afterwards visited England in the suite of the French ambassador, and on his return obtained the appointment of regius-professor of philosophy in the Mazarine-college. Among his works, which are mostly written in Latin, and are much admired for the purity and classical elegance of their style, are "Astronomia Physica;" "Philosophia vetus et nova," 1678, 4 vols., 12mo., reprinted 1681, in 6 vols.; "Regiæ Scientiarum Academiæ Historia," 4to.; and an edition of the Vulgate Bible, with notes, selected from the works of the ablest commentators and tables, chronological and geographical, which he published in 1706. His death took place at Paris in the August of the same year, at a very advanced age.

HAMEL DU MONCEAU (Henry Louis du), an eminent natural philosopher and economist, was born at Paris in 1700. He employed his whole life in scientific and useful researches, and from 1728 made himself known as a writer in the Memoirs of the Academy of Sciences, of which he was a member, as he likewise became of the Royal Society of London, and of various other learned bodies. He was also made inspector of the marine. The modesty of Du Hamel equalled the extent of his knowledge. To a question once asked him by a young officer for the purpose of embarrassing him, he simply replied, "I do not know." "Of what use then," said the young man, "is it to be a member of the Academy?" Soon after, the officer having exposed his own ignorance by talking at random, "You may now see," returned the philosopher, "the use of being of the Academy—it is to prevent a man from talking of what he knows nothing about." Du Hamel passed a long life in high reputation, and died dean of the Academy in 1782. His writings are numerous. One of his principal works is entitled "De la Physique des Arbres, de l'Anatomie des Plantes, et de l'Œconomie Vegetale," 2 vols., 4to., 1758. A list of his other works is given in Haller's Bibb. Botan. and the Nouv. Dict. Hist.

HAMELMANN (Herman), an eminent German Lutheran divine and historian, was born at Osnaburgh, in 1525. He was an early convert to the principles of the Reformation, of which he commenced preacher in his native city. Being obliged to fly from by the opponents to the progress of Lutheranism, he became superintendant of the churches in the duchy of Brunswick, and in 1593 was appointed superintendant-general of the duchy of Olderburgh. He died in 1595. The principal of his works are "Commentarius in Pentateuchum," 1563, folio; "Historia Westphaliorum Sæculi XVI.;" "Chronicum Oldemburgicum," &c.

HAMILCAR BARCA, a celebrated Carthaginian general, was appointed at an early age chief commander in Sicily in the first Punic war. By his skill he checked the progress of the Roman arms, and made himself master of the strong fortress of Eryx, which he defended against all their attempts for its recovery. At length, the consul, C. Lutatius Catulus, being sent to Sicily with a strong fleet, gave a complete defeat to that of the Carthaginians off the Ægates islands B.C. 242, which put an end to the war. The peace was followed by the war in Africa with the mercenary troops, by which Carthage was reduced to the utmost extremity. After incurring great losses under the conduct of Hanno, the Carthaginians gave the command to Hamilcar, who with a much inferior army defeated the mercenaries in the neighbourhood of the capital. He then marched into the interior of the country, recovered several towns, and after various actions, attended with ferocious cruelty on both sides, brought the revolters to such a state that numbers perished through famine. The war was concluded by the almost total destruction of the mercenaries, and the towns of Utica and Hippo, which had espoused their cause, were obliged to surrender to the arms of Hamilcar. He even extended the dominion of the republic beyond its former limits in Africa, and reduced the whole country to a tranquil condition.

The breach of treaty by the Romans in seizing Sardinia, induced Hamilcar and his party to propose an expedition into Spain, in order by conquests in that peninsula to balance the Roman superiority. He crossed the straits of Hercules with an army B.C. 237, taking with him his son-in-law, Asdrubal, and his young son Hannibal, whom he had first, it is said, caused to swear at the altar eternal and irreconcileable enmity against the Romans—a passion by which he was himself animated. He carried on war in Spain with great success during nine years, subduing many nations, and enriching his army and country with plunder; when, in an action with the Vettones, a Lusitanian tribe, he was slain, B.C. 228.

HAMILTON (Patrick), a Scotch ecclesiastic, was born in 1503, and after going through the usual course of education at the university of Edinburgh, travelled on the continent, when he became a convert to the opinions of Luther. On his return to Scotland, James V. made him superior of the abbey of Ferne, in Ross-shire, but on his fearlessly avowing the tenets of Lutheranism, he was arrested and burnt alive on the 1st of March, 1527. After his death John Frith published his Confession of Faith, together with a treatise written by him, and entitled "Patrick's Places;" the latter of which is to be found in Fox's Martyrology.

HAMILTON (Anthony, count of), descended from a younger branch of the dukes of Hamilton, was born in Ireland about 1646. His mother was sister to the duke of Ormond, viceroy of that island. The troubles of the time drove his family to France while he was an infant, and he was brought up in the language and religion of that country. He made several visits to England in the reign of Charles II.; but his religion, to which he was a steadfast adherent, prevented him from obtaining any public employ there. His sister, afterwards married to Philibert, count of Grammont, was one of the ornaments of that gay court; and it is said that a scene somewhat like that of the "Marriage-force" took place between the brother and the lover, when the latter was on his way to quit the kingdom without fulfilling his engagement. James II. gave Count Hamilton a regiment of infantry in Ireland, and made him governor of Limerick; but upon the ruin of that monarch's affairs, he was obliged to accompany him back to France, which he never afterwards left. He was greatly admired there in the first circles for his wit and politeness, joined to the most estimable qualities of the heart. Though gay and lively in his writings, he was serious in conversation, and too much indulged a propensity to satire. He died in 1720 at the age of seventy-four. The works of Count Hamilton, in the French language, were printed collectively in six volumes 12mo., in 1749. They consist of "Poems," some of which possess all the ease and delicacy of Chaulieu and Chapelle; of "Fairy Tales," displaying great facility of invention and ingenuity of contrivance; and of the "Memoirs of Count Grammont," the principal of his compositions. This, says Voltaire, "is of all books that in which the most slender ground-work is set off with the gayest, most lively, and agreeable style." The hero (his brother-in-law) is little more than a genteel sharper, and the adventures which befal him are the common ones of such a character, but they are related with irresistible pleasantry, and all the grace of fashionable conversation. The work is filled with portraits and anecdotes of the most noted persons in the court of Charles II., which has rendered it particularly interesting to English readers, though it would not perhaps be safe to rely upon its authority. The late Lord Orford (Horace Walpole) printed a splendid edition of it at his private press, adorned with fine engravings from original portraits.

HAMILTON (James, first duke of), son of James, marquess of Hamilton, was educated at Oxford, and succeeded to his father's titles in 1625. After serving in the army of Gustavus Adolphus, he returned home, and was created duke of Hamilton and earl of Cambridge for his services in Scotland, as one of the commissioners for settling the dispute with the Presbyterians on the subject of episcopacy. He joined the king's forces against Cromwell, but being defeated at Preston, was taken prisoner and executed, in 1649, in his forty-third year.

HAMILTON (William), a Scottish poet, usually designated Hamilton of Bangour, was one of the Caledonian gentry, who joined in the last attempt to restore to the throne the family of Stuart; and was present at the battle of Culloden. He then became an exile from his native country, but was at length pardoned. His death took place in France in 1751, aged fifty. His poems were published by Foulis, at Glasgow, in 1758, 12mo.; and also at Edinburgh, in 1760.

HAMILTON (Gavin), an historical painter, was born at Lanark in Scotland, and going to Italy became the pupil of Augustine Massuchi. His style was finely classical, which was the result of his close study of the antique. He employed the latter part of his life chiefly in the discovery of antiquities. He wrote a work entitled "Schola Italica Picturæ." His death took place at Rome in 1797.

HAMILTON (William Gerard), called, on account of the extraordinary impression produced by the first, and almost the only speech he ever delivered in the English House of Commons, Single Speech Hamilton, was born in 1729. He was sent to Winchester-school; whence he removed to Oriel-college, Oxford; and then studied at Lincoln's-inn, but was never called to the bar. In 1754 he obtained a seat in parliament, when he made his memorable speech; and he subsequently was made one of the lords of trade and plantations. On the appointment of Lord Halifax to the viceroyalty of Ireland, Hamilton went thither as his secretary, and he was accompanied by the celebrated Edmund Burke as his own secretary. In the Irish parliament he supported the reputation he had previously gained as an orator; and for many years he held the office of chancellor of the Exchequer in that kingdom. He relinquished that post in 1784, and spent the latter part of his life in literary retirement. His death took place in 1796. The Letters of Junius have been attributed to this gentleman; but no probable arguments are adduced in support of the conjecture.

HAMILTON (Sir William), K.B., was born in Scotland in 1730, and after having been equerry to George III., was in 1761 appointed ambassador to the court of Naples, where he resided during thirty-six years, returning to England in 1800. He devoted his leisure to science, making a number of observations on Vesuvius, Etna, and other volcanic mountains of the Mediterranean; and the result of his researches is detailed in papers in the Philosophical

Transactions, and in his "Campi Phlegræi," or Observations on the Volcanoes of the Two Sicilies; 2 vols. folio. His communications to the Royal Society were also republished, with notes, in 1772, 8vo. He drew up a curious account of the discoveries made in the subterranean city of Pompeii, printed in the fourth volume of the Archæologia; and he collected a valuable cabinet of antiquities, of which a descriptive account was published by D'Hancarville. He died in London, April 6, 1803.

HAMILTON (Charles), a native of Ireland, who became an officer in the service of the East India Company, was the author of an "Historical Relation of the Origin, Progress, and final Dissolution of the Government of the Rohilla Afgans, in the northern provinces of Hindostan, from a Persian MS.," and edited the Heydaya, or Guide, a commentary on the Mussulman Law, printed in 1791. He died in 1792.

HAMILTON (Alexander), an ingenious physician, and professor of midwifery at Edinburgh, published "Elements of the Practice of Midwifery," and various other medical works. Dr. Hamilton, who was a fellow of the Royal Society, and long eminent as an obstetrical lecturer at Edinburgh, died in 1802.

HAMILTON (Elizabeth), a lady of considerable literary attainments, was born at Belfast in Ireland on the 25th of July, 1758. Among her works are the "Cottagers of Glenburnie;" "The Letters of a Hindoo Rajah," 2 vols. 8vo.; "The Life of Agrippina," 3 vols. 8vo.; and "Memoirs of Modern Philosophers." Miss Hamilton died at Harrowgate, July 23, 1816; and Miss Benger, after her decease, printed a selection from her correspondence, with a prefatory account of her life and habits.

HAMILTON (Lady), celebrated for her beauty and adventures, was called before her marriage Emma Lyon, or Harte. According to her memoirs, which appeared under her name in 1815, she was the daughter of a servant-maid, and born in Chester, about 1761. At sixteen she went to London, and became chambermaid to a lady of rank, but lost her place in consequence of paying more attention to novels and theatricals, than to her mistress's affairs. She now became bar-maid at a tavern, but, according to her own account, preserved her virtue until the circumstance of a relation of her's being pressed into the navy, induced her, in order to procure his release, to comply with the wishes of the captain, on board of whose ship her relative had been taken. After becoming the mistress of a second admirer, she walked the streets of London, until a quack doctor took her into his service, and publicly exhibited her, as the Goddess Hygeia, wrapped in a light veil. Her beauty attracted many visitors, and among others, the painter Romney, who has introduced her under a variety of characters, in nearly twenty of his pictures. She next became connected with Charles Greville, of the Warwick family, who had three children by her, and was on the point of marrying her, in 1789, when he was suddenly disgraced. Greville then sent her to his uncle, Sir William Hamilton, ambassador at Naples, who became so enamoured of her, that he made her his wife in 1791. She was very intimate with the queen of Naples, and is said to have been in the secret of all the intrigues between her majesty and the minister Acton. When Nelson landed at Naples, after the battle of Aboukir, he was introduced to the subject of our memoir, who did not hesitate to gratify the adulterous inclinations which the naval hero had excited, and had a child by him, which bore its father's name. After the death of her husband, she retired to a country-seat belonging to Nelson, but upon the death of her paramour entered upon a more extensive career of licentiousness, and was soon reduced to poverty. Quitting England upon a small pension, she took up her abode at Calais, and died there in 1815.

HAMLET, prince of Denmark, immortalized by Shakspeare, who drew his materials from the relation of Saxo Grammaticus, the Danish historian.

HAMMOND (Henry), a learned and pious English divine, was born at Chertsey in Surrey, in 1605. He was the youngest son of Dr. John Hammond, physician to Henry, prince of Wales, who was his godfather, and gave him his own name. He was educated at Eton and Oxford, and in 1633 obtained the rectory of Penshurst in Kent. In 1633-34 he proceeded bachelor in divinity; was admitted to the degree of doctor in that faculty, in 1638-39; and in 1640 was chosen one of the members of the convocation. In 1643 he was made archdeacon of Chichester; and in the same year he was nominated one of the assembly of divines at Westminster, but never took his seat among them. After the commencement of the civil war between the king and parliament, Dr. Hammond continued unmolested at his living till the middle of July 1643; but having joined in a fruitless attempt that was then made at Tunbridge in favour of the king, and a reward of a hundred pounds being offered for his apprehension, he found it necessary to abscond. Escaping to Oxford, he there gave himself up to study and retirement, and in 1644 published his "Practical Catechism," which passed through several editions during the author's lifetime, and in 1715 the fifteenth made its appearance. At the treaty of Uxbridge, Charles I. deputed him to attend on his part, when he distinguished himself in an active contest with Richard Vines. For his services on this occasion he obtained a canonry of Christchurch in 1645, and was soon after chosen public orator. During the captivity of Charles he attended in the capacity of chaplain at Woburn, Hampton, and Carisbrook-castle, till his compulsory dismissal in 1647, when he again retired to Oxford. The following year he was himself ordered into confinement by the parliamentarian visitors, who deprived him of all his preferments. After some months he obtained his liberty, and took up his residence at Westwood-park, Worcestershire, the seat of Sir John Packwood, who protected him till the re-establishment of monarchy again introduced him to court-favour. In 1660 he was called in to assist in restoring the church establishment, and was nominated by Charles II. to the bishopric of Worcester, but died before his consecration, of a fit of the stone, on the 25th of April in the same year. His works were collected after his decease, and printed in four folio volumes.

HAMMOND (Anthony), Esq., descended from a family long situated at Somersham-place, in Huntingdonshire, was born in 1668, and educated at St. John's-college, Cambridge. He was a commissioner of the navy, a good speaker in parliament, had the name of "Silver-tongued Hammond," given him by Lord Bolingbroke, and was a man of note among

the wits, poets, and parliamentary writers, in the beginning of the last century. He wrote an "Account of the Life and Writings of Mr. Moyle," and was himself the author of some original poems.—JAMES, second son of the preceding, was born about 1710, and educated at Westminster-school. He was equerry to the prince of Wales, and the companion of Cobham, Lyttleton, and Chesterfield. He is said to have divided his life between pleasure and books; in his retirement forgetting the town, and in his gaiety losing the student. Of his literary hours all the effects are exhibited in his memorable "Love Elegies," which were written very early, and his Prologue not long before his death. In 1733 he obtained an income of 400*l.* a year by the will of Nicholas Hammond, Esq., a near relation. In 1741 he was chosen into parliament for Truro in Cornwall, probably one of those who were elected by the prince's influence: and died next year in June at Stowe, the famous seat of Lord Cobham.

HAMPDEN (JOHN) was descended from an ancient family settled at Great Hampden in Buckinghamshire. He was born at London in 1594, and at an early age was entered as a gentleman-commoner at Magdalen-college, Oxford. After an abode of three years in that university, he took chambers in one of the inns of court, and applied diligently to the study of the law. He had made a considerable progress in this and other studies, when the death of his father put him in possession of an ample estate. For some time he indulged himself in the unrestrained course of life usual among country gentlemen; till at length, the serious aspect of the times, and probably his personal connexions, brought him to a greater strictness of conduct, still, however, without altering the cheerfulness and affability of his natural disposition. He was cousin-german by the mother's side to Oliver Cromwell, and with him attached himself to the party in opposition to the court. He entered into public life in 1626, as a member of the second parliament under Charles I. About this time he married a lady of the family of Foley, then the widow of E. Knightly, Esq., of Northamptonshire. For some years, though a uniform opposer of arbitrary practices in church and state, he acted no very distinguished part in parliament. He was, however, so determinate in the cause of liberty, that he was one of those who in 1637 had engaged a ship to expatriate themselves to New England, rather than submit to the tyrannical proceedings of the star-chamber and ecclesiastical courts. After the prohibition of this intended emigration, followed his resistance to the illegal demand of ship-money; concerning which action even Lord Clarendon says, that "he grew the argument of all tongues, every man inquiring who and what he was, that durst, at his own expense and peril, support the liberty and property of the kingdom, and rescue his country, as he thought, from being made a prey to the court." It was after the declaration of the judges in favour of the king's right to levy ship-money, that Hampden refused the payment. He was prosecuted in the court of Exchequer, and he himself, with his council, for twelve days together argued the case against the crown-lawyers before the twelve judges. It was decided against him by eight of the number; but the victory, in the popular opinion, was on his side; and his reputation was raised to such a height by this noble struggle, that he thenceforth received the appellation of *Patriot Hampden*. From this period he was a leading man in the great contest between the crown and the people; and, according to Lord Clarendon, "his power and interest was greater to do good or hurt than any man's in the kingdom, or than any man of his rank hath had in any time." He was a member of the long-parliament, and was appointed to watch the king's motions in Scotland, and to treat on the part of the parliament with that nation. He was also of the committee for preparing the charge against Lord Strafford, and arranging the evidence. When a scheme took place for admitting some of the popular party into the ministry, the post of preceptor to the young prince was designed for Hampden, which seems to prove that he was esteemed for his literary talents, as well as for the purity of his character. This intention was not brought to effect; the breach afterwards widened, and his parliamentary conduct became so obnoxious to royalty, that he was one of the five members whom, in 1640, the king so imprudently caused to be accused of high-treason, and attempted in person to seize in the house. When the appeal was made to the sword, it could not be doubtful which side Hampden would take. He accepted the command of a regiment of foot in the parliament army under the earl of Essex; but his military career only permitted him to make a brief display of the same courage in the field which he had shown in civil debate. Prince Rupert having beat up the quarters of the parliament troops near Thame in Oxfordshire, on June 18, 1643, Hampden eagerly joined a few cavalry who were rallied in haste, and proceeded to Chalgrave-field, where the enemy faced about. The rest of the officers would have waited for a reinforcement; but Hampden persuaded them to advance. In the skirmish that ensued, he received a shot in the shoulder which broke the bone; and after suffering extreme pain for six days, his wound proved fatal on the 24th of that month. It is said that the king testified his respect for him, by sending his own physician to visit him, and offering the aid of his surgeons. Lord Clarendon has summed up an elaborate view of his qualities with the strong sentence that "he had a head to contrive, a tongue to persuade, and a hand to execute, any mischief:" but this, divested of party language, is only expressing that he was a man of extraordinary talents and vigour; for that he had any intentions properly mischievous, is rendered incredible, as well by the acknowledged excellence of his moral character, as by the large stake he possessed in his country.

HAMZAH, the principal founder of the sect of the Druzes, under the infatuated Caliph Hakem, in the eleventh century. The murder of Hakem did not extinguish his sect, which flourished under the direction of Hamzah, and still exists. One of its fundamental principles is the incarnation of the Deity in the person of the Caliph Hakem; and in other respects the doctrine seems to be a compound of Mahometanism, Catholic Christianity, and absurd and licentious notions of mysteries.

HANBAL (AHMED EBN), surnamed *Al Schibani al Merouzi*, one of the chiefs of the four sects recognised as orthodox among the Mahometans, was born at Bagdat, in the year 164 of the Hegira, and died at that place in 241, or 855 of the Christian era. He visited Cusa, Bassora, Mecca, Medina, Yemen, and Syria, where he propagated his opinions,

and acquired universal respect by his virtues. But notwithstanding his high character, he was imprisoned, and ordered to be cruelly scourged by the Caliph Motassem, for refusing to subscribe to the opinion that the Alcoran was *created*. He continued in prison till the reign of Motawakkel, when he was set at liberty, and compensated with presents for the sufferings which he had undergone. He revived the traditions of *Schafêi*, which are adhered to by his followers, who, after him, are called *Hanbalites*.

HANCARVILLE (Peter Francis Hugh d'), a French writer on philology and classical antiquities, was a native of Nancy, and died at Paris in 1798. Besides a Descriptive Account of the Antiquities in the Cabinet of Sir W. Hamilton, he published a work, entitled "Recherches sur l'histoire, l'origine, l'esprit, et le progrés des Arts de la Grèce, 3 vols. 4to.; part of which has been translated into English.

HANDEL (George Frederick), the sublimest musical genius upon record, was born in 1684, at Halle in Upper Saxony. He was the son of a physician and surgeon of that city, who married, at an advanced age, a second wife, the mother of George Frederick. His father, who had resolved to bring him up to the law, was concerned to observe his early propensity to harmony, and removed all musical instruments from his house: yet, so irresistible was the child's ruling passion, that, before he had reached the age of seven, he contrived to get a small clavichord conveyed to the top of the house, on which he constantly practised when the family were retired to rest; and, by his finger and ear alone, without instruction, he rendered himself a proficient in harmony. During the same year of his age, he accompanied his father on a visit to a son by the first marriage, who was valet-de-chambre to the duke of Saxe-Weissenfels. Young Handel could not forbear touching every harpsichord he met with: and one morning, stealing into the organ-loft of the chapel, he began to play upon the organ while the duke was within hearing. Struck with an unusual sound, he asked his valet who was playing; and, on being told it was his brother, he commanded the boy to be brought before him, and the father also to be sent for. The result of the duke's inquiries was a recommendation that such a native genius should not be controlled, with a promise of bestowing on him all due encouragement. Upon his return to Halle, Handel was placed with Zachau, a good musician, and organist of the cathedral, by whom he was taught the principles of the science, and introduced to the works of the great composers. He improved so rapidly, that he soon frequently supplied his master's place; and, at the age of nine, he composed motets for the service of the church. When he was thirteen, he found that Halle offered him no further opportunity of improvement, and therefore visited Berlin, where the opera was flourishing under Bononcini and Attilio. He there attracted the notice of the king, who expressed an intention of sending him to Italy under his own patronage; but Handel's friends thought it best to decline the offer. He next visited Hamburg; and, losing his father about this time, he took a place in the orchestra, and engaged in the teaching of music, that he might be no burthen to his mother. At this place, his superior talents so much excited the jealousy of a performer to whom he had been preferred, that the latter drew his sword upon him on leaving the opera-house, and Handel was preserved from a fatal thrust only by a music-book buttoned up under his coat. It was at Hamburg that he composed his first opera of "Almeria," being then, according to one account, under fifteen years of age; though another account dates its appearance in 1705. It was performed thirty nights successively; and two others which followed it were received with equal applause. He continued at Hamburg about five years, when, having saved a little money, he resolved to indulge his desire of seeing Italy. He first went to Florence, where he was graciously received by the grand-duke, for whom he composed the opera of "Roderigo." He next visited Venice, and at that city composed his "Agrippina," which was performed twenty-seven nights successively with unbounded applause. He next visited Rome and Naples, and a second visit to Florence and Venice completed his Italian tour; after which, he set out for the purpose of returning to his own country. Taking Hanover in his way, he was there introduced by Baron Kilmansegge to the elector, George I., who settled upon him a pension of fifteen hundred crowns. It was accompanied with a permission of absenting himself for a year in England, whither he had received pressing invitations. He arrived at London in the winter of 1710, which forms an important era in the musical history of that metropolis. The Italian opera was at this time established in England, but with many defects and absurdities. Handel was engaged by Aaron Hill, director of the Haymarket-theatre, to compose an opera written by Rossi, on the subject of Tasso's "Rinaldo;" and such was his rapidity, that he finished the task in a fortnight. It was highly successful, and opened to the English public such a store of rich and sublime music as it had never before possessed. He staid a year in this country, much caressed by persons of distinction, and then returned to Hanover. In 1712 he obtained leave to revisit England, where his reception made him forget his obligations to return; so that when George I., in 1714, came over as king, he durst not appear before him. Baron Kilmansegge contrived an expedient for agreeably bringing him to his master's remembrance, which was that of preparing a musical entertainment for his majesty at a water-party made by the baron. On this occasion he composed his well known "Water-piece," the style of which was recognised by the king, and he was soon after restored to favour. Handel's residence was now fixed in England, and he accepted an invitation from the earl of Burlington to take up his abode at his house in Piccadilly: he continued to compose operas, the original merit of which is such, that a minute critique upon them forms a conspicuous part of Dr. Burney's fourth volume of his History of Music. In 1718 he changed his patron for the duke of Chandos, who engaged him to reside at his magnificent seat of Cannons, for the purpose of directing the chapel service. Upon the establishment of the Royal Academy of Music in the Haymarket in 1720, Handel was made its director, and went over to Dresden to engage performers. Among these was the celebrated singer Senesiuo, who proved a powerful aid to him in the ensuing contest with Bononcini. As every thing in England was at that time tinged with party-politics, Handel was adopted by the Tories, while the cause of Bononcini was espoused by the Whigs. But, however the parties might be balanced, the men were not; and upon a trial of skill in the joint composition of

the opera "Muzio Scævola," the genius of Handel proved decidedly victorious over the mere science and taste of his rival. Though not a proud man, he was conscious of his powers, and could ill brook to divide his fame with a singer. He was also somewhat rough and capricious; so that a quarrel took place between him and Senesino, which the mediation of the nobility was unable to reconcile. This was followed by the dispute between the two female singers, Faustina and Cuzzoui, which threw the whole body of musical amateurs into parties, and exposed them to ridicule. These storms broke up the academy; and while Handel, continuing at the Haymarket, endeavoured to support himself by new compositions and performers, the offended nobility set up a rival opera-house in Lincoln's-iun-fields, which had the aid of Porpora's compositions, and Farinelli's astonishing vocal powers. Handel was fairly beat out of the Haymarket, and made an engagement with Rich at Covent-garden. There he continued an unequal contest with a pertinacity which greatly iujured his fortune, and gave so much exercise to his passions, that not only his health, but his understanding, became derauged. He was affected with a palsy of the right hand and arm, and had fits of alternate dejection and violence which amounted to a degree of insanity. The use of the baths of Aix-la-chapelle entirely removed both disorders, and he returned to London in perfect health in 1736. The town was soon after treated with a union of Dryden's poetry aud Handel's music, in the performance of "Alexander's Feast," which had a deserved success. He continued to compose operas; but his chief attention began to be turned to oratorios, a species of sacred drama in which he had already made some essays. Though fashion was still in opposition to him, the public in general had a due sense of its obligations to him; and a concert for his benefit, in 1738, produced him elear 800*l.* About this time an uncommon tribute of respect and gratitude was paid to him by Mr. Tyers, proprietor of Vauxhall, who placed a marble statue of him, by Roubillac, in his gardens. The success of his oratorios was as yet but indifferent; and even his "Messiah," said to have been first performed in 1741, at Covent-garden, was coldly received. This circumstance, and the disorder of his affairs, induced him in that year to try his fortune in the metropolis of Ireland. He was well received in Dublin, where he judiciously commenced with performing his Messiah for the benefit of the city-prison. After an absence of nine months, he returned to England, and entertained the town with an oratorio from Samsou Agonistes. He continued, notwithstanding some opposition, to iucrease in the public esteem, aud had the satisfaction of seeing his Messiah established as the sublimest effort of musical genius, and paralleled with the pieces of Shakspeare and Milton in the poetical art. The stores of his invention appeared inexhaustible; and year after year produced new compositions of the oratorio kind, in which the sublime of music was presented under every possible variety. At length, in 1751, his eyes began to be affected with a gutta serena, which sunk his spirits to a state of the deepest despondence, and which, at length, terminated in total blindness. When the event was decided, his mind seems to have recovered its tone, and he continued to assist in the performance of his oratorios, only ceasing to accompany them with his harpsichord. His extempore voluntaries on the organ were still admirable, and his hand retained all its powers of execution. The sense of religion, which he had imbibed when young, but which had been long suspended, returned upon him in the concluding years of his life, and he seemed to feel strongly those devotional sentiments which he had so much contributed to excite in others. He was present at the performance of one of his oratorios eight days before his death, which happened on April 14, 1759. He was interred in Westminster-abbey, where a fine monument has been erected to his memory. He lived in celibacy, aud left a considerable fortune to his relations. Handel's early aud assiduous application to his profession did not permit him to acquire much literary knowledge. He spoke several modern languages, but blended them all singularly in his conversation. He was gross in his appetites, and little disposed to social attachments; economical in his affairs, but liberal. Of his musical powers it is scarcely possible to speak too highly, since the copiousness and facility of his inventiou, and the grandeur and beauty of his conceptions, were perhaps never exceeded. No music so peculiarly *speaks to the soul* as his; it has therefore been the particular favourite of a nation which delights more in strong impressions on the miud, than in delicate addresses to the sense. A very houourable national testimony of applause to the genius of Handel was given in 1784, by a *commemoration* at Westminster-abbey, consisting of the performance of pieces, selected from his works, by a band of more than five hundred voices and instruments, in the presence of their majesties, and the first personages of the kingdom. These were continued for some successive years, with iucreased bands, aud applied to charitable purposes. The last commemoration took place in the summer of 1834.

HANGER (George), Lord Coleraine, better known by the title of *Colonel Hanger*, was born in 1750, and passed the early part of his life in the army. On the death of his elder brother in 1814, he succeeded to his title, which, however, he refused to assume; and when addressed by it was not at all pleased with the compliment. He died at his house near the Regent's-park in 1824, aged seventy-three. Among a considerable number of publications which proceeded from his pen, the most interesting and amusing is his "Life, Adventures, and Opinions," 1801, 2 vols. 8vo.

HANIFAH. See Abou Hanifah.

HANKIUS (Martin), a learned writer and professor, was born in 1633, at Breslaw, and died in 1709. He studied first in his native city, and then at Jena, where he acquired a reputation which caused him to be invited to the professorship of morals and history at Gotha. In 1661 he was called to the same chair, and that of rhetoric, in the Elizabeth-college at Breslaw; to which office was added, in 1670, that of librariau. He was afterwards made rector of the college, and inspector of all the other schools. His principal works are, "De Romanoruu rerum Scriptoribus," 2 vols. 4to., 1669, 1675; "De Byzantiuarum rerum Scriptoribus," 4to., 1677; various tracts on the history and antiquities of Silesia; harangues, comedies, and poems in Latin.

HANMER (Sir Thomas), Bart., a distiuguished statesman and polite writer, was born about 1676, and educated at Westmiuster-school, and Christ-church, Oxford. He was chosen kuight of the shire

for the county of Suffolk, and he sat in parliament near thirty years, either as a representative for that county, or for Flintshire, or for the borough of Thetford. In 1713 he was chosen speaker of the House of Commons; which office, difficult at all times, but at that time more particularly so, he discharged with becoming dignity. He spent the latter part of his life in retirement amongst his books and friends, and in preparing an elegant and correct edition of the works of Shakspeare. This he made a present of to the university of Oxford; and it was printed there in 1744, in six volumes 4to., with elegant engravings by Gravelot, at the expense of Sir Thomas. He died at his seat in Suffolk, April 5, 1746.

HANNEKEN (Memnon), a learned German Lutheran divine, was born at Blaxeu, in the county of Oldenburg, in 1595. In 1626 he was appointed professor of moral philosophy at Marpurg; and in the following year was nominated by the landgrave of Hesse, professor of theology and of the Oriental languages. In 1646, he accepted the post of superintendant of the churches at Lubeck, and died at that city in 1671. He was the author of "A Hebrew Grammar;" "An Abridgment of Theology;" &c. &c.—Philip Louis, son of the preceding, was born at Marpurg, in 1637, and, after holding other situations, was in 1693 called to fill the chair of theology at Wittemberg, which he occupied till his death in 1706. He was the author of "A Sketch of the History of the Arians," and other works.

HANNEMAN (Adrian), an historical and portrait painter, was born at the Hague in 1611. He came to England in the reign of Charles II., where he remained for sixteen years, and on his return to Holland, became the favourite painter of the princess of Orange, afterwards Queen Mary II. There are portraits by Hanneman at Windsor, Worksop, and other places.

HANNIBAL, son of Hamilcar, one of the most famous generals recorded in history, was born about B.C. 246. At the age of nine he gladly accepted his father's offer of taking him to the Spanish war. It does not appear how long he remained in Spain at this first visit, but doubtless long enough to imbibe the rudiments of the military art under so excellent a master. When his brother-in-law Asdrubal succeeded to the command, Hannibal, then at the age of twenty-two, was sent for by him from Carthage, and intrusted with the command of the cavalry. During three campaigns he was employed in the most important enterprises; and such was his reputation, that at the death of Asdrubal he was nominated his successor by the acclamations of the army, and the election was confirmed by the votes of the senate and people of Carthage. He proceeded on the plan of his predecessors to extend the Carthaginian dominion in Spain, and subdued several tribes. By a treaty made with the Romans by Asdrubal, it was agreed that the Carthaginians should not pass the river Iberus, and also that they should leave free Saguntum and other Greek colonies, although on their side of that river. Hannibal, however, resolved to pay no regard to these conditions, and he took a pretext to lay siege to Saguntum. The siege lasted seven months, and every resource of skill and courage was employed by the besieged; but the town at length fell, and almost all the inhabitants perished with it. The Romans, indignant at the event, sent deputies to Carthage to demand the punishment of the general, but the influence of the Barcine faction caused his conduct to be approved, and a declaration of war immediately succeeded. This was the second Punic war, so fertile in great and disastrous events, in which Hannibal was for many years the most conspicuous actor. As the supreme command was committed to him, he was at liberty to pursue without control his daring project of invading Italy. He began by putting Spain and Africa in the best state of defence; and having refreshed his troops in winter-quarters, he crossed the Iberus and commenced his march, B.C. 218. Arriving at the Alps, which perhaps had never before been crossed by a regular army, he, with vast fatigue and considerable loss passed them in the space of fifteen days, having found means to lead even his elephants through their most difficult passes. As he advanced into the country, he was met by Scipio at the head of his cavalry, between whom and Hannibal's cavalry an engagement ensued near the river Ticinus, in which the Romans were defeated, and the consul wounded. The Carthaginians next crossed the Po, and proceeded to Placentia. The arrival of the Consul Sempronius brought on a general engagement on the banks of the Trebia, which terminated in the complete defeat of the Romans. This success, and the politic conduct of Hannibal, drew over to his party many of the Cisalpine nations, from whom he obtained great reinforcements. It is said, however, that he so little confided in their attachment, that, fearing some attempt upon his life, he practised various arts of disguising his person from day to day. His best resource, however, was to keep his men in action; wherefore, in the spring B.C. 217, he passed the Apennines by a painful march, in which he lost all his elephants but one, and was seized with such a defluxion on his eyes, that the sight of one of them could never be recovered; and penetrating into Etruria, he advanced to Arretium, where the new consul Flaminius was encamped. This commander was rash and confident, which enabled Hannibal to draw the enemy into an ambuscade near the lake Thrasymenus, and falling upon them on all sides, under cover of a fog, he gained a complete victory, in which from 20,000 to 30,000 of the Romans were killed or made prisoners, and Flaminius was left among the slain. The conflict on both sides was so fierce, that the armies are said to have been insensible of a great earthquake that happened during the action, and overthrew several cities. This severe blow caused the Romans to commit the safety of the state to Fabius Maximus, whom they made dictator. Great caution and vigilance were united with military skill in this commander; and Hannibal was unable by all his artifices to make him relinquish his plan of attending his march, taking strong posts in his neighbourhood, and avoiding any general action. Hannibal made a great compass from the Western to the Eastern side of Italy, laying waste all the districts through which he marched. He entered the fine province of Campania, and by his ravages excited loud complaints against Fabius, who was contented with watching his motions from the hills. The Roman was, however, near taking him in his toils at a pass in the mountains between that country and Samnium; but Hannibal by means of a stratagem induced the enemy to abandon the posts in which they lay in

ambush, and then made his way unopposed through the defile. He wintered in Samnium, and in the spring, for want of provisions, was obliged to retire into Apulia. In the mean time the Romans had raised a very numerous army, which, under the Consuls Æmilius Paulus and Terentius Varro, marched to the scene of action. The opposing armies met at Cannæ, B.C. 216, when the Romans sustained one of the most disastrous defeats recorded in history. The immediate consequence of the battle was the defection of most of the Roman allies in that part of Italy, and the surrender of the opulent city of Capua, to which the Carthaginian army advanced. In the mean time Hannibal sent his brother Mago to Carthage to announce his success, and request a reinforcement of men and a supply of money and provisions, which, notwithstanding the opposition of Hanno, were decreed him. The bad effects of the luxury of Capua upon Hannibal himself and his army have been a favourite theme of declamation; but the subsequent decline of Hannibal's affairs may be readily accounted for, from the delay in sending him succours, the necessary diminution of his veteran troops in a long service, and that unconquerable spirit of Rome, which made her rise with fresh vigour after every overthrow. The first general who successfully opposed Hannibal in the field was Claudius Marcellus, who gave him repeated checks before Nola. He however took Casilinum and other towns, and strengthened the Carthaginian interest by making a treaty with Philip III., king of Macedon. He likewise excited disturbances in Sicily, which found some employment for the Romans, and caused Marcellus to be sent into that island. The Romans were successful in several actions against detached parties of the Carthaginians and their allies, and were gaining ground, when the important city of Tarentum was betrayed into the hands of Hannibal. The siege of its citadel kept him in that part of Italy, where he made himself master of some other places; but in the mean time the Romans attempted the recovery of Capua. He marched to its relief, and almost entirely cut off two considerable bodies of Romans; but upon his return to Tarentum it was again invested. Receiving information that it was reduced to the last extremities, he again advanced to raise the siege, and made a fierce attack upon the Romans intrenched before it; but he was received with so much resolution by the Proconsuls Fulvius Flaccus and Appius Claudius, that he was obliged to sound a retreat. He then took the bold resolution of making a diversion by marching to Rome itself. It was B.C. 211 when he appeared at the gates of that capital, but finding that the alarm of his sudden arrival soon subsided, and that no impression was to be made, he ravaged the surrounding country, and then withdrew to Capua. He there surprised and drove away the remaining proconsul; but expecting to have the whole force of Rome upon him, he marched back as far as Rhegium. Capua was again invested, and forced to surrender to the Romans; so that this daring enterprise of Hannibal only contributed to the diminution of his reputation. From this period the sole theatre of Hannibal's exploits in Italy was the southern extremity of it, where he maintained himself with great perseverance, and continued to find employment for the Roman arms, though he ceased to excite present alarm. Marcellus, after the conquest of Syracuse, came to gather fresh laurels in opposing Hannibal. The Carthaginian general had recently defeated the Proconsul Fulvius, who lost his life and the greatest part of his army in the action. Marcellus fought three battles with Hannibal: the first indecisive; the second to his disadvantage; the third a considerable but bloody victory. Hannibal was further mortified by the recovery of Tarentum to the Romans under Fabius. He was, however, recompensed by the success of a stratagem, by which Marcellus and the other consul, Quinctius, were enclosed by a party of Numidian horse, the first killed upon the spot, and the second mortally wounded. Hannibal treated the remains of his renowned adversary with great honour, and sent to his son the ashes of the burnt body in a silver urn crowned with laurel. His behaviour on this and other similar occasions, seems inconsistent with that character of savage ferocity which the Roman historians are desirous of fixing upon him. The year B.C. 207 again brought Rome into extreme danger by the entrance into Italy of Asdrubal, Hannibal's brother, with a powerful army. The plan was that a junction should be formed between the two brothers; but Hannibal, advancing for that purpose into Lucania, was opposed by the Consul Claudius, who gained some advantages over him. By reinforcements, however, he was enabled to advance to Canusium, where he encamped near the Roman army. Meantime Asdrubal, who had wasted his time in the siege of Placentia, was proceeding along the coast of the Adriatic, when he was met on the banks of the Metaurus by the Consul Livius, whom Claudius had joined with a select body of his troops. An engagement ensued, in which Asdrubal was killed, and his army almost totally destroyed. Hannibal was made acquainted with this fatal event by the head of his brother thrown into his trenches. He recognised the fortune of Carthage, and retired to the extremity of Bruttium. For some years longer he maintained there a defensive war with various success, still formidable, while the affairs of his country were upon the decline in all other parts. At length the invasion of Africa by Scipio recalled him to the defence of Carthage. With great reluctance he left Italy in the seventeenth year after his entering it; and his departure was celebrated at Rome with public rejoicings. Not being able to persuade a body of his Bruttian auxiliaries to embark with him, he is said to have ordered them all to be massacred; and indeed his present state of mind was likely to call forth all the cruelty which might be latent in his disposition. His arrival in Africa induced the Carthaginians to violate a truce they had made with Scipio, and gave a temporary revival to their interest; yet so sensible was he of the impending danger, that he made proposals of accommodation to the Roman general. Some historians have supposed an interview between these two famous commanders, and Livy has exercised his eloquence in the speeches he attributes to each. The final decision was, however, left to the sword, and the battle of Zama, B.C. 202, finished the contest. On this great occasion Hannibal exerted all the skill of a general and the courage of a soldier; but fortune declared for the younger competitor. He was obliged to fly from a field covered with his slaughtered troops, and he declared to the Carthaginian senate, that a peace upon any terms was their only resource. His credit was not destroyed among his countrymen by

th calamitous issue of a war chiefly originating from himself. He appears to have been employed in some military expeditions against the neighbouring Africans; till the Roman senate refusing to restore their hostages while Hannibal was at the head of an army, he was deprived of his command. The honourable office of pretor was, however, conferred upon him; and in executing it he displayed talents not less fitted for peace than for war. He regulated the finances, rectified abuses in the administration of justice, and exposed various frauds and corruptions in the public officers. The popularity he acquired by these measures excited the envy of the aristocratical faction; and it is supposed to have been through their instigation that the Romans accused Hannibal of concerting hostilities against them with King Antiochus. He thought it prudent to withdraw from the storm, and leaving the city in disguise, he passed over to the isle of Cercina. Thence he proceeded to Tyre, where he was received with distinction. He continued his journey by Antioch to Ephesus, where Antiochus then was, with whom he held many conferences concerning his meditated war with the Romans. It was his advice that Italy should be made the seat of the war; and he offered, if placed at the head of a body of troops, to make a descent in that country, and keep the enemy engaged till the king should arrive with the main force. The Carthaginians, when they heard of Hannibal's reception by Antiochus, sent notice of it to the Romans, who endeavoured to counteract his influence. They sent ambassadors to the king, who, by affecting a familiar intercourse with Hannibal, endeavoured to render him suspected. The ministers of Antiochus also by their jealousy thwarted his plans; and neither was his counsel followed, nor his services engaged at the beginning of the war. When the vain monarch had been ignominiously driven from Greece, and was flattering himself with a secure retreat to his Asiatic dominions, Hannibal, who knew the Romans too well to suppose they would fail to pursue their advantage, induced him to make preparations for his defence. He was himself intrusted with the command of a fleet, which was defeated by that of the Rhodians off the coast of Pamphylia, the military skill of the Carthaginian being probably of little use on this element. He, however, drew off the squadron under his particular command in good order. It is more extraordinary if, as affirmed, he was one of the royal generals at the battle of Magnesia, that he should have been undistinguished in the action. But our accounts of the later transactions of this great man are imperfect and perplexed. When Antiochus was compelled to make peace with the Romans, one of their leading conditions was, that Hannibal should be delivered to them. Foreseeing this consequence, he withdrew in time, and is said first to have retired to Crete, where he employed his craft in concealing his treasures; unless the stories to this effect are inventions founded upon his reputation for refined artifice. Some writers mention his taking refuge in Armenia, where he assisted King Artaxias with his advice, and gave him the plan of the city of Artaxata, which he founded. It is agreed that his last asylum was the court of Prusias, king of Bithynia, whom he aided in forming a confederacy against Eumenes, king of Pergamus, and served successfully in a war with that prince. As an instance of his freedom from the prevailing superstitions, it is recorded, that once advising Prusias to engage the enemy, the king objected that the entrails of the sacrifice were inauspicious. "What," replied Hannibal, "do you rely more upon the carcase of a brute beast, than the judgment of an experienced commander?" The Roman vengeance, however, reached him in this remote part. Eumenes was their ally; and they sent ambassadors to Prusias to mediate a peace between the two kings, and demand Hannibal as the incendiary between them. Prusias was unable to resist such a requisition, and sent soldiers to surround the house of the Carthaginian. When he found an escape impossible, after solemnly imprecating curses upon the head of Prusias for his violation of faith and hospitality, he swallowed a poison which he carried about him against such an emergency, and died B.C. 183, at the age of sixty-three. Hannibal seems to have been profuse of human blood, and to have scrupled no means to obtain his ends; but in these points he was not distinguished from many of the Roman commanders; and it appears that he was not incapable of generosity of sentiment, and that he could honour valour in an enemy.

HANNO, a Carthaginian commander, celebrated for his voyage of discovery, is said by Pliny to have lived during the most flourishing period of his republic; and, by order of the state to have undertaken the circumnavigation of Africa, which he completed from the straits of Gibraltar, to the extremity of Arabia. Mela, who mentions the same expedition, only relates that he sailed round a great part of Africa, and that his provisions failed him, rather than the sea. He drew up an account of his voyage in the Punic language, which was translated into Greek, but it appears to have been in no great credit for veracity. He is said to have brought home the skins of certain hairy female savages, whom he met with upon a large island. This story, if true, probably refers to some large species of ape. A short work, under the name of the "Periplus of Hanno," is extant, and was published first by Froben in 1533. Other editions have since been made; and it is continued in the first volume of Hudson's "Geographiæ Veteris Scriptores Græci Minores;" Oxon 1698. Its authenticity is, however, disputed by the critics; and the learned Dodwell attributes it to some Greek of Sicily.

HANVILL (John), a monk belonging to the abbey of St. Alban's in the twelfth century, who wrote in Latin a mock-heroic poem, in which he describes the travels of his hero Architrenius, and satirizes the vices and follies of the world. This work was published at Paris in 1517; and some specimens of it were also published in Warton's history of English poetry.

HANWAY (Jonas), a merchant and traveller, distinguished for his active benevolence, was born in 1712, at Portsmouth. At an early age he went apprentice to a merchant at Lisbon, where he acquired the Portuguese language, and a knowledge of commerce in general. In 1743 he accepted the offer of a partnership in the English house of Dingley, at Petersburgh, and there became acquainted with the trade lately commenced on the Caspian sea. The concerns of the partnership requiring the presence of one of them in Persia, Mr. Hanway gladly took the opportunity of visiting that country, and arrived at Astrabad in the latter end of that year, with a cargo of English goods. Nadir Shah at that time

reigned in Persia; and, in a rebellion against him, the goods of the English factory were plundered. Hanway underwent much fatigue in endeavouring to obtain restitution, and his health severely suffered in that climate; but he was enabled to obtain a knowledge of the manners and events of Persia, which few Europeans possessed. After his return, he published, in 1753, a work entitled "An Historical Account of the British Trade over the Caspian Sea; with a Journal of Travels from London, through Russia, into Persia, and back again through Russia, Germany, and Holland: to which are added, the Revolutions of Persia during the present Century, with the particular History of the great Usurper, Nadir Kouli;" 4 vols. 4to. Soon after he engaged in the controversy concerning the naturalization of the Jews, and published "A Review of the proposed Naturalization, &c., by a Merchant;" of which a third edition appeared in the same year. From this time Mr. Hanway continued publishing on a variety of topics, all relating to some point of public good, in promoting schemes of charity and utility, or proposing means of bettering the condition, and mending the morals, of the lower classes of society. He was the principal institutor of the Marine Society, for the purpose of training friendless and deserted boys to the service of the navy; and he attended, in other respects, to the great national object of manning the fleet. The Magdalen charity, for the reformation of prostitutes, was much indebted to his activity for its establishment; and the institution of Sunday-schools originated in great measure from him. He also espoused the cause of the chimney-sweepers, and endeavoured to alleviate the hardships to which the little apprentices, in this employ, are exposed. In short, scarcely anything occurred in the British dominions of a nature to excite the humane feelings, which did not call forth his benevolent efforts. His fellow-citizens entertained such a sense of his merits, that, in Lord Bute's administration, a deputation of the principal merchants of London waited upon him with a request that some public favour might be conferred on a man who had done so much service to the community at the expense of his private fortune. Hanway was in consequence made a commissioner of the navy, which post he held above twenty years; and when he resigned it, the salary was continued to him for life. He died in 1786, and a monument was raised to his memory by subscription.

HARDENBERG (Charles Augustus de), an eminent modern statesman, was born at Hanover in 1750. After being engaged in the administrations of Hanover, Anspach, and Berlin, he, in 1804, became minister of foreign affairs at the latter court. As the prime-minister of Prussia he signed the treaty of Paris in 1814, and visited London with his sovereign the same year, previous to which he was created a prince. He afterwards acted for Prussia, in the congress for arrangement of the affairs of Europe, and died at Genoa, November 26, 1822.

HARDER (John James), professor of medicine, anatomy, and botany, at Basil, where he was born in 1656. He was created a count of the empire for his merit. He wrote "Prodromus Physiologicus;" "Examen Anatomicum Cochleæ Terrestris;" "Apiarum;" "Prodr. Phys. Naturam explicans Humorum Nutritioni et Generationi Dicatorum," &c. His death took place in 1711.

HARDI (Alexander), a French poet, born at Paris, flourished in the reigns of Henry IV. and Louis XIII., and died about 1630. He was the most copious dramatic writer France ever produced; the number of his pieces being reckoned six hundred. These were written for a strolling company of comedians, which he furnished with new performances at a week's warning, whenever they were wanted. His select works were published in five large volumes octavo.

HARDICANUTE, king of England and Denmark, was the son of Canute, by Emma, daughter of Richard, duke of Normandy. He displayed much vigour in pursuing Olaus, king of Norway, into Russia, where he conquered the province of Esthonia, and rendered it tributary to Denmark. He succeeded his father in the Danish throne in 1035; and, at the same time, put in his claim to that of England, which was occupied by his half-brother, Harold. A compromise was effected, by which the southern portion of that kingdom was possessed in his name by his mother, Emma. On the death of Harold, in 1109, he came over to England; and his first action was to throw his brother's body into the Thames. His government was violent and tyrannical. He renewed the tax of Danegelt, and punished with great severity some insurrections which it occasioned. It was therefore little to the regret of his subjects, that his intemperance at the nuptials of a Danish lord, brought his reign and life to an early termination in 1041.

HARDING, or HARDINGE (John), a learned esquire in the fifteenth century, was in the service of the famous Henry Percy, called Hotspur, whom he accompanied in his Scottish expedition. In 1415 he attended Henry V. to the siege of Harfleur; and he afterwards was with the duke of Bedford, in his engagement off the mouth of the Seine. He wrote a chronicle of English history, in verse, which is destitute of poetical merit; but possesses some value as a register of former times and manners.

HARDING (Thomas), a learned English divine, was born at Beckington in Devonshire, about 1512. After having graduated at Oxford, he was appointed by Henry VIII. professor of Hebrew in that university, and subsequently became chaplain to the duke of Suffolk. During the reign of King Edward VI., he professed himself a Protestant, but on the accession of Mary, he declared himself a Catholic, and was rewarded with a prebend in the church of Winchester. Soon after he proceeded doctor of divinity at Oxford, and in 1555 he was appointed treasurer of the cathedral of Salisbury. Some time after the accession of Queen Elizabeth he was deprived of his treasurership; when, foreseeing the alteration that was about to take place in religion, and not being disposed again to change his principles, he resigned his prebend and fellowship, and retired to Louvain, where he died in 1572. The titles of his pieces which were published in his controversy with Bishop Jewel, are inserted in Wood's Athen. Oxon. vol. I.

HARDINGE (Nicholas), an English gentleman, who in 1731 obtained the office of chief clerk to the House of Commons; in 1752 was made joint secretary of the Treasury; and twice elected M.P. for the borough of Eye, in Suffolk. He died in 1758, aged fifty-seven. His published works consist of some English poetry, and a volume of Latin poems.—George, son of the preceding, born in

1744, was educated for the bar. The interest of his mother's brother, Lord Camden, procured him the rank of serjeant-at-law; and he subsequently was appointed solicitor-general to her majesty, Queen Charlotte. In 1787 he was made a Welch judge, and two years after the queen's attorney-general. He died in the execution of his judicial duties, at Presteign, in Radnorshire, April 26, 1816. His speeches in parliament, and in the courts of law have been published; as well as several contributions to miscellaneous literature, including three sermons.

HARDION (James), a writer in history and belles-lettres, was born at Tours, in 1686, and was admitted, in 1711, into the Academy of Inscriptions as a pupil, became an associate in 1713, and a pensionary in 1728. His reputation caused him to be elected in 1730 into the French Academy. In the following year he began a "History of the Origin and Progress of Rhetoric in Greece," on which subject he had published twelve dissertations, when he was appointed in 1748 to instruct the princesses of France in geography, mythology, and history. For their use he composed his "Histoire Poétique," with a treatise "On French Poetry and Rhetoric," 3 vols. 12mo.; and a "Universal History," 18 vols. 12mo.; to which M. Linguet added two more. He had the office of keeper of the royal library, and died in 1766.

HARDOUIN (John), a learned and paradoxical writer, was born in 1646 at Quimper-Corentin, where his father was a petty bookseller. He was educated among the Jesuits, and in 1684 made himself known by a new edition of the orations of Themistius, with annotations. In the same year he published "Dissertations on Ancient Medals of Towns and People;" and in 1685, for the use of the Dauphin, an edition of Pliny, the naturalist, of which he gave a second edition in 1723, in several volumes folio. After some other writings, he made public the system for which he became so famous, in his "Chronologia ex Nummis Antiquis restituta," in two parts, 4to., 1697. In this work he attempts to prove, that all the works attributed to the ancients, are supposititious, and the fabrication of some monks in the thirteenth century, with the exception of the works of Cicero, Pliny's Natural History, Virgil's Georgics, Horace's Epistles and Satires, and a very few more. An hypothesis so monstrous was received with great indignation by the learned of every denomination; yet the author, though forced to a retractation, remained attached to his system as long as he lived. When urged by a brother Jesuit with the scandal he had given by some of his absurdities, he replied, "Do you think I rise every day of my life at four in the morning to repeat only what other people have said before me?" Such, however, was the opinion of his learning, that the French clergy employed him with an annual pension in the preparation of a new edition of the "Councils," which appeared from the Louvre press in twelve volumes, folio, 1715. He died at Paris in 1729, having, says Huet, "laboured during forty years to ruin his reputation without being able to effect it." After his death, was published a collection of pieces left by him under the title of "Opera Varia;" a "Commentary on the New Testament," Amsterdam, 1741, folio; and "J. Hardouini ad Censuram Veterum Scriptorum Prolegomena," 8vo. Lond. 1766.

HARDT (Herman von der), a learned philological writer, was born in 1660 at Melle in Westphalia, where his father was director of the mint to Count Tecklenbourg. He prosecuted his studies at Jena and at Leipsic, where he established a Philobiblical Academy, for the express cultivation of sacred literature; but he was prevented from co-operating long with this institution, in consequence of the duke of Brunswick having made him his librarian. In 1690 he was chosen professor of the Oriental languages in the university of Helmstadt; and in 1709 he was elected rector of the gymnasium of Marienburg. After having published "Magnum Concilium Constantiense de universali Ecclesiæ reformatione, unione, et fide," 1697, 3 vols. folio, 1700-42, 6 vols. folio; "Historia litteraria Reformationis," 1717, 5 vols. folio; and other learned works, he died in 1746, leaving in MS. a History of the Reformation.

HARDWICKE. See Yorke.

HARE (Francis), a learned English prelate in the eighteenth century, was tutor to the son of the great duke of Marlborough, who appointed him chaplain-general to the army. He subsequently took his degree of doctor of divinity; and, from 1706 to 1712, employed his pen in vindicating the political measures of the whig administration. He was afterwards promoted to the deanery of Worcester; and in 1727 he was advanced to the see of St. Asaph. In 1731 he was translated to the see of Chichester, which he held together with the deanery of St. Paul's till his death in 1740. The most celebrated of Dr. Hare's productions is a treatise published by him about the latter end of Queen Anne's reign, entitled "The Difficulties and Discouragements which attend the Study of the Scriptures in the Way of private Judgment, represented in a Letter to a young Clergyman," 8vo. His entire works were collected in four volumes octavo, in 1746.

HAREE (Francis), in Latin *Haruæs*, a learned Dutch Catholic divine, who flourished in the beginning of the seventeenth century, was a native of Utrecht, and became professor of rhetoric in the university of Douay. Afterwards he was promoted to canonries in the cathedral churches of Bois-le-Duc, Namur, and Louvain, and died at the last-mentioned city in 1632. Among other productions which display considerable erudition, he was the author of "Biblia sacra Expositionibus Patrum literalibus & mysticis illustrata;" "Catena Aurea in quatuor Evangelia," &c. &c.

HARENBERG (John Christopher), a German historian and Orientalist, born near Hildesheim in 1696. He entered into the church among the Lutherans, and became professor of history and political geography at Brunswick, and a member of the Academy of Sciences at Berlin He died at Schoeningen in 1774. Among his numerous works are "A Succinct Introduction to the Ancient and Modern Theology of Ethiopia," published under the pseudonym of Adolph Windhorn, Helmstadt, 1719, 4to.; "Jura Israelitarum in Palestina," Hildesheim, 1724, 4to.; and "A Pragmatic History of the Order of the Jesuits, from its Origin to the present Time," 1760, 2 vols. 8vo.

HARGRAVE (Francis), an eminent literary lawyer, was king's counsel, and recorder of Liverpool, and died in 1821, aged 80. He was the author of several legal works, which are in high esteem; the principal of them are, "The Case of Somerset the Negro;" "Collection of State Trials," 11 vols. folio;" "Argument in Defence of Literary Property;" "Collection of Law Trials," 2 vols. 4to.

"The Jurisdiction of the Lords' House of Parliament, by Judge Hale, with a Preface;" "Juridical Arguments and Collections," &c. In 1813, parliament, in compliance with a proposal from himself, passed a vote for the purchase of his library for the sum of 8000*l.*, the whole of which has been added to that of Lincoln's-inn. A very valuable collection of his MSS. is also in the British Museum, including several volumes of reports of cases, principally in chancery.

HARIRI (Abu Mohamed al Cassim), a celebrated Arabian writer of the twelfth century. He composed a work, which is regarded among his countrymen as a model of literary taste and eloquence, consisting of fifty discourses on moral subjects, illustrated by apposite narratives, in the Oriental taste.

HARLAI, or HARLAY (Achille de), a learned president of the parliament of Paris after De Thou. During the commotion of the league, he maintained with firmness his attachment to the king; and without yielding to the intrigues of the factious and disloyal, he supported with increasing reputation the upright conduct of the magistrate. He died, universally regretted, at Paris, Oct. 23rd, 1616, aged eighty.

HARLAY DE SANEY (Nicholas de), counsellor of the parliament of Paris, and afterwards ambassador of France in England, was very zealous in the service of Henry III. On the accession of Henry IV., he changed his religion to please his master, to whom he endeared himself by his attention and his obsequiousness. He died Oct. 13, 1629, aged eighty-four.

HARLAY (Francis de), archbishop of Rouen, and afterwards of Paris, was the favourite of Anne of Austria, and afterwards of Louis XIV.; though little entitled by his private manners, say some historians, to the notice of the great. He died Aug. 6, 1695, aged seventy. Le Gendre has written his life.

HARLAY (Achille de), first president of the parliament of Paris, was an upright magistrate, but particularly jocose in his conversation; and often forgot the dignity of his rank or situation, to indulge his inclination for a witty or severe allusion. He died July 23, 1712, aged seventy-three.

HARLES (Theophilus Christopher), an eminent Greek scholar and critic, was born at Culmbach in Swabia, and died in 1811, aged 76. In 1764 he was appointed adjunct of the faculty of philosophy at Erlangen, and the following year he obtained the chair of Greek and Oriental literature in the gymnasium of Cobourg. In 1770 he returned to the university of Erlangen, with the title of director of the philological seminary, librarian, and professor of rhetoric and poetry. He published a variety of works, of which the most important is his "Bibliotheca Græca" of Fabricius, published at Hamburgh, 1790-1809, 12 vols. 4to.

HARLEY. See Oxford.

HARMAR (John), a learned English clergyman of the seventeenth century, born at Churchdowne, Gloucestershire, 1594, and educated at Winchester grammar-school, of which foundation his father, of the same name, was warden. Having completed his education at Magdalen-college, Oxford, where he graduated in 1617, he accepted the head-mastership of the foundation school at St. Albans, but in 1650 was chosen professor of Greek in the university of which he still continued a member. Nine years afterwards he obtained the living of Ewhurst, Hants; but having distinguished himself during the progress of the civil wars and the protectorate, by his adherence to the republican party, he was deprived, on the restoration of monarchy, of his benefice as well as of his professorship. He was an elegant writer, and remarkable for the purity of his Latinity: of his works the principal are, "Janua Linguarum;" "Praxis Grammatica," 8vo.; a Latin translation of some cantos of Hudibras, and an encomium in the same language on Cromwell and his eldest son. He also published an etymological lexicon of the Greek tongue. His death took place in 1670.

HARMER (Thomas), a learned English protestant nonconformist divine, was born at Norwich, in 1715, and educated for the ministry in London, under the learned Mr. Eames. In his twentieth year, he was invited to accept of the pastoral office in the independent church at Wattsfield, or Wheatfield, a village in Suffolk, which he held till his death in 1788. Mr. Harmer was the author of several works, which display a profound acquaintance with the Oriental languages. Among the principal are his "Observations on divers parts of Scripture, grounded on circumstances incidentally mentioned in books of voyages and travels in the East;" "The Outlines of a new Commentary on Solomon's Song, drawn by the Help of Instructions from the East," 1768, 8vo.; "An Account of the Jewish Doctrine of the Resurrection of the Dead;" "Remarks on the ancient and present State of the Congregational Churches of Norfolk and Suffolk;" and "An Address to those who are religiously disposed."

HARO (Don Louis de), nephew and heir of Olivarez, the famous Spanish minister, was equally celebrated as the favourite of Philip IV. He was not only prime-minister, but a negotiator; and had a long conference with Mazarin to settle the peace with the Low Countries, and with France, in 1659. He was as respectable in private life, as he was distinguished in the cabinet. He died November 17, 1661, aged sixty-three.

HAROLD I., surnamed *Harefoot*, king of England, son of Canute by his first wife, had the crown of England bequeathed to him by his father in 1035, notwithstanding a previous agreement that it should descend to Canute's children by Emma. His countrymen, the Danes, maintained him in the succession, but a strong party, headed by Earl Godwin, declared for Hardicanute; and a civil war was prevented by the compromise mentioned in the life of the latter prince. Harold gained over Godwin by the promise of marrying his daughter; and they united in contriving the murder of Prince Alfred, son of Ethelred II. Queen Emma, his mother, was driven by this bloody action to take refuge in Flanders, and Harold took possession of the whole kingdom. After a reign of four years, in which nothing memorable occurred, he died in 1039.

HAROLD II., king of England, was second son to the potent Godwin, earl of Kent and Wessex. In the elevation of that family under Edward the Confessor he was made duke of East Anglia. When Godwin and his sons were proceeded against as rebels, Harold took refuge in Ireland, where he collected a fleet, with which he joined his father, and assisted in his restoration. After the death of Godwin in 1052, Harold succeeded him in his government and great offices; and by his address

and insinuating manners gained the good will of Edward, and acquired many partisans among the nobility. He successfully opposed the power of the rival family of Leofric, duke of Mercia, and obtained the dukedom of Northumberland for his own brother, Tosti. His ambitious views were evidently turned upon the succession to the crown after Edward; when in a voyage to Normandy, accident threw him into the power of Guy, count of Ponthieu, who detained him in hopes of a large ransom. Harold applied to William, duke of Normandy, for his protection, who demanded him from Guy; and, when at his court, acquainted him with Edward's intention of making a bequest of the English crown in his own favour. He endeavoured to procure Harold's concurrence by great promises, and obtained from him a solemn oath of assistance in his designs. From this obligation, Harold, on his return, thought himself freed, as it was in a manner extorted from him. He made a great addition to his reputation by his success in subduing Griffith, prince of Wales; and by the moderation and equity he displayed in an insurrection of the Northumbrians against his brother Tosti. Finding that the tyranny of Tosti had been the cause of this event, he persuaded the king to pardon the Northumbrians, and to bestow the dukedom upon their leader Morcar, whose sister he took for his wife. So well had he established his interest in the kingdom, that upon the death of Edward in 1066 he stepped without opposition into the vacant throne, without regarding the claim of Edgar Atheling the legal heir, or the bequest of Edward in favour of William. Indeed some authors assert that Edward's final testament was in Harold's favour, and also that he had the better right of an election by the states of the kingdom. The duke of Normandy immediately sent an embassy requiring Harold to resign the crown to him, and upon his refusal, began to make preparations for an invasion. He also instigated Tosti, who had withdrawn in disgust to Flanders, to infest the northern coast of England in conjunction with the king of Norway. The united fleet of these chiefs sailed up the Humber, and landed a numerous body of men, who were opposed by the earls of Northumberland and Mercia; and an action ensued in which these noblemen were defeated. Harold collected an army, with which he gave the invaders battle at Stamford, and totally routed them, with the death of Tosti and the Norwegian king. He also got possession of the Norwegian fleet, but generously permitted Prince Olave with twenty ships to return to his own country. He had not long rejoiced for this glorious success, when he received advice of the landing of the duke of Normandy with a powerful host at Pevensey in Sussex. Harold hastened thither with all the troops he could muster; and slighting the counsel of protracting the war, brought on a general engagement at Hastings, October 14, 1066. In this great action, after exerting every effort of valour and military skill, Harold was slain with an arrow, and the crown of England was the prize of William's victory.

HAROUN (Aaron), *al Rashid*, caliph of the Saracens, was the second son of the caliph Mahadi or Mohdi. In early youth he acquired military renown in the command of an expedition sent by his father against the Greek empress, Irene, in which he laid waste several of the Asiatic provinces of the empire, spread an alarm to Constantinople itself, and compelled the empress to purchase peace by a tribute. After the short reign of his elder brother Hadi, he succeeded to the caliphate A.D. 786, being then about twenty-four years of age. He was the most potent and vigorous monarch of his race, and ruled over territories extending from Egypt to Khorasan. The name of *al Rashid, the Righteous*, or *Just*, was conferred upon him as an illustrious example of that virtue; but his justice was sullied by occasional acts of violence and caprice. One of his noblest qualities was a love of learning and science, which he patronized with so munificent a spirit, that his court became the resort of the most eminent literary characters of his time. He caused many Latin and Greek authors to be translated into Arabic, and first made the Iliad and Odyssey known to the Eastern poets. Of the events of this reign, one of the first was an incursion of the king of the Khozars, who committed great ravages before he could be opposed by the caliph's troops, who were employed in an invasion of the Empress Irene's dominions, consequent upon her breach of the truce between them. In 792 a rebellion was raised in the province of Deylam by Yahia, a descendant of Ali, who was declared caliph. Haroun sent his general Al Fadl at the head of an army to suppress it. By an artful negotiation he persuaded Yahia to quit his party and trust himself to the clemency of the caliph, who sent him a promise under his own hand of security for life and liberty. On his first arrival at Bagdad he was graciously received; but Haroun's suspicions at length induced him first to imprison, and then to put him to death;—an action which greatly sullied his character in the eyes of the most respectable of his subjects. Haroun is said eight times to have invaded the Greek empire. On the deposition of Irene, and the succession of Nicephorus in 802, the new emperor refused to pay tribute to the caliph, and intimated, by a present of swords delivered with an epistle, that he was ready to trust his cause to the decision of arms. The caliph ordered the swords to be fixed together in the ground, and drawing his scimitar, cut them all asunder at a stroke. He then dictated the following characteristic epistle:—"In the name of the most merciful God: Haroun al Rashid, Commander of the Faithful, to Nicephorus the Roman dog: I have read thy letter, O thou son of an unbelieving mother! Thou shalt not hear, but shalt behold, my reply." This menace was made good by an irruption into Greece, the provinces of which were laid waste by the Saracens with sword and fire, while at the same time a fleet disembarked a body of troops on the isle of Cyprus which was treated in a similar manner. In subsequent campaigns, Nicephorus was defeated in person by Haroun, great part of Asia Minor was overrun by the arms of the Saracens, and Heraclea, a city on the Black Sea, was totally destroyed. The war, after several renewals, was finally terminated by a treaty in which Nicephorus agreed to pay an augmentation of tribute, and not to rebuild Heraclea and the other ruined towns. During the course of these transactions, the ruin of the family of the Barmecides gave a striking example of the despotic rigour which was a part of Haroun's character. Yahia, the head of this family, had superintended the caliph's education, and assisted in his government. Of his four sons, Al Fadl, the eldest, was a successful general;

Jaafar (Giaffar), the second, was the caliph's vizier, and declared favonrite, and distinguished himself by his proficiency in polite literature; Mahomet and Musa, the two youngest, were also in dignified stations. They were all educated in opulence, and had imbibed sentiments worthy of their fortune. Their generosity, munificence, and affability, rendered them the darlings of all ranks of people. Jaafar was so much in his master's good graces, that he could not endure to be without his company; and being equally attached to his own sister Abbasa, he thought fit to break through the Eastern formality of excluding unmarried females from the view of the other sex. A mutual passion was the consequence, which the caliph so far indulged as to permit a marriage between his sister and the vizier, but with the cruel restriction of their abstainiug from the privileges of such a union. Passion broke through this unjust prohibition: the consequences could not be concealed; and this circumstance is commonly said to have brought down the monarch's vengeance upon the head of Jaafar and his family. Jaafar was publicly executed; his venerable father was imprisoned, and either died or was put to death in prison; and the property of the whole race was confiscated. A decree was even made forbidding on pain of death all meution of the names or actions of the Barmecides; but a grateful old man who ventured openly to disobey it, obtained his pardon and a present from the caliph. Haroun attained the summit of worldly prosperity, and was certainly the richest and most potent sovereign of his time. The French historians mention a splendid embassy which he sent to Charlemagne, which, among other presents, brought a magnificent tent, a water-clock, an elephant, and the keys of the holy sepulchre at Jerusalem, denoting permission for European pilgrims to visit it. In common with the Western monarch, he adopted the plan of making a division of his extensive dominions between his three sons —a fertile source of future civil wars. Like him, too, he passed a life of great activity, frequently visiting his most distant provinces. His principal residence was a favourite palace at Racca on the Euphrates. After a return from an expedition to quiet some commotions in Persia, he was seized with great dejection of spirits, and an apprehension of soon falling into some mortal distemper. By proper remedies he was almost recovered, when the revolt of a captain named Rafé ebn Leith in the provinces beyond the Oxus, summoned him into the field. He marched at the head of a powerful army, but on his arrival at the frontiers, he found himself too much indisposed to proceed. Retiring to Tous in Khorasan, he sank into his former state of despondence, and died in October 808, at the age of forty-seven, after a reign of twenty-three years. His last command was that of cutting in pieces before his face the brother of the rebel agaiust whom he was marchiug. It can only have been in comparison with other Saracen princes that he is extolled for humanity; but in alms-giving, in punctilious devotion, in liberality to poets and men of letters, in courage and activity, he has had few superiors among sovereigns. Nor was he incapable of just and generous sentiments when reflectiou was not impeded by passion. He could occasionally bear bold remonstrances, of which the following story is an instance.—In one of his military progresses, a woman came to him with a complaint that some of his soldiers had pillaged her house. "Hast thou not read," said Haroun, "in the Koran, that where princes pass with their armies they make places desolate?" "True," replied the woman; "but I have also read in the same Koran, that the houses of those princes shall be made desolate for their injustice." Haroun was struck with the answer, and ordered full restitution to be made to the petitioner. The popular fame of this great caliph is evinced by the Arabian Nights Entertainments, in which Haroun, with his queen Zobeide, his vizier Giafar, and his chief eunuch Mesrour, are the actors in a great number of the tales.

HARPALUS, a celebrated Greek astronomer, who flourished about 480 years B.C. He corrected the cycle of eight years, which Cleostratus of Tenedos had invented, and proposed a new one of nine years, in which he imagined that the sun and moon returned to the same point. This cycle of Harpalus was followed till about the year 444 B.C., when Meton, the son of Pausanias, proved it to be erroneous, and published his invention of the *Enneadecaeteris*, or cycle of nineteen years.

HARPE. See LAHARPE.

HARPHIUS (HENRY), a monk of the Franciscan order, was born at Erp, or Herph, a village in Brabant, and died at Mechlin in 1478, where he filled the office of father guardian. He is classed among the writers of eminence in mystical divinity, and his works have been much admired and read in Catholic countries, and in particular by the religious belonging to his own order. The principal of them are entitled, "Epithalamium," or, the Bridal Song; "The Golden Directory for the Contemplative;" and "Eden," or, the Terrestrial Paradise of the Contemplative;" which was corrected by the order of the holy see in 1585.

HARPOCRATION, a rhetorician or grammarian of Alexandria, is supposed to have flourished in the fourth century. He wrote a "Lexicon of ten Oreek Orators; of which Maussac published an edition, Greek and Latin, with notes, Paris, 1614, 4to. Another edition was given at Leyden, 1683, 4to., with observations by Valois the elder.

HARPSFIELD (JOHN), author of a system of chronology from the deluge down to 1559, and of a system of homilies, died in 1578. He was dean of Norwich in Queen Mary's reign, but on the accession of Elizabeth he lost his preferment and was confined in the Fleet, from which he was liberated a short time before his death.—NICHOLAS, his brother, was archdeacon of Canterbury, and also suffered persecution under Elizabeth for his attachment to popery. He wrote "A History of Wickliffe's Heresy;" "An Ecclesiastical History of England," &c., and died in 1572, or, as some say, in 1583.

HARRINGTON (Sir JOHN), an ingenious English poet, was the son of John Harrington, Esq., who was imprisoned in the Tower under Queen Mary, for holding a correspondence with the Lady Elizabeth, with whom he continued in great favour to the time of his death. He was born about 1561, at Kelston, near Bath, in Somersetshire, and had Queen Elizabeth for his godmother. He was instructed in classical learning at Eton-school, and from thence removed to Cambridge, where he took the degree of M.A. Before he was thirty, he published a translation of Ariosto's "Orlando Furioso," by which he gained a considerable reputation, and

for which he is now principally known. In the reign of James, he was created knight of the Bath, and died in 1612. Among his other writings are four books of epigrams, and two volumes entitled "Nugæ Antiquæ."

HARRINGTON (James), a celebrated political writer, was the eldest son of Sir Sapcote Harrington, and born at Upton in Northamptonshire, in 1611. After having completed his education at Oxford, under the famous Chillingworth, he travelled abroad, and in the Netherlands entered as a volunteer in Lord Craven's regiment. He subsequently visited Germany, France, and Italy. At Rome he distinguished himself from some of his companions by refusing, at a public ceremonial, to kiss the pope's toe; and when, at the English court, he was censured as being unnecessarily precise on the occasion, he made the polite reply to the king, that "having had the honour of kissing his majesty's hand, he thought it beneath him to kiss the toe of any other sovereign." In 1646 he had the care of the king's person intrusted to him by the parliamentary commissioners; and the royal condescension and familiarity gained so much upon his mind, that he was heartily desirous of accommodating the differences between the king and parliament. His solicitations to this effect were probably the cause that, when the treaty of the Isle of Wight was broken off, he was removed from his office. The king's death gave a great shock to Harrington's feelings; yet in his capacity of a writer he has drawn a very unfavourable portrait of Charles I., and imputed his fate to the divine judgment. During the protectorate he passed his time in retirement, chiefly occupied in composing his famous work, "The Oceana." The jealousy of Cromwell's government caused this performance to be seized at the press; but by means of the author's application to Mrs. Claypole, Oliver's daughter, it was restored, and was given to the public in 1656. It soon became a subject of controversy, and the author made replies to various attacks upon it. He also drew up a kind of abridgment of it, entitled "The Art of Lawgiving," printed in 1649; and in order to propagate the principles of republicanism, he instituted a kind of debating club, called the *Rota*, which met at a tavern, and frequently tried the sense of the public on political propositions by a ballot. The Restoration dissolved this society, but Harrington's principles excited suspicion so far, that in December 1661, by an order from the king, he was apprehended and committed to the Tower for treasonable practices. He was treated with great severity, and a habeas corpus being granted, its efficacy was eluded, by conveying him away in the night, by sea, to St. Nicholas's island, near Plymouth. The confinement in that wretched place soon injured his health, and he was suffered to be removed to the fort at Plymouth. There, either from the hardships he had undergone, or from improper medical treatment, his faculties became deranged. His relations now obtained a warrant for his release from the king, and he was brought to London, where he recovered in some measure from his bodily debility, but remained subject to singular mental deviations. While in this state, he was accepted as a husband by a lady of family, celebrated for her wit, whom, in the bloom of her youth, he had addressed without effect. He died from a paralytic seizure in 1677, and was buried in St. Margaret's-church, Westminster. Scarcely any of his writings are now known except his "Oceana," which is a kind of political romance, exhibiting an Utopian image of a republic, formed upon such a model as he deemed most favourable to public liberty, which was ever the object of his fervent adoration. His works were published collectively by Toland in one volume folio, 1700; and again more completely by Dr. Birch in 1737.

HARRINGTON (Henry), an eminent physician, was born in 1729, and after obtaining the degree of Doctor of Physic, settled at Wells, whence he subsequently removed to Bath. There he distinguished himself not only by his medical talents, but instituted a musical meeting at Bath, styled the Harmonic Society, for which he wrote many glees and other compositions, which have been much admired. He also composed anthems of extraordinary merit. Among the other productions of Dr. Harrington are "An Ode to Harmony;" an "Ode to Discord;" "the Witch of Wokey: a Ballad;" and he was also the author of "The Geometrical Analogy of the Doctrine of the Trinity." He died January 15, 1816.

HARRIOT (Thomas), a very eminent English mathematician and astronomer, was born at Oxford in 1560; and after taking his degree of B.A. at that university, was introduced to Sir Walter Raleigh, whom he instructed in mathematics. In 1585, he was sent by his noble pupil to Virginia, with the colony under Sir Richard Grenville; and after his return, he published "A brief and true Report of the new found Land of Virginia," &c.; which was reprinted in the third volume of Hakluyt's Voyages. He was next introduced by Sir Walter to Hugh Percy, earl of Northumberland, who granted him a yearly pension; and when, in 1606, the same nobleman was committed to the Tower for life, Mr. Harriot passed much of his time with him. He resided during many years of his life at Sion-college, where he died of a cancerous ulcer in his lip, in 1621. Mr. Harriot was one of the first mathematicians of the age in which he lived, and will always be remembered as the inventor of the present improved method of algebraical calculation. This was published from our author's MSS. in the year 1631, in folio, by Mr. Warner, under the title of "Artis Analyticæ Praxis ad Æquationes Algebraicas nova expedita, & generali Methodo resolvendas," &c. The improvements in this work were adopted by Des Cartes, and for a considerable time imposed upon the French nation as his own invention; but the theft was detected and exposed by Dr. Wallis, in his History of Algebra, and more recently by Dr. Zach, astronomer to the duke of Saxe-Gotha, in the Astronomical Ephemeris of the Academy of Sciences at Berlin for the year 1788, from some MSS. of Harriot's. He has also shown that Harriot had much merit as an astronomer. Wood, and most of Harriot's succeeding biographers, make mention of a manuscript of his, entitled "Ephemeris Chyrometrica," stating that it is preserved in Sion-college library.

HARRIS (George), a writer on civil law, was the son of Dr. John Harris, bishop of Llandaff, and a member of the College of Advocates. He published a translation of the Four Books of the Institutes of Justinian, with notes, and a preface, 4to. "The translation," says Butler, "is excellent, and it is much to be lamented that the preface is not longer, and the notes more copious." Dr.

Harris was also the author of "Observations on the English Language," 8vo.; and died in 1796.

HARRIS (John), D.D. held at different times several church preferments, but died in indifferent circumstances in 1719, aged about fifty-two. His principal literary labour was "Lexicon Technicum; or a Universal Dictionary of Arts and Sciences," 2 vols. folio, 1708, afterwards augmented to 3 vols. He also compiled a collection of voyages and travels, 2 vols. folio, 1705; and a History of the County of Kent, folio, 1719; besides several mathematical works.

HARRIS (James), Esq., an English gentleman of learning, was the son of James Harris, Esq. by a sister of Lord Shaftesbury, and was born in the Close at Salisbury in 1709, and educated at the grammar-school there. In 1726 he was removed to Wadham-college in Oxford, but took no degree. He was member for Christ-church, Hants, which he represented in several successive parliaments. In 1763 he was appointed one of the lords commissioners of the Admiralty, and soon after removed to the board of Treasury. In 1774 he was made secretary and comptroller to the queen, which post he held to his death on December 21, 1780. He was the author of some valuable works; "Three Treatises; concerning Art; Music, Painting, and Poetry; and Happiness," 1745; "Hermes; or, a Philosophical Inquiry concerning Universal Grammar," 1751, 8vo.; "Philosophical Arrangements;" and "Philological Inquiries," 1782, 2 vols. 8vo. His "Hermes" has somewhat diminished in reputation, since the publication of Mr. Horne Tooke's acute inquiries respecting language.

HARRIS (William), a writer in political biography, was born at Salisbury about 1720. Being educated for a dissenting minister, he first settled in that capacity at St. Loo in Cornwall, and ultimately at Honiton in Devonshire, where he died in 1770, having previously had the degree of D.D. conferred on him by the university of Glasgow. His chief works are, "An Historical and Critical Account of the Life and Writings of James I.," 8vo., 1754; the same "of Charles I.," 8vo., 1758; "of Oliver Cromwell," 8vo., 1762; and "of Charles II.," 2 vols. 8vo., 1766, all professed to be written "in the manner of Bayle."

HARRIS (George, Lord), distinguished for his military services in India, was the son of a clergyman, and born at Brasted in Kent, March 18, 1746. He was educated at Westminster-school, and obtained a cadetship in 1759. In 1774 he went out as captain in the fifth regiment of foot to America, and was present at the battles of Lexington and Bunker's-hill, and all the actions of the ensuing campaign. He returned to England in 1779, and soon after was appointed lieutenant-colonel of the fifth, in which capacity he accompanied his regiment to Ireland. In 1788 he sailed for Bombay, where he was appointed military auditor-general for a short time; and in 1790 he joined the army of Trinchinopoly, as secretary to Sir William Meadows. He was present at the storming of Bangalore, Nundydroog, &c., and in 1791 was appointed to the command of the second line of the army which invested Seringapatam, under Lord Cornwallis. In 1794 he was made commandant of Fort William, Calcutta, and in 1797 he removed to Madras, as commander-in-chief, with the rank of lieutenant-general. In 1798 he was appointed governor of Madras, and in the following year, he stormed and took the city of Seringapatam, for which brilliant exploit he received the thanks of parliament, the colonelcy of the seventy-third regiment, and was offered, but declined accepting, an Irish peerage. He was created Baron Harris in 1815, and at the time of his death, which took place in May 1829, he was a knight grand cross of the Bath, a general in the army, and governor of Dumbarton-castle.

HARRISON (John), colonel in the parliament army, was the son of a butcher, and one of the judges of the unfortunate Charles I. He was employed to lull into security the unsuspecting Fairfax, and was with him on his knees in the hypocritical semblance of prayer till the execution was over. After the Restoration, he was tried and executed for his perfidy.

HARRISON (John), the inventor and maker of the famous *time-keeper*, for ascertaining the longitude at sea, and also of the compound, or, as it is commonly called, the *gridiron pendulum*, was born at Foulby, near Pontefract, in Yorkshire, in 1693. His father was a carpenter, in which occupation, as soon as he was able, the son assisted; occasionally also, according to the miscellaneous practice of country artists, surveying land, and repairing clocks and watches. From his childhood he appears to have been attached to any machinery moving by wheels; for when he lay sick of the small-pox, about the sixth year of his age, his principal amusement consisted in contemplating the movement of a watch, which was placed open upon his pillow. In 1700 he removed with his father to Barrow, near Barton-upon-Humber, in Lincolnshire, where, though his opportunities of acquiring knowledge were but few, he eagerly improved every incident from which he could collect information. In 1726 he had constructed two clocks, mostly of wood, in which he applied the escapement and compound pendulum of his own invention. These pieces of workmanship surpassed every thing of the kind then made, scarcely erring a second in a month. About this time it is probable that the act of the 14th of Queen Anne, offering a large reward for discovering the longitude, attracted Mr. Harrison's attention; and, as he lived in a sea-port, he was induced to consider how he might improve the construction of one of his clocks, so as that it should not be subject to any of the irregularities occasioned by the difference of climates, and the motions of a ship. After having maturely digested his plan, and made drawings of a machine for determining the longitude at sea, in 1728 he came up to London, with the hope of being enabled to execute one by the board of longitude. Upon application to Dr. Halley, the astronomer-royal, he referred him to Mr. George Graham, who, discovering that he possessed uncommon merit, advised him to construct his machine before he applied to the board of longitude. With this advice he complied, and having returned home, completed his machine, which answered his expectations in a trial during very bad weather upon the river Humber. In 1735 Mr. Harrison came to London again, with his first machine, which was examined by several members of the Royal Society, who subscribed a certificate that the principles of it for measuring time promised a very great and sufficient degree of exactness. In consequence of this certificate, at the recommendation of Sir Charles Wager, it was put on board

a man-of-war in 1736, and sent with Mr. Harrison on a voyage to Lisbon and back again, to make trial of its properties. In this short voyage he corrected the dead reckoning nearly a degree and a half; a success which proved the means of his receiving both public and private encouragement. In 1737 the commissioners of the longitude presented him with 500*l.*, and recommended it to him to proceed in rendering his piece still more perfect. Thus encouraged, in 1739 he completed his second machine, of a construction much more simple than the former, and which answered much better. This further proof of his talents, though it was never tried at sea, recommended Mr. Harrison still more strongly to the patronage of his friends and the public. In 1749 he produced his third machine, which was still less complicated than the second, and superior in accuracy, as erring only three or four seconds in a week. This machine he considered to be the *ne plus ultra* of his art, and was now honoured by being presented with the Royal Society's annual gold prize-medal. Some time after this, while endeavouring to improve pocket-watches, Mr. Harrison found the principles which he applied so greatly to exceed his expectations, that he was encouraged to make a fourth time-keeper, in the form of a pocket-watch, about six inches in diameter, which he finished in 1759. Of the accuracy of this piece trial was made during two voyages which his son took with it, the one to Jamaica, and the other to Barbadoes; in both of which it corrected the longitude within the nearest limits required by the act of Queen Anne. Mr. Harrison being thus authorized to claim the reward of twenty thousand pounds assigned by parliament, received a moiety of that sum in 1765, and the remainder at a subsequent period. Mr. Harrison employed the latter part of his life in making a fifth improved time-keeper, on the same principles with the preceding one; which, after a ten-weeks' trial, in 1772, at the king's private observatory at Richmond, was found to have erred no more than four seconds and a half. Mr. Harrison died at London in 1776, having, in the previous year, published a "Description concerning such Mechanism as will afford a nice or true Mensuration of Time," &c.

HARTE (Walter), an English poet and divine, was born about 1697, and educated at St. Mary's-hall, Oxford, where he took his Master's degree in 1720. After having published a volume of poems, an "Essay on Satire," and an "Essay on Reason," he became vice-principal of St. Mary's-hall, and a travelling and private preceptor to the natural son of Lord Chesterfield, with whom he made the tour of Europe, from 1746 to 1750. On his return he obtained the canonry of Windsor, and in 1759 he published his "History of Gustavus Adolphus." His last work was a collection of poems, entitled "The Amaranth;" which appeared in 1763, with engravings designed by himself. He died in 1774, at St. Austle, in Cornwall, of which place he was vicar.

HARTLEY (David), an eminent English physician, and profound moral and metaphysical writer, was the son of a respectable clergyman at Armley, near Leeds, in the county of York, and was born in 1705. He was educated at Jesus-college, Cambridge, with the view of entering the church; but did not take orders in consequence of his objections to the thirty-nine articles. He then turned his attention to medicine, and first began to practise physic at Newark, in Nottinghamshire; whence he removed to Bury St. Edmund's, in Suffolk. After this he settled for some time in London; and finally went to live at Bath, where he spent the remainder of his days. It is, however, only as a metaphysician that Dr. Hartley's reputation has survived him. His great work appeared in 1749, under the title of "Observations on Man, his Frame, his Duty, and his Expectations, in two Parts," forming two volumes octavo. The first part of this work consists of four chapters, in the first of which he lays down the doctrine of vibrations; which he endeavours to establish and illustrate by much laborious and ingenious reasoning, as well as anatomical disquisitions. Able physiologists, however, have contended that his hypothesis is untenable, because built on false assumptions; and among others the learned Haller. That celebrated anatomist maintains, that it attributes properties to the nerves and to the medullary substance of the brain, &c., totally incompatible with the nature of those substances; that the nerves are not irritable, and that no art can produce vibrations in them; and that the medullary substance of the brain, &c., from its being soft, pulpy, and unelastic, is entirely unfitted for being put into a vibratory state. The second part of Dr. Hartley's work contains his system of moral and religious knowledge, and is intended to show, that though the doctrines of association and mechanism do make some alterations in the method of reasoning in religion, yet they are far from lessening either the evidences for it, the comfort and joy of religious persons, or the fears of irreligious ones. The most valuable edition of the "Observations on Man" was published in 1791 in 4to., with notes and additions to the second part, translated from the German of the Rev. Herman Andrew Pistorius, rector of Poseritz in the island of Rugen, and a sketch of the life and character of the author, by his son David Hartley. Dr. Hartley died at Bath in 1757, at the age of fifty-two years. He is said to have written in defence of inoculation for the small-pox; and some papers of his are to be met with in the Philosophical Transactions. Haller informs us, that several letters from him, in correspondence with Morand, were inserted in a "Collection" printed at Paris in 1740, 12mo. He was principally instrumental in procuring for Mrs. Stephens the five thousand pounds granted by parliament, for discovering the composition of her medicine for the stone, and published one hundred and fifty-five "Cases," in testimony of its efficacy. His own case is the 123rd; but notwithstanding any temporary relief which he might receive from the medicine, he is said to have died of the stone, after having taken above two hundred pounds weight of soap, which is the principal ingredient in its composition.—David, son of the preceding, was for some time M.P. for the town of Kingston-upon-Hull. He opposed the war with the American colonies, and was one of the first promoters of the abolition of the slave-trade. His scientific knowledge was exhibited in many useful inventions, and particularly in a method of guarding buildings from destruction by fire. He died at Bath, December 19, 1813, aged eighty-four.

HARTLIB (Samuel), a learned man, who was of Polish origin, came to England about 1630, and in 1652, published a work relating to the agriculture of Flanders and Brabant, by Robert Child, which attracted the notice of Cromwell, who bestowed on

Hartlib a pension of 100*l.* a year. He applied himself with ardour to the practice of agriculture, and founded a school for the instruction of gentlemen's sons, which probably occasioned Milton to address to him his Tractate on Education. He published other works, and his pension was augmented to 300*l.*, but this ceased at the Restoration, and Hartlib, reduced to distress, presented a petition to the parliament, the result of which is not known, neither have any memorials been preserved of the date or circumstances of his death.

HARTMAN (George), a German mathematician in the sixteenth century, invented what is called the artillery-staff, *Baculus bombardicus*, for the use of engineers. He was also the author of a "Treatise on Perspective," of which Pasquier du Hamel published an improved edition at Paris, in 1556, 4to.

HARTMAN (John Adolphus), born at Munster in 1680, was educated among the Jesuits, but in 1715 united himself to the Calvinists at Cassel; soon after which he was appointed professor of philosophy, and of poetry. In 1722 he was created professor of history and eloquence at Marpurg, at which place he died in 1744. Among the most esteemed of his works are, "Historia Hassiaca," in 3 vols.; "Vitæ Pontificum Romanorum."

HARTMANN (Philip James), a German physician of the seventeenth century, distinguished for his researches concerning natural history and comparative anatomy. He published "Succini Prussici physica et civilis Historia," Francof. 1677, 8vo.; and other works relative to the natural history and medical properties of amber.

HARTSOEKER (Nicholas), born at Gouda in Holland, in 1656, was the son of a remonstrant minister, and intended by his father for the same profession. His inclination, however, led him to the study of mathematics, and philosophy; and it is said, that he used to sit up whole nights at his books, making no other use of his bed-clothes than that of covering the windows of his chamber, lest the family should discover what he was about. His pocket-money he saved up for the purpose of enabling him to engage a mathematical tutor, and soon discovered, by means of a microscope of his own invention, that animalculæ were contained in the human semen. This discovery he communicated to M. Huygens, who published an account of it in the *Journal des Sçavans.* M. Hartsoeker went to Paris in 1678, and whilst in that city, ground glasses of all descriptions, until at length he constructed one of six hundred feet focus, with which he would never part. In 1679 he returned to Holland, and married, but again visited Paris in 1684, where he continued twelve years, and in 1694 published his first work, under the title of "Essai de Dioptrique," in which he demonstrates the whole theory of that science, as far as regards spherical glasses; and also proposes the first principles of natural philosophy. Encouraged by the success of this work, he two years afterwards published his "Principes de Physique;" in which he further explains his theory. In 1699 he was elected a foreign associate of the French Academy, and after declining an invitation from Peter the Great (to whom he had taught the mathematics at Amsterdam) to visit Russia, he went in 1704 to the court of the elector-palatine, who appointed him his mathematician and professor of philosophy at Heidelberg. Here in 1707 and 1708, he published his lectures, under the title of "Conjectures Physiques," in which he embraces the notion of plastic souls. He then set out on a tour through Germany, and at Hanover was presented to Leibnitz. In 1710 and 1712 he published two volumes, entitled "Eclaircissemens sur les Conjectures Physiques," containing answers to the objections of that work, in which he attacks with indefensible virulence several names of the highest respectability in the scientific world, including those of Newton, Huygens, and Leibnitz. He died at Utrecht in 1725, in the sixty-ninth year of his age; and after his death his "Course of Natural Philosophy" was published at the Hague, in 1 vol. 4to.

HARTZEIN (Joseph), a learned German Jesuit, was born at Cologne in 1694, and after filling at Milan the chair of professor of the Greek and Hebrew languages, returned to his native place, where he discharged the duties of confessor, preacher, and professor of philosophy and theology. He edited Father Schannat's "Collection of the Councils of the Church of Germany," but died before the fifth volume was published, in 1763. It was subsequently extended to ten volumes, the last being published in 1774. Among Hartzein's other works are, "Summa Historiæ omnis ab Exordio Rerum ad Annum a Christo Nato, 1718" 18mo.; "De Initio Metropoleos Coloniæ," &c.

HARVEST (George), an English clergyman, respectable for his learning and abilities, and distinguished for the eccentricity of his habits and manners, received a liberal education, and took the degree of M.A. at the university of Cambridge, where he became a fellow of Magdalen-college. He died rector of Drayton, Middlesex, in 1776. He was the author of "The Grounds and Reasons of Temporal Judgments considered," a rebellion sermon, 1746, 8vo.; a "Collection of Sermons," and other works.

HARVEY (William) was born at Folkstone in Kent, April 1, 1578. He received his grammar-education at a school in Canterbury, and in 1593 was admitted a pensioner of Gouville and Caius-college, Cambridge. After spending five or six years in academical studies, he went abroad for professional improvement, took his doctor's degree at Padua in 1602, and then returning to England, repeated his graduation at Cambridge, and settled in the practice of his profession in London. In due time he became a fellow of the College of Physicians, and was elected physician to St. Bartholomew's hospital. His appointment to read the college lectures of anatomy and surgery in 1615, was the incident immediately productive of the most memorable circumstance of his life—the publication of his grand discovery of the circulation of the blood. It appeared in 1628 at Frankfort, entitled "Exercitatio Anatomica de Motu Cordis & Sanguinis in Animalibus," and excited the attention of the anatomists and physiologists of every European school. The author had the satisfaction of living to see his doctrine fully established, though he complained to a friend, that his practice considerably declined after the publication of his discovery. He was, however, recompensed by the favourable regard of King James and Charles I., to each of whom he was physician in ordinary; and the latter often attended upon his experiments and dissections. After the battle of Edge-hill, he went with the rest of the royal household to Oxford, where he was incorporated doctor of physic; and in 1645 was created, by the

king's mandate, warden of Merton-college, in the room of Dr. Nathaniel Brent, who had taken the covenant and left the university. During these troubles, Harvey's house in London was pillaged, with the total loss of his papers, containing a number of observations in anatomy and natural history, particularly respecting the generation of insects. After the surrender of Oxford to the parliament, Dr. Brent was restored to his mastership of Merton, and Harvey retired to a private life, at London, Lambeth, or at the house of one of his brothers at Richmond. In 1651 his papers on animal generation were published under the title of "Exercitationes de Generatione Animalium, &c.," in which his general inference is the universal prevaleuce of oval generation. Some of his theoretical notions on this great mystery of nature are singular and apparently whimsical; but the descriptive and experimental part of his work is of the highest authority, and made a great accession to anatomical knowledge. His merits were testified by his brethren of the college in a very honourable manner in 1652, by a vote that his marble bust should be placed in their hall, with a suitable inscription recording his discoveries. This compliment he returned by presenting the college with the gift of a handsome convocation-room, and a museum filled with choice books and chirurgical instruments. He also, in 1656, made over his paternal estate of fifty-six pounds in perpetuity for its use, directing that an annual festival should be instituted, at which an oration should be pronounced to commemorate the benefactors of the college. The old age of Harvey was grievously afflicted with infirmities, and it has been calumniously said, that he hasteued his death by a poisonous drug, which took place June 3, 1658. Dr. Harvey seems to have possessed a true philosophical indifference both to fame and wealth, which preserved him from all spirit of rivalry or hostility in his career. His researches led him to entertain the most profound veneration for the great Creator, to whose immediate agency he aseribes the most wonderful of nature's operations. The London College of Physicians honoured his memory by a splendid edition of all his works in quarto, 1766, to which a Latin life of the author was prefixed, elegantly written by Dr. Laurence.

HARVEY (Gabriel), a writer of the sixteenth century, principally known as the literary opponent of Robert Greene and Thomas Nash, was, according to the latter, the son of a rope-maker. He was, however, educated at Cambridge, and became a fellow of Trinity-hall in that university. He adopted the profession of a civilian, and having obtained the degree of doctor at Oxford, he practised as an advocate in the prerogative court. He died in 1630. He was the author of "Three proper Letters touching the Earthquake;" "Two Letters touching artificial Versifying;" and some Latin orations and verses. As an English poet, his works, though few, are by no means unimportant. They consist of the well-known copy of verses signed "Hobbinol," prefixed to Spenser's Faery Queen; and "Sonnets, touching Robert Greene and others."

HARVEY (Gideon), physician to the Tower at the Revolution, was author of "Morbus Anglicus, or a Discourse on Consumptions," 8vo.; "The Conclave of Physicians," 8vo.; "Art of curing Diseases by Expectoration," and other works.

HARWOOD (Edward), was born in Lancashire in 1729, and educated for the dissenting ministry in one of the institutions which were supported by Mr. Coward's funds. After having preached at various places, he, in 1765, became pastor of a small congregation at Bristol, and in 1768 obtained the diploma of D.D. from the university of Edinburgh. After remaining about five years at Bristol, he was forced to resign his situation iu consequence of the diminution of his audience and his salary, owing, as he alleged, to calumnious accusations of heresy. But he was also charged with immoral conduct; and on this point he never produced any satisfactory exculpation. He then removed to London, and supported himself and family for some time by writing for the press, and by acting as a private tutor. But in 1780 he suffered an attack of palsy, which reduced him to so helpless a state, that during the remainder of his life he was chiefly supported by the contributions of the benevolent; and he was one of the first individuals to whom the benefits of the Literary Fund were extended. He died in 1794. His chief publications were, "An Introduction to the Study of the New Testament," 2 vols., 8vo., 1767-71; "A liberal Translation of the New Testament," 1768, 2 vols., 8vo.; "A View of the principal editions of the Greek and Roman Classics," 1775, 8vo. &c. &c.

HARWOOD (Sir Busick), an English physician, was a native of Newmarket, and studied at the university of Cambridge. Obtaining a surgeon's commission in the army, he went to the East Indies, and on his return, was chosen a fellow of the Antiquarian and Royal Societies; and in 1785 obtained the professorship of anatomy at Cambridge, where, in 1790, he took the degree of M.D. He was appointed in 1800 professor of medicine at Downiug-college; and he received the honour of knighthood in 1806. He died November 10, 1814. His works are, "A Sketch of a Course of Lectures on Anatomy and Physiology," 1786, 8vo.; and "A System of Comparative Anatomy and Physiology," the first part of which only was published.

HASE (Theodore), a learned German, was born at Bremen in 1682. In 1707 he was appointed professor of the belles-lettres at the university of Hanau; but in the following year was recalled to his native city, where he received the appointments of minister of the church of St. Mary, and professor of the Hebrew language in the university. His last promotion was to the theological chair in 1723, which he filled with great reputation till his death in 1731. He left behind him a collection of critical "Dissertations," and was connected with M. Lampe in conducting a literary journal, entitled "Musæum Historico-philologico-theologicum."

HASENCLEVER (Peter), a distinguished merchant, who had a great share in promoting the manufacture of linen in Silesia, was born at Remscheid, in the duchy of Berg, in 1716, and died at Landshut, in Silesia, where he carried on an important linen trade in 1793. Frederick the Great often consulted him on commercial affairs.

HASENMULLER (Daniel), an able German Oriental scholar, was born at Eutin, in Holstein, in 1651. He completed his education at the university of Leipsic, where in 1677 he was admitted to the degree of M.A.; returning afterwards to Kiel, he was appointed to the professorship of the Greek language in that university in 1683, to which

was added in 1688, the chair of the Hebrew and the Oriental languages. He filled both these posts till his death, which took place in 1691. A list of his works will be found in Moréri.

HASSAN, eldest son of Ali, by Fatima, daughter of Mahomet, was born in the third year of the Hegira, A.D. 625, and on the murder of Ali at Cufa, A.D. 660, was advanced to the caliphate. A hasty treaty between Ali and Moawiyah had produced a temporary calm, but the latter had kept a powerful army on foot, and now refused to acknowledge Hassan, and prepared to march into Irak. Much blood was shed on both sides, till Hassan, thoroughly disgusted with the cares and dangers of empire, resigned the caliphate to Moawiyah, upon the condition of receiving the money in the treasury at Cufa, and a landed revenue in Persia. At a general assembly of the people of Cufa in the Great Mosque, Hassan declared his resignation, which he attributed to his desire of sparing musselman blood, and then retired with his brother to Medina. The Cufians could not be persuaded to deliver him a treasure which they asserted to be their own; but Moawiyah made him amends by liberal appointments. Hassan expended the greater part of his revenue in alms; and it is said, that such was his charity and disregard to worldly goods, that he twice stript himself of all he possessed, and thrice divided half his substance to the poor. Among the instances of his mild and munificent disposition, the following is one of the most striking. A slave having, by accident, spilt upon him a dish of boiling-hot broth, fell on his knees, and repeated from the Koran, "Paradise is for those who govern their anger,"—"I am not angry," said Hassan; the slave went on, "and for those who pardon offences;"—"I pardon you:" the slave finished the verse, "for God loveth those who return good for evil:"— "Then," said Hassan, "I give you your liberty and four hundred drachms." It is not surprising that a man of such a temper should avoid engaging in war; accordingly, when, upon a rebellion of the Kharegites, Moahwiyah desired him to raise an army and assist in quelling them, Hassan declined it, saying, that if he had been fond of employing arms, he should have used them against him. After passing about eight years in a private condition, he was seized with a disorder which he attributed to poison; but when his brother, Hosein, urged him to mention the person whom he suspected of the crime, he refused to disclose it. "O brother!" said he, "the life of this world is made up of nights that vanish away. Let him alone till he and I meet before the tribunal of God." He died A.D. 661, leaving, by his different wives, fifteen sons and five daughters.

HASSAN, Pacha, grand vizier of the Ottoman empire, was an African by birth, and served when young in the Algerine navy. Being taken by the Spaniards, he was sent prisoner to Naples, but having obtained his liberty went to Constantinople, where he entered into the service of the grand seignior. He was at the memorable battle of Tschemé fought against the Russians, and was soon after appointed capitan pacha, or high-admiral; in which post he maintained himself some years by his courage and talents. He vanquished the Egyptian insurgents; re-established order and tranquillity at Smyrna, in 1775; took Gaza, Jaffa, and Acre; and beheaded the famous Daher, scheik of the latter city, who had for years braved the power of the Ottoman empire. After a glorious expedition to Egypt, Hassan returned to Constantinople with immense treasures and high renown. The beys of that country having again revolted, he returned to Egypt in 1786, landed at Alexandria, and gained a signal victory over the rebels. In 1788 war was renewed between the Turks and Russians, and the chief command of the forces by sea and land was intrusted to Hassan. No want of energy was manifested on his part; but the season being unfavourable for military operations, Okzakow was at length taken by the Russians, and Hassan was dismissed. He was not, however, as was customary, strangled or disgraced, but was sent to Ismail with the rank of a pacha of three tails. Defeat still attended the Ottoman arms, and he alone was thought capable of retrieving their fortunes. He was made grand vizier in 1789, but age had impaired his abilities, and his appointment had but little effect. He died in March 1790, at the age of eighty-seven.

HASSE (John Adolphus), an eminent musical composer, was born at Bergendorff in Lower Saxony, in 1699. He composed his first opera at eighteen years of age; and about 1725 went to Naples, where he studied under Porpora and Scarlatti, and was looked upon as a rising genius. He composed some operas there, and also at Venice; and in 1730 he married the celebrated singer, Signora Faustina Bordoni. Returning to Germany, he was made maestro di capella to Augustus, king of Poland and elector of Saxony. He resided a long time at Dresden, where he had the entire management of musical affairs, and rendered the orchestra one of the most complete in Europe. He set a great number of operas, particularly some of Metastasio's, which spread his fame all over the musical world. The Italians, who called him *Il Sassone*, were desirous of adopting him as their own, and Algarotti has celebrated his powers in a poetical epistle addressed to Augustus III. of Poland. He composed for many German courts; and about 1769 settled at Vienna, where Dr. Burney found him in 1772. At that time the musical amateurs were divided into two parties, at the head of one of which were Metastasio and Hasse; of the other, Calsabigi and Gluck. In comparing the two rivals, Dr. Burney entitles Gluck the Michael Angelo of composers, and Hasse the Raphael; and observes, that the latter succeeds better in expressing whatever is graceful, elegant, and tender, than what is boisterous and violent. The number of his opera-compositions exceeded a hundred. In the latter part of life he removed to Venice, where he died in 1783. His wife died in the same year, aged ninety.

HASSELQUIST (Frederick), a traveller and naturalist, born in 1722 at Tornwalle in East Gothland, Sweden, was the son of a minister, who, dying early, left his family in distressed circumstances. Frederick went, in 1741, to the university of Upsal, where he pursued the study of physic, and obtained the aid of a royal stipend. An observation of Linnæus, that we were still very ignorant of the natural history of Palestine, inspired Hasselquist with an ardent desire of visiting that country. He commenced his voyage in August 1749, and after pursuing his researches for two years, in various parts of Egypt, died near Smyrna, a victim to the unhealthiness of the climate, in 1752. His large collection of natural curiosities was seized for a debt of 350*l.*, which he had contracted, and it was

not without the liberality of the queen, Louisa Ulrica, that they could be redeemed. They arrived safe in Sweden, together with his MSS., which were put into the hands of Linnæus to methodize, and were published by him in the Swedish language, in 1757, in one volume octavo. They have been translated into several languages, and were published in English in 1766, with the title of "Voyages and Travels in the Levant."

HASTED (Edward), historian of Kent, was born in 1732, and at one time possessed a competent landed property, and acted as chairman at the quarter-sessions at Canterbury. He subsequently fell into difficulties, and a few years before his death he removed to the hospital at Corsham, Wilts, to the mastership of which he had been presented by the earl of Radnor. His laborious "History of Kent" (4 vols. folio) employed his attention for upwards of forty years. He died January 14, 1812.

HASTINGS (Warren), was the son of a clergyman at Churchill, Oxfordshire, where he was born about 1732. After having completed his education at Westminster-school, he went out to Bengal as a writer in the East India Company's service, and returned to England in 1765. In 1768 he received the appointment of second in Council at Madras, and in 1772 he was raised to the presidency of Bengal. In the following year he was appointed governor-general of India, and continued in that capacity until 1786, when he returned from his government to meet an impeachment of high crimes and misdemeanours before the first tribunal of his country. Our national histories must be referred to for the particulars of this celebrated trial, in which all the talents and influence of a powerful party were arrayed against the accused. After the proceedings had been protracted through a period of nine years, he was acquitted. He then retired, with the wreck of his fortune and an annuity from the East India Company, to Daylesford, in Worcestershire, where his family had formerly held an estate. He was made a member of the privy-council, but interested himself little in public affairs; and closed a life, the evening of which had been devoted to literary pursuits, August 22, 1818. He published some pieces relating to India; Speeches and Papers in defence of his conduct; and some fugitive poetry.

HASTINGS. See Rawdon.

HATFIELD (Thomas), elected bishop of Durham in 1346 in consequence of the especial favour of Edward III., was an able and munificent prelate, and distinguished himself by his abilities in civil affairs. He was the founder of Trinity-college, Oxford, which was at first called Durham-college, and of a Carmelite friary at North Allerton, in Yorkshire. He died in 1381.

HATFIELD (James), a private soldier, who made an attempt on the life of King George III., at Drury-lane-theatre, on May 15, 1800. He fired at the royal box from the pit, and being taken into custody, and brought into the presence of the duke of York and others, exclaimed, "Your royal highness is a good fellow, but this is not the work that is brewing." He said, that "he was tired of life, and did not mean any thing against the life of the king, but only made the attempt to get rid of his own." On his trial, which took place on the 26th of June, ample evidence was given of his insanity ever since his dismissal from the 15th regiment, in which, it seems, he had served under the duke of York, and had received two deep sabre wounds on the head. He was accordingly acquitted, but committed as a lunatic to Bedlam.

HATTO, or ATTO VERCELLENCIS, bishop of Vercelli in Italy, was born at Piedmont in the tenth century, and was promoted to the episcopacy in 945. His "Libellus de Pressuris Ecclesiasticis," inserted in D'Acheri's Spicilegium as curiously illustrative of the spirit and complexion of the times. His entire works were published in 1768, two volumes folio.

HATTON (Sir Christopher), an eminent statesman and lawyer in the reign of Queen Elizabeth, who first saw him at a court masque, and immediately took him into favour. He began by becoming one of the queen's pensioners, from which he was successively promoted to be a gentleman of the privy-chamber, captain of the guard, vice-chamberlain, privy-councillor, and in 1587, lord chancellor. He died on the 20th of September, 1591; having fallen as usually reported, a victim to a broken heart, in consequence of the stern demand by Elizabeth of an old debt, which he was unable to pay. He was a liberal patron of learning, and is presumed to be the author of "A Treatise concerning Statutes or Acts of Parliament, and the exposition thereof," London, 1677, 4to.; and Warton attributes to him the fourth act of the tragedy of Tancred and Sigismunda, which bears at the end "Composuit Ch. Hat."

HATZFIELD (Francis Louis, prince of), was born at Vienna in 1756, and was in 1806 governor of Berlin, when the French entered it. The French having discovered that Hatzfield continued to give the Prussian government information, &c., Napoleon ordered a court-martial to try him as a spy. The wife of the prince being informed of the danger, hastened to Napoleon, and threw herself at his feet, assuring him that her husband was innocent. Napoleon showed her the letter, which she acknowledged to be in her husband's hand-writing, and fainted. On her recovery, Napoleon put the letter into her hand, and told her to burn it, which she did, and thus procured her husband's pardon. Hatzfield, who was afterwards employed on diplomatic missions, died at Vienna in 1827.

HAUKSBEE (Francis), an English philosopher of the last century, who applied himself particularly to the study of electricity; and was the only experimentalist between the time of Otho Guericke and Stephen Gray, who added to our knowledge of that science. Many of his experiments are given in the Philosophical Transactions, and he published his discoveries in his "Physico-mechanical Experiments on various subjects," London, 1709, 4to., republished in 1719, and translated into Italian and French. The time of his death is not known.

HAUTE FEUILLE (John), a French ecclesiastic, chiefly noted for his great skill in mechanics, was born at Orleans in 1647. He was the son of a baker in that city; but, under the patronage of the duchess de Bouillon, embraced the ecclesiastical life, and was presented to several benefices. He had a particular taste for clock-work, and found out the secret of moderating the vibration of the balance in watches by means of a small steel-spring, which discovery was communicated by him to the members of the Royal Academy of Sciences, in 1674. This happy invention was perfected by M. Huygens: but as that gentleman claimed the merit of the

original discovery, and had obtained from Louis XIV. a patent for the construction of watches with spiral springs, the Abbé Haute Feuille opposed the registering of that privilege, and published a piece on the subject against M. Huygens, in 1675. He afterwards published a variety of other treatises, and died at Orleans in 1724.

HAUY (Rene Just, Abbé), celebrated for his discoveries in crystallography, was born February 28, 1743, at St. Just, in the department of Oise, where his father carried on the business of a weaver. Being intended for the musical profession, he was placed as a chorister in the church at Paris, but contracting, on his removal to the college of Cardinal Lemoine, an acquaintance with the celebrated herbalist L'Hommond, he at once became a convert to the study of botany. Soon after he attended Daubenton's lectures on mineralogy, and the accidental fall of a beautiful specimen of calcareous spath, crystallized into prisms, led him to discover in some of the fragments the form of the crystal rhomboides of the Iceland spath; and from this casual circumstance the whole of his theory respecting crystals, the means of admeasuring and describing them, &c., took its origin. Being admitted a member of the Academy of Sciences in 1783, he continued his mineralogical researches with great success till the breaking out of the Revolution, when refusing to take the oath to the ecclesiastical constitution, he was deprived of all his employments and imprisoned. The interest of his friends having at length procured his liberation, he was afterwards appointed a commissary of weights aud measures, and a conservator of the mineralogical cabinet. Dolomieu, who had succeeded his old tutor Daubenton in his professorship, dying, Haüy was appointed to the vacant situation; and besides other scientific appointments, he was named by the executive directory one of the forty members who formed the basis of the National Institute. Under the consulate he was professor of mineralogy at the Museum of natural history; and after Napoleon became emperor, Haüy was made professor of the faculty of Sciences, at the Academy of Paris. He died June 3, 1822. His principal works are, "Essai sur la Théorie et la Structure des Cristaux," 1784; "Traité de Minéralogie," 1801, 4 vols. 8vo.; "Traité élémentaire de Physique," 1803, 2 vols. 8vo.; "Tableau comparatif des résultats de la Cristallographie," 1809; "Traité des Caractères physiques des Pierres précieuses," 1817; "Traité de Cristallographie," 1822, 2 vols. 8vo., with an atlas.

HAVERCAMP (Siegbert), a Dutch critic and philologist, particularly distinguished for his knowledge of the medallic science, was born about 1683. He was many years preacher in a small village, called Stad aan't Haringvliet, in the island of Overflacke, between Holland and Zealand; after which he was invited to be professor of history, the Greek language, and rhetoric, at Leyden, where he died in 1742, at the age of fifty-nine. Havercamp's learning and industry were displayed by editions of several ancient authors, and original works. Among the latter we may mention his Nummophylacium Reginæ Christinæ," 1742, folio; which contains the rarest coins of the Roman emperors of the first, second, and third size, collected by Christina, queen of Sweden. A list of his other works will be found in Hirsching's Manual.

HAVERS (Clopton), M.D., F.R.S., an English anatomist, of whose life no particulars are recorded, was the author of "Osteologia Nova, or some Observations on the Bones," &c., which show the writer to have been an industrious and skilful investigator of the animal structure. To him also we are indebted for a description of those glands which secrete a mucilaginous fluid, which serves to lubricate the surfaces of the articular cartilages, and thus facilitate the motion of the joints.

HAWEIS (Thomas), an English divine, was born at Truro in Cornwall, iu 1734. He was brought up an apothecary, but afterwards took orders, and after being assistant to Mr. Madan at the Lock-chapel, obtained the living of Aldwinkle in Northamptonshire. Mr. Haweis was also intrusted with the care of the chapels and seminary for students in divinity, founded by Lady Huntingdon. He died in February, 1820. His principal works are a volume of "Sermons;" "A Commentary on the Bible," 2 vols. folio; "History of the Church," 3 vols. 8vo.; "Life of the Rev. William Romaine;" and "State of Evangelical Religion throughout the world."

HAWES (Stephen), an English poet, who flourished about the end of the fifteenth century, was a native of Suffolk, and held a situation in the household of Henry VII, who much valued his conversation. The principal work of Hawes is his "Pastime of Pleasure," first printed by Wynkyn de Worde in 1517, with wooden cuts.

HAWES (William), a physician, celebrated as the founder of the Humane Society, was born at Islington, November, 28, 1736, and died there December 6, 1808. He was educated at St. Paul's-school, and practised as an apothecary in the Strand until 1780, when he took his degree of M.D., and in the following year he commenced giving lectures on his favourite theme of suspended animation. For many years before his death he was physician to the London Dispensary. The Humane Society was established by Dr. Hawes in conjunction with Drs. Cogan, Lettsom, Heberden, Goldsmith, and about thirty other gentlemen, in 1774. The subject of our memoir had, at first, much difficulty in awakening the attention of the public to the objects for which it was founded; and nothing, he remarks, but the most resolute and vigorous perseverance could have accomplished the final triumph of the founders. He was the author of "An Account of Dr. Goldsmith's last Illness;" whose death he attributed to an improper administration of James's powders; "An Address on Premature Death and Premature Interment;" "An Examination of the Rev. John Wesley's Primitive Physic," being at once an ironical and serious exposure of the absurdities of that production; "An Address to the Legislature, on the importance of the Humane Society;" "An Address to the King and Parliament of Great Britain, with Observations onthe general Bills of Mortality;" "Transactions of the Royal Humane Society, from 1774 to 1784, dedicated by permission to the King."

HAWKE (Edward, Lord), a famous English admiral, was the son of Edward Hawke, Esq., barrister-at-law. He was educated for the navy, and passed regularly through all the subordinate stations, till in 1734 he became a post-captain. He distinguished himself in 1744 in the incomplete engagement between Admirals Matthews and Lestock and the combined fleets of France and Spain off Toulon. On that occasion a Spanish ship of the line (the only

enemy's vessel which yielded) struck to him; and he broke the line of battle to succour two English ships, for which act he incurred the suspension of his commission, but it was honourably restored to him. He was made a rear-admiral of the white in 1747; and in October of that year, having been sent with a squadron of fourteen ships of the line to intercept a French West-India fleet, he fell in with it under a convoy of nine men-of-war of the line, out of which, after a well-fought action, he captured seven. His success was rewarded with the knighthood of the Bath, and promotion to the vice-admiralty of the blue. On the renewal of the war in 1755, after the failure of Admiral Byng in the Mediterranean, Sir Edward Hawke was sent thither with a powerful fleet, but came too late to save Minorca. He, however, blocked up the enemy's fleet in Toulon, and restored the English superiority in that sea. When an expedition, in 1757, was determined upon against Rochefort, the chief command of the fleet was given to him; and the inglorious issue of the attempt, which involved some other commanders in popular disgrace, was never imputed to him. In the same year he sailed again to the Bay of Biscay, and dispersed a French fleet and transports designed for North America, so as to defeat their intended enterprise. In 1759, Sir Edward, during the whole summer, blocked up the harbour of Brest, where the French fleet under Admiral Conflans lay, with a large equipment of transports intended for the invasion of England or Ireland. In the beginning of November a storm drove him into Torbay, and in the mean time the French fleet got to sea. Hawke immediately returned to the coast of Brittany, and on November 20 came in sight of the enemy. An engagement ensued, in which the approach of night alone saved the French from total destruction. The result was, that the French admiral-ship and another were burnt, two were sunk, and one taken, all of the line; and seven more were obliged to take shelter in the mouth of a shallow river. The meditated invasion was entirely defeated, and the French navy received a blow from which it never recovered during the remainder of the war. The gallantry of the English admiral was rewarded with a considerable pension, and parliamentary thanks, and his name stood the first of his profession in popular fame. He afterwards kept the sea for many months in Quiberon-bay, but the weakness of the enemy prevented any opportunity of gaining fresh laurels. He was raised to the post of vice-admiral of Great Britain in 1765, and in 1770 was placed at the head of the Admiralty. In 1776 he was created a peer of England, by the style of Baron Hawke of Towton in Yorkshire, and died in 1781.

HAWKER (Robert), who died April 6, 1827, at Plymouth, where he had been for half a century vicar of the parish of Charles the Martyr, deserves mention as the author of a Commentary on the Bible, sermons, and other religious works, much esteemed among the partisans of evangelical sentiments.

HAWKESWORTH (John), LL.D., was born in 1715, or, according to another account, in 1719. He was in his youth a hired clerk to an attorney, but by some means he fitted himself for the profession of a man of letters; and about 1744 was Dr. Johnson's successor in the office of compiler of the parliamentary debates for the Gentleman's Magazine. We find him, between his thirtieth and fortieth year, residing at Bromley in Kent, where his wife kept a boarding-school for young ladies. In 1752 he began to publish a set of periodical papers under the title of "The Adventurer," which were continued to the one hundred and fortieth number, and then collected into four volumes 12mo. Of these, one-half, or seventy numbers, were of his own composition. He had for his coadjutors Johnson, Bathurst, and Warton, and there were a few other occasional contributors. Archbishop Herring so much approved the moral and religious tenour of these papers, that he conferred upon their author the degree of doctor of civil law. This title inspired him with the intention of assuming the profession of a civilian and practising in the ecclesiastical courts; but after some preparatory studies, the opposition he met with obliged him to desist from his purpose. In 1756, at the desire of Garrick, he altered for the stage Dryden's comedy of Amphytrion. His oratorio of "Zimri," performed at Covent-garden in 1760, displayed no mean talents for poetical composition; and his "Edgar and Emmeline," a dramatic entertainment, called "a Fairy Tale," brought out at Drury-lane in 1761, was a very elegant fancy-piece. In the same year he published "Almoran and Hamet," an Oriental tale, two volumes 12mo., which possesses much merit as a romance of the serious and dignified class. He was the editor about this time of a collection of the works of Dean Swift, to which he prefixed a life of that extraordinary person. In 1766 he was the editor of three volumes of "Letters of Dr. Swift and several of his Friends, published from the Originals, with Notes explanatory and historical." A "Translation of Telemachus," quarto, 1768, exhibited to great advantage the beauties of Hawkesworth's style, which was peculiarly adapted to represent the rich description and sentimental glow of the admired original; and he was allowed to have left all former translators of this work far behind him. The reputation he had now acquired as a writer obtained for him, in 1772, the lucrative and distinguished task of compiling into one narrative an account of all the voyages of discovery made by command of George III., to that period of his reign. This work was published in three volumes quarto, magnificently adorned with charts, maps, views, &c., and comprising the materials of the journals kept by Commodore Byron, Captains Wallis and Carteret, and Lieutenant Cook, in their respective voyages to the Southern hemisphere and Pacific ocean. Dr. Hawkesworth received the very munificent reward of six thousand pounds; and his execution of the task obtained the praise of lively and elegant narration, and of sufficient fidelity as to matters of fact. But some moral and religious objections were made to his performance; and some nautical omissions were severely censured; and, upon the whole, the criticisms he underwent gave him vexations, which more than counterbalanced the satisfaction arising from his profits. The latter were enjoyed a very short time; for the year in which this work appeared was the last of his life, which closed on November 16, 1773, at Bromley.

HAWKINS (Sir John), an eminent seaman in the reign of Elizabeth, was born at Plymouth about 1520. He passed his youth in several voyages to Spain, Portugal, and the Canaries, by which he acquired a fund of knowledge both maritime and

commercial. In 1562 his enlarged views of trade suggested to him a plan which appears to have been the commencement of the Guinea slave-trade by English adventurers. By the assistance of several merchants he fitted out a small squadron, with which he sailed to the coast of Guinea, where having, partly by money, but *chiefly by force*, obtained a cargo of three hundred blacks, he carried them to Hispaniola, and there disposed of them in a contraband traffic. This success induced him to repeat the voyage in 1564 with a larger force; and he prepared for a third expedition, which took place in 1567, with two ships of the queen's, and four belonging to private owners. After having, by purchase and force, procured five hundred negroes, he sailed to Spanish America; and the governor of Rio de la Hacha refusing to trade with him, he landed and took the town, but apparently by collusion, since a friendly commerce took place between the English and Spaniards. It is to be observed, that at this time no open war subsisted between the two nations; but the English claimed a right of free trade in virtue of treaties with Charles V., which the Spaniards refused to admit. Hawkins disposed of the remainder of his slaves at Carthagena, and on his return was driven by stress of weather into the harbour of St. Juan de Ulloa at the bottom of the bay of Mexico. He entered without asking leave, and it is mentioned as an instance of his forbearance, that he did not seize twelve rich merchantmen in the port, but contented himself with taking hostages for a supply of necessaries. Meantime a Spanish fleet came in sight, which, after some negotiations, was suffered by Hawkins to enter the port without opposition. The viceroy, who was on board, gave the English assurances of friendship, till he had made preparations for a general attack upon them. In the action, notwithstanding all the brave exertions of Hawkins and his men, such was their inferiority of force, that only one ship and a bark escaped of the whole squadron, and all the English who had landed were cut off. In his retreat, Hawkins was obliged for want of provisions to put on shore at a creek in the bay, half of his remaining crew. With the rest, after undergoing great hardships, he reached home in January 1568. This ill success probably damped his ardour for maritime enterprise, which he resigned to younger men, several of whom had been bred under himself, particularly his kinsman, the renowned Drake. He usefully served his country in the office of treasurer of the navy, to which he was appointed in 1573. In 1574 he was near losing his life by a wound from an enthusiastical assassin, who mistook him for Vice-chamberlain Hatton. He was consulted on all important occasions relative to the naval operations against the Spaniards; and in 1588, when all the force of the nation was brought out to confront the dreaded armada, he served as rear-admiral on board the Victory. For his conduct on this emergency he received the honour of knighthood, and the commendations of the queen. In 1590 he had the command of a squadron which, in conjunction with another under Sir Martin Frobisher, was sent to infest the coasts of Spain, and intercept the plate-fleet. They continued several months at sea without taking a ship, and failed in an attempt upon the island of Fayal; yet their cruise proved very distressful to the Spanish commerce, and maintained the English naval superiority. The concluding service of Sir John Hawkins was in 1595, when, in consequence of the proposal of himself and Sir Francis Drake to annoy the enemy in his most vulnerable part, the West Indies, he was appointed to the command of a squadron of men-of-war, which joined a larger number of private ships under Drake. The two commanders unfortunately differed in opinion, and Hawkins was obliged to give way. Their attempt on the Canaries proved unsuccessful; and the time lost there, and afterwards at Dominica, rendered the success of the remaining project, of carrying off a plate-ship from Porto Rico, so little probable, that Hawkins fell ill through vexation, and died on November 21, 1595, when arrived just in sight of the latter island. He sat twice in parliament for Plymouth, and once for another place, and was the founder of a hospital at Chatham for poor and diseased sailors.—RICHARD, son of the preceding, was bred to a maritime life; and in 1582, being then very young, had the command of a vessel in an expedition to the West Indies under his uncle, William Hawkins. He commanded a queen's ship named the Swallow in the action with the Spanish armada, and distinguished himself on the occasion. He afterwards cruised with his father and Frobisher on the Spanish coast; and upon his return engaged in a design of a very extensive voyage into the South sea. Upon this expedition he sailed in June 1593, but owing to the impatience of his crew to take prizes, he was captured by a Spanish squadron, and confined in Peru for two years. Nothing is known concerning him after his return to England, to his death in 1622, which happened from an apoplectic fit, as he was attending the privy-council. After his death, was published "The Observations of Sir Richard Hawkins, Knight, in his Voyage to the South sea, A.D. 1593," folio.

HAWKINS (Sir JOHN), an industrious writer and useful magistrate, was born in 1719, in London, where his father followed the business of a builder and surveyor. He was brought up to the profession of an attorney, but his practice did not hinder him from indulging his taste for literature and the fine arts. In 1749 he became a member of a tavern-club instituted by Samuel Johnson, then only rising into literary eminence, and the connexion thus formed between them was dissolved only by death. By his marriage in 1753 with a daughter of Peter Storer, Esq., he obtained a handsome fortune, which was greatly augmented on the death of her brother in 1759. Upon that event he quitted the business of an attorney, and being put into the commission of the peace for the county of Middlesex, became a very active magistrate. In 1765 he was chosen chairman to the quarter-sessions; and in 1772 he received the honour of knighthood. His great literary labour during several years of this period was the preparation of a history of music, which appeared in 1776, under the title of a "General History of the Science and Practice of Music," in five volumes quarto, dedicated to his majesty. Dr. Johnson, with no great congeniality of mind, yet respected the knowledge and integrity of Sir John Hawkins, and when attacked by his last illness, requested him to accept the office of his executor. Sir John with difficulty overcame his reluctance to make his will, and assisted in framing it; and after his death, undertook to write his life and publish his works collectively. A fire which destroyed his valuable library gave an interruption to his literary occupa-

tions, but without disturbing his equanimity; and in 1787 his "Life and Works of Dr. Johnson," in eleven volumes octavo, made its appearance. The life, which occupies one large volume, is a garrulous miscellany of anecdote, but contains facts which cannot be neglected by those who wish to form an impartial judgment of Dr. Johnson's character. The other works of Sir John are, a new edition of "Walton's Angler," and "Observations on the Highways."

HAWKSMOOR (Nicholas), an English architect, was a pupil of Sir Christopher Wren, and employed under his celebrated master as deputy-surveyor of the buildings of Chelsea-college, and clerk of the works at Greenwich-hospital. Among his productions are the churches of St. Mary Woolnoth, Lombard-street, St. George's in the East, St. Anne's Limehouse, and St. George's Bloomsbury. He died 1736, aged seventy.

HAWKWOOD (Sir John), a celebrated military adventurer of the fourteenth century, was born at Little Hedingham in Essex, where his father was a tanner. Having entered in the capacity of a private soldier into the English army, then preparing for the invasion of France with Edward III. and the Black Prince at its head, his courage and military abilities soon procured him a command, and the honour of knighthood from the hands of the sovereign. In 1360, on the conclusion of the peace of Bretigny, Sir John joined himself with some other soldiers of fortune, who, under the name of "Les tards venus," continued, notwithstanding the cessation of national hostilities, to harass and plunder their old enemies the French, and even extended the scene of their depredations to Italy. He next served under the republic of Pisa, and in 1387 exchanged the Pisan service for that of the Florentines, by whom his talents as a bold and fortunate commander were duly appreciated. He survived till March 6, 1393, when he died at Florence at a great age, and was honoured with a public funeral in the church of Santa Reparata in that capital, all the public authorities attending.

HAY (William), a gentleman known by various writings, was born in 1695, at Glynbourn in Sussex, the seat of his father. After having completed his education, and returned from a tour on the continent, he married, and was chosen member of parliament for the borough of Seaford, which town he continued to represent as long as he lived. He attached himself to the whig party, and supported the ministry of Sir Robert Walpole, who rewarded his services, in 1738, with the place of a commissioner in the Victualling-office. When this became incompatible with a parliamentary seat, he obtained the appointment of keeper of the records in the Tower. He besides served his country with diligence and respectability in the office of a magistrate, and was, for several years, chairman of the quarter-sessions for the eastern division of Sussex. He continued, occasionally, to make his appearance from the press; and published in 1754 an "Essay on Deformity," the most popular of his writings; and from which we learn that he was himself deformed. He died in June 1755, and in 1794 his works were published in a collective form, in two volumes quarto.

HAYDN (Joseph). This distinguished master of the musical art was born in 1732 at Rhorau, a small village in Lower Austria, about forty miles distant from Vienna, where his father filled the office of sexton, besides carrying on the business of a wheelwright. His mother's condition was equally humble, having been a female domestic in the family of Count Harrach, and she probably was in the count's service at the time of the birth of the subject of our memoir. Haydn's taste for music is supposed to have been awakened by a similar one in his parents, who used sometimes to amuse themselves by singing duetts together, accompanied by such harmony as the elder Haydn was able to make upon an old harp, in the touch of which he was guided by his ear alone. The effect of these humble performances soon began to be visible in Joseph, who gave such indications of his musical faculties as attracted the notice of a relation named Frank, who happened to be on a visit at his father's house. Frank, who was a schoolmaster at Huimburg, as well as a tolerable musician, offered to take the child, and instruct him not only in music, but in reading, writing, and the Latin grammar, upon which course of study his protégé accordingly entered, being then about six years of age. He had not been long from home, when the chapel master of the court and cathedral of Vienna, coming to visit the dean of Huimburg, the talents of our young musician, who, it seems, had already begun to play on several instruments, became the subject of discussion between them. Haydn was then sent for to perform before the chapel-master, who was so well pleased with the specimen, that he immediately offered to take him as one of the children of the choir of his cathedral. This situation, which exposed him to many severe privations and chastisements, he gladly accepted; and his voice soon became so celebrated at Vienna, that it was fashionable to go to the cathedral for the purpose of hearing him, until his sixteenth year, when the natural change in his organs began to take place. "It is affirmed," says one of his biographers, "that his master, desirous of preserving the honour of his choir, had persuaded his simple pupil to submit to the means for fixing his voice at the present point of excellence, and that the casual arrival of his father alone prevented the execution of this shameful project." His master did not, probably, forgive this foil to his plans, for, soon after, Haydn having in a boyish frolic cut off the skirt of the gown of one of his fellow-choristers, was turned out pennyless into the street one evening in November, where he passed the night upon a stone bench. He was found the next day by a benevolent but poor musician, who took him to his lodgings, and with whom he ate, slept, and studied, in a garret without a fire-place, and the sole furniture of which consisted of a bed of sacking, a crippled chair and table, and a decayed harpsichord. In this wretched situation, when he was but eighteen years of age, Haydn commenced a career which was to prove as brilliant as its beginning was inauspicious. He supported himself for a while by giving lessons in music at a very low rate; one of his pupils was the niece of the celebrated poet Metastasio, who lodged in the house of which Haydn occupied the garret, and only remunerated him for his tuition by giving him his board. Meantime he did not neglect his own improvement; he studied chiefly the elementary works of Mattheson and Fuchs, and the "Sonatas" of Emanuel Bach, and is said to have received valuable assistance from the celebrated Porpora, who came to Vienna about this time in the suite of the

Venetian ambassador. The first public employment he obtained was that of organist to the friars of the Misericordia, but the combined salaries with which his services at this and other places where he performed were rewarded, scarcely afforded him the means of obtaining the necessaries of life. At the age of nineteen he composed a quartetto, which was well received, and encouraged him to try his hand in a number of trios and sonatas, from which, however, his scholars, who often published them without consulting him, derived more profit than himself. His reputation, however, gradually made its way; and a little opera which he composed, entitled "The Devil upon Two Sticks," was brought out with success, and put him in possession of twelve pounds. At this time he held a situation in the household of Count Mortzin, on whose recommendation he was appointed, at the age of twenty-eight, maestro di capella in second to Prince Esterhazi. Still he was but barely raised above indigence; nor was his music, on account of its originality and difficulty, as yet generally relished in Germany; and the applause of the few was thus counterbalanced by the criticism of the many. At length, however, his merit became universally acknowledged, and he was considered little inferior to Gluck and Mozart, both of whom treated him with great friendship, and acknowledged him a worthy rival. The twenty years of his life from 1760 to 1780 were passed by him in the residences of Esterhazi and Eseinstadt in Hungary, with the exception of two or three months in each year at Vienna, when his patron, whose maestro di capella in chief he had now become, went to court. Haydn made his first appearance in England in 1791, shortly after the death of Prince Nicholas Esterhazi. He remained in London about a year and a half, and met with so distinguished a reception from the royal family and all the patrons of musical talents, that he was induced to repeat his visit in 1794. He was again welcomed in the most gratifying manner—received from the university of Oxford the degree of Mus. Doct., and only refused the solicitations which were made to him to settle in England, out of love for his native country, and gratitude for the house of Esterhazi. The time he passed in England contributed perhaps more to spread his fame and fill his purse than any preceding period of his career, and he returned to his own country with a sum which placed him in independence for the remainder of his days. France soon after followed the example of England in paying the tribute due to his merits by electing him a member of the Institute, in preference, it is said, to Richard Brinsley Sheridan, who was a candidate on the occasion. It was not till his sixtieth year that Haydn commenced his splendid oratorio of the "Creation;" it occupied him six years, and has justly been ranked among the grandest productions of musical genius. In 1800 he composed another oratorio, entitled the "Four Seasons," taken from Thomson's poem, and which, with the exception of a few quartets, was the last musical effort of the subject of our memoir. Indeed, he was incapable of further exertion, either physical or mental; and his fingers grew at last so weak, that he could only play upon a piano with keys of a particular construction. His latter years were passed in the suburbs of Vienna, where he had purchased a small house and garden, and lived in quietude and retirement. A glorious triumph was, however, reserved for him at the close of his life; for a society of musical amateurs of the first rank at Vienna, having determined to terminate the season of their performances with the oratorio of the Creation, resolved also to procure the presence of the author himself. He was now in his seventy-seventh year, but the deputation who waited upon him to request his attendance, would not hear of his refusal. On the night of the performance, he was carried to the concert-room in an armed chair, and received at the staircase by the Princess Esterhazi, and a number of persons of distinction, who conducted him to a seat at the upper end of the room, amidst the enthusiastic plaudits of one of the most crowded and distinguished audiences ever met together on a similar occasion. The aged musician was almost overcome by the scene, and could only say in faultering accents, "Never, never did I feel the like. Let me die at this moment. I shall enter among the blessed in heaven." But he was still more affected when the music struck up, and he listened to the sublime strains of his own Creation. Lifting up his hands, and raising his eyes to heaven, as the tears rolled down his cheeks, he exclaimed, "Not from me,—not from me, these sounds, but from thence." He sat out in a sort of ecstatic trance the first act of the performance, at the termination of which he was carried off in triumph, waving his hands to the company, and shedding tears profusely, as he left a scene which it was evident he could not much longer have supported. As it was, the excitement possibly hastened his death, which took place about two months afterwards, on May 31, 1809. It was intended to bury him at Vienna with funeral honours, but the capital being then in possession of the French, he was interred at Grumpendorff, the requiem of Mozart being performed on the occasion. Haydn has been described as patient in adverse fortune, modest in prosperity, grateful to his patrons, beneficent to his relations, and affectionate to his friends. His private virtue will seem more conspicuous, when it is known that he was married to a woman in no way suited to his disposition, a tie which he bore with the most exemplary resignation for forty years. His compositions, including symphonies, sonatas, concertos, quartets, operas, oratorios, and instrumental pieces of every class, attest his varied powers of expression, and scientific skill. His allegros exhilarate every hearer by their cheerfulness; his adagios are sublime and pathetic; and his "Instrumental Passion," consisting of slow movements on the subject of the last seven sentences of our Saviour, is *characterized*, to use the words of Dr. Burney, by "strains truly impassioned, full of heartfelt grief and dignified sorrow." The same authority calls him "the admirable and matchless Haydn, from whose productions I have received more pleasure late in my life, when tired of most other music, than I ever received in the most ignorant and rapturous part of my youth; when every thing was new, and the disposition to be pleased undiminished by criticism or satiety."

HAYDON (Richard Benjamin), a distinguished historical painter, was born at Plymouth in 1786. He is the son of a bookseller, for which business his father intended him; but his love of art was too strong to allow him to pursue any other profession. He was accordingly sent to London, where he became a student of the Royal Academy, and obtained the friendship and approbation of

Fuseli and Wilkie. Having begun a picture on the subject of Dentatus, he rubbed the whole out, after viewing the Elgin marbles, and re-commenced it on new principles derived from those works. His Dentatus being finished in 1809, obtained the prize, but in consequence of some dispute with the Academy he never obtained it, and was in consequence reduced to great distress. In 1814 he visited Paris, and after his return, it is said, might have become a royal Academician, but he declined the honour. His subsequent pictures were Christ entering Jerusalem, the Resurrection of Lazarus, the Queen's Trial, the Reform Banquet, &c. &c.

HAYE (John de la), a French Franciscan friar, and voluminous scripture-expositor, was born at Paris in 1593. When young he was sent into Spain, where he took the habit of a cordelier in 1611. He was selected to teach philosophy and theology in the seminaries belonging to his order, and was honoured with the appointment of preacher in ordinary to Queen Anne of Austria. He died at Paris in 1661, author of "Biblia magna, Commentariorum literalium Gagnæi Estii, Menochii, Tirini, et aliorum, illustrata," 5 vols. folio; "Biblia maxima, cum Annotationibus diversorum," 19 vols. folio; and other works, for the titles of which we refer to Moréri.

HAYER (John Nicholas Hubert), a French friar, born at Sar Louis in Lorrain in 1718, was a member of the Franciscan Recollets, and by his talents and learning recommended himself to the posts of professor of philosophy and theology among his fraternity. He died at Paris in 1780. He was connected with M. Soret in publishing a periodical work under the title of "La Religion Vengée," or, Religion Vindicated; and published "A Treatise on the Existence of God," 12mo.; "On the Immateriality and Immortality of the Soul;" and other works.

HAYES (Charles), an ingenious English mathematician and chronologist, was born in 1678, and entered early into the service of the Royal African Company. In their employment he took a voyage to Africa, where he spent some time, and afterwards rose to the chief management of their affairs at home. Devoting a considerable part of his time to literary and scientific studies, he published a "Treatise on Fluxions;" "A New and Easy Method to find out the Longitude, from observing the Altitudes of the Celestial Bodies;" "The Moon, a Philosophical Dialogue;" besides several Biblical works, particularly "A Vindication of the History of the Septuagint," &c.; "A Critical Examination of the Holy Gospels according to St. Matthew and St. Luke, with regard to the History of the Birth and Infancy of our Lord Jesus Christ;" and "A Dissertation on the Chronology of the Septuagint: with an Appendix, showing, that the Chaldæan and Egyptian Antiquities, hitherto esteemed fabulous, are perfectly consistent with the Computations, of that ancient Version of the Holy Scriptures." Mr. Hayes died in 1760.

HAYES (William), born in 1708, at an early age obtained the place of organist in St. Mary's-church, Shrewsbury, and after graduating in music, obtained the university professorship of that science at Oxford. He assisted Dr. Boyce in collecting valuable scores of cathedral music printed under his superintendance; and a variety of his own compositions, consisting of services, anthems, &c., are to be found in manuscript in the choirs of different colleges, for whose use they were written. He continued at Oxford, directing the concerts and other music meetings there till his death in 1779. —His son Philip was born in 1739, and succeeded his father in his professorship, having taken the degree of Mus. Doct. for that purpose. This gentleman, who ably supported the character for musical talent which he inherited from his father, was supposed to be the most corpulent man in England of his day. He died suddenly in London, March 19, 1797.

HAYGARTH (John), an English physician, who practised his profession at Chester, and afterwards at Bath, was born at Garsdale, Yorkshire, in 1740. He took his degree of M.D., and was a member of the Medical Society of Edinburgh, of the Academy of Philadelphia, and a fellow of the Royal Society. He was the author of several ingenious productions, chiefly relating to medicine; and also distinguished himself by introducing the establishment of fever-wards, for the prevention of contagion in hospitals. He died November 10, 1827.

HAYLEY (William), a poet of some eminence in the last century, was born at Chichester in 1745; and after receiving a part of his education at Kingston-upon-Thames and Eton, studied at Trinity-college, Cambridge. After quitting the university he settled at Eartham in Sussex, where he possessed landed property, devoting his time principally to the cultivation of literature. In 1780 appeared his "Essay on History, in three [poetical] Epistles to Edward Gibbon," 4to., which, in the dearth of talent existing at that period, procured the author a considerable share of reputation, and which was considerably increased by his "Triumphs of Temper," 1781. He next published "An Essay on Epic Poetry," 1782; an "Essay on Painting;" "Triumphs of Music;" and an "Essay on Sculpture." The most popular work which Hayley produced, next to his "Triumphs of Temper," was a prose "Essay on Old Maids," 3 vols. 12mo. He also wrote a novel, entitled "Corneliа Sedley," or, the Young Widow, 3 vols. 12mo.; and in 1803 published the life and correspondence of the poet Cowper, 2 vols. 4to.; to which he added a supplement in 1806. He died November 12, 1820.

HAYM (Nicholas Francis), a musician and man of letters, was a native of Rome, who coming to London early in the eighteenth century, aided in the introduction of Italian music into England, and composed operas and other pieces. He was also skilled in antiquities, and formed a plan of publishing to the world such remains of antiquity as were then found in England, and were little known to the learned. This he executed with respect to coins and medals; of which he delineated with great exactness, and then etched, all that came in his way, and published them in a work entitled "Tesoro Britanico," &c., 1719, 2 vols. 4to. It was published at the same time in English, and an edition in Latin was printed at Vienna in 1762. Haym likewise published a useful work to the students of Italian literature, entitled "Notizia de' Libri rari nella Lingua Italiana." He wrote two tragedies, "Le Merope," and "La Demodice," and edited a fine edition of Tasso's "Gerusalemme Liberata," with plates. After he abandoned the profession of music, he became a collector of pictures, and died in 1729, or 1730.

HAYMAN (Francis), an English painter, was

born in 1708 at Exeter, and coming to London when young, obtained some reputation by his historical paintings, and was made librarian to the Royal Academy. He died in 1776.

HAYMO, or AIMO, a German prelate in the ninth century, entered into the monastic state at Fulda, or at Hersfeldt; and, according to some writers, was elected abbot of the monastery at the latter place in 839. In 841 Haymo was promoted to the bishopric of Halberstadt in Saxony; and in 848 he assisted at the council of Mentz, in which the opinions of Godeschalc were condemned. He died in 853. In his name have been published comments on almost all the books of the Old and New Testament: but Mosheim observes, that a great part of the writings which are attributed to Haymo, were composed by Remigius, bishop of Auxerre. A list of them will be found in Moréri, Cave, &c.

HAYNE (Thomas), a learned critic and linguist, was born at Thrussington in Leicestershire, in 1581, and died in 1645. He became one of the ushers of Merchant Taylors'-school, London, and was subsequently employed in the same capacity at Christ's-hospital. He furnished two scholarships at Lincoln-college for students from the free-schools of Lincoln and Melton. Among his works are, "Grammatices Latinæ Compendium," 1637-1649, 8vo.; "Linguarum Cognatio," 1639, 8vo.; "Life of Luther," &c. &c.

HAYNES (Hopton), a learned and able English advocate for the Unitarian doctrine, was born in 1672. About 1696 he entered into the service of his majesty's mint, in which he continued till he rose to the office of the king's assay-master in 1723. In 1718, being through age and other infirmities incapable of attending the duties of his employment, he was permitted to resign it; but with a grant of the salary for life. He died in 1749. In early life he entertained doubts concerning the doctrine of the Trinity, and the result of his inquiries was a firm conviction, "that the God and Father of Jesus Christ is the only true God." The arguments on which this conviction was founded he threw into the form of a regular treatise, entitled "The Scripture Account of the Attributes and Worship of God; and of the Character and Offices of Jesus Christ;" which is one of the most learned and argumentative productions in support of the Unitarian doctrine that has been written in the English or any other language. The author died while this work was in the press, and, owing possibly to the objections of his son, who was brought up to the church, a small impression only was printed, and privately circulated, until a second edition was printed by the Rev. Theophilus Lindsay in 1790.—His son, Samuel, was educated at King's-college, Cambridge, where he took his degree of D.D. in 1718. He was tutor to the earl of Salisbury, by whom he was presented to the valuable livings of Hatfield and Clothel, which he held together by dispensation; he was also a canon of Windsor. He published a collection of state papers, relating to affairs in the reigns of Henry VIII., Edward VI., Mary, and Elizabeth, from 1542 to 1570, transcribed from the Cecil MSS. Dr. Haynes died in 1752.

HAYTER (John), a learned divine, was educated at Eton, and Cambridge. After having been presented to the college living of Hepworth in Suffolk, he was appointed to assist in unrolling and deciphering the Greek MSS. discovered in the ruins of Herculaneum. He returned in 1810, and soon after went to France, where he died of an apoplectic shock, November 29, 1818. He published a report on the Herculanean MSS. entitled "Observations on the Herculanensia," 4to.

HAYTI (Christophe, king of), was born in the island of St. Christopher, one of the Windward islands, in 1768. When the French took from the English Cape Français, in 1780, he was conveyed thither, and sold as a servant. He became an excellent cook, and in 1789 was purveyor and cook to the crown-tavern and Spanish-hotel, kept in Spanish-street, at the Cape. The Revolution made Christophe the ringleader of revolts, and he discovered some military talents under Toussaint Louverture. In 1802 he betrayed General Leclerc, who had confided to him the command of a division at the advanced posts, and after the death of Dessalines, in October 1806, assumed the administration of affairs under the title of chief of the government. Petion opposed him, but he defeated his rival in January 1807, and soon after was appointed chief magistrate for life, with the power of naming his successor. In 1811 he changed his title to that of king, calling himself Henry I., which office was made hereditary in his family. His tyranny, however, grew at length so odious, that a conspiracy was formed against him. It broke out on the 6th of October, when Christophe was informed that the people no longer acknowledged him as their ruler. He lay sick at the time, but gave orders to his favourite chief, Duke Fort Royal, to oppose the army of the Independents. The duke's troops, however, joined the Independents, and Christophe, finding his cause hopeless, shot himself through the heart, on the night of the 8th of October. Christophe, like many other despots, was a being of extraordinary enterprise, decision, and energy, and promoted many useful measures in Hayti. In almost every town in his dominions he established a school on the system of Bell and Lancaster, and formed some excellent regulations for the administration of justice. He was not unconscious of the hatred which was felt towards him, but said it was necessary to be a tyrant, as the people would be more fit for liberty hereafter. He had a large military force at his command, including a regiment of women, called the Amazons, of which the queen was the colonel.

HAYWARD (Sir John), a writer of English history, was educated at Cambridge, probably for the profession of the law, as he took the degree of L.L.D. Having published in 1599 "The first Part of the Life and Reign of King Henry IV.," Queen Elizabeth, disliking the tendency of some of the sentiments, applied to Bacon to see if he could discover any in it which might be construed as treasonable. His reply was, that, "for treason, he found none, but for felony, very many;" which he explained by saying that Hayward had stolen many sentences from Tacitus, and translated them into English. In the next reign he came into favour, and was appointed by King James, in 1610, one of the historiographers of his intended college of controversial divinity at Chelsea. At the desire of Prince Henry he composed the "Lives of the three Norman Kings of England," 4to, 1613, which are rather short portraitures than pieces of history. He received the honour of knighthood in 1619; which he repaid by writing in 1621 a dis-

course "Of Supremacy in Affairs of Religion," in which he maintained the position that supremacy in ecclesiastical matters is a right of sovereignty. He died in 1627. After his death was published his "Life and Raigne of King Edward VI., with the Beginning of the Raigne of Queen Elizabeth," 4to., 1630.

HAZLITT (William), a respectable critic, and eminent as a writer of essays and biography, was born at New Shropshire, in America, about 1750. He was educated at the Unitarian-college, Hackney, and commenced life as an artist, but not with success enough to enable him to earn a livelihood by that profession. Literature became his chief occupation, and he was for some time parliamentary reporter to one of the daily newspapers. He was one of the writers in the Edinburgh Review, and in the supplement to the Encyclopædia Britannica, and published a variety of works, of which the chief are, "A new and improved English Grammar;" "View of the English Stage;" "Lectures on English Poetry," delivered at the Surrey Institution; "Table Talk;" "The Plain Speaker;" and "The Life of Napoleon," 4 vols. 8vo.; an admirable production. He was considered the best theatrical critic of his day, and no one, perhaps, has produced so many miscellaneous works with so little commonplace matter. Pecuniary difficulties were a constant source of annoyance to him during his literary career, and imbittered the last moments of his existence, which terminated in the latter part of 1830. He was passionately fond of tennis; and a friend who knew him well, said, that "the racket was the only instrument with which he ever desired to conquer," and that he only resorted to his pen when compelled by his wants.

HEADLY (Henry) was born at Instead near Norwich in 1766, and died in that city in 1788. He deserves notice as the editor of "Select Beauties of Ancient English Poetry," 1787, 2 vols. 8vo., with notes; besides which he published a volume of original poems; and a variety of essays, entitled the "Lucubrations of Abel Slug."

HEARD (Sir Isaac), garter principal king-at-arms for thirty-six years, was born at Ottery St. Mary in Devonshire, in 1731. He passed his youth in the navy, but after the peace of 1751, he quitted the service, and engaged in commerce at Bilboa in Spain, till the breaking out of the war between that country and Great Britain in 1757, induced him to return to England. In 1759 he entered the herald's-college as Bluemantle pursuivant, and after filling other offices, he, in 1784, was appointed garter king-at-arms. He proclaimed George IV. at Carlton-palace on January 31, 1820, and died in London, April 29, 1822.

HEARNE (Thomas), an industrious antiquarian, was born at White-Waltham in Berkshire, in 1680. He was principally educated at the grammar-school of Bray, and Edmund-hall, Oxford, where he acquired from his tutors a great taste for antiquarian researches, to which from his childhood he had shown a disposition. He took his degree of B.A., and became so attached to Oxford on account of the advantages it offered to his studies, that he refused to take orders, and settle in a cure. He was so constant a frequenter of the Bodleian library, that Dr. Hudson, the keeper, took him for his coadjutor. He afterwards obtained the post of janitor, and in 1712 of second librarian, to which were added some other college offices, all of which, however, he resigned through his conscientious scruples of taking the oaths to George I. He continued to reside at the university, and assiduously to pursue his great business of editing old authors, till his death in 1735. The list of works edited by Thomas Hearne amounts to thirty-eight. Of these are some classics, such as Pliny the younger, Eutropius, Justin, and Livy; but much the greater number are Chronicles, Annals, Lives, and other works, relative to the history and antiquities of England, the publication of which has entitled him to the gratitude of those engaged in similar pursuits.

HEARNE (Thomas), an eminent topographical designer, was born in 1744, at Marshfield in Gloucestershire. He was sent to London, and apprenticed to Woollett, the celebrated engraver; but soon after the expiration of his indentures, he relinquished the graphic art, to become draughtsman to Sir R. Payne, afterwards Lord Lavington, who being appointed governor of the Leeward islands, took Hearne with him to the West Indies. In 1776 he returned to England, and soon after commenced the publication of a work entitled "The Antiquities of Great Britain," in conjunction with Byrne, the engraver. The drawings were entirely executed by Hearne, who was one of our earliest landscape painters in water-colours, and may be almost considered as the original source of all which is truly great in that art. His death took place in London, April 13, 1817.

HEARNE (Samuel), an enterprising traveller, was born in London in 1745, and at the age of eleven, entered the navy, but soon left it, and went into the service of the Hudson's-bay company. After some previous expeditions on foot for the purpose of discovering the possibility of a north-west passage, he set out from Prince of Wales' fort on the 7th of September, 1770, and after ascertaining the latitude of the Copper-mine river, returned to the fort in June 1772. In 1775 he was appointed governor of Prince of Wales' fort, and was present at its capture by a French squadron, under the command of La Perouse. He returned to England in 1787, and died in 1792. An account of his travels was published in 1795, entitled "A Journey from the Prince of Wales' Fort in Hudson's Bay to the Northern Ocean," 4to., of which a French translation was published at Paris in 2 vols. 8vo.

HEATH (James), a minor English historian, was born in 1629, and educated at Westminster-school, and Christchurch, Oxford, whence he was ejected in 1648, for his adherence to Charles I. After the Restoration, being prevented by marriage from returning to the university, he commenced author and corrector of the press, and died in August 1664. His works are; "A Chronicle of the late War," 4to., which sells high, in consequence of the portraits; "The Glories and Triumphs of the Restoration of Charles II." 8vo.; "Flagellum, or the Life and Death of Oliver Cromwell," 8vo." "A New Book of Loyal English Martyrs," &c. 12mo.

HEATH (Benjamin), a learned writer, was a lawyer by profession, and held the post of town-clerk of Exeter. He published, in 1740, "An Essay towards a demonstrative Proof of the Divine Existence, Unity, and Attributes," which is esteemed one of the best defences of Dr. Clarke's hypothesis. In 1762 he published the result of his labours for twelve years upon the Greek tragedians, in a work

entitled "Notæ, sive Lectiones, ad Tragicorum Græcorum Veterum," &c.; and in the same year was made a doctor of civil law at Oxford, by diploma. In 1765, he published "A Revisal of Shakspeare's Text," and a pamphlet, which he wrote in 1763, on the excise duty on cider and perry, was supposed to have had a great influence in procuring the repeal of that tax.

HEATHCOTE (Ralph), a clergyman, who deserves notice as a principal author of the General Biographical Dictionary, was born in Leicestershire in 1721, and after taking orders, had a curacy at Leicester, together with the vicarage of Barkby. He afterwards obtained other preferments, and in 1768 he was collated to a prebend in the collegiate church of Southwell, in Nottinghamshire, of which he likewise became vicar-general, when he took the degree of D.D. He died in 1795. Besides the work already mentioned, he published "The Irenarch, or Justice of the Peace's Manual;" "Sylva, or the Wood;" "Historia Astronomiæ;" and "A Sketch of Lord Bolingbroke's Philosophy."

HEATHFIELD. See Elliot.

HEBE (in fabulous history), a daughter of Jupiter and Juno. According to some she was the daughter of Juno only, who conceived her after eating lettuces. As she was fair, and always in the bloom of youth, she was called the goddess of youth, and made by her mother cup-bearer to all the gods. She was dismissed from her office by Jupiter, because she fell down in an indecent posture as she was pouring nectar to the gods at a grand festival, and Ganymedes, the favourite of Jupiter, succeeded her as cup-bearer. She was employed by her mother to prepare her chariot, and to harness her peacocks whenever requisite. When Hercules was raised to the rank of a god, he was reconciled to Juno by marrying her daughter Hebe, by whom he had two sons, Alexiares and Anicetus. Hebe also had the power of restoring gods and men to the vigour of youth, and was worshipped at Sicyon, under the name of *Dia*, and at Rome under the name of *Juventas*.

HEBEDJESU, or EBEDJESU, a learned Syrian prelate of the Nestorian sect, was first made bishop of Sigara and Arabia, about 1285, and afterwards appointed archbishop of Nisibis, called by the Assyrians Soba. He died in 1318. He was the author of "A Catalogue of Chaldee Ecclesiastical Writings," frequently referred to by Oriental scholars, the best edition of which was given to the public by the learned Dr. Joseph Asseman, in the third volume of his "Bibl. Orient." With this divine, many writers, among whom is the generally accurate Bayle, have confounded another Hebedjesu, or Abdjesu, or Abdissi, a Syrian prelate, of the Nestorian sect, who flourished in the sixteenth century. During the pontificate of Pope Julius III. he went to Rome, where he is said to have embraced the Catholic doctrines; and after his return to his native country, he was chosen patriarch of Musal, or Mosul, in Assyria, on which occasion he made a second voyage to Rome, where he received the *pallium* from Pius IV. in the year 1562.

HEBEL (John Peter), a German poet, was born in the duchy of Baden in 1760, and died at Carlsruhe, where he was employed in public instruction and the service of the church till the close of his life, September 22, 1826. He published in 1803, "Allemannische Gedichte, &c.," or German Poetry for the Lovers of Nature and Rural Manners, which passed through several editions. He was also the author of a "History of the Bible," a "Popular Almanac," and other useful works.

HEBENSTREIT (John Ernest), M.D., professor of medicine at Leipsic, was born at Neustadt, on the Orla, in 1703. After taking his degree of doctor, he, in company with some philosophical friends, undertook a voyage to Africa at the command of Frederick Augustus II., king of Poland, and elector of Saxony. From this expedition he brought back with him a great many curious animals, with an immense collection of plants, herbs, shells, and other curiosities. Hebenstreit was patronized by Augustus III. in the same manner as he had been by his father, and soon after his return from Africa was appointed public professor of medicine at Leipsic, where he died in 1757. A list of his works will be found in Hirsching's Manual.

HEBENSTREIT (——), a German officer, born in 1760, filled the office of lieutenant de place at Vienna, when, in 1795, he was convicted of being the author of a conspiracy against the government of his country, and executed on the 8th of January that year. Hebenstreit had introduced into Austria the French official journal, the *Moniteur*, at a time when that paper was prohibited; and was likewise the author of a satirical song against the government; and the inventor of a kind of war-chariot, with which the French and the Poles, to whom he had communicated his alleged discovery, would, according to his account, be able to annihilate the cavalry of the allies.

HEBER (Reginald), bishop of Calcutta, was born at Malpas, in Cheshire, on the 21st of April, 1783. After prosecuting his studies, for some time, at Dr. Bristow's Academy, in the neighbourhood of London, he was entered at Brazen-nose college, Oxford; and in 1802 he gained the university prize for a copy of Latin hexameters. In the spring of 1803 he wrote his celebrated poem of Palestine; for which in that year he also obtained a prize. In 1805 he took the degree of B.A., and soon afterwards gained a third university prize, for an Essay on the Sense of Honour. After having been elected a fellow of All Souls, he quitted Oxford, and proceeded on a tour through Germany, Russia, and the Crimea; during which he made several excellent notes, which were afterwards appended to the Travels of Dr. Clarke. On his return to England in 1808, he proceeded M.A.; and shortly afterwards published a political poem entitled "Europe:—Lines on the present War." He now retired with his wife, a daughter of Dr. Shipley, dean of St. Asaph, to the living of Hodnet, to which he had recently been presented; and for some time wholly devoted himself to the humble but important duties of his station. In 1815 he preached at the Bampton lecture a series of sermons, which he published in the following year, "On the Personality and Office of the Christian Comforter." About the same time he composed several articles for a Dictionary of the Bible; and printed a discourse which he had delivered before the bishop of Chester. In 1822 he was appointed preacher at Lincoln's-inn; and produced a life of Jeremy Taylor, prefixed to a new edition of that eminent writer's productions. Soon afterwards, he was offered the bishopric of Calcutta; which, after twice refusing, he, at length, on the suggestion of his wife, consented to accept; and embarked for the East Indies, in June 1823. On the 10th of October

he landed at Calcutta, and immediately exerted himself with great anxiety to compose some clerical differences that had arisen in the diocese. No sooner was this great object effected, than he commenced a series of laborious progresses through his extensive bishopric; during which he consecrated several churches, and signalized himself by his pious endeavours to diffuse Christianity among the Hindoos. His last visitation was to the presidency of Madras. At Trinchinopoly, on the 3rd of April, 1826, after having greatly fatigued himself in the discharge of his episcopal duties, he retired to his chamber, and imprudently plunged into a cold bath; at the bottom of which he was found quite dead about half an hour afterwards by one of his servants. His remains were interred at St. John's-church, Trinchinopoly; and a subscription was opened soon after his death, for the erection of a monument to his memory at Madras. Bishop Heber embarked in no controversy, shared in no dispute, but lived in perfect charity with all men.

HEBERDEN (William), a physician of distinguished worth and learning, was born at London in 1710. He received the rudiments of literature in his native city, and in 1721 was sent to Cambridge and entered of St. John's-college. After a residence of six years, he was elected fellow of his college, and thenceforth attached himself to the study of medicine, partly at Cambridge, and partly at London. He took the degree of M.D., and practised as a physician during ten years at Cambridge, at the same time giving annual lectures in the materia medica to the students in the university. He removed to London in 1748, having been previously admitted into the Royal College of Physicians, and he was soon after made a fellow of the Royal Society. It was in consequence of his suggestion, in 1766, that the College of Physicians engaged in the publication entitled "Medical Transactions," among which, the papers of Dr. Heberden himself are prominent in number and value Others were communicated by him to the Royal Society, and are printed in its Transactions. His foreign reputation caused him in 1776 to be chosen an associate of the newly-constituted Royal Society of Medicine at Paris; and in 1782 he closed his professional services by compiling the records of his long experience into a volume of Commentaries, written in elegant Latin, and laid up in manuscript, not to be given to the public till after his death. This event took place in 1801, and in the following year appeared his Commentaries, entitled "Gulielmi Heberden Commentarii de Morborum Historia et Curatione," octavo; an English copy of it from the author's own manuscript was published at the same time. Dr. Heberden was a writer of some of the Athenian letters, and a contributor towards the notes in Grey's edition of Butler's Hudibras.

HEBERT (James Rene) was born at Alençon, in the department of the Orne, about 1755, and lived at Paris, previously to the Revolution, supporting himself by very dishonourable methods. In 1789, he commenced political demagogue, and soon attracted notice by a journal entitled "Le Père Duchesne," which advocated the popular cause, and abused the court and the monarchy. On the 10th of August, 1792, he became one of the members of the municipality of Paris, and was soon after nominated deputy of the national agent of the commune; when connecting himself intimately with Chaumette and Pache, he employed all his influence in forwarding a project to establish the authority of the commune on the ruins of the national representation. Intoxicated with power, this faction plunged into all manner of excesses, and amidst feasts of reason, atheistical discourses, and riotous processions, the metropolis was in a state of perpetual agitation. The Girondists procured the arrest of Hebert, May 24th, 1793, but on the 27th he was restored to liberty; when, prompted by revenge, he assisted in the proscription of the Brissotins. Their downfall hastened his own; Danton and Robespierre suspended their mutual jealousies to accomplish his destruction; and Hebert, with the greater part of his associates, was arrested, and condemned to death March 24th, 1794.

HECATE (in fabulous history), a daughter of Perses and Asteria, the same as Proserpine or Diana. She was called Luna in heaven, Diana on earth, and Hecate or Proserpine in hell, whence her name of *Diva triformis, tergemina, triceps.* She was supposed to preside over magic and enchantments, and was generally represented like a woman with three heads, that of a horse, a dog, or a boar; and sometimes she appeared with three different bodies, and three different faces only with one neck.

HECHT (Christian), a German protestant divine, was born at Halle in Saxony, in 1696, and became minister of Essau in East Friezland, where he died in 1748. He is author of several treatises on the Latin and German languages, the most esteemed of which are his "Commentatio de Secta Scribarum;" and "Antiquitas Karæorum inter Judæos in Poloniæ et Turcici Imp. regionibus florentis secte," &c. —Godfrey, thought to be a brother of the preceding, was born towards the latter end of the seventeenth century at Interbach, and educated at Wittemberg. In 1711 he was appointed rector of the college of Luccau, where he died in 1721. His principal works are "Germania Sacra et Literaria," 1717, 8vo.; "De Henrico Guelfo Leone Commentarius," 1755, 8vo.; "Vita Joannis Tezelii;" "Memoria Joannis Lucani."

HECQUET (Philip), a celebrated French physician, was born at Abbeville in 1661. After having practised for some time in his native city, he was made physician to the religious foundation of Port-royal, and on the death of Mad. de Vertus, the superior, he removed to Paris, and was aggregated to the faculty there, receiving the doctor's cap in 1697. He was made a professor in the schools, and the branch of materia medica was assigned to him. He rose to high reputation in the practice of his profession; and though his fondness for the use of the lancet and diluents was exposed in Le Sage's *Sangrado,* he was much in fashion, especially among those of the Jansenist party. He was appointed physician to the hospital of La Charité; and in 1712 he was made dean of the faculty, in which office he introduced a new dispensatory or code of pharmacy. In 1727 increasing infirmities induced him to retire to the precinct of the Carmelite nuns in the suburb of St. Jacques, where he practised all the austerities of the community, seldom tasting flesh, and entirely renouncing wine. He died in 1737, and was buried in the church of the Carmelites. His only work worth giving the title of is his "Médecine, Chirurgie, et Pharmacie des Pauvres;" but it should be mentioned, that although so much attached to the Jansenists, he wrote against the fanatical convul-

sionaries of St. Medard, and proved that there was nothing preternatural in their exhibitions.

HECTOR (in classical history), son of King Priam and Hecuba, was the most valiant of all the Trojan chiefs that fought against the Greeks. He married Andromache, the daughter of Eetion, by whom he had Astyanax. He was appointed captain of all the Trojan forces, when Troy was besieged by the Greeks; and the valour with which he behaved, showed how well qualified he was to discharge that important office. He engaged with the bravest of the Greeks, and according to Hyginus, no less than thirty-one of the most valiant of the enemy perished by his hand. When Achilles had driven back the Trojans towards the city, Hector waited the approach of his enemy near the Scean gates, though his father and mother, with tears in their eyes, blamed his rashness, and entreated him to retire. The sight of Achilles terrified him, and he fled before him in the plain. The Greek pursued, and Hector was killed, and his body was dragged in triumph by the conqueror round the tomb of Patroclus, whom Hector had killed. The body, after it had received the grossest of insults, was ransomed by old Priam, and the Trojans obtained from the Greeks a truce of some days to pay the last offices to the greatest of their leaders. The Thebans boasted in the age of the geographer Pausanias, that they had the ashes of Hector preserved in an urn, by order of an oracle; which promised them undisturbed felicity if they were in possession of that hero's remains. The epithet of *Hectoreus* is applied by the poets to the Trojans, as best expressive of valour and intrepidity.

HECUBA (in classical history), daughter of Dymas, a Phrygian prince, or of Cisseus, a Thracian king, was the second wife of Priam, king of Troy, and proved the chastest of women, and the most tender and unfortunate of mothers. When she was pregnant of Paris, she dreamed that she had brought into the world a burning torch which had reduced her husband's palace and all Troy to ashes. So alarming a dream was explained by the soothsayers, who declared that the son she should bring into the world would prove the ruin of his country. When Paris was born she exposed him on mount Ida to avert the calamities which threatened her family; but her attempts to destroy him were fruitless, and the prediction of the soothsayers was fulfilled. During the Trojan war she saw the greatest part of her children perish by the hands of the enemy, and when Troy was taken, as one of the captives, fell to the lot of Ulysses. The Greeks took her to the Thracian Chersonesus, to load with fresh honours the grave of Achilles. During their stay the hero's ghost appeared to them and demanded, to ensure the safety of their return, the sacrifice of Polyxena, Hecuba's daughter. They complied, and Polyxena was torn from her mother to be sacrificed. Hecuba was inconsolable, and her grief was still more increased at the sight of the body of her son Polydorus washed on the shore, who had been recommended by his father to the care and humanity of Polymnestor, king of the country. She determined to revenge the death of her son, and with the greatest indignation went to the house of his murderer, tore out his eyes, and attempted to deprive him of his life. She was hindered from executing her bloody purpose by the arrival of some Thracians, and she fled with the female companions of her captivity. She was pursued, and when she ran after the stones that were thrown at her, she found herself suddenly changed into a bitch, and when she attempted to speak, found that she could only bark. After this metamorphosis she threw herself into the sea, according to Hyginus, and that place was, from that circumstance, called *Cyneum*.

HEDELIN (Francis), a French advocate, was born in 1604 at Paris, and died in 1676 at Nemours. He was tutor to two nephews of Cardinal Richelieu, and was presented by that minister with the valuable abbeys of Aubignac, and Meimac, in recompense of his services. He published a novel called "Macaride;" "Histoire du tems, ou relation du royaume de Coqueterie," 12mo.; "Apologie des Spectacles;" "Pratique du Theatre," and other works.

HEDENGER (John Reinhard), a learned German Lutheran divine, and scripture critic, was born at Stuttgard in 1684. He was professor of civil and canon law in the university of Giessen, and afterwards preacher to the court, and consistorial councillor. He died in 1764. Among other works, he was the author of "Critical Remarks on the Psalms," and "on the New Testament;" and editor of an impression of The Bible.

HEDERICH, or HEDERICUS (Benjamin), a learned lexicographer of Giethen in Misnia, where he was born in 1675, and died in 1748. He was author of a useful lexicon of the Greek language, which was first published in 1722, at Leipsic, in octavo, and has since been re-printed in England, by Patrick Young, and Morell. It was also much improved by Ernesti, and published at Leipsic in 1767. He is also author of "Notitia Auctorum," 8vo.; an edition of Empedocles' treatise "De Sphæra," 4to.; and many other works.

HEDIO (Jasper), an eminent German Lutheran divine, and one of the earliest preachers of Protestantism, was born at Etlingen, in the marquisate of Baden, towards the latter end of the fifteenth century. After having taken his doctor's degree at Basil, in 1520, he was appointed preacher at the principal church in Mentz, whence, in 1523, he retired to Strasburg, where he proved an able coadjutor to Wolfgang Capito and Martin Bucer, in propagating the doctrines of the Reformation. In 1543, Herman, count de Wied, archbishop and elector of Cologne, being desirous of introducing the doctrines of the Reformers into his diocese, sent for Bucer and Hedio to assist him in that work. The latter, however, finding great opposition from the monks, returned to Strasburg, and died there in 1552. He was the author of "Commentaries" upon the gospels, and the epistles, partly written by himself, and partly compiled from others; "Historica Synopsis," bringing down the Universal History of Sabellicus from 1504 to 1538.

HEDLINGER (John Charles), a celebrated artist and die-cutter, was born in the canton of Schweitz, in 1691. After having studied under William Cramer, director of the mint at Sion, and at Paris under Charles Roettier, medallist to the king, he was in 1718 appointed medallist to Charles XII., king of Sweden. He subsequently visited Italy, and at Rome executed a medal of Pope Benedict XIII., for which service he was honoured with the cross of the order of Christ. After his return he struck several medals relating to the Swedish commerce, manufactures, and mines, with a chronological series of the Swedish kings. After

paying two visits to Petersburgh, by imperial invitation, and passing some years in Switzerland, and at Berlin and Stockholm, he finally settled in his own country about the beginning of 1746. In 1748 he went to Nuremburgh to execute the medals distributed as prizes by the Academy of Berlin, for which he received first impressions of each in gold, and was elected a member. He died at Schweitz of a fit of apoplexy in March 1771. All his medals were engraven and published in Switzerland by M. Mecheln, under the title of "Œuvres de Chevalier Hedlinger," &c. Basle, 1776, folio; to which is prefixed an account of his life.

HEDWIG (John), a botanist of great eminence, born in October 1730, at Cronstadt in Transylvania, displayed from his earliest years, a fondness for botanical pursuits. After studying at Posen, or Presburg in Hungary, and Zittau in Lusatia, he entered at the university of Leipsic, where he attached himself particularly to the celebrated Ludwig, and, besides his ordinary business, assisted him in the regulation of his library, anatomical museum, and botanical garden. In 1756 he was admitted into the family of Bose, the botanical professor, for whom he prepared plants for demonstration, and attended patients in the public infirmary. He took the degree of M.D. in 1759, and went to settle in the practice of the profession at Chemnitz in Saxony, at the same time entering into the marriage state. Here he indulged his ardour for botanical pursuits as much as his other avocations permitted, applying himself particularly to the investigation of the grasses, and the whole family of cryptogamous plants, which at that time had experienced some neglect from botanists. He procured a microscope, and studied the art of drawing; and thus assisted, he pursued his researches with such assiduity and success, as led him to the important discovery of the organs of fructification of the Bryum pulvinatum, a species of moss, which was the prelude to a further development of the structure of those organs in other plants of the same tribe. He published an account of his experiments and observations in a Leipsic journal of natural history, in 1778. He removed to Leipsic in 1781; and there published his "Fundamentum Historiæ Naturalis Muscorum Frondosorum," pars i. 1782, pars ii. 1783, 4to.; in which, from his own observations, he has given an accurate history of mosses, with a new method of arranging them in genera. In 1784 he obtained the prize offered by the Academy of Petersburgh, for the discovery of the flowers of cryptogamous plants, on which he published a dissertation entitled "Theoria Generationis et Fructificationis Plantarum Cryptogamicarum Linnæi." His theory has been generally adopted by botanists, though at first opposed by Necker, Gaertner, and others. In 1784 Hedwig was appointed physician to the town-guards; and in 1786 he was chosen extraordinary professor of medicine at the university, and three years after, professor of botany and superintendant of the physic-garden. He continued his researches into the structure of plants till his death, which occurred February 7, 1799. Besides the works already mentioned, and several in the German language, he was the author of "Descriptio et Adumbratio microscopico-analytica Muscorum frondosorum, necnon aliorum vegetantium e classe cryptogamica Linnæi," 1786—1799, 4 vols. folio; and since his death appeared "Species Muscorum frondosorum descriptæ, et Tab. Æn. 77 coloratis illustratæ; Opus posthumum editum cum Supplemento, a F. Schwägrichen," Lips. 1801-1816, 3 vols. 4to. Hedwig's name has been preserved in the appellation *Hedwigia Balsamifera*, given to an evergreen tree found in Hispaniola. He was twice married, and left two sons—one an eminent painter at Magdeburg; and the other—Romanus Adolphus, distinguished as a botanist by his "Theoria Generationis et Fructificationis," &c. Lips. 1798, 4to.; and other works.

HEEM (John David de), a painter of singular excellence in his particular walk, was born at Utrecht about 1604. He was brought up under his father David, also a painter; and the objects on which he employed his pencil were those of still life, such as flowers, fruits, vessels of gold and silver, glasses, musical instruments, carpets, and the like. In representing these, no one ever approached nearer to the reality; such was the freshness of his colouring, the neatness of his touch, and the delicacy of his finish. The troubles of Holland in 1671 drove him to Antwerp, where he died in 1674.—His son, Cornelius, was a painter of merit, though not equal to his father.

HEEMSKERK (Martin), a painter termed the *Dutch Raphael*, was born in 1499 at the village in Holland, whence he takes his name. His father, James Van Veen, a farmer, discovering in him an early propensity to drawing, put him to a master of that art, but soon withdrew him in order to assist in his farm. Martin, however, took an opportunity to run away, and put himself, first with John Lucas of Leyden, and then with John Schorel at Haerlem. He made a rapid progress under this master, and setting up for himself, acquired a great reputation. His ambition to excel caused him to visit Italy, and he abode three years at Rome, copying the remains of antiquity, and the best productions of modern artists. Returning to Holland, he fixed first at Delft, and then at Haerlem, where he married. During the siege of that city by the Spaniards in 1572, he retired to Amsterdam; but he incurred the loss of many of his works in the pillage of Haerlem, whence they are become rare. He died in 1574.

HEEMSKERK (James Van), an eminent naval commander, was a native of Amsterdam, and was brought up to the sea. In 1596 he accompanied William Barenston in a voyage for discovering a North-east passage to China, but the navigators, after many hardships, were obliged to abandon their enterprise. Heemskerk was afterwards employed in the navy of Holland, and obtained great reputation for courage and ability. In 1607 he was sent as vice-admiral, with twenty-six ships of war, to cruise against the Spaniards. In the Straits of Gibraltar he met with the Admiral D'Avila, with nine galleons and twelve ships of war. The Spanish admiral, confident in the superior bulk and force of his ships, laughed at the idea of an attack, till Heemskerk bore down, and commenced the engagement. The second broadside from D'Avila's ship carried off his leg, and he expired soon after, exhorting his men to do their duty. Their efforts were so successful, that the Spanish admiral was killed, his son made prisoner, and many of their ships burnt or sunk. The body of Heemskerk was brought home, and buried at the public expense in the old church of Amsterdam, where a sumptuous monument was erected to his memory.

HEEMSKERK (Egbert), *the Old*, a very eminent painter of humorous pieces and scenes in low life, of whom it is remarkable that no biographical record of any kind exists.

HEEMSKERK (Egbert), *the Young*, a painter of a similar class, but particularly fond of representing scenes of incantation, devils, witches, &c., was born at Haerlem in 1645, and died in 1704.

HEERBRAND (James), a learned German Lutheran divine, was born at Nuremburgh in 1521, and educated at the university of Wittemberg, under Luther and Melancthon. In 1544 he was appointed a deacon at Tubingen, but lost his situation in 1548, in consequence of his refusal to receive the *Interim*. He was reinstated in 1550, appointed pastor of Herrenberg, and created doctor of divinity by the university of Tubingen, where he subsequently filled the chair of theology. He was afterwards appointed pastor of Tubingen, and superintendant of the churches in the district of that city. He died in 1600. Besides his "Compendium Theologiæ," which was his principal work, he left behind him numerous "Dissertations," "Sermons," practical pieces, controversial treatises, &c., in the Latin and German languages.

HEERE (Lucas Van), a Dutch painter, the son of a statuary of Ghent, was born in 1534, and died in 1584. Having studied for some time under Floris, he visited France and England, and on his return to the continent executed several historical pieces, which added much to his reputation, and adorned the churches of his native city with many fine paintings of scriptural subjects.

HEERKENS (Gerard Nicholas), a modern Latin poet, was a native of Groningen in Friesland, but passed some years at Rome, where he was chosen a member of the Arcadian academy, and where he published "Marii Curulli Groningensis Satyræ." His poetical productions, for which he is chiefly distinguished, are "Aves Frisicæ," Rotterd. 1787, 8vo.; and "De Valetudine Literatorum, lib. iii." Groning. 1790, 8vo. M. Heerkens died in 1810.

HEGEMON, a Thasian poet in the age of Alcibiades. He wrote a poem called Gigantomachia, besides other works.—Another poet who wrote a poem on the battle of Leuctra, &c.

HEGESIAS, a tyrant of Ephesus under the patronage of Alexander.—A philosopher who so eloquently convinced his auditors of their failings and follies, and persuaded them that there were no dangers after death, that many were guilty of suicide. Ptolemy forbade him to continue his doctrines.—A famous orator of Magnesia, who corrupted the elegant diction of Attica by the introduction of Asiatic idioms.

HEGESILOCHUS, one of the chief magistrates of Rhodes in the reign of Alexander and his father Philip.—Another native of Rhodes, 171 years before the Christian era. He engaged his countrymen to prepare a fleet of forty ships to assist the Romans against Perseus, king of Macedonia

HEGESIPPUS, an ecclesiastical historian in the second century, was a Jew by birth, but became a convert to the Christian faith. He came to Rome while Anicetus was bishop, most probably in 168, and continued there till Eleutherius was chosen to that office, in 177. According to the chronicle of Alexandria, he died under the reign of the Emperor Commodus, about 180 He was the first author of an ecclesiastical history from the death of Christ to the time in which he lived, of which only a few fragments have been preserved by Eusebius. To Hegesippus, likewise, has been ascribed "A History of the Wars of the Jews, and the Destruction of Jerusalem;" but Du Pin and Moréri prove that the author of this work must have lived at a much later period than the time of Hegesippus.

HEGETORIDES, a Thasian, who, upon seeing his country besieged by the Athenians, and a law forbidding any one on pain of death to speak of peace, went to the market-place with a rope about his neck, and boldly told his countrymen to treat him as they pleased, provided they saved the city from the calamities which the continuation of the war seemed to threaten. The Thasians were awakened, the law was abrogated, and Hegetorides pardoned, &c.

HEIDANUS (Abraham), professor of divinity at Leyden, was born at Frankenthal, in the palatinate, in 1597. He was elected to the above professorship, in consequence of his great pulpit talents, but was degraded from his post in 1676, because he had too much moderation to sanction the severe measures of the bigoted Gomarists against the Remonstrants, and had renounced the peripatetic system of philosophising for that of Des Cartes. He died at Leyden, in 1678, author of "Corpus Theologiæ Christianæ in quindecim Locos digestum," 2 vols. 4to.; "The Cause of God maintained against the Pelagians, and Semi-Pelagians;" "Orations," &c.

HEIDEGGER (John Henry), a learned Swiss Protestant divine, was born at Ursivellen, near Zurich, in 1633. After having completed his education, he became successively doctor of philosophy, professor of Hebrew and of philosophy at Heidelberg; of theology and ecclesiastical history in the college of Steinfurt, in Westphalia; and of moral philosophy and divinity at Zurich. Here in 1675 he was employed to draw up a confession of faith for the Protestant church of Switzerland, in opposition to the doctrines of Moses Amyrauld; and this was established as the national creed, under the title of the "Form of Concord." Heidegger published many works on biblical and ecclesiastical history and divinity; some of the former of which are still occasionally consulted. He died at Zurich in 1698.

HEIDEGGER (John James), a Swiss, who arrived in this country about 1708, and obtaining a commission in the guards, was known in fashionable society by the appellation of the Swiss count. An opera, entitled "Thomyris," which he produced, meeting with success, gained him so much credit, that he was enabled to undertake the management of the opera-house. Heidegger is reported to have made a bet with Lord Chesterfield, that he could not produce an uglier man throughout the metropolis, and to have won the wager. He died in 1749, aged ninety.

HEIN (Peter), a celebrated Dutch admiral, rose from a low origin to a distinguished rank in the navy of his country. In 1623 he was vice-admiral under Jacob Willekens in the East Indies, and three years afterwards had the chief command of the same fleet. In that year he defeated the Spanish fleet off the coast of Brazil, and took several vessels, with a rich booty. In 1628 he was appointed to the command of a fleet of thirty-one ships fitted out by the Dutch East India Company for the purpose of intercepting the Spanish plate-

fleet. He fell in with it on September the 8th, and the Spaniards, to save themselves, ran into Matanza-bay, in the island of Cuba. There, Hein on the next day made himself master of the whole fleet, with its rich lading, amounting in value to more than 11,600,000 florins. For this important service he was raised to the rank of admiral of Holland. In the following year, commanding a squadron on the coast of Flanders, he had an engagement on August the 20th with some ships from Dunkirk, of which he took three, but fell in the action. He was interred with great solemnity at Delft, where a splendid monument was erected to his memory.

HEINECIUS (John Gottlieb), LL.D., an elegant writer on jurisprudence, was born at Eisenberg, in the principality of Altenburg, in 1681. He at first studied theology, but in 1713 was appointed professor of philosophy at Halle, and in 1720 he was promoted to be public professor of law with the title of councillor of state. In 1724 he quitted Halle for Franeker, and remained there till 1727, when he accepted an invitation given him by the king of Prussia to settle at Frankfort-on-the-Oder. Here he continued to reside upwards of six years, when, becoming dissatisfied, he resumed his old situation at Halle. His works were collected and published at Geneva in eight quarto volumes, three years after his decease, which took place in 1744.—His brother, Johann Michael, was the author of a treatise on the state of the Greek church, and of a topographical account of Goslar, (where he was an ecclesiastic,) and its antiquities. He died in 1722.

HEINECKEN (Christian Henry), a child celebrated for the premature development of his talents, was born at Lubeck, February 6, 1721. He could talk at ten months old, and in his thirteenth month acquired an outline of ancient history, geography, anatomy, the use of the maps, and eight thousand Latin words. In his fourth year he had learned the doctrines of divinity, with their proofs from the Bible; modern history; ecclesiastical history; the institutes, &c. &c., and could speak German, Latin, French, and Low Dutch. He was of a most tender and delicate constitution, and chiefly subsisted on his nurse's milk, not being weaned until within a few months of his death, which took place on June 27, 1727. A dissertation on this extraordinary child was published by M. Martini at Lubeck, in 1730, and republished in the German language in 1778 or 1779.—Charles Henry, baron, brother of the preceding, was privy-counsellor to the elector of Saxony, and author of several valuable works relating to typography and the fine arts. The most important is entitled, "Idée générale d'une Collection complete d'Estampes," Lips. 1771, 8vo. He died in 1791.

HEINSIUS, grand pensionary of Holland, the favourite and confidant of Prince William of Orange, who in 1688 ascended the English throne as William III. William sent him to Paris after the peace of Nimeguen, in order to enforce there his claims on the princedom of Orange; and Heinsius spoke so boldly, that Louvois threatened him with the Bastille. From that time he was the declared enemy of France, and was particularly active during the war of the Spanish succession to humble Louis XIV. But his opposition to the peace brought the republic greatly into debt, and he lost his office, after having held it for thirty years. He died at the Hague, aged eighty-seven.

HEINSIUS (Daniel), an eminent scholar, critic, and poet, was born in 1580, at Ghent, and educated in grammar-learning at the Hague. He composed verses as good, and at as early an age, as Pope; and evinced in every respect a superior genius. He completed his studies at the universities of Franeker and Leyden; and after reading public lectures on the Latin and Greek authors at the latter university, was appointed professor of politics and history, and made secretary and librarian. In 1619 he was secretary to the States of Holland at the synod of Dort. His great reputation procured for him the title of counsellor to Gustavus Adolphus, and of knight of St. Mark at Venice. Pope Urban VIII. made him great offers if he would settle at Rome, but he preferred remaining at Leyden, where he died, January 15, 1655. As a critic, Heinsius distinguished himself by publishing Notes on Silius Italicus, and on the New Testament; editions of Horace, Seneca's Tragedies, Hesiod, Maximus Tyrius, Theocritus, Theophrastus, &c. His Latin poems consist of elegies, satires, and two tragedies, besides other pieces. He also wrote Greek poems, which were much esteemed; and verses in the Dutch language. Of his Greek and Latin poems there are numerous editions. Heinsius's contumelious treatment of his literary antagonists has been commemorated by Balzac, who, in a letter to a friend, says, "when I requested instruction from Heinsius, he threw stones at me."—Nicholas, son of the preceding, was born at Leyden in 1620, and at the age of seventeen was already connected with some of the most distinguished scholars of his time. In his twenty-first year he visited England for the purpose of collating MSS., and spent several succeeding years in his travels into Flanders, Germany, France, and Italy, in which last country he published his Latin elegies under the title of "Italics." In 1649, hearing that Queen Christina spoke highly of his poems, he took a voyage to Sweden, and in 1650 made a new journey through France and Italy, for the purpose of purchasing for her manuscripts and medals. He revisited Sweden in 1653, where the abdication of that queen threw him into difficulties respecting the money he had advanced on her account, of which he could not obtain payment. In this conjuncture he received a nomination from the United States to the post of their resident at the court of Sweden, with a handsome salary. The death of his father in 1655 recalled him to Holland, and in the next year he was appointed secretary to the city of Amsterdam. This post, however, he resigned, on being cast in a suit with a young woman who claimed a promise of marriage from him, under the faith of which she had borne him two children. He accepted a second appointment to the residentship of Sweden, which he held for some years; and on his return was sent, in 1669, as envoy-extraordinary to Muscovy. He resided in that country two years, and afterwards executed some public commissions in Germany. In 1675 he retired first to Utrecht, and then to Vienna, and spent the remainder of his life in literary leisure. He died at the Hague in 1681, and was interred in his father's tomb at Leyden. Nicholas Heinsius has the reputation of great excellence in Latin poetry. His poems were many times printed: the best edition is that of Amsterdam,

1666, 12mo. A list of his works will be found in Moréri.

HEISS (John), lord of Kogenheim, resident for the elector-palatine at the court of France, is known by a "History of the German Empire," first published at Paris in 1684, two vols. 4to.; and reprinted with augmentations by M. Vogel in 1731, three volumes quarto. It has been charged with want of fidelity, but is not unfrequently referred to as authority. Heiss died at Paris in 1688.

HEISTER (Laurence), an eminent physician, surgeon, and anatomist, was born in 1683 at Frankfort-on-the-Maine. After a general education in the German universities, he studied anatomy and surgery at Amsterdam, in 1706, under Ruysch and Ran. In the following year he went to serve as a surgeon in the Dutch camp in Brabant; and when it broke up for the winter he pursued his medical studies at Leyden, under Boerhaave and other eminent professors, and took his doctor's degree. He returned to the camp in 1708; and in 1709 was appointed physician-general to the Dutch military hospital. In 1710 he was made professor of anatomy and surgery at Altdorf, and in 1720 he removed to the university of Helmstadt, where he died in 1758. Heister had some knowledge of drawing and mechanics, and was the author of a number of detached essays and observations; but he is particularly known by his "Compendium Anatomicum," first printed in 1717, and his "Institutions of Surgery," published first in German in 1718; translated into Latin by Frobesius, under the title of "Institutiones Chirurgiæ;" Amst. 1739, 4to., and many times edited in those languages, and in most of the European tongues.

HELE (Thomas), eminent as a writer in the French language, was born in Gloucestershire in 1740, and began his career in the army, in which he served until the peace of 1763. He afterwards visited Italy, where he wrote for the Italian comedy; the pieces for that theatre being chiefly written in French, with only one or two Italian characters. His pieces are entitled "Le Jugement de Midas," on the contest between French and Italian music, which was much applauded; "Les Amans Jaloux;" and "Les Evenémens Imprevus." Mr. Hele died in December 1780.

HELENA, mother of Constantine the Great, was probably the daughter of an innkeeper of Drepanum in Bithynia; for the comparatively recent tradition which makes her the daughter of a British prince seems to be entirely fictitious. She attracted the notice of Constantius Chlorus on one of his journeys; and their commerce, whether commencing with marriage or not, terminated in that union. It was a condition of the adoption of Constantius by Maximian in 292, that he should divorce his low-born wife, and take a spouse of imperial blood. From this time Helena lived in obscurity till the death of her husband, and the accession of her son Constantine, who treated her with great respect. Upon his conversion to Christianity she followed his example, and became extremely zealous for her new faith. She had the title of Augusta and empress at court, and in the armies, and the entire disposal of a large revenue. When her grandson Crispus had fallen a sacrifice to the arts of his step-mother Fausta, she resolved to avenge the crime, and discovered to her son the infidelity of that empress, which caused her destruction. About 326 she paid a visit to the holy places of Jerusalem, and this was the epoch of that memorable event of ecclesiastical history, called the *invention* of the true cross. Having caused a temple of Venus built over the supposed site of the holy sepulchre to be demolished, a cavern was discovered in which were deposited three crosses, supposed to be those on which Christ and the two thieves suffered. Some seasonable miracles detected the genuine cross; and Helena, transported with joy at the possession of such a treasure, had it cut into two parts, the largest of which she left with Macarius, bishop of Jerusalem, and sent the other to her son. Though Eusebius in his Ecclesiastical History is silent concerning this great event, it is recorded by so many other writers of grave authority, that the Catholic church has made no scruple of commemorating it by a religious service. Helena remained in Palestine, and built a church, consecrated to the Son of God, at Bethlehem, and another on the mount of Olives. She also bestowed her liberalities upon the poor, and the religious communities, and then made a progress through the principal churches of the East, every where signalizing her piety and munificence. She died at the age of eighty in 328, and was interred in the imperial mausoleum at Rome. Her son honoured her memory by giving the name of Helenopolis to her native place, Drepanum. She is canonized as a saint by the Roman-catholic church.

HELENA, (in classical history), the most beautiful woman of her age, sprung from one of the eggs which Leda, the wife of King Tyndarus, brought forth after her amour with Jupiter metamorphosed into a swan. Her beauty was so universally admired, even in her infancy, that Theseus with his friend Pirithous, carried her away before she had attained her tenth year, and concealed her at Aphidnæ, under the care of his mother Æthra. Her brothers, Castor and Pollux, recovered her by force of arms, and she returned safe and unpolluted to Sparta, her native country. There existed, however, a tradition recorded by Pausanias, that Helen was of nubile years when carried away by Theseus, and that she had a daughter by her ravisher, who was intrusted to the care of Clytemnestra. This violence offered to her virtue did not in the least diminish, but it rather augmented her fame, and her hand was eagerly solicited by the young princes of Greece. Among her suitors was Ulysses, son of Laertes, who, seeing that his pretensions to Helen would not probably meet with success in opposition to so many rivals, proposed to extricate Tyndarus from all his difficulties, if he would promise him his niece Penelope in marriage. Tyndarus consented, and Ulysses advised the king to bind, by a solemn oath, all the suitors, that they would approve of the uninfluenced choice which Helen should make of one among them; and engage to unite together to defend her person and character, if ever any attempts were made to ravish her from the arms of her husband. The advice of Ulysses was followed, the princes consented, and Helen fixed her choice upon Menelaus and married him. Hermione was the early fruit of this union, which continued for three years with mutual happiness. After this, Paris, son of Priam, king of Troy, came to Lacedæmon on pretence of sacrificing to Apollo. He was kindly received by Menelaus, but shamefully abused his favours, and in his absence in Crete he corrupted the fidelity of his wife Helen, and persuaded her to follow him to Troy, B.C. 1198. At his return, Menelaus, highly sensible of the injury

which he had received, assembled the Grecian princes, and reminded them of their solemn promises. They resolved to make war against the Trojans, but they previously sent ambassadors to Priam to demand the restitution of Helen. The influence of Paris at his father's court prevented the restoration, and the Greeks returned home without receiving the satisfaction they required. Soon after their return their combined forces assembled and sailed for the coast of Asia. The behaviour of Helen during the Trojan war is not clearly known. Some assert that she had willingly followed Paris, and that she warmly supported the cause of the Trojans; while others believe that she always sighed after her husband, and cursed the day in which she had proved faithless to his bed. Homer represents her as in the last instance, and some have added that she often betrayed the schemes and resolutions of the Trojans, and secretly favoured the cause of Greece. When Paris was killed in the ninth year of the war, she voluntarily married Deiphobus, one of Priam's sons, and when Troy was taken she made no scruple to betray him, and to introduce the Greeks into his chamber, to ingratiate herself with Menelaus. She returned to Sparta, and the love of Menelaus forgave the errors which she had committed. Some, however, say that she obtained her life even with difficulty from her husband, whose resentment she had kindled by her infidelity. After she had lived for some years in Sparta, Menelaus died, and she was driven from Peloponnesus by Megapenthes and Nicostratus, the illegitimate sons of her husband, and she retired to Rhodes, where at that time Polyxo, a native of Argos, reigned over the country. Polyxo remembered that her widowhood originated in Helen, and that her husband Tlepolemus had been killed in the Trojan war, which had been caused by the debaucheries of Helen, and therefore she meditated revenge. While Helen retired one day to bathe in the river, Polyxo disguised her attendants in the habits of furies, and sent them with orders to murder her enemy. Helen was tied to a tree and strangled, and her misfortunes were afterwards remembered, and the crimes of Polyxo expiated by the temple which the Rhodians raised to Helen Dendritis, or *tied to a tree.* There is a tradition mentioned by Herodotus, which says that Paris was driven, as he returned from Sparta, upon the coast of Egypt, where Proteus, king of the country, expelled him from his dominions for his ingratitude to Menelaus, and confined Helen. From that circumstance, therefore, Priam informed the Grecian ambassadors that neither Helen nor her possessions were in Troy, but in the hands of the king of Egypt. In spite of this assertion the Greeks besieged the town, and took it after ten years' siege; and Menelaus, by visiting Egypt as he returned home, recovered Helen at the court of Proteus, and was convinced that the Trojan war had been undertaken on very unjust and unpardonable grounds. Helen was honoured after death as a goddess, and the Spartans built her a temple at Therapne, which had the power of giving beauty to all the deformed women that entered it. Helen, according to some, was carried into the island of Leuce after death, where she married Achilles, who had been one of her warmest admirers. The age of Helen has been a matter of deep inquiry among the chronologists. If she was born of the same eggs as Castor and Pollux, who accompanied the Argonauts in their expedition against Colchis about thirty-five years before the Trojan war, according to some, she was no less than sixty years old when Troy was reduced to ashes, supposing that her brothers were only fifteen when they embarked with the Argonauts. But she is represented by Homer so incomparably beautiful during the siege of Troy, that though seen at a distance she influenced the counsellors of Priam by the brightness of her charms; therefore we must suppose with others, that her beauty remained long undiminished, and was extinguished only at her death.—A young woman of Sparta, often confounded with the daughter of Leda. As she was going to be sacrificed because the lot had fallen upon her, an eagle came and carried away the knife of the priest, upon which she was released, and the barbarous custom of offering human victims was abolished.

HELENUS (in classical history), a celebrated soothsayer, son of Priam and Hecuba, greatly respected by all the Trojans. Ulysses took him prisoner by the advice of Calchas, and obtained through his forced disclosures, the means of taking Troy. After the ruin of his country he fell to the share of Pyrrhus, the son of Achilles, and he received from his hand Andromache, the widow of his brother Hector, by whom he had a son called Cestrinus. After the death of Pyrrhus he reigned over part of Epirus, which he called Chaonia in memory of his brother Chaon, whom he had inadvertently killed.

HELICAON (in classical history), a Trojan prince, son of Antenor. He married Laodice, the daughter of Priam, whose form Iris assumed to inform Helen of the state of the rival armies before Troy. Helicaon was wounded in a night engagement, but his life was spared by Ulysses, who remembered the hospitality which he had received from his father Antenor.

HELIODORUS, a native of Emesa in Phenicia, flourished under the emperors Theodosius and Arcadius at the close of the fourth century. In his youth he composed a romance in the Greek language, entitled "Ethiopica," a manuscript of which being saved by a soldier at the sack of Buda, was printed at Basil in 1534. A translation of it was made by a Polish knight; and an edition of both, with the learned notes of Bourdelot, was printed at Paris in 1619, octavo. The author was afterwards made bishop of Tricca in Thessaly; and Nicephorus relates, that he was deposed because he would not consent to burn his romance.

HELIODORUS, of Larissa, a Greek mathematician, who wrote soon after the reign of the Emperor Tiberius, was the author of a treatise on optics, of which the most complete edition was published at Paris, in Greek and Latin, in 1657, 4to.

HELIOGABALUS, or ELAGABALUS, Roman emperor, was the son of Soæmias, who was daughter of Julia Mœsa, the sister of Julia, empress of Severus, and mother of Caracalla. Soæmias had been married to Varius Marcellus, who left her a widow with an infant son. She retired with her mother to Emesa in the reign of Macrinus, and procured for her son, then named Bassianus, the office of high-priest of the sun. The beauty of the youth, his imperial connexions, and a report favoured by his grandmother that he was really the natural son of Caracalla, so ingratiated him with the soldiers quartered at Emesa, that they were induced by profuse largesses to proclaim him emperor,

A.D. 218, when he was in the fifteenth, or, according to another computation, the seventeenth, year of his age. He first assumed the name of Autoninus; and being received into the camp of the revolters, he prepared, under the direction of a freedman and eunuch, for resistance to the expected attack of Macrinus. Heliogabalus was successful, and Macrinus being slain, the former's election was secured. Numerous executions of the friends and servants of Macrinus stained the beginning of his reign. He spent his first winter in Nicomedia, where he killed with his own hand Gannys his preceptor, to whose exertions he had been principally indebted for his victory. The most luxurious effeminacy was joined to this ferocity, and his garb and equipage were those of an Eastern despot. A superstitious devotion to the god whose priest he had been, led him to assume the name by which he was worshipped, that of Heliogabalus, or more properly (from a Phenician root) Elagabalus. He brought this deity, whose visible form was a black stone, with him to Rome, and placed him in a temple on the Palatine mount, which he made the centre of all that was sacred in the state religion. He procured for him the goddess Astarte, or the moon, as a consort, from Carthage, and signalized his mad idolatry by every possible extravagance. The senate was insulted by the introduction of the emperor's mother and grandmother, the latter of whom gave her opinion in her place as a member of the body, and had her name prefixed to its decrees. As for Heliogabalus, the particulars of his monstrous vices and extravagances are unfit for sober narration. What, indeed, can be told of an emperor who assumed the female habit and manners, and among whose confidential ministers were a dancer, a charioteer, and a barber. His grandmother Mœsa, sensible that such a reign could not be lasting, prevailed upon the emperor to adopt her other grandson, his cousin Alexander, the son of Mamæa. Failing in his attempt to ruin the morals of this prince, he viewed him with hatred, and plotted his destruction. But the attempt turned against himself. The pretorians in a mutiny obliged Heliogabalus to be reconciled with his cousin; and when, renewing his evil designs, he again laid snares for his life, they took to their arms a second time, and massacred the emperor and his mother. His favourites were sacrificed to their rage, and his body was dragged through the city and thrown into the Tyber. The senate branded his name with infamy, and endeavoured to abolish all memory of such a monster. He perished in 222, after a reign of three years and nine months.

HELL (Maximilian), a celebrated astronomer, was born in 1720 at Chemnitz in Hungary, where his father was director of all the hydraulic machines belonging to the neighbouring mines. Having completed his school-education at Neusol, he entered in 1738 into the society of the Jesuits, who, in 1740, sent him to the college of Vienna, where he employed his leisure hours in constructing water-clocks, terrestrial and celestial globes, and other machines of the like kind. In 1746 and 1747 he was a teacher of the Greek and Latin languages, in the Catholic school of Leutschau, in Hungary; and in 1750 published, but without his name, "Adjumentum memoriæ manuale Chronologico-genealogico-historicum;" which has since been translated into various languages, and of which a new edition, with his name, and a great many additions, appeared in 1774. Having obtained the priesthood in 1751, and completed the third year of his probation at Neusol in Hungary in 1752, the degree of doctor, and the public professorship of mathematics at Clausenberg were conferred on him, and he was also intrusted with the care of establishing a new college and an observatory at that place. In 1755 he was invited to Vienna to superintend the construction of a new observatory, which, under his care, became one of the first in Europe. He was appointed astronomer and director, and professor of mechanics, but this latter office he resigned in 1757 as interfering too much with his astronomical pursuits. In 1767 Hell was invited by Christian VII., king of Denmark, to observe the expected transit of Venus in an island of the Frozen Ocean, near Wardöehuus, at the northern extremity of Europe. Having accomplished the object of his journey, he set out on his return on June 27, 1769, proceeding to Drontheim by sea, and thence to Copenhagen, where he resided seven months, and communicated to the Academy of Sciences the observations he had made of the transit, which were published, and afterwards reprinted in the Ephemerides for 1771. The rest of his days were spent by Hell at Vienna, where he died in April 1782. Of his writings a list is given in Schlichtegroll's Necrology.

HELLADIUS (Alexander), a learned Greek, who made himself known by a curious Latin work on the state of the Greek church, published at Altdorf, under the title of "Status præsens Ecclesiæ Græcæ," &c., 1714, 12mo. Helladius was also the author of a Greek grammar, 1712, 8vo. He was living in 1722.

HELLANICUS, an ancient Greek author, born at Mitylene B.C. 496, twelve years before the birth of Herodotus. He wrote a history of the "Earliest Kings of various Nations, and the Founders of Cities," which is no longer extant.

HELLE (in fabulous history), a daughter of Athamas and Nephele, sister of Phryxus. She fled from her father's house with her brother to avoid the cruel oppression of her mother-in-law Ino. According to some accounts she was carried through the air on a golden ram, which her mother had received from Neptune, and in her passage she became giddy and fell from her seat into that part of the sea which from her received the name of Hellespont.

HELLEN, son of Deucalion and Pyrrha, reigned in Phthiotis about 1495 years before the Christian era, and gave the name of Hellenians to his subjects.

HELLOT (John), an eminent French chemist, was born in 1686, and died in 1766. Besides other works, he was the author of "L'Art de la Teinture des Laines et Etoffes de Laines," 12mo, 1750, the first in which chemical principles are applied to the theory of that art; and furnished several articles to the Memoirs of the Academy of Sciences, of which he was a member, as likewise of the Royal Society of London.

HELMOLDUS, an estimable historian of the twelfth century, was a priest in the village of Bosow, belonging to the bishopric of Lubeck. His instructors were Geroldus, the first bishop of that diocese, and Vicelinus, bishop of Oldenburg. As the former was anxious to convert to the Christian religion the Slavi, a numerous tribe who inhabited the German provinces on the Baltic, and went about from place to place for that purpose, Helmoldus

accompanied him on these occasions, and at his request composed his Chronicle, wherein he gives an historical account, in particular, of the conversion of these pagans. He begins his account with Charlemagne, and the conversion of the Saxons undertaken by that prince, and continues it to 1170. It was continued from 1171 to 1209 by Arnoldus, a Benedictine, and abbot of St. John at Lubeck. At what time Helmoldus died does not appear. A third edition of his Chronicle was published at Lubeck, by H. Bangertus, 1659, 4to.

HELMONT (John Baptist Van), a distinguished leader in the chemical school of medicine, was born of a noble family at Brussels in 1577. Being brought up to physic he read public lectures upon surgery at Louvain in his seventeenth year, and was created doctor of physic in the same university in 1599. He is said first to have been impressed with the inefficiency of the scholastic method of curing diseases, by his inability of curing himself of a slight itch, which readily yielded to brimstone. Upon this, he threw aside his books, quitted his native country, and commenced a course of rambling, which he continued for ten years. During this period he acquired some practical knowledge of chemistry, and the empyrical use of certain chemical remedies. In 1609 he married a rich wife, with whom he retired to Vilforde, where he occupied himself in experimental chemistry, and also practised physic, though only, it is said, gratuitously; and he has boasted of the thousands whom every year he cured. He was, however, less successful in his own family; for he lost two sons of the plague, and was unable to free his eldest daughter from a leprosy. His first publication was a work on the Spa-waters, printed at Liege in 1624. In this he is the first author who takes notice of their volatile spirit, to which he gave the name of *gas*, derived from the German *gheist*, ghost or spirit. He continued to publish a variety of works, by which he acquired a great reputation, until his death, which took place in 1644. His works were collected and published by his son, in 1648, 4to., at Amsterdam. Speaking of Helmont's practice, Lobkonitz says, "The sick never languished long in his hands, being always killed or cured in two or three days."—His son, Francis Mercurius, a physician and able chemist, published some works with notions still more mystical and paradoxical than those of his father. He occupied himself in painting, engraving, turnery, and even weaving, and for his singular opinions was imprisoned by the inquisition in Italy. After his restoration to liberty he went to Germany, and died at Colln-on-the-Spree, one of the suburbs of Berlin, in 1699, aged eighty-one. He published "Sedar Olam; sive Ordo sæculorum, historica enarratio doctrinæ," 1693, 12mo., said to be one of the most strange, absurd, and impious books which has appeared since the invention of printing.

HELOISE. As the principal circumstances relative to this celebrated female have already been given in the life of her lover and husband Abelard, we shall not repeat them here. She was born about 1101, and is said by some to have been a priest's natural daughter. She survived Abelard twenty years; and appears, as she advanced in age, to have acquired the austerity natural to one who had relinquished the world and all its attachments; for the constitutions which she drew up for the rule of her convent are in the extreme of rigour. Nothing further is known concerning her, than that she died in May 1163, and by her direction was laid in the tomb by the side of her Abelard. The remains of both have since been conveyed to, and now lie in, the cemetery of Pere la Chaise at Paris.

HELSHAM (Richard), M.D., was professor of medicine, and of natural philosophy in the university of Dublin. He was author of a celebrated course of twenty-three lectures on natural philosophy, published after his death, in an octavo volume, by Dr. Bryan Robinson. He died August 1, 1738.

HELST (Bartholomew Vander), a celebrated Dutch portrait-painter, was born at Haerlem in 1613, and died in 1670. His finest performance is in the town-hall of Amsterdam, representing a company of trained bands of about thirty figures, at whole length.

HELVETIUS (John Frederick), born in Anhalt in 1625, settled in Holland about 1649, and was appointed first physician to the states-general and to the prince of Orange. His works exhibit a greater devotion to the absurdities of alchymists, physiognomists, and similar visionaries, than to the advancement of science. He died in 1707.—His son, Adrian, born in 1656, also a physician, visited Paris while a dysentery prevailed, and practised so successfully that Louis XIV. ordered him to publish the remedy which produced such salutary effects, when he declared it to be *ipecacuanha*, and received a thousand Louis-d'ors for the discovery. He settled at Paris, where he was appointed physician to the duke of Orleans, and died in 1721.—John Claude Adrian, son of the preceding, was also eminent as a physician, and born at Paris in 1685. He was admitted to the degree of doctor in the faculty of Paris at the age of twenty-two, and by his skill and amiable character soon gained the first medical place in the public esteem. He was fixed at Versailles with a large pension by the regent, and was successively nominated a councillor of state, first physician to the queen, and inspector-general of the military hospitals. His professional writings procured him admission into the Academy of Sciences, and the learned societies of London, Berlin, and Bologna. Not less amiable as a private man than respectable as a physician, he died universally regretted in 1755. Besides some papers in the memoirs of the Academy of Sciences, he was the author of "Idée générale de l'Œconomie Animale," 1722, 8vo.; and "Principia Physico-Medica," 2 vols. 8vo., 1752, for the use of students in medicine.—Claude Adrian, son of the preceding, was born at Paris in 1715, and educated principally at the college of Louis the Great, where he won the warm esteem of the famous father, Charles Porée. Dress and gallantry, which female admiration of his handsome person and genteel air, might excuse him for indulging in, occupied the first thoughts of his manhood; but he soon found he had made a frivolous choice, and took to seclusion and study. He became acquainted with M. de Voltaire, and the celebrated Montesquieu, whose "Esprit des Loix" led Helvetius into the train of reasoning which produced his "De L'Esprit;" and in order to be at leisure to compose this production, he gave up his lucrative post of farmer-general. On its appearance in 1758 it was condemned by the parliament of Paris, as destroying the distinctions between vice and virtue; and so obnoxious did it render the

author, that he was removed from his post of maître d'hôtel to the queen, and narrowly escaped prosecution. In 1764 he visited England; and the next year went to Prussia, where he was honourably received by Frederick the Great. When he returned to France he led a retired and domestic life on his estate at Voré, much attached to his wife and family, and fond of exercising the duties of a benevolent landlord. Both on his estate and in the capital his purse was always open to indigent merit, and among other instances of generosity he allowed a pension of two thousand livres to Marivaux, and of three thousand to Saurin. He died in December 1771. The only work published by him during his lifetime was his treatise "De L'Esprit," already alluded to, in one volume 4to., and three 12mo. Its chief general design is to prove, that all men well organized have the natural power of acquiring the most exalted ideas, and that the different genius observable in them depends on the various circumstances which surround them, and the different educations which they receive. These principles are further extended in a "Treatise on Man," &c., in 2 vols. 4to., which, by the direction of the author, was not published until after his death, for which he assigns as a reason the persecution that it would draw on him. In both these productions he has displayed considerable ingenuity and taste; and paradoxical as is his main position, he shows an extensive knowledge of human nature, and an exquisite power of exposing the foibles of mankind. In 1772 appeared his poem "On Happiness;" written early in life, and which, although shown to and praised by Voltaire, had not been before published. In this poem Helvetius makes happiness depend on the cultivation of literature and the arts.

HELVICUS (Christopher), a man of great learning in history, theology, and the languages, was the son of a minister at Sprendlingen in Hesse, where he was born in 1581. He studied at Marpurg, and in 1610 was raised to the professorship of theology at Giessen, where he died in 1617. Helvicus composed various grammars and lexicons; several tracts on the controversies between the Jews and Christians; a "Synopsis of Universal History," &c.; but his chief work is his "Chronological Tables," first published in 1609, under the title of "Theatrum Historicum, sive Chronologiæ Systema novum," folio. This was the most correct work of the kind that had been seen, though not exempt from faults, one source of which was, the credit given by the author to the forgeries of Annius of Viterbo.

HELWIG (George Andrew), a Prussian botanist and mineralogist, was born in 1666, and after having travelled in Germany and Italy, gave public lectures at Jena, but relinquished them in order to assist his father as minister of Angerburg in Prussia, on whose death in 1705 he succeeded to the office. He became afterwards provost and arch-priest, and died January 3, 1748. Helwig formed several curious herbals, one of which is preserved in the royal library at Dresden. Among his published works are, "Lithographia Angerburgica," Koenigsb. 1717-1720, 2 vols. 4to., and he was also the author of several other productions on lithology and botany.

HELWIG (John Otto), a native of Thuringia, was bred a physician, but employed the chief part of his time in the collection of natural curiosities, for which purpose he visited Italy, Portugal, France, Holland, England, and Denmark. The elector-palatine made him his counsellor, first physician, and professor at Heidelburg; and Charles II., of England, conferred on him a baronetcy. Helwig at length fixed his residence at Bayreuth in Franconia, where he died in 1698, aged forty-four. He was a professor of the Hermetic art, and the author of a curious book entitled "Introitus in veram atque inauditam Physicam," and another on the philosopher's stone.

HELYOT (Peter), a learned French friar, of the third order of St. Francis, was born at Paris in 1660. In 1683 he entered the convent of Picpus, when he took the name of Father Hippolytus. In the course of his missions he made two journeys to Rome, and visited the whole of Italy; in which country he commenced his "History of the monastic Orders, religious and military, and of the secular Congregations of both Sexes," &c. Having employed himself for more than twenty-five years on this laborious and extensive work in Italy, he returned to France, where he was successively chosen to fill the post of secretary in three provinces of his order, and was afterwards twice elected definitor. In 1714 he began to print his history, in quarto; but died when the fifth volume was in the press, in 1716. Four other volumes of this work were afterwards printed, under the superintendance of Father Maximillian Bullot, and a kind of abridgement of the whole was published at Amsterdam, in 1721, in four volumes octavo. Father Helyot was also the author of some devotional pieces, of which, that entitled "A View of the dying Christian," has undergone various impressions.

HEMMINGA (Sixtus de), a Dutch mathematician, born in East Friesland, in 1533, deserves notice as the author of a work in refutation of the science of judicial astrology, which was at that time professed by men of some eminence and reputation in the literary world, entitled "Astrologiæ Ratione et Experientia refutatæ Liber," published at Antwerp in 1563, quarto. The author died in 1570.

HEMMINGFORD (Walter de), a canon of Gisborough-abbey, Yorkshire, who flourished in the fourteenth century, during the reign of Edward III., and died in 1347. He compiled a history, commencing from the Norman conquest, and continued to the reign of Edward II., and of which Hearne published an edition in two volumes octavo, Oxford, 1731.

HEMMINGIUS (Nicholas), a learned Danish divine, was born in the isle of Laland, in 1513, and educated principally at Wittemberg, under the celebrated Melancthon. After his return to Denmark, he was appointed minister of the church of the Holy Ghost, at Copenhagen; which promotion was succeeded by his nomination to the professorship of the Hebrew language in the university of that city. In 1557 he took his degree of doctor of divinity, and immediately afterwards was made professor of the same faculty at Copenhagen. In 1579 he was permitted to retire from his labours, with the reward of a canonry in the church of Roschild, which preferment he held till his death in 1600. He was the author of a great variety of exegetical, didactic, and polemical works, a list of which will be found in the "Thura Hist. Lit. Danorum."

HEMSTERHUIS (Tiberius), a learned critic, was the son of a physician of Groningen, where he was born in 1685, and studied first in the university

of that place, and afterwards at Leyden. In 1705 he was invited to the professorship of mathematics and philosophy in the *illustrious school* of Amsterdam, but quitted that situation in 1717, on being chosen Greek professor at Franeker, to which office was added the chair of history in 1738. In 1740 both these professorships were conferred upon him at Leyden, where he died in 1766. His chief publications are an edition of the last three books of the "Onomasticon of Julius Pollux;" "Select Dialogues, and the Timon, of Lucian," 1708; part of an edition of the same author, which appeared in 1743, in three volumes, quarto; "The Plutus of Aristophanes, with the Scholia and Notes," 1744; "Notes and Emendations on Xenophon Ephesius," inserted in the Miscellanea Critica of Amsterdam, &c., &c.—Francis, son of the preceding, was author of a variety of philosophical works, all of which were collected and published at Paris in 1809, in two volumes. He was born in 1720, occupied for some time the post of first clerk in the office of secretary of the United Netherlands, and died at the Hague in 1790.

HENAO (Gabriel de), a learned Spanish Jesuit, was born in 1611, and entered into the order at Salamanca, when he was about fifteen years of age. After teaching philosophy and scholastic theology, he was admitted to the degree of doctor of divinity, created professor of positive theology, and appointed rector of the university. He died in 1704, with the reputation of being one of the most learned men in Spain. His works, consisting of eleven volumes folio, all in the Latin language, comprise treatises on philosophical, theological, and controversial subjects, besides containing an account of the antiquities of Biscay.

HENAULT, or HESNAULT (John), a French poet of the seventeenth century, was the son of a baker at Paris. He travelled into the Low-countries and England; and upon his return became known by his poems to the munificent Foucquet, who patronized him. On the fall of this minister, Henault composed a very severe satirical sonnet against his enemy and successor, Colbert, which was much repeated. A collection of his poems was published in 1670. One of the pieces in it, the sonnet "On an Abortion," excited the public notice in an extraordinary degree. His taste caused him to be consulted as an oracle in polite literature. and Voltaire says of him, "that he would have had a very great reputation if the three first books of his translation of Lucretius had appeared, and had been written in the same manner as what remains of the commencement of the work." The lost part, it seems, was a sacrifice to the rigour of his confessor. His printed works consist of sonnets, of letters in verse and prose, and of an imitation of two acts of the Troas of Seneca. Henault died in 1682.

HENAULT, or HESNAULT (Charles John Francis), president in parliament, a writer in history and belles-lettres, born at Paris in 1685, was the son of a farmer-general. He was for some time a member of the congregation of the Oratory, where he acquired a taste for elegant literature. On entering the world he obtained the prize of the French Academy in 1707 by a poem. He became an associate of that body in 1723, and was likewise received into the Academy of Inscriptions, and other learned assemblies. His civil honours and employments were those of honorary president of the inquests in parliament, and superintendant of the finances of the queen's household. He was a very amiable man in society, kept a good table, and supported that union of the polite with the literary character which has been more common in France than in any other country. He died in 1770. The work by which he is best known is his "Abregé Chronologique de l'Histoire de France," which, though it is not free from mistakes, is upon the whole the best guide that can be followed in French history and chronology. It has been translated into various languages, and has served as a model for other national histories of a like kind, but none of equal excellence with itself. Henault's other works were printed in two volumes 12mo. in 1768.

HENDERSON (John), a celebrated actor, was born in London in 1747. He was apprenticed to a silversmith, but on the death of his master he had recourse to the stage, and after acquiring considerable celebrity at Bath, came out in the character of Shylock, at the theatre in the Haymarket. He was next engaged at Drury-lane theatre, where he acquired great celebrity in Shakspeare's characters, especially those of Hamlet and Falstaff, in the latter of which he is said to have never been equalled. He was suddenly carried off by a brain fever in 1785, in the prime of life.—There was also another John Henderson, a young man remarkable for the precocity of his genius, a native of Balgarance, Ireland, where he was born in 1757. His learning was universal, but his manners were highly eccentric, and he fell an early victim to intemperance in 1788. Some of his poems and essays have been printed.

HENGIST, the first Saxon chief who obtained a settlement in Britain, was in high estimation among his countrymen, inhabitants of the northern coast of Germany, on account of his valour, and supposed descent from the deified Woden. When the dispirited Britons, unable to resist the incursions of the Scots and Picts, sent a suppliant embassy to implore the aid of the Saxons, Hengist and his brother Horsa accepted the invitation, and in 449 brought over in three ships a body of sixteen hundred men, whom they disembarked in the isle of Thanet. Joining the British army, they marched against the invaders, whom they met and defeated with great slaughter near Stamford. A reinforcement of five thousand of their countrymen confirmed them in the design which they seem soon to have adopted, of establishing themselves in the country they came to defend. For this purpose they made a peace with the Picts and Scots; and finding occasion to quarrel with the Britons about their promised rewards, they commenced open hostilities with them. The British king, Vortigern, was deposed by his subjects, and his son Vortimer was placed at their head. Under his command many battles were fought between the Britons and the continually increasing bands of Saxons, in one of which, fought near Aylesford, in Kent, Horsa was slain. Hengist, now become sole commander of the Saxons, carried his arms through the country, committing the most cruel devastations, and sparing neither age nor sex. By a victory at Crayford, he became entire master of Kent, of which district he took the title of king, about eight years after his first arrival. His brother Octa, with his son, brought over a new tribe of Saxons, who established

themselves in Northumberland, and thus divided the forces of the natives. They still, however, under the conduct of Aurelius Ambrosius, resisted their new invaders, with more courage than might have been expected from their former pusillanimity. Hengist by repeated victories securely fixed himself in his acquired kingdom, which comprehended, besides Kent, the present counties of Middlesex, Essex, and part of Surrey. He made Canterbury the seat of royalty, where he died about 488, after a reign of thirty years, transmitting his dominions to his posterity.

HENICHIUS (John), a learned German Lutheran divine, was the son of a minister at Winhusen, and born in 1616 In 1643 he was appointed professor of metaphysics, and of the Hebrew language, in the university of Rinthel; and in 1645 he removed to Bardewic, where he had been appointed superintendant of the churches in that district. In 1651 he returned to Rinthel, where he had been appointed professor of divinity, and was about the same time admitted to the degree of doctor in that faculty. Soon afterwards he was appointed a member of the ecclesiastical consistory, and made inspector of the churches in the county of Schawemburg. He died at Rinthel in 1671. He was the author of several works, which reflect credit on his abilities and erudition, and among others of "De Veritate Religionis Christianæ," 1667, 12mo., which is a good supplement to that of Grotius on the same subject.

HENKEL (Joachim Frederick), a Dutch surgeon, who entered into the Prussian army, and was made principal surgeon of a regiment of guards. On leaving the army, he devoted himself wholly to giving lectures and professional practice at Berlin; and many skilful surgeons studied under him. He died July 1st, 1779. His works, which relate to surgery and midwifery, contributed much to the improvement of those branches of the profession in Prussia.

HENLEY (John), better known by the name of *Orator Henley*, was the son of a clergyman at Melton-Mowbray, in Leicestershire, where he was born in 1692. He completed his education at St. John's-college, Cambridge, and while an undergraduate, transmitted a letter to the Spectator, abounding in quaintness and local wit, which was inserted in the three-hundred-and-ninety-sixth number of that work. After he had been admitted to his degree of B.A., he was invited by the trustees of the school in Melton-Mowbray to assist in, and then to take the direction of that seminary, which under his care was increased, and raised from a declining to a flourishing condition. Having been admitted into orders, he obtained the curacy of his native town, where he acquired some celebrity as a preacher, particularly by some sermons which he delivered on public occasions. The praise which he received on account of these performances, inflated him with vanity, and determined him to try his fortune in the metropolis, where he commenced his career by obtaining a lectureship in the city, and preaching charity-sermons in different churches. But his labours were not confined to his pulpit services, for at different periods he published several pieces: as, a translation of "Pliny's Epistles;" of different works of the Abbé Vertot; of "Montfauçon's Italian Travels;" and other works. He had been for some time reader, either at St. George's-chapel, Queen's-square, or at St. John's-chapel, near Bedford-row, when the lectureship of his chapel becoming vacant, he offered himself a candidate for it, but lost the election. Irritated by this disappointment, he resigned his benefice, and opened a chapel, which he called his Oratory, in the neighbourhood of Newport-market, where he assumed, or acquired, the title of Orator Henley; and for some time, by possessing a good voice and forcible delivery, and by descending to the use of the most scurrilous censoriousness, he attracted crowded auditories, particularly from among the lower classes. After some years he removed his lectures to a large room between Lincoln's-inn-fields and Clare-market, where he continued them till his death, but with declining popularity, and frequently practising the most miserable tricks to draw a crowd together, and to collect some money. Among other subjects, politics were frequently introduced by him into the pulpit; and in 1746 he exercised so much indecency in his reflections on the reigning family, that he was imprisoned for a short time. Occasionally, Dr. Warburton says, he did Mr. Pope the honour of declaiming against him; in return for which that poet has thus held him up to infamy in the third book of the Dunciad:—

"But, where each science lifts its modern type,
History her pot, divinity his pipe,
While proud philosophy repines to show—
Dishonest sight!—his breeches rent below;
Imbrown'd with native bronze, lo! Henley stands,
Tuning his voice, and balancing his hands.
How fluent nonsense trickles from his tongue!
How sweet the periods, neither said nor sung!
Still break the benches, Henley! with thy strain,
While Kennet, Hare, and Gibson, preach in vain.
Oh great restorer of the good old stage,
Preacher at once, and Zany of thy age!
Oh worthy thou of Egypt's wise abodes,
A decent priest, where monkeys were the gods!"

This eccentric man struck medals, which he dispersed as tickets among his subscribers; of which the device was a star, rising to the meridian, with this motto, *Ad summa;* and below, *Inveniam viam aut faciam.* Among his other tricks to get money, he once drew together a great number of shoemakers, by announcing that he would communicate to them a secret of making shoes in a very expeditious manner; which proved to be only by cutting off the tops of ready-made boots. He died in 1756. He was the author of a weekly paper, called, "The Hyp Doctor," for which he received a hundred pounds per annum. He is a principal figure in two of Hogarth's satirical prints. In the first he is christening a child; and in the other, called "The Oratory," he is represented on a scaffold, with a monkey by his side, over whom is written the word *amen*, and a box of pills and "The Hyp Doctor" lying beside him.

HENLEY (Anthony), an ingenious writer, contemporary with Steele and Addison, was born at the Grange, in Hampshire, the seat of his father, Sir Robert Henley. In 1698 he was chosen M.P for Andover; and he afterwards had a seat for Weymouth. He belonged to the whig party; but obtained more eminence for his literary talents than as a politician. He died in 1711. Besides some poetical pieces, he wrote papers in the "Tatler," and in the "Medley."—Robert, his second son,

who arrived at the rank of Lord Chancellor, was created earl of Northington, and died in 1772.

HENNAN. See HERMAN.

HENNEPIN (LOUIS), a French recollet friar, famous as a missionary and a traveller in North America, was born in Flanders about 1640. He embarked for Canada, and arrived at Quebec in 1675. Between that period and 1682 he explored the regions now called Louisiana; and returning to Europe published an account of his researches, entitled, "Description de la Louisiane," &c., 1683, 12mo. He was appointed guardian of the convent of Renty, in Artois; and refusing to return to America, after some disputes, he was permitted by his superiors to retire into Holland in 1697, where he found protectors at the court of William III.

HENNIGES (HENRY DE), a celebrated German lawyer, was a native of Weissemberg, in Franconia, and studied jurisprudence in the universitities of Jena and Altdorf. His observations on Grotius, which appeared in 1675, attracted the notice of the minister of the elector of Brandenburg, through whose patronage he was, in 1678, appointed private secretary to the elector. The following year he replaced the Prussian secretary of legation at Ratisbon. The elector, becoming king of Prussia, conferred on Henniges letters of nobility; and in 1711 he was sent as second ambassador of Prussia to the congress of Frankfort, where Charles VI. was elected emperor of Germany. He was, however, present at only one sitting, as he died August 26, 1711. He published several tracts, and left in MS., in seventeen volumes, a history of the Diet of the Empire, with an index, and documents, preserved in the royal archives at Berlin.

HENNIKER (Sir FREDERICK), an English baronet, was born November 1, 1793, and succeeded his father in his title and estates in 1816. Soon after he commenced his travels through France, Italy, Egypt, Nubia, and Palestine, from which latter country, after narrowly escaping with life from the hands of a wandering banditti, who wounded and left him for dead between Jerusalem and Jericho, he returned through Greece, Turkey, and Germany. Of this journey he published in 1822 a very amusing journal, entitled "Notes during a Visit to Egypt, Jerusalem," &c. Sir Frederick died at his chambers in the Albany, August 6, 1825.

HENNINGES (JEROM), a native of Germany, and a disciple of Melanchton, distinguished himself by his genealogical researches. He published at Hamburg in 1596 "Genealogiæ Familiarum Saxonicarum," folio. It was followed in 1598 by "Theatrum Genealogicum, omnium Ætatum et Monarchiarum Familias complectens," Magdeb., 4 vols. folio; a very copious work, but deficient in exactness. His German genealogies are reckoned the most valuable.

HENNUYER (JOHN), a French prelate distinguished for his opposition to the massacre of the Protestants in the reign of Charles IX., was born at St. Quintin in Picardy, in 1497. He was educated in the college of Navarre, at Paris, and passed through various offices in that society before 1539, when he was admitted to the degree of doctor by the faculty of the Sorbonne. Soon afterwards he was appointed professor of theology in the college of Navarre, and was chosen to superintend the studies of Anthony of Bourbon, afterwards king of Navarre. In 1553 he was chosen confessor to Henry II.; and in 1557 was nominated to the see of Lodève, from which, in the following year, he was translated to that of Lisieux. In this situation he acquired immortal honour, by resisting the barbarous intention of the court to follow up the massacre at Paris on St. Bartholomew's-day, by the murder of the Protestants in his diocese. Notwithstanding the bigotry of the court, this act of virtue, instead of provoking the resentment of the king, extorted from him a commendation of the bishop's firmness and humanity, who gained more converts by his mildness of persuasion, than the instruments of the court by their cruelties and persecutions. He died in 1577, at which time he was dean of the faculty of theology at Paris.

HENRIETTA. See MARIA.

HENRY I., emperor of Germany, surnamed *the Fowler*, was son of Otho, duke of Saxony, by a daughter of the Emperor Arnulph. He was himself duke of Saxony, and bore great sway in the empire, when the emperor, Conrad I., on his deathbed, sent him the insignia of his office; and an assembly of the principal nobles confirmed him in the imperial dignity in 919. His first care was to restore concord among the princes of Germany, in which he succeeded. He next gave a complete defeat to the Hungarians, who had invaded his dominions; and then, marching northwards against the Vandals, he drove them out of Saxony, and exterminated the whole nation on the shore of the Baltic. He was victorious over the Danes, Sclavonians, and Bohemians, and took prisoner Winceslaus, the king of the latter nation, whom, after a long captivity, he restored to his throne. In the treaty which he entered into at Bonn in 922, with Charles the Simple, he set aside the pretensions of the house of France to the empire. When that prince was deposed by his nobles, Henry espoused his cause. The chief purpose of his interference was, however, to seize Lorrain from Raoul, duke of Burgundy. In the end, he was contented to receive homage from the duke of that province. The emperor then employed himself in regulating the police of his dominions, and in propagating the Christian religion among the neighbouring heathen tribes. His arms were still actively engaged in repelling invasions. On the expiration of a truce with the Hungarians, upon his refusal to pay the usual tribute, they made an irruption in 932, with a prodigious army, the main body of which he defeated before Mersburg with great slaughter. Having now restored peace and good order in all parts of his dominions, he resolved to comply with the pope's invitation to receive from him the imperial crown in Rome. He set out for Italy at the head of an army, but being attacked with a fit of apoplexy on the road, he returned to Mansleben, where he died in 936, at the age of sixty.

HENRY II., emperor, born in 972, was duke of Bavaria, when he was elected in 1002 to succeed his cousin, Otho III., on the imperial throne. He began his reign with reducing to submission his rival, Herman, duke of Suabia. The troubles excited in Germany by the king of Poland, and a revolt of the Sclaves in the north, gave employ to his arms for some time; and it was not till 1005, that he was able to march into Italy, and receive the crown at Pavia. On his return to Germany, the war was renewed with the king of Poland, who had

possessed himself of Bohemia, and Lorrain also became a scene of tumult. These multiplied troubles gave the emperor such a distaste to his toilsome grandeur, that he was with difficulty dissuaded from quitting his throne and retiring to a monastery. He, however, resumed his activity, and in 1014 repassed into Italy, and received the crown at Rome from Pope Benedict VIII., to whom he promised fidelity. A renewal of war with the king of Poland, and expeditions into Transjurane, Burgundy, and Saxony, employed him after his return. When he had happily terminated these affairs, he was much disquieted by calumnious reports spread against the honour of his empress, Cunegunda, who is said to have vindicated herself by undergoing the ordeal. It is to be observed, that his superstition led him to live with her in a state of perpetual continence, so that any conjugal dishonour he underwent is neither to be wondered at nor pitied. The predatory incursions of the Saracens in the southern part of Italy, and the encroachments of the Greeks, caused the pope to repair to the emperor's residence at Bamberg, and implore his aid. Henry marched into Italy a third time, in 1021, and reduced the provinces of Apulia and Calabria. But, his army being considerably diminished by disease, he returned to Germany. The last transaction of his reign, was an interview with Robert, king of France, in which they agreed upon certain regulations of church and state for the benefit of their respective dominions. He died soon after at Grun, near Halberstadt, in 1024, after a prosperous, but unquiet reign of twenty-two years. The profound reverence of Henry II. to the church, whose bishops in council he addressed on his knees, together with his continence, conferred upon him the title of *the Holy*; and both he and his empress have been admitted into the Romish catalogue of saints.

HENRY III., emperor, surnamed *the Black*, at the age of twenty-two succeeded to the empire on the decease of his father, Conrad II., in 1039. He was immediately engaged in arms against the duke of Bohemia, who refused to pay him tribute, and whom he subdued in the second campaign. He then undertook to expel one Ovo from the throne of Hungary, which he had usurped from Peter; in which he finally succeeded. In 1046 he marched into Italy, where three popes had been contending for the holy see, which at length was conferred upon a fourth competitor, Gregory VI. The emperor, offended at this election without his consent, after being crowned at Milan, convoked a council at Sutri, which deposed Gregory, and placed in the papal chair a German bishop, by the name of Clement II.; who then put the imperial crown upon the heads of Henry and his empress. After the death of this pope, and his short-lived successor, Damasus II., Henry, that he might not be anticipated by the Romans, nominated by his own authority Bruno, a German bishop; but, through the suggestions of the monk Hildebrand, this person did not assume the popedom, with the name of Leo IX., till an election in his favour at Rome. At the next vacancy, Victor II. was chosen by the Romans, and Hildebrand procured his confirmation from the emperor; and thus the contending claims were for a time quieted. A renewed war in Hungary again employed his arms; and it was succeeded by troubles in Bavaria, occasioned by the tyrannical government of its young duke. Henry divested him of his dominions, which he conferred upon his own son, then an infant. A war, excited by Count Baldwin of Flanders, who invaded Lorrain, took place in 1055; in which year Henry again visited Italy. He was present in a council held at Florence; and, after a progress through the country, returned into Germany. The empire was at that time afflicted with famine and other calamities, which were aggravated by an irruption of the Sclaves into Saxony, in which they defeated the imperial general, and cruelly ravaged the whole province. Henry was much affected with these disasters; and, having convoked a diet at Goslar, in which his young son was acknowledged king of the Romans, he fell into a sickness, which carried him off, at Bottenfeld in Saxony, in 1056, after a reign of seventeen years, at the age of thirty-nine.

HENRY IV., emperor, surnamed *the Great*, son of the preceding, was acknowledged his successor in 1056, at the age of five. The regency was committed to his mother, the Empress Agnes, who was deprived of her office in 1062, and the tuition of the young emperor was committed to the archbishops of Cologne and Bremen. The latter of these ecclesiastics is accused of encouraging him in every species of licentious indulgence, in order to maintain an influence over him. He early signalized his courage in the tumults of the time; and in his twenty-first year, he took up his residence at Goslar, in Saxony, with the purpose of quelling the lawless proceedings which had long prevailed in that country. A temporary agreement followed; but the misconduct of the emperor, who gave his confidence to persons of vicious principles, threw him into fresh difficulties. He had married Bertha, daughter of Otho, marquess of Italy; and finding her an obstacle to his unbounded indulgences with the sex, he tried to get rid of her by divorce; but her virtue baffled his designs. His misconduct deprived him of the attachment of his best friends; and the princes of the empire assembled to consider of his deposition, but his promises of amendment appeased their displeasure. A second revolt of the Saxons followed, in which Henry in person gave them a bloody defeat, and, making himself master of the whole country, reduced them to beg a peace. In the mean time, the formidable Hildebrand had been elevated to the popedom, under the name of Gregory VII. Though the emperor testified his dissatisfaction at not having been consulted in the election, he was induced by Gregory's feigned humility to confirm it. Mutual causes of dissension, however, soon arose, which ended in the deposition of the pope, by Henry, and the excommunication of Henry by the pope. It was the signal of a civil war in Germany, in which the emperor, deserted by his own partisans, was reduced to such extremities, that humiliation was his only resource. His journey to Canova for that purpose, and the mortifying treatment which he there met with from the pope, has been already related in our life of Gregory VII. The resentment which he could not help betraying renewed Gregory's enmity, and he encouraged the princes of the empire to proceed to the deposition of the emperor. They elected in his place Rodolph, duke of Suabia; but Henry, who wanted neither vigour nor courage in the field, gave him two defeats, and conquered the whole duchy of Suabia. Gregory now found it necessary to employ again the dreaded arms of the church, and

thundered out a second excommunication against Henry. This the emperor opposed by a national council of his German and Italian prelates, held at Brixen, which pronounced the deposition of Gregory, and elected a new pope, under the name of Clement III. This step was followed by the defeat and death of Rodolph, after which the emperor, marching into Italy, took possession of Rome, whence Gregory fled to Salerno, where he soon after died. During the absence of Henry in Italy, his enemies in Germany recovered strength, and, in 1085, elected Count Herman of Luxemburg king of the Romans. Henry's return put an end to this competition by the defeat of his rival; and he had equal success against another competitor, Ecbert, marquess of Thuringia. Meantime the Romans, regardiug Clement as an antipope, placed in the papal chair Victor III.; and after his death, Urban II. The Countess Matilda and the Normans assisted the church, and Henry again marched into Italy to support his declining interest. He was successful in the field, till his eldest son, Conrad, was induced to join the adverse party in conjunction with the emperor's new wife, Adelaide of Brandenburg, whom his ill usage had rendered his enemy. Conrad was crowned king of Italy, and his father was obliged to give way to his influence, and return to Germany, where he caused Conrad to be put to the ban of the empire, and procured the elevation of his second son, Henry, to the rank of king of the Romans. He might now, probably, have passed his days in tolerable tranquillity, had not his difference with the church of Rome been irreconcileable. Persisting in his claim of confirming all elections to the holy see, he continued to nominate successive antipopes, and refused to acknowledge Paschal II., who had succeeded Urban. That pontiff, therefore, used all his influence to raise enemies to the emperor in Germany; and even induced his own son, Henry, under pretext of zeal for religion, to take arms against him. The prince was at first successful in seizing upon the imperial treasures at Spire; but finding afterwards that his father was likely to prove the strongest, he perfidiously affected remorse, threw himself at the emperor's feet, and obtained forgiveness, and then persuaded him to disband his army. When this was done, he confined his father to his chamber; and repairing to a diet convoked at Mentz, in 1106, assisted in his solemn deposition. This memorable act was performed with the most indecent and uufeeling rigour. The prelates snatched off his crown, dragged him from his chair of state, and tore off his royal robes. The aged sovereign, the tears trickling down his cheeks, cried out, amidst this outrage, "Great God! thou art the God of vengeance! I have sinned, I confess, and merited this shame by the follies of my youth; but thou wilt not fail to punish these traitors for their perjury aud ingratitude." His soul was afterwards so far subdued, that he made a voluntary resignation of his crown in his son's favour; and threw himself at the feet of the pope's legate, beseeching absolution from the sentence of excommunication, which, however, the legate could not grant him. It is to the eternal disgrace of his son, and of the times, that the deposed emperor was suffered to want the common necessaries of life; and that, when he applied to the bishop of Spire to grant him for subsistence a canonicate in his cathedral, which he himself had liberally endowed, his request was refused. "Pity me, my dear friends," said the emperor, with a deep sigh, upon this repulse, "for I am touched by the hand of the Lord!" After undergoing accumulated distress for some time, he escaped from the confinement in which his son held him, and reached Cologue, where he was acknowledged as lawful emperor. Troops were raised for him in the Low-countries, and fortune seemed again disposed to smile upon him, when he was removed from the turbulent scene by death in 1106 at Liege, in the fifty-sixth year of his age. His body remained five years unburied, till the excommunication was taken off. This emperor was a man of great active courage, and possessed many eminent qualities; but his attachment to licentious pleasures precipitated him into various unjust and shameful actions, which laid the foundation for the unparalleled misfortunes and disgraces of his reign.

HENRY V., emperor, surnamed *the Young*, son of the preceding by his second wife, Adelaide, was born in 1081. The unworthy manner in which he acquired the crown before his father's death, has been already related. He was crowned in 1105, and at the beginning of his reign passively acquiesced in those claims of the church of which he had been the champion against his father. This conduct, however, was the result of policy or necessity, for he was far from submissive in his temper. The business of investitures soon involved him in a dispute with Pope Paschal, and the papal council at Troyes held principles on this subject directly opposed to those of the imperial diet at Mentz. An invasion of Hungary, and an attempt to conquer Silesia from the Poles, employed his arms in 1107 and 1109, but with little success. In 1110 he passed into Italy with a powerful army, in raising which he was aided by a large sum paid as the dower of his wife Matilda, or Maud, daughter of Henry I. of England. Paschal, through fear, entered into a treaty with him containiug ample concessious with respect to investitures; but when the emperor, in 1111, entered Rome for the purpose of being crowned, he discovered an intention to dupe him, which caused him to give orders for the seizure of the pope's person. In its executiou, his soldiers behaved with so much brutality, that the citizeus took up arms, and a severe combat ensued, attended with great carnage. Henry succeeded in making prisoners of the pope, the cardinals, and many other persons of rank, and after razing the walls of Rome in several places, he encamped in the fields. By his threats of beheadiug all the pope's adherents in his presence, he obliged Paschal to confirm the treaty in the most solemn manner, and was then crowned by him. On his return to Germany, however, the agreement was formally annulled by the council of Lateran in 1112. A rebellion in Saxony soon followed; and the emperor, in attempting to quell it, received a great defeat. The prelates and nobles of the insurgent party then proceeded to issue a sentence of excommunication against Henry and his adherents, and his cause would have been ruined in Germany had it not been supported by the valour of his nephew, Frederick, duke of Suabia. In 1115, upon the death of the Countess Matilda, Henry marched into Italy, in order to lay claim to her territories, as being her nearest relation; but the pope was not likely to resign such an acquisition as the holy see derived from her bequest in its favour. Henry marched to Rome, where he was

crowned a second time; and, upon the election of a new pope without his concurrence, on the death of Paschal, he set up an antipope. This schism, attended with rebellions against the emperor in Germany, continued till 1122, when Henry found himself obliged to send an embassy to Pope Callixtus II., in order to compromise their differences. In this agreement he virtually abandoned the right of investiture, as well as the cause of his antipope; and in return he received absolution, and was restored to the communion of the church. In 1124 the emperor, at the instigation of his father-in-law, the king of England, invaded France by the side of Champagne, but was compelled to retreat without having effected any thing. A revolt in Holland called his arms to that quarter, and he had some success in reducing the insurgents; but the flame of sedition still spreading, he retired to Utrecht, where he died in 1125.

HENRY VI., emperor, surnamed *the Severe*, eldest son of the Emperor Frederick Barbarossa, was born about 1160, and was declared by his father king of the Romans in 1184. He married in 1186 Constance, sister and heiress of William, king of Sicily, who was some years older than himself. Frederick, on his departure for the Holy Land, left the care of the empire to Henry, who successfully defended himself against the attack of Henry the Lion, duke of Saxony. He succeeded to the imperial crown on the death of his father in 1190; and in the following year marched with an army into Italy, and was crowned at Rome, with his empress. He then attempted to recover the kingdom of the Two Sicilies from Tancred, natural brother to the empress, who had seized upon it; and marching to the south of Italy, made himself master of the principal towns in Apulia and Calabria, and laid siege to Naples. A pestilential disease which ruined his army obliged him to retire to Lombardy, the fidelity of which he secured, and then recrossed the Alps. Such was his power and influence, that in an assembly of the German princes he procured a law for rendering the imperial crown hereditary instead of elective. Whilst he was employed in preparations for a renewed attempt upon Naples and Sicily, Richard I., king of England, on his return from Palestine, fell into the hands of Leopold, duke of Austria, from whom he was claimed by the emperor, not for the purpose of restoring him to liberty, but of sharing in his ransom. The most mercenary rapacity was displayed by both in this unjust transaction, and the money thus raised served to augment the emperor's army. Henry, after appeasing some troubles which had arisen in Bohemia and Saxony, returned to Italy in 1194. He overran the kingdom of Naples, took the capital, and also the city of Salerno, upon the inhabitants of which he so terribly revenged an affront they had offered to the empress, as well to entitle him to the epithet of the Severe, or the Cruel. Tancred was now dead, and his widow and children had retired into Sicily. The emperor pursued them thither, and obliged them to surrender upon terms which he violated as soon as he got them in his power. They were stript of all their property, the mother and two daughters were confined in a monastery, and the infant son was mutilated and deprived of his sight. Henry returned from his Sicilian dominions with great treasures, and carrying with him many of the principal lords as pledges for the fidelity of his subjects. When his tyranny afterwards excited a rebellion in those countries, he revenged himself by putting out the eyes of these unhappy hostages. In 1196 he caused his son Frederick to be crowned king of the Romans in his cradle. Being warmly solicited by Pope Celestine, who dreaded his power, to engage in a new crusade, he convoked a diet at Worms, in which he enforced the measure with so much eloquence, that the princes of the empire almost unanimously took the cross and levied troops. Three armies were raised, with one of which Henry proceeded to Italy, in order to reduce the Norman rebels of Naples and Sicily. His first severities rendered the defection from his authority general; and the cruelties he employed in quelling it only produced a succession of insurrections. At length, the Empress Constance herself, provoked by his neglect, and pitying the sufferings of her countrymen, joined the revolters, and besieged her husband in a castle in Sicily. As he had sent away most of his troops, he found himself obliged to make a treaty upon unfavourable terms; soon after which, as he was preparing to depart, he was carried off by a sudden illness at Messina, in 1198.

HENRY VII., emperor, duke of Luxemburg, born in 1262, was elected to the imperial crown in 1308 on the death of the Emperor Albert. One of his first acts was to celebrate a marriage between his eldest son John, and Elizabeth, heiress of the crown of Bohemia. He assisted them with his arms in taking possession of the crown of that country, which continued for a number of years in the Luxemburg family. The expulsion of the Jews from Germany was another of his measures, the pretext for which was their usurious extortion, but the real motive was probably to gain an opportunity of pillaging them in turn. He then prepared to march into Italy, the chief towns of which were distracted by the opposite parties of the Guelphs and Ghibellines. The pope, Clement V., fearing his power, raised a confederacy to resist him; he was, however, admitted into most of the Lombard towns, and received the imperial crown at Milan. He took Brescia after an obstinate resistance, and in 1312 presented himself in order of battle before the gates of Rome. The party of the Colonna gave him admission, and he was crowned in the church of St. John Lateran; but so turbulent was the state of the capital that he soon left it. He besieged Florence without success; and having made an alliance with Frederick, king of Sicily, against Robert, king of Naples, he prepared for an invasion of that prince's dominions. But having on his march proceeded as far as Sienna, he was seized with an illness, of which he died at the convent of Buonconvento in 1313, at the age of fifty-one. The story of his being poisoned by a Dominican monk with a consecrated wafer, which was believed at the time, appears improbable.

HENRY I., king of France, born about 1005, was the son of King Robert by Constance of Provence, and in 1026, on the death of his elder brother, was associated to the crown. In 1031 he succeeded to the entire regal authority, but his mother raised a revolt in favour of Robert, and at first was so successful as to oblige the king to retire into the dominions of Robert, duke of Normandy. With his assistance Henry defeated the insurgents, and recovered his power. He came to an agreement

with his mother and Prince Robert, on the latter of whom he conferred the dukedom of Burgundy. He afterwards reduced to obedieuce the counts of Champagne and Touraine, who had refused homage and taken up arms against him. The duke of Normandy dying upon an expedition to the Holy Land, left his estates to his bastard son William (the Conqueror). The succession was, however, disputed by many powerful lords, and Henry was called in to support the cause of the young duke. He joined the duke's forces in person at the head of his troops, and defeated the malcontents at the battle of Val des Dunes in 1046, which gave William undisputed possession of his authority. Soon after, however, Henry changed his conduct towards the duke of Normandy, and not only secretly incited disturbances in his dominions, but openly invaded them. His unjust enterprise was, however, defeated by William's courage and vigour; and a renewal of it only augmented his disgrace. A peace was at length made upon terms favourable to William; but Henry's conduct on this occasion is supposed to have laid the foundation of that lastiug enmity which prevailed between the Norman kings of England and the kings of France. In 1059, Henry, who found his health declining, caused his eldest son, Philip, then seven years of age, to be consecrated at Rheims. Soon after, in 1060, he died at the age of fifty-five, in the twenty-ninth year of his reign. By his second wife, daughter of the czar of Muscovy, he left three sons.

HENRY II., king of France, son of Francis I., was born in 1518. When duke of Orleans, he was married in 1533 to Catherine de Medicis. He afterwards became dauphin on the death of his elder brother, and on different occasions was intrusted with the command of armies, in which he displayed a martial disposition. He came to the crown in 1543, and his first acts were to displace several of his father's confidential ministers, to recall to court the Constable Montmorenci, and to elevate the house of Guise. He soon exhibited a weakness of character and love of pleasure which exposed him to be governed by favourites; and he showed a boundless attachment to his mistress Diana of Poitiers, widow of Louis de Breze, whom he created duchess of Valentinois, and distinguished by every possible display of royal gallantry. Of the events of his reign, one of the first was the politic interference in the affairs of Scotland, whose young queen was brought to be educated in France, and afterwards married to the dauphin. Great severities were exercised against the French Protestants; and the king himself was present at a dreadful execution, the idea of which is said ever after to have haunted his memory. At the same time he made a league with the German Protestants, and overran Lorraine. This brought on a war with the emperor, Charles V., who laid siege to Metz, which was valiantly defended by the duke of Guise. Henry invaded the Low-countries, where, as also in Italy, successes were balanced and a truce ensued. The war was renewed under Philip II., who engaged his spouse, Mary of England, in the quarrel; and the French underwent a total and disgraceful defeat at the battle of St. Quintin in 1557, which excited the greatest alarm throughout the kingdom. The national spirit, however, was roused to the defence of the country, so that no important consequences followed; and in the next year the duke of Guise took Calais from the English. The French arms were unfortunate in Italy; and, in fine, peace was made at Château Cambresis in April 1559, by which France ceded a great number of places, while it retained Calais and some neighbouring towns, and Metz, Toul, and Verdun in Lorraine. The marriage of the king's daughter to Philip II., and of his sister to the duke of Savoy, were articles of this treaty; which produced great rejoicings at court. A tournament given on this occasion was the cause of the king's untimely death. His chivalrous disposition induced him to insist upon breaking a lance with the count of Montgomery, captain of the Scotch guard, a man of great strength and activity, in which encounter a splinter ran into his eye with such force, that the wound proved fatal a few days afterwards, in July 1559. Henry had ten children by his queen, of whom three sons reigned in succession.

HENRY III., king of France, third son of Henry II., was born in 1551. He was carefully educated, and bore the title of duke of Anjou, when, after the death of the Constable Montmorenci, he was nominated, at the age of sixteen, lieutenant-general of the kingdom. At the battles of Jarnac and Montcoutour, gained against the Hugonots in 1569, he had the chief command, though under the direction of more experienced generals. He was a member of the council which plotted the execrable massacre of St. Bartholomew; and upon the renewal of hostilities after that event, he commanded at the siege of Rochelle. Such was his reputation at this time, that the French ambassador in Poland obtained his election to the crown of that country on the death of Sigismond Augustus in 1573. The indolence and love of pleasure which began to display themselves in his character rendered him unwilling to depart; but at length he could not avoid it, and he was crowned at Cracow with the greatest rejoicings, in 1574. The death of his brother, Charles IX., which soon followed, recalled him to take possession of a more splendid crown. He left Cracow by night, like a fugitive, and passing through Vienna and Venice, returned to France, then involved in tumult. He immediately declared for vigorous methods against the Protestants, and affected an extraordinary zeal for religion. The war, after some various success, was terminated at the states of Blois in 1576 by a treaty very advantageous to the Protestants. Henry in the mean time was displaying that strange and odious mixture in his character which has rendered his memory despicable. Assembling about his person a few young men of dissolute characters, he delivered himself up to the most infamous debaucheries, which were intermingled with the practice of superstitious devotions and penitences. The advantages obtained by the Protestants gave so much offence to the zealous Catholics, that the famous *holy league* for the support of the Catholic church was formed, of which the family of Guises were the soul. The king found himself obliged to authorize this league, though manifestly dangerous to the royal authority. Hostilities were renewed, which were again quieted by the edict of pacification at Blois in 1580, which gave the Protestants the public exercise of their religion. The institution of the order of the Holy Ghost, into which Catholics only could be admitted, was one of the more respectable measures of Henry's politics. As he had no issue by his queen, the death of his

brother, the duke of Alençon and Anjou, in 1584, which left Henry, king of Navarre, a Protestant, presumptive heir to the crown, animated the faction of the leaguers to proceed to greater lengths in their attacks upon the royal authority. The Guises, who directed all the motions of this party, placed as the nominal head of the league the old and imbecile cardinal of Bourbon, uncle to the king of Navarre, and declared him the presumptive heir, instead of his heretical nephew. They published a manifesto in his name, and openly took up arms against the king. Henry was obliged to temporize, and agreed to a treaty in which the indulgences granted to the Protestants were revoked. The leaguers then confirmed their influence in the capital, by establishing the famous council of sixteen, a body organized for uniting all the force of Paris in opposition to the crown, at the will of the chiefs. The excommunication of the king of Navarre by the pope, Sixtus V., and a recommencement of the civil war against the Protestants, immediately followed. Henry manifestly showed his dislike of these proceedings, but was unable to resist the torrent; and while the king of Navarre on one side, and the duke of Guise on the other, gained credit with their respective parties, he obtained nothing but hatred and contumely. Resuming at length a degree of spirit, he resolved to make an example of the seditious sixteen, and for this purpose moved with some troops towards Paris, whither he had forbidden the duke of Guise to come. The duke, pretending not to have received the order, came in support of his party, and the *day of the barricades* ensued, in which the king was blocked up in the Louvre and obliged to retire. An accommodation ensued, in which the king for a time conceded almost every thing to the league, but referred the final settlement of affairs to the states-general to be convoked at Blois in September 1588 These he opened with a very firm, wise, and eloquent speech; but he soon found that the duke of Guise possessed more influence in them than himself. He discovered, likewise. that the duke held intelligence with the duke of Savoy; he was informed of the insolent speech of the duchess of Montpensier, Guise's sister, who professed to have a pair of scissors ready to give him the tonsure; and he had every reason to believe that a plot was laid for his dethronement, or at least his deprivation of all regal authority. Having discarded his best and most prudent ministers, none remained but such as were ready to give desperate and dishonourable counsels. With them the king took the resolution of causing the Guises to be massacred; and he was too well practised in dissimulation to feel any difficulty in acting his part preparatory to the scene. The duke was accordingly stabbed on entering the king's cabinet, and his brother the cardinal was put to death in prison. "I am now a king," said Henry, when he acquainted the queen-mother with the deed. Catharine, without either blaming or approving the action, asked him if he had well considered its consequences. The event proved that these had been little calculated. All Paris was thrown into a combustion which nothing could extinguish. The Sorbonne declared all subjects absolved from their allegiance; the parliament was made prisoners by the sixteen, and a new one, devoted to their cause, was appointed. The duke of Mayenne was placed at the head of the league, and created lieutenant-general, with almost all the prerogatives of royalty; and besides Paris, many of the most considerable towns embraced his cause. The unhappy king had no resource remaining but that of uniting himself with the king of Navarre, who acted with great generosity on the occasion. This step, however, aggravated the odium against him, and the pope, by a bull, excommunicated him for the murder of the cardinal and his union with a heretic. Meantime the royal army under the two kings approached Paris, and Henry fixed his quarters at St. Cloud. He displayed much courage and military skill in various actions, and seemed to be assuming a character worthy of his station. But the hand of a fanatic terminated all prospects of this kind. James Clement, a Dominican priest, fired with the regicide doctrines which were then the constant theme of religious zealots, gained admittance to the king, and stabbed him with a knife in the belly, of which wound he died the next day, August 2, 1589, in the thirty-ninth year of his age, and fifteenth of his reign. Few sovereigns have been more generally hated and despised by their subjects than Henry III., who, however, possessed many qualities, personal and mental, which might have rendered him both popular and illustrious.

HENRY IV., king of France and Navarre, called the *Great*, was born in 1553, at Pau in Bearn. His father, Antony of Bourbon, chief of that branch of the royal family, was descended from a son of St. Louis. His mother, Jane d'Albret, was the daughter and heiress of Henry, king of Navarre. He was brought to the court of France by his father in the beginning of the reign of Charles IX.; and was left there after his father's death under the care of a prudent preceptor named La Gaucherie. His mother, who had declared herself a Calvinist, recalled him to Pau in 1566, and placed him under the tuition of a learned man and zealous Protestant, Florent Chretien. In 1559 he accompanied his mother to Rochelle, and was declared chief of the Protestant party, the prince of Condé and Admiral Coligny being his lieutenants. He learned the art of war under the latter, and prided himself in imitating so great a model. When the perfidious design of entrapping the Hugonot chiefs, and destroying them by a massacre, was formed by Charles and his mother Catherine, one of the means employed to lull their suspicions was to bestow the king's sister Margaret upon young Henry. His mother died before this took place, and he thereupon assumed the title of king of Navarre. The marriage was celebrated in August 1672, and the execrable massacre of St. Bartholomew soon followed. On that fatal day he was brought before the king, who with a furious countenance gave him the option of mass, death, or the Bastille; and is not surprising that in such a moment of horror he chose the former. He was kept at court as a kind of state-prisoner, and was led to practise those arts of dissimulation which were the general policy of the time. He also imbibed the prevalent corruption of manners, and made a commencement of that licentious intercourse with the sex, which during his whole life was his predominant weakness. Nor did he abstain from political intrigues; and a plot in which he joined with the duke of Alençon, for abolishing the power of the queen-mother, and banishing the Guises from court, caused him, together with that prince, to be arrested. He was liberated by Henry III.; and in 1576 made his escape from Paris, and retired to

Alençon. He there renewed his profession of the reformed religion, and put himself at the head of the Hugonot party. In the war which followed, he performed every part of a valiant and hardy soldier, as well as of an able commander. He slept in his tent upon straw, ate ammunition bread, visited in person the works and batteries, and exposed himself freely to every danger. The cheerful frankness of his manners rendered him the darling of the soldiery, who followed him with enthusiasm. He supported his cause with an invincible spirit; and when excommunicated by Sixtus V., he caused an appeal of defiance to be posted up in the public places of Rome. In 1587 he obtained a splendid victory at Coutras over the duke of Joyeuse and a superior army, which, however, he did not improve to the best advantage. After the death of the Guises, when the necessity of the king of France obliged him to be reconciled to the king of Navarre, the latter joined him with his troops without any stipulation. When the former received his death-wound from the assassin in 1589, he called the king of Navarre to his bed-side, and with much affection delivered to him the succession. But while he was proclaimed in his own army, the duke of Mayenne recognised the cardinal of Bourbon for king, and the kingdom was soon torn to pieces by factions, some towns declaring for Henry, and some adhering to the league. In March, 1590, the king encountered Mayenne at Yvri. Before the battle he addressed his troops: "My children, if you lose sight of your colours, rally to my white plume—you will always find it in the path to honour and glory." His conduct was answerable to his promise. Nothing could resist his impetuous valour, and the leaguers underwent a total and bloody defeat. In the midst of the rout Henry followed, crying, "Save the French," and his clemency added a number of the enemies to his own army. He resumed the blockade of Paris, but frequently relaxed in that rigour which was necessary to accomplish the point of forcing the city to a surrender through want of provision. Two peasants being one day caught in carrying bread to a postern, and sentenced to be hanged, threw themselves at the king's feet, and pleaded that they had no other means of supporting themselves. "Go in peace," said the humane monarch, giving them what money he had about him; "the Bearnois (so his enemies called him) is poor, or he would give you more." At length Paris was relieved by the duke of Parma; and an attempt afterwards made by Henry to enter it by surprise failed in the execution. The war continued throughout the kingdom with various success, till Henry, menaced even by the desertion of the Catholics of his own party, began seriously to think of sacrificing his religion to the interests of his throne and state. His abjuration took place at St. Denis in July 1593, and he was received into his capital the following year. The return of the kingdom to allegiance was, however, very gradual, and the king narrowly escaped death from the knife of Chatel, a furious bigot, who had been prepared by the regicide doctrines of the Jesuits, who were, in consequence, banished the kingdom. The pope, Clement VIII., after a long delay and many difficulties, granted the king absolution upon terms favourable to the claims of Rome, and with a ceremonial sufficiently humiliating to the royal penitent in the person of his ambassadors. The relics of the leaguers continued the war in Burgundy; and, aided by the Spaniards, brought Henry into great trouble and perplexity, from which he was principally relieved by the prudent financial management of the famous Sully. From the time, however, of his recovery of Amiens, the king's affairs assumed a new aspect, and he became respectable both at home and abroad. By the edict of Nantes, formed upon the basis of toleration, he secured to his Protestant subjects as many advantages as a sect can reasonably expect under an establishment, and thus regained from them that attachment which his change of religion had weakened. The peace of Vervins in 1598, in which the Spaniards restored all they had taken in Picardy, was equally honourable and advantageous to France. No other civil or foreign war, except an expedition against the duke of Savoy, took place during this reign. Henry had now leisure to attend to those internal improvements, and that amelioration of the condition of his subjects, which his good sense and benevolent disposition suggested. But the unceasing efforts of his minister Sully for promoting these ends were occasionally obstructed by the king's dissipated temper, and especially by his extreme weakness with respect to the fair sex. Amidst a variety of other amours, which had entirely estranged him from his queen, he had distinguished Gabrielle d'Estrées by a peculiar warmth and steadiness of attachment. After her death he transferred his affection to Henrietta d'Entragues, who obtained from him a written promise of marriage. Henry showed the paper to Sully, when that faithful minister had the courage to tear it before his face. The king, who only required time and coolness to determine rightly, soon after created him grand-master of the artillery. He, however, gave another promise of marriage to the lady, which was afterwards the source of much disquiet to him. In the mean time he was soliciting at the court of Rome a divorce from his wife, in which she (who was equally addicted to irregular indulgences) heartily concurred. When it was obtained, Henry married Mary de Medicis, niece to the grand-duke of Tuscany. A dispute with the duke of Savoy concerning the marquisate of Saluces produced a short war with that prince in 1600, in which his territories were soon overrun, and he was constrained to make a disadvantageous peace. Discontents occasioned by new taxes, and by injudicious instances of favouritism, disquieted the king and kingdom about this time, and at length broke out in a conspiracy headed by the marshal de Biron. Its discovery cost Biron his head, notwithstanding his own and his father's great services, and the personal friendship which the king had long entertained for him. At this juncture Henry appeared to the English ministers at his court as a suspicious, timid, and mutable prince; and, indeed, his claim to elevation of character, as well as the foud partiality of the French nation in his favour, were much less conspicuous in his life-time than after his death. The restoration of the Jesuits, contrary to the advice of some of his ablest counsellors, was a proof how much he still feared the enmity of ecclesiastics. Domestic uneasinesses, occasioned by the queen's foreign manners and interests, and by the insolence of the king's principal mistress d'Entragues, now made marchioness of Verneuil, embittered his days, without curing him of his licentious habits; and still-renewed conspiracies among the great, though they no longer

endangered his crown, disturbed his repose. In the mean time the kingdom was increasing in wealth and prosperity. The wise administration of Sully brought order into the finances and fostered agriculture, and the king himself introduced several new branches of manufacture, and encouraged commerce and the arts. Abroad, he successfully mediated between the pope and the Venetians, and promoted the treaty by which the Dutch were declared independent. A passion which the king, now advancing into years, entertained for the daughter of the constable Montmorenci, married to the prince of Condé, was the cause of much scandal; and the prince thought proper to quit the kingdom with his wife, and take up his residence at Brussels. Henry had long entertained the project of diminishing the overgrown power of the house of Austria; and to this design he had joined the grand, though perhaps chimerical, scheme of forming a kind of European federative republic, consisting of powers so well balanced, that they should be able to prevent future wars or encroachments. Vast preparations were made for this enterprise, and nothing delayed the king's departure at the head of his troops, but the ceremony of the queen's coronation. It is undoubted that he felt a great repugnance to this ceremonial, and entertained a presentiment of some fatal accident connected with it—a circumstance naturally arising from the several attempts which had already been made against his life. The solemnity was performed with extraordinary magnificence. On the next day, May 14, 1610, as he was riding in his coach through the streets, he received a stab from a fanatical assassin named Ravaillac, which instantly deprived him of life, in the fifty-seventh year of his age, and the twenty-second of his reign. Henry IV. had no children by his first queen. By his second he left three sons and three daughters. He had also a numerous illegitimate offspring, one of whom, Cæsar, duke of Vendôme, was the nearest heir of his military fame. In the whole line of French kings there is no name so popular as that of Henry IV., and some of the most philosophical of the national historians have echoed the public voice in their deliberate judgments. The openness and familiarity with which he conversed, his natural and ardent sallies, and the gentlemanlike ease of his demeanour, appear to have been the qualities which threw a peculiar charm about his person. As a king, he was distinguished by a fellow-feeling for his subjects which is seldom met with in that condition. He had lived so much among them that he knew all the detail of common life; and their comfort and prosperity were as much his wish as his own glory. On the whole, he was a sovereign happily suited to the country he governed, which still fondly cherishes his memory, and satirises its other kings by an almost exclusive affection borne to him.

HENRY I., king of England, surnamed Beauclerc, fourth son of William the Conqueror, was born in 1068, and succeeded to the crown of England upon the death of his brother Rufus, in 1100, at which time his elder brother Robert was in Normandy. Robert, unwilling to be dispossessed of his right, invaded the kingdom, but at length agreed with Henry to surrender his claim on condition of a yearly tribute being paid to him; each brother, by this treaty, was to inherit the dominions of the other in case of death without issue, and the adherents of both were to receive full pardon. Henry, however, when the danger was over, made no scruple of infringing the latter part of the covenant, and the ruin of some great families was the consequence. He now began to meditate offensive measures, invaded Normandy, defeated his brother Robert, made him prisoner, and reduced the whole duchy. It is to his disgrace that he kept his brother confined in the castle of Cardiff till his death, a long space of twenty-eight years. The usurpation of Normandy involved Henry in continual wars on the continent, and was a source of much pecuniary distress among the English. Henry was generally successful against his enemies, but he met with a most severe domestic misfortune, in the loss of his only son William, at sea, just as he was approaching manhood. He was drowned in 1120, on returning from Normandy, together with his sister, whose shrieks recalled him to the sinking ship after he had got clear off in the long-boat. The unhappy father was never seen to smile again. Henry governed his dominions with prudence, and though he firmly maintained his authority, he was not deaf to the complaint of grievances. He reformed the court, and withstood the claims of the papal see. He forgave all the debts owing to the crown prior to his accession, and he granted a charter to London, which was probably the first step towards rendering that city a corporation. He died in Normandy in 1135, and his remains were brought to England, and interred in the abbey of Reading. This prince was one of the most accomplished that has ever filled the English throne; he possessed all the great qualities both of body and mind, natural and acquired, which could fit him for so high a station. By his great progress in literature, he acquired the name of "Beauclerc," or, the Scholar. He abolished the curfew-bell, and established a standard for weights and measures. It is observed by Mr. Hume, "that this prince, from indulgence to his tenants, changed the rents of his demesnes, which were formerly paid in kind, into money, which was more easily remitted to the exchequer. But the great scarcity of coin would render that commutation difficult to be executed, while at the same time provisions could not be sent to a distant quarter of the kingdom. This affords a probable reason why the ancient kings of England so frequently changed their place of abode. They carried their court from one place to another, that they might consume on the spot the revenue of their several demesnes."

HENRY II., the first of the Plantagenets, born in Normandy in 1132, was the son of Geoffrey, count of Anjou, by the Empress Matilda, daughter of King Henry I. He succeeded Stephen to the crown of England in 1154, and one of the early acts of his reign was the dismissing all the foreign mercenaries who had been retained by his predecessor. He next sought for glory on the continent, and added to his dominions the provinces of Anjou, Touraine, Maine, Poictou, Saintonge, Guienne, and Gascony. His reign at home was greatly affected by the disputes between him and Becket, archbishop of Canterbury, on account of whose murder, the pope obliged the king to undergo penance at Becket's tomb at Canterbury. In 1170 he caused his eldest son to be crowned king of England. After this he conquered Ireland, and the following year his sons rebelled against him, being instigated to this unnatural conduct by their mother, on account of Henry's attachment to fair Rosamond

Clifford, the theme of popular ballads and romances, not forgotten even at this distant period. The sons of the king, in their usurpations, were assisted by the kings of France and Scotland, till a peace was concluded between all the parties. In 1182 his son Henry died, being in his twentieth year, and shortly after his third son Richard again took up arms against his father, and was supported in his project by the king of France. Henry, being defeated in Normandy, was obliged to submit to disgraceful terms. He died in 1189, in the fifty-sixth year of his age. Such is the outline of the events of the reign of Henry II. This prince passed much more of his time on the continent than in this island. He was surrounded with the English gentry and nobility when abroad. The French gentry and nobles attended him when he resided in England. Both nations acted in the government as if they were the same people; and, on many occasions, the legislatures seem not to have been distinguished. As the king and all the English barons were of French extraction, the manners of that people acquired the ascendancy, and were regarded as models of imitation. Henry II. was the greatest prince of his time for wisdom, virtue, and abilities, and the most powerful in extent of dominion of all those that had ever filled the throne of England. "His character," says Mr. Hume, "in private as well as in public life, is almost without a blemish, and he seems to have possessed every accomplishment, both of body and mind, which makes a man either estimable or amiable. He loved peace, but possessed both bravery and conduct in war, was provident without timidity, severe in the execution of justice without rigour; and temperate without austerity." His care in administering justice had gained him so great a reputation, that even foreign and distant princes made him arbiter, and submitted their differences to his judgment. He abolished the barbarous custom of confiscating ships which had been wrecked on the coast, and he put an end to the odious tax of Danegelt.

HENRY III., king of England, son of King John, was born in 1207, and succeeded his father in 1216. At the time of his accession, the dauphin of France, Louis, at the head of a foreign army, and supported by a faction of English nobles, had assumed the reins of government, but was justly suspected of arbitrary designs, and was become odious to the body of the nation. The cause of the young king, then only nine years of age, was espoused by the earl of Pembroke, who caused him to be crowned at Gloucester; and in a short time Louis was compelled to sue for peace and quit the kingdom. The untimely death of Pembroke encouraged new usurpations from the barons, whose turbulence involved the country in a series of disorders. The Great Charter of King John, was, however, again confirmed; and parliaments began to consider it as the fundamental law of the nation, and its observance as the condition of their grants. As Henry approached to manhood, he displayed a character totally unqualified for his royal station. One of his first false steps was the discarding his ablest and most faithful minister, Hubert de Burgh, and giving his confidence to rapacious and unprincipled foreigners. His marriage in 1236 with Eleanor, daughter of the count of Provence, contributed still more to subject him to foreign influence. Grievances were accumulated, and excited continual efforts on the part of the nobles and people to enforce redress. The king's unadvised acceptance of the crown of Sicily, offered him by the pope, involved him in vast debts, which he in vain applied to the parliament to discharge. In his necessity he had recourse to exactions, which aggravated the national discontents. He summoned and dissolved parliaments; confirmed anew the Great Charter, and repeatedly infringed its stipulations. Such was his misgovernment, that it gave an opportunity to the ambitious Simon de Montfort, earl of Leicester, the king's brother-in-law, to make a total change in the constitution, and deprive Henry of all royal authority. This was followed by a civil war between the barons and the king, till both parties agreed to refer their cause to Louis IX. of France. His award, in 1264, was favourable to the king; but Leicester and his confederates refused to submit to it, and resumed their arms. A battle was fought near Lewes, in which Henry, with his brother Richard, king of the Romans, were taken prisoners; and Prince Edward soon after came into the power of the victors. A convention ensued, called the *Mise of Lewes*, which provided for the future settlement of the government by arbitration; but in the meantime Leicester ruled without control, and greatly abused his power. To him, however, was owing the first example of a proper House of Commons in England; for, to a parliament summoned by him in 1265, deputies from the boroughs were sent, as well as knights of the shires. Prince Edward at length, having obtained his release, assembled an army, and defeated Leicester's son. Soon after, at the decisive battle of Evesham, Leicester was slain, and his party entirely defeated. The poor king, then in the hands of the rebels, was placed by them in the front of the battle, and narrowly escaped with his life. Though replaced upon the throne, he was still insignificant; and the departure of his brave son for the holy war was a signal for the renewal of domestic commotions. The death of his brother Richard added to his disconsolate feelings, and was not long after followed by his own decease at St. Edmundsbury, in 1272, in the sixty-fourth year of his age and fifty-sixth of his reign. He left two sons and two daughters; of the latter, one was queen of Scotland, the other, duchess of Brittany.

HENRY IV., king of England, surnamed of *Bolingbroke*, the first king of the house of Lancaster, was born in 1367. He was the eldest son of John of Gaunt, duke of Lancaster, third son of Edward III., by the heiress of Edmond, earl of Lancaster, son of Henry III. In the reign of Richard II. he was made earl of Derby, and then duke of Hereford. While bearing this title, he appeared in the parliament of 1398, and preferred an accusation of high-treason against Mowbray, duke of Norfolk. The latter denied the charge, and offered to prove his innocence by combat with his accuser. The challenge was accepted, and the king appointed the lists at Coventry; but, on the appearance of the two champions, he would not suffer them to proceed. Both were banished the kingdom; Norfolk, for life, Hereford, for a term of ten years, shortened by favour to four, with the further privilege of immediately entering upon any inheritance which might accrue to him in the mean time. The banished Hereford went and served with distinction against the infidels in Lithuania, and by his conduct obtained general esteem. On the death of his father,

in 1399, he succeeded to the dukedom of Lancaster; and laid claim, according to agreement, to the great estates belonging to it. Richard refused to give them up, and Bolingbroke, disregarding the unfinished term of his exile, embarked, in July 1399, at Nantes, with a small retinue, and landed at Ravenspur in Yorkshire. Proceeding, as he pretended, to take possession of his duchy, he soon saw himself at the head of 60,000 men, and was not long in extorting from Richard a resignation of his crown. A sort of right by conquest, and by delivering the nation from tyranny, was set up; but although none of these pretences would bear discussion, he was unanimously declared the lawful king, by the name of Henry IV. The murder of Richard soon after removed a rival who might soon again have become dangerous; for but a short time elapsed before the turbulence and selfishness of contending nobles broke out into conspiracy against the king of their own creation. The first plot of this kind, in 1400, was discovered time enough to prevent its success, and was followed by the execution of several men of rank. In order to obtain a reputation for piety, and ingratiate himself with the clergy, Henry promoted a law for committing to the flames persons convicted of the heresy of the Lollards; and an instance soon occurred of the infliction of this punishment, the first that England witnessed. The Gascons, who for a time refused allegiance to Henry, were awed to submission by an army. An insurrection excited in Wales by Owen Glendour, proved a more lasting and important source of disturbance. That chieftain got possession of Mortimer the young earl of Marche, true heir of the crown; and Henry's refusal to suffer his relation, the earl of Northumberland, to treat with Glendour for his release, deeply offended that potent nobleman. An incursion of the Scots in 1401 was retaliated by Henry, who penetrated as far as Edinburgh. In the ensuing year, the earl of Douglas, renewing the incursion at the head of 12,000 men, was entirely defeated at Holmedon by the Percy family, and taken prisoner with several Scotch nobles. Henry, wishing to detain them as hostages, sent peremptory orders to the earl of Northumberland not to ransom them; and thus further alienated the Percies. The fiery spirit of Harry Percy, surnamed Hotspur, Northumberland's son, was especially roused by these indignities. He set free his prisoner, Douglas, and, making an alliance with him, flew to arms with all the partisans of his house, and marched towards Wales in order to join Glendour, with whom he had formed a correspondence. The king met the insurgents at Shrewsbury, and a furious battle ensued, July 21, 1403, which ended in the death of Percy and the defeat of his party. A new insurrection, headed by the earl of Nottingham and the archbishop of York, broke out in 1405, which was not very honourably suppressed by the king's third son, John; who, by a pretended agreement, induced the leaders to disband their forces, and then apprehended them. The archbishop afforded the first example in the kingdom of a capital punishment inflicted upon a prelate. The chief-justice, Sir William Gascoigne, refused to concur in the sentence as contrary to law, but a judge less scrupulous supplied his place. Northumberland, who had conspired with the revolters, fled into Scotland with Lord Bardolf; and, upon an attempt in 1407 to raise a new rebellion, they were defeated and slain at Bramham. The death of Glendour soon after freed Henry from his only remaining enemy, and his usurped crown now sat firmly upon his head. But the continual disquiets which had agitated his life brought him, while yet in his prime, into a declining state of health, and he took into consideration the transmission of his usurped crown. The licentious conduct of his eldest son, Prince Henry, augmented the king's cares for futurity; and in proportion to the decay of his strength, he was tormented with the apprehension of losing his authority before his death. He tried to tranquillise his conscience by a resolution of taking the cross and visiting the Holy Land; but repeated fits brought on his dissolution, March 20, 1413, in the forty-sixth year of his age and thirteenth of his reign. By his first wife, daughter of the earl of Hereford, he left four sons and two daughters. His second wife, Jane, daughter of the king of Navarre, brought him no issue. Had Henry IV. succeeded to a lawful throne, he possessed qualities which might have honoured him in wearing it—courage, prudence, vigilance, and great command of temper. And although these were chiefly employed in preserving his usurpation, yet the necessity under which he lay of courting popularity rendered his reign upon the whole beneficial to the nation, and particularly favourable to the rights of the commons.

HENRY V., born at Monmouth in 1388, succeeded to the crown on his father's death in 1413. One of those circumstances which most characterize both the unruly disposition he had acquired and the better principles which were latent in his mind, is the following—Having appeared at the bar of the King's-bench in order to support one of his riotous companions, without being able to shake the firmness of the chief-justice Gascoigne, he proceeded so far as to insult that magistrate upon his bench, and even, as some relate, to strike him. The chief-justice, nobly mindful of the majesty of the laws violated in his person, ordered the prince into custody for his behaviour; and the illustrious delinquent, by a ready submission, made atonement for the offence into which passion had betrayed him. Young Henry's conduct when he ascended the throne justified the best expectations that could be formed of him. He immediately alienated himself from all his vicious associates, and treated with great respect the wise ministers of his father, especially the virtuous chief-justice. From a motive, however, either of real attachment to the established religion or of politic desire to please the clergy, he put in execution the laws against the Lollards. The severity of these proceedings produced a real or alleged conspiracy against the king and government, which was suppressed, with the execution of the leaders. Henry now turned his thoughts towards France, and his first step was to send over ambassadors offering peace and alliance, with the demand of the Princess Catharine with a great dowry, and the restitution of Normandy and all the other provinces which had been wrested from the English kings by Philip Augustus. The French court, sensible of its weakness, returned considerable offers, but Henry refused to accept them; and delaying no longer, landed near Harfleur, on August 14, 1415. He took that town after a siege which so much reduced his army, that he determined to march to Calais and thence return to England; and finding a great army assembled to oppose him, he even

offered to resign his conquest on condition of being unmolested on his retreat. The French, in their confidence, rejected the terms, and awaited him in battle array in the plain of Agincourt, where a decisive battle took place on October 25. The French underwent a most disgraceful and destructive defeat, rendered particularly fatal by the number of princes and nobles who were slain or captured. His victory did not alter his determination of returning, but such was the difficulty he found in making adequate preparations for another expedition, though the commons were unusually liberal in their grants, that nearly two years elapsed before he was able to resume his attempts. At length in August 1417, Henry again invaded Normandy with 25,000 men; and having made himself master of all Lower Normandy, and received a reiuforcement from home, he laid siege to Rouen. To an application for peace, he made a reply which showed that he had now nothing less in view than the crown of France, long the asserted right of the English kings. The negotiation terminated by his engaging to marry the Princess Catharine; and to leave Charles in possession of the crown of France, on condition that after his decease it should go to Henry and his heirs, and thenceforth be inseparably united to that of England. Henry, after espousing Catherine, took possession of Paris, and made himself master of some neighbouring places. He returned to France in 1421, and pushed the dauphin with so much vigour as to drive him beyond the Loire, and deprive him of almost all hold on the northern provinces. He carried with him James I., king of Scotland, who had remained from his youth a prisoner in England, unjustly detained from his throne. Henry's purpose by this measure was to place the Scotch, who were fighting as allies for the dauphin, in the condition of being in arms against their owu king; and it is said that some of them, on being taken, were basely put to death as traitors on this pretence. Henry's prosperity was crowned by the birth of a son, and all his great projects seemed in full progress to success, when he was attacked with a fistula, which carried him off in August, 1422, at the early age of thirty-four, in the tenth year of his reign. Henry V., as the gallant and youthful conqueror of France, is a favourite name in English history; and though he cannot be compared in wisdom and solid policy with some of his predecessors, yet he appears, besides valour, to have possessed several estimable qualities. He was affable and generous in his dispositiou, preserved discipline in his army, and maintained justice in his civil administration. His reign, was, however, consumed in an ambitious pursuit, which inflicted severe evils on a neighbouring country, and entailed misfortune upon his own.

HENRY VI., king of England, born at Windsor in 1421, was not nine months old at the death of his father, Henry V. As the total incapacity of this prince for government rendered his reign, according to Hume's expression, "a perpetual minority," his biography, notwithstanding the eventful period it comprises, will occupy a small space in our work. The infant Henry was solemnly invested with the crown of France by ambassadors sent for that purpose, and the vigour and abilities of the regent Bedford for some time foiled the attempts of the dauphin Charles to recover his inheritance; but at length a change of fortune began, which in a rapid course of events entirely deprived the English of all the conquests their valour had obtained. A truce with France in 1443 was followed by the king's marriage with Margaret of Anjou, daughter of Regnier, titular king of Sicily, Naples, and Jerusalem, but actually without a single province. Instead of obtaining a dowry with this princess, Henry, or rather his negotiator the earl of Suffolk, engaged to cede the province of Maine to Charles of Anjou, uncle to Margaret and prime-minister to the French king. A renewal of hostilities with France, under the public discontents which followed, deprived the English of Normaudy, and every thing else they held in that country, excepting Calais. In the uupopularity of the court, men now began to look to the claim of Richard, duke of York, whose mother, heiress of the house of Mortimer, had transmitted to him the best title to the crown by inheritance. Cardinal Beaufort being dead, the storm of public odium first broke on the duke of Suffolk, who was impeached by the House of Commons, sentenced to banishment, and murdered on his passage to France. A formidable insurrection then broke out in Kent, headed by one Cade, which was thought to be fomented by the duke of York, and was not suppressed without difficulty. York soon after returned from Ireland, and a great party was formed in his favour, headed by some of the principal nobility. He was able to remove his enemies from the king's person, and was by parliament declared protector of the kingdom: Henry's imbecility having so far increased as to render him unfit even to personate majesty. The York and Lancaster parties were now in such a state that the sword only could decide between them; and the first blood in these destructive civil wars was drawn at St. Alban's in May 1455, where York obtained a victory, with the slaughter of several Lancastrian nobles. A kind of compromise between the parties followed this first action, and the king nominally resumed his sovereignty; but in 1459 war broke out anew, and after various successes on either side, the battle of Tewksbury put an end to the reign of Henry. He died soon after, 1471; but whether by a natural or violent death is uncertain. Popular report charged Richard, duke of Gloucester, with his murder. Henry was gentle, pious, and well-intentioned, but too weak in temper and understanding ever to act for himself. He seems to have had an attachment to letters; and Eton-college, and King's-college, Cambridge, owe their foundation to him.

HENRY VII., king of England, first of the race of Tudor, was born in 1457. He was the son of Edmund, earl of Richmond, son of Owen Tudor, and Catherine of France, the widow of Henry V. His mother, Margaret, was the only child of John, duke of Somerset, grandson of John of Gaunt. After the battle of Tewkesbury, he was carried by his uncle the earl of Pembroke for refuge to the court of the duke of Brittany. His kiudred to the crown, and the hatred which prevailed of Richard III., gave him hopes of wresting the sceptre from that usurper; and coming over to England in August 1485, he obtained a victory over Richard at Bosworth, and was hailed on the field by the title of King Henry VII. In the following year he married Elizabeth, the heiress of York; the nation being extremely desirous of this alliance, as uniting the claims of the two rival houses, and precluding further civil wars. Tranquillity, however, was not altogether restored;

and besides less alarming insurrections, a serious disturbance was soon after excited by the contrivance of one Simon, a priest, who procured Lambert Simnel, a youth of fifteen, son of a baker, to personate the earl of Warwick, son of the duke of Clarence, whom Henry had confined in the Tower. Simnel was sent to act his part in Ireland, where, remote from detection, he was able to interest the whole island in his favour, and was proclaimed king at Dublin. He then ventured to come over to England, where he expected to be joined by all the discontented Yorkists; but Henry having caused the true earl of Warwick to be publicly shown in the streets of London, few were disposed to join the impostor. The king collected an army, and met the rebels at Stoke in Nottinghamshire, where he gave them a total defeat in June 1487. The leaders fell in the field, and all who had given any countenance to the conspiracy were severely fined—avarice, rather than cruelty, being Henry's ruling passion. With politic magnanimity he spared young Simnel, and displayed his insignificance by making him a scullion in his kitchen. The projects of France for annexing the duchy of Brittany to the crown, induced Henry to declare war; but his measures, however, were so tardy, and parsimonious, that the annexation was effected. Pretending, however, that a war with France was unavoidable, he levied a benevolence on his subjects, and landed with a large army at Calais in 1492; but as his views were really pecuniary, he accepted proposals of peace from the king of France, on his agreeing to pay a large sum of money, and an annual pension. The enmity of the duchess-dowager of Burgundy, governess of the Low-countries, sister to Edward IV., had never ceased to pursue Henry. She had encouraged the imposture of Simnel, and now brought a new adventurer upon the stage. Having propagated a rumour that Richard, the younger of the sons of Edward IV., supposed to have been murdered in the Tower, had escaped that fate, and since lived in concealment, she procured one Perkin Warbeck, son of a converted Jew of Tournay, a youth of parts and of a prepossessing figure, to assume the character of that prince. He was first sent over to Ireland, where his story obtained credit; and the account reaching Paris, he received an invitation from Charles VIII., then at war with Henry, to repair to his court, where he was treated with all the honours due to his supposed birth. At the peace, Charles generously refused to deliver him to Henry; and Perkin retired to the duchess of Burgundy. She affected to make a strict examination into his pretensions, which ended in her acknowledgment of him as a nephew, and the true heir of the English throne. It belongs to history to relate the subsequent career of Perkin, whose adventures were terminated by his execution at the gallows, where he confirmed a confession, which he had previously made, of his imposture. Soon after, Henry fixed an indelible stain on his memory by the execution of the simple and innocent earl of Warwick, who had been guilty of no other crime than an attempt to recover the liberty of which he had been unjustly deprived. Henry was now well settled on his throne, and had shown so much vigour and prudence in defeating the attacks made upon him, that he obtained a high reputation among his brother monarchs, several of whom sought his alliance. He was the most flattered by the friendship of Ferdinand, king of Arragon, a prince resembling himself in cautious and crafty policy. After a long negotiation, he brought about, in 1501, a marriage between his eldest son Prince Arthur, and the infanta Catherine, fourth daughter of Ferdinand and Isabella. Arthur dying a few months after, the king, in order to retain the large dowry paid with her, obliged his remaining son Henry to be contracted to his brother's widow, and obtained a dispensation from the pope for their union. He also married his eldest daughter to James, king of Scotland; and when it was suggested to him that the alliance might eventually cause England to fall under the dominion of Scotland, he sagaciously observed, that in such a case Scotland would only become an accession to England. In the midst of these cares, he never remitted his favourite pursuit of filling his coffers at the expense of his subjects; and as assistants in this business he employed two lawyers, Empson and Dudley, who, by their hardness of heart and skill in all the mazes of penal law, were excellently qualified for the work of extortion. Of the treasure, however, which Henry amassed, he made some good use, by the advance of sums of money without interest to merchants, in order to enable them to carry on lucrative enterprises. It was merely through accident that the discoveries of Columbus were not made to the advantage of Henry; for he had paid attention to an application from that navigator through his brother, and had sent him an invitation to his court, which the capture of the brother by pirates prevented from arriving in time. Henry afterwards employed Sebastian Cabot, the Venetian; who, under his auspices, discovered Newfoundland and part of the North American continent. A decline of health now inspired Henry with uneasy thoughts of another world; and he endeavoured to appease his upbraiding conscience by the usual method of alms, religious foundations, and other acts of atonement. As his end approached, he even directed restitution to be made to some whom he had injured. He sunk at length under a consumptive disorder at his palace of Richmond, in April 1509, in the twenty-fourth year of his reign, and fifty-second of his age. Though few English sovereigns have been less amiable, Henry VII. possessed many qualities which fitted him for a throne, and his reign was upon the whole beneficial to his country. It put a period to domestic disorders; and being conducted in general upon pacific principles, gave opportunity to the nation to flourish by its natural resources. It was the era of that depression of the feudal nobility, and elevation of the middle ranks of society, to which England has chiefly owed her prosperity. This was the constant aim of his policy; and it was especially effected by the statute which allowed of the breaking of entails, and the alienation of landed estates. Several other useful laws and regulations date from this reign; but upon the whole its spirit was arbitrary, and favourable to the power of the crown.

HENRY VIII., king of England, son of the preceding, was born in 1491, and succeeded his father in 1509. No king could receive a crown under happier circumstances: he had a full treasury, an undisputed title, subjects flourishing in the arts of peace, and in friendship with all the neighbouring powers. He began by appointing a council consisting of the best of his father's ministers, and he sacrificed to the popular odium Empson and Dudley, whose extortions were made matter of a judicial

prosecution and a bill of attainder. His principal favourite was the earl of Surrey, who promoted those schemes of magnificence and dissipation which suited the inclination of his young master, and soon diminished the hoarded treasures of the late reign. Henry's first wife was the infanta Catherine, daughter of Ferdinand of Arragon. By this prince's persuasion, he formed part of a league against Louis XII. of France; but his success in that country which he invaded in person was more expensive than profitable. The chief point of his campaign was the taking of Tournay, to the see of which he inducted Wolsey, now become his prime-minister. Meantime more splendid success attended the English arms at home; James IV., king of Scotland, having, as ally of France, made an incursion with a numerous body of troops into England, was completely defeated, and slain by the English, under the earl of Surrey, at the battle of Flodden-field. Henry, however, granted peace to the queen of Scotland, his sister, and established an influence which rendered his kingdom long secure on that side. Finding himself amused by his allies, he soon after made peace with France, retaining Tournay, and receiving a large perquisite in money. He also gave his younger sister Mary in marriage to Louis XII.; a union which was terminated by the death of that king three months after; whose widow subsequently married Charles Brandon, duke of Suffolk. The aggrandizement of Wolsey now began to give a leading feature to the conduct and policy of Henry. The neglect of this haughty and influential minister by Francis I., produced hostilities from the Emperor Maximilian, assisted by English gold; and when Charles V. succeeded to the Spanish crown, Francis found it highly expedient to mend his fault, and gain Wolsey, who in consequence induced his master to resign Tournay, and enter into an amicable correspondence with Francis. In order to cement this new friendship, the two monarchs had an interview within the bounds of the district of Calais, the profuse magnificence of which gave the place of meeting the denomination of "the field of the cloth of gold." Notwithstanding these indications, a distant prospect of the papacy being artfully held out to the cardinal by the young Emperor Charles, his interest at length gained a preponderancy in the English councils, and still more exhibited the ascendancy of Wolsey, rendered highly unpopular at this time by his unprincipled prosecution and sacrifice of the duke of Buckingham. The principles of the Reformation were now making rapid strides, and induced Henry to write a Latin book against Luther, which he presented to Pope Leo X., who favoured him in return with the title of "Defender of the Faith," a title still preserved by his *protestant* successors. Whether he received assistance in this literary labour is doubtful; Erasmus deemed him capable of it; and Luther taking it for granted, published a reply, in which he treats his crowned opponent with very little ceremony. Charles V., now emperor, paid a visit to England in 1522, and induced Wolsey and Henry to declare war against France, which was again invaded by an English and Flemish army, under the earl of Surrey. The defeat and capture of Francis at the battle of Pavia, gave such a preponderancy to the power of the emperor, that the alarm produced thereby, added to a discovery on the part of Wolsey, that Charles was only amusing him on the subject of the papacy, produced not only a peace with France, but a declaration of war against the emperor, which new alienation prepared the way for the most important event in Henry's reign, his divorce from Catherine of Arragon. Addicted to the study of casuistical theology, it is not unlikely that some real scruples in regard to the lawfulness of his union with his brother's widow were entertained by Henry; but it is equally probable, that her disproportionate age, indifferent health, and want of male progeny, operated most to effect a determination, which was additionally strengthened by the charms of Anne Boleyn. This course of proceedings, which terminated in the divorce from Catherine, and the marriage with Anne; the fall of Wolsey which they involved, with the various acts subversive of the papal claims, produced by the impatience and resentment of Henry, belong rather to history than biography. It was in 1532 that the king ventured privately to marry Anne Boleyn; and her subsequent pregnancy produced in the next year an open avowal of the marriage, followed by a sentence of divorce from Catherine, pronounced by Archbishop Cranmer. The papal court, highly incensed at this contempt of its authority, declared the sentence of Cranmer null, and threatened excommunication. The interposition of Francis I. retarded the fulfilment of this menace, and affairs seemed to be in a train of agreement, when the casual delay of the courier who bore the king's promise to submit his cause to the Roman consistory, (having first been assured of a decision in his favour,) threw the pope and cardinals into a hasty fit of anger, and they launched the long-withheld censure. Henry, on his part also, kept no further measures, but proceeded to break off entirely all allegiance to the Roman see, and to declare himself supreme head on earth of the English church, a title which has adhered to all his successors. Thus was effected the great Revolution, by which, in ecclesiastical annals, this reign is so much distinguished. The birth of a daughter by the new queen, produced a bill for regulating the succession, which settled it on the issue of this marriage, and declared the king's daughter by Catherine illegitimate. But although Henry discarded the authority of the Romish church, he adhered to its theological tenets. While on the one hand, he executed such eminent characters as the learned Bishop Fisher, and the able and upright Sir Thomas More, for refusing the oath of supremacy, he displayed a rooted aversion to the principles of the reformers, and brought a great many of them to the stake. His temper also grew more stern and arbitrary as he advanced in years, and his reign from this period was that of a severe despot, who sacrificed without scruple every obstacle to his capricious will. Finding that the monks and friars in England were the most direct advocates of the papal authority, and that they operated most influentially to create dissatisfaction among the people, he was provoked to the grand measure of suppressing the monasteries, which he rapidly effected by act of parliament, and thereby inflicted an incurable blow upon the Catholic religion in England. Another step which also highly promoted the Reformation was the translation of the Scriptures into the vernacular tongue. The fall of Anne Boleyn was, however, unfavourable, for a time, to the reformers. On the execution of that unfortunate queen, Henry married Jane Seymour the next day; and the birth

of Prince Edward in 1537, fulfilled his supreme wish for a male heir, although his joy was abated by the death of the queen soon after her delivery. In the mean time the nation becoming equally divided between the Romish and the reformed faiths, and the dissolution of the monasteries affecting many interests, insurrections ensued; some of which, in the northern counties, required suppression in the field. It was not until 1538 that the dissolution of all the religious houses took place, and as the opponent of royal authority, the peculiar indignation of Henry fell upon Thomas à Beckett. He not only pillaged his rich shrine, but cited the saint himself into court, had him condemned as a traitor, his name expunged from the calendar, and his bones burnt to ashes. The fate of Lambert, a poor schoolmaster, who being condemned for heresy, appealed to the king, was more deserving of compassion. On an appointed day Henry, seated on his throne in Westminster-hall, attended by the lords spiritual and temporal, entered the lists against the poor unsupported culprit, and after sternly interrogating him concerning the real presence, undertook to refute his errors from the Scriptures and the schoolmen. Six bishops followed; and in conclusion, Lambert was asked whether he would recant or die. He chose death; and was executed with circumstances of unusual cruelty. Soon after a committee of parliament was employed in drawing up six articles of uniformity, which were formed into an act called the bloody bill, in consequence of its severity against Protestants. Henry now resolved to marry again, and unluckily for himself, Cromwell, a favourer of the Reformation, recommended Anne of Cleves, sister to the duke of that title, a prince of great influence with the German Protestants. The marriage took place in 1540, and Henry even created Cromwell earl of Essex; but his dislike to his new wife hastened the fall of that minister, who was condemned upon an ill-grounded charge of treason, and executed, after a vain attempt to soften the obdurate heart of his tyrannical master. At the same time, Henry procured from the convocation and parliament, a divorce from Anne of Cleves, who made no opposition, but with much phlegm continued to live in England. He then married Catherine Howard, niece to the duke of Norfolk, a union which brought him more under the influence of the Catholic party, and a rigorous persecution of the Protestants followed; although with an impartiality of intolerance, papists who denied his supremacy were treated with equal severity, and the opposite victims were sometimes dragged to execution coupled together. The aged countess of Salisbury, mother of Cardinal Pole, and the only relic of the Plantagenets, was the most eminent of the Catholic sufferers. Henry now found that his new queen, of whom he was very fond, had proved false to his bed, and on further inquiry, her conduct before marriage was discovered to have been loose and criminal. The king burst into tears when informed of these facts, but his grief quickly turned into fury, and she was accused and brought to the block in 1542. His obsequious parliament further gratified him by an act making it high-treason for any woman, whom the king might thereafter marry, to pass herself for a virgin, if otherwise. The most important foreign transactions of the latter part of the reign of Henry were those relative to Scotland. The preference shown by the king's nephew, James V., to the French alliance, brought on a war in 1542, the principal event of which was the rout of the Scottish army at Solway Frith, the disgrace of which broke the heart of James, who died soon after, leaving an only daughter, the still more unfortunate Mary. A failure, on the part of Henry, of a negotiation to affiance his son Edward to this heiress, produced a new war; and the king was so exasperated at the successful intrigues of France to prevent it, that he joined the emperor in a new war against Francis I. The events of both the Scottish and French wars belong to history. The former consisted chiefly of mutual inroads and devastation, with no conclusive result; and in the latter, the king passed over to Calais, in July 1544, at the head of 30,000 troops, and being joined by 14,000 men from the Low-countries, took Boulogne; but in the winter returned to England. The war lasted until 1546, when, on condition of a large payment from France, a peace followed, in which Scotland was comprehended. In the mean time, Henry, in 1543, had married his sixth wife, Catherine Parr, widow of Lord Latimer, a lady of merit, secretly inclined to the Reformation. In 1544 he had regulated the succession to the crown by a bill in parliament, declaring his son Edward, and any future male issue, his immediate heirs, and after them, the Princesses Mary and Elizabeth, who were thus legitimated. Disease now so much aggravated Henry's natural violence, that nothing was safe from his tyranny. The potent duke of Norfolk, his most trusted and successful general, with his son, the accomplished earl of Surrey, fell under his displeasure, and were committed to the Tower. The latter was first tried on suspicion of correspondence with Cardinal Pole, and other instances of criminal ambition, all founded on very slight proof, on which he was found guilty of high-treason, and executed. The duke was proceeded against by attainder, without trial or evidence; and so little was the king's ferocity mitigated by his own approaching end, that nothing seemed so much to concern him as the care that Norfolk should not escape. It was long before any one durst inform him of his desperate condition. This was at length done by Sir Anthony Denny, and the king heard him with resignation. He desired that Cranmer might be sent for, but was speechless before the prelate came, and could only by pressing his hand give token of his dying faith. He expired on January 28, 1547 (the day preceding the intended execution of Norfolk), in the thirty-eighth year of his reign, and fifty-sixth of his age. The character of this king is so amply displayed in the uncontrolled actions of a long reign, that little can be wanting to finish the portrait. The leading feature in it was the lust of sway, which Wolsey, who knew his master so thoroughly, strongly depicted in his dying words: "He is a prince of a most royal carriage, and hath a princely heart; and rather than he will miss or want any part of his will, he will endanger the one half of his kingdom." This passion, which at first consisted with a degree of generosity and feeling, at length produced a pride and impatience, which extinguished every humane sentiment, and rendered him a brutal and sanguinary tyrant. He made himself so much feared, that no English king ever had fewer checks to his power; and the boasted spirit of liberty in this country is scarcely to be recognised during his reign in any order of the state. His vigorous rule

was, however, of some service with respect to internal police; and no hand less strong would have been able to free the nation from the shackles of Rome, and break the chains of the ancient superstition. The complete union of Wales with England, the conversion of Ireland into a kingdom, and the title of Majesty annexed to the English monarchs, date from this reign.

HENRY II., king of Castile, was the natural son of Alphonso XI., and Donna Eleanora de Guzman, and born at Seville in 1333. He was taught to cherish a great hatred of his brother, Don Pedro the Cruel, but that prince, on coming to the throne in 1350, treated Henry with great kindness, and made him count of Transtamare. Henry, however, seized a pretext for taking up arms, and being assisted by Charles V., who gave him the famous Du Guesclin for his general, he caused himself to be proclaimed king, and gave Don Pedro a signal defeat in 1368. On the 23rd of March of that year, Don Pedro, who had been persuaded to enter the tent of Du Guesclin, was slain by his brother, who thenceforth occupied the throne of Castile in peace. He ruled with wisdom and moderation until his death in 1379, but was not happy, and often spoke with sorrow of the wrongs he had done his brother.

HENRY, duke of Viseo, an illustrious promoter of navigation and discovery, fourth son of John I., king of Portugal, was born in 1393. From his infancy he showed a great attachment to the study of mathematics and cosmography, and had a warm passion for the glory of his country and the propagation of the Christian religion, without any alloy of personal ambition. He served with distinction at the reduction of Ceuta and in other engagements in Africa, and was made by his father commander-in-chief of the Portuguese forces in that country. At an early period he sent out a vessel upon a voyage of discovery on the Barbary coast, which reached Cape Bojador, and its success caused him entirely to devote himself to that object. Near Cape St. Vincent, in Algarve he observed a commodious situation for a sea-port, and there built his town of Sagrez, which in its plan and fortifications surpassed any other in Portugal. He considerably improved the art of ship-building, extended the use of the compass, and determined the modes of ascertaining the longitude and latitude by astronomical observations. An expedition which he sent out in 1418 under Zarco and Vaz failed in the attempt to double Cape Bojador, and proceeded only to an island which they named Puerto Santo. In the next year they discovered the island of Madeira, which has remained a possession of the crown of Portugal. In 1434 one of his captains named Galianez passed Cape Bojador, and in the next year carried his discoveries considerably further. In 1442 his captain Gonsalez brought back from the coast of Africa some Guinea negroes and a quantity of gold-dust. This occasioned the establishment of a trading company at Lagos under the auspices of Prince Henry; and not long after, those acts of hostility with the natives ensued, which have always attended expeditions for discovery and commerce; but the humanity of Henry discouraged them as much as possible. The discovery of the Azores took place in 1448; and in 1449 Prince Henry's fleets discovered the Cape Verd Islands, and coasted sixty leagues beyond that cape. Henry, who died at Sagrez in 1460, or 1463, was one of the greatest characters his nation has produced, and may be regarded as the author of all the commercial prosperity to which Portugal afterwards attained by her East Indian possessions.

HENRY, first duke of Brabant, surnamed the *Warrior*, was the son of Godfrey the Courageous, and was associated with his father in the government under the title of count of Louvain. In 1183 he joined the crusades against Jerusalem, and in 1197, having succeeded his father in 1190, he made a second excursion to Palestine, and greatly distinguished himself at the taking of Joppa. He died at Cologne September 5, 1235, after a prosperous reign of forty-five years.—His son HENRY, called the *Magnanimous*, was a wise and virtuous prince, and died deeply lamented by his subjects, in 1248, aged fifty-nine.

HENRY (FREDERICK), duke of Cumberland, son of Frederick, prince of Wales, was born November 7, 1744. He was created duke of Cumberland October 18, 1766, and died September 18, 1790. He was a prince of low tastes and dissipated habits, and made himself ridiculously notorious by his attachment to the countess of Grosvenor, whose husband brought an action against the duke for crim. con., and obtained £10,000 damages.

HENRY OF CALCAR, a German divine of the fourteenth century, who entered into the Carthusian order, and became prior of the convent of St. Barbara, at Cologne. He was the author of elementary works for the use of his brethren, relating to rhetoric, music, and the duties of monachism; besides which he wrote a treatise on the origin of his order, "De Ortu Ordinis sui," lib. unum.

HENRY THE MINSTREL, or BLIND HARRY, names given to a Scottish poet who lived in the fifteenth century, of whom very little is known. It is conjectured that he wrote his celebrated "Actis and Deidis of Shyr William Wallace," about 1446. The first printed edition was that of Edinburgh, 1570, and the latest that of Morrison's, Perth, 1790, 3 vols. 12mo.

HENRY THE WISE, or HENRICUS PRUDENS, a Carthusian friar of the fifteenth century, prior of a monastic establishment near Bruges, and afterwards of the new house of St. Sophia of Constantinople, in the neighbourhood of Bois-le-Duc. He was a very learned divine, but his claims to notice at present arise from the absurdity of a work which he wrote, entitled "Tetralogum Devotionis," lib. tres, consisting of dialogues between an angel, a monk, Jesus the heavenly father, and Mary the loving mother-in-law of all souls. He died in 1484.

HENRY (FRANCIS), a French advocate and mathematician, was born at Lyons in 1615, and died at Paris in 1685. In connexion with Henry Louis Habert de Montmor, he prepared for publication the works of Gassendi, and employed similar attention on the works of the celebrated Paracelsus, of which a new edition was published through his means at Geneva, in 1658, in three volumes folio. A list of his other works will be found in Moréri.

HENRY (PHILIP), an eminent nonconformist, was born in 1631, and was ordained to the ministry in 1657, according to the directions of the assembly of divines. When the king and episcopacy were restored, he refused to conform, and retired to Broad Oak, where he died June 24, 1696.—His life has been written by his son MATTHEW HENRY,

inserted by Dr. Wordsworth in his "Ecclesiastical Biography."

HENRY (Matthew), a learned English nonconformist divine, was born at Broad Oak in Flintshire, in 1663. After having completed his education, he was entered of Gray's-inn, London, with the design of studying the law; but divinity was his favourite pursuit, and in 1687 he was ordained to the pastoral office, on his acceptation of an invitation to settle at Chester. He remained at Chester, twenty-five years, and in 1712 removed to Hackney, where he took so large a share in occasional services at the various dissenting places of worship, as well as at his own, that he secretly undermined his constitution. He died of apoplexy at Nantwich, Cheshire, in 1714, on his return from a visit to his old congregation at Chester. The learning and extensive knowledge of Mr. Henry rendered him extremely popular, both as a writer and a preacher, and he died greatly lamented. His writings, besides several single sermons, are, "A Discourse concerning the Nature of Schism," 1689; "The Life of Mr. Philip Henry," 1696; "A Scripture Catechism," 1702; "Family Hymns," 1702; "The Communicant's Companion," 1704; "Method of Prayer," 1710; "Directions for Daily Communion with God," 1712; "Exposition of the Bible," 5 vols. folio, of which editions still continue to be multiplied.

HENRY DE St. IGNATIUS, a learned Flemish Carmelite monk, who taught theology with much reputation, and after filling successively the most considerable posts in his order, died at Cavée about 1720. His principal work is a complete and methodical body of moral theology, entitled "Ethica Amoris," 1709, 3 vols. folio. The titles of some other pieces attributed to him may be seen in Moréri.

HENRY (Nicholas), an able French professor of the Hebrew language in the eighteenth century, was born at Verdun in 1692. He came to Paris in the capacity of tutor to the sons of M. Joly de Fleury, attorney-general to the parliament of Paris, and gave such satisfaction in this employment, that in 1723 his patron procured for him the appointment to the chair of professor of Hebrew in the College-royal. He gave a new edition of "Vatable's Biblia Sacra," in 2 vols. folio, and died in 1752.

HENRY (David), a native of Aberdeen in Scotland, was born in 1710, and died in 1792. He was brought up a printer, and for some time took a prominent part in the management of the Gentleman's Magazine. In 1772 he published a system of husbandry, under the title of "The Complete Farmer;" and two years afterwards a compilation of the voyages of various circumnavigators, in six volumes octavo.

HENRY (Robert), D.D., a respectable English historian, was the son of a farmer, at Muir-town in the parish of St. Ninian's, Scotland, where he was born in 1718. He received his school-education at St. Ninian's and at Stirling, and went through a course of academical study at the university of Edinburgh. He afterwards became master of the grammar-school of Annan; and in 1746 he was licensed as a preacher in the church of Scotland. He accepted an invitation to officiate as pastor to a congregation of dissenters at Carlisle, in which situation he continued twelve years. In 1760 he removed to a similar station at Berwick-upon-Tweed; but after a residence of eight years returned to Scotland, and became minister of the New Greyfriar's-church, in the capital of that kingdom. Two years afterwards he obtained the degree of doctor of divinity from his university, and was chosen moderator of the General Assembly in 1774. In 1776 he succeeded as joint minister to the old church, which appointment he held till his death in 1790. Dr. Henry is principally known in England as the author of a valuable history of this country, published originally in six quarto volumes, at various intervals, the first appearing in 1771, the fifth in 1781, and the last, which is posthumous, in 1793. It has since gone through several editions, and is said to have produced its author no less a sum than £3300 for his copyright, besides a pension of £100 per annum from the crown, through the recommendation of the earl of Mansfield. Dr. Henry also printed a translation of Goguet's "Origin of Laws," &c., in 3 vols. 8vo.

HENRY (Patrick), a celebrated American orator and patriot, was born in the county of Hanover, about 1736. The early part of his life was attended with much difficulty and distress, and he had become the father of a family, and failed twice in business, before he adopted the law as a profession. Some brilliant speeches which he made on popular subjects at once brought him into notice, and in 1765 he was elected member of the House of burgesses, with express reference to an opposition to the British Stamp-act. This measure he was the first to oppose, and it was he who exclaimed, in the course of the debate upon that subject, "Cæsar had his Brutus, Charles I. his Cromwell, and George III."—(here he was interrupted by cries of "treason!")—"*may profit by their example.* If *this* be treason, make the most of it." Mr. Henry took an active part in all the measures which tended to bring about the independence of America; and he held for many years the post of first governor of the commonwealth in Virginia. He retired from public life in 1794, and died universally lamented on June 6, 1797.

HENRYSON (Robert), an early Scottish poet, who was a monk of the order of St. Benedict, and a schoolmaster at Dunfermline, in the sixteenth century. He was the author of the "Testament of Fair Cresseide;" which is printed in some editions of the works of Chaucer; and he also wrote fables, published at Edinburgh, 1621, octavo.

HENSCHENIUS (Godfrey), a Flemish Jesuit and ecclesiastical historian in the seventeenth century, was born about 1600. In 1635 he was appointed assistant to the famous Bollandus, in compiling the immense work entitled "Acta Sanctorum." After the death of Bollandus in 1665, when only five volumes of that work had made their appearance, Father Daniel Papebroch was associated with our author in the task of continuing it. By their joint labours, "The Lives of the Saints in the Month of March" were published in 1668, in three volumes folio; those of the month of April, in 1676, in three volumes folio; and those of the first sixteen days of the month of May, in 1680, in three volumes folio. Father Henschenius died in 1681, in the eightieth year of his age.

HENSHALL (Samuel) distinguished for his researches concerning Saxon literature, was educated at Oxford, where he became a fellow of Brazen-nose-college, and entered into holy orders. He

died in 1807, at which time he was rector of St. Mary Stratford-le-Bow, Essex. His chief work is entitled, "The Saxon and English Languages illustrative of each other," &c., 4to.

HENTEN (John), a learned Dominican monk, was born in Hainault about 1499, and died at Louvain in 1566, with the character of being an able divine, and excellent critic. He was the editor of 'Biblia Sacra Versionis vulgatæ, cum Interpretationibus Hebraicorum Nominum," printed by Plantin in 1565, in five volumes 16mo., and published several other works, a list of which is given in Moréri.

HEPBURN (James), earl of Bothwell, the husband of the unfortunate Mary, queen of Scots. After the murder of Darnley, in which he was supposed to have had some share, notwithstanding his acquittal, he divorced his own wife, and by threats obtained the hand of Mary. Both she, however, and her subjects were averse to the match, and a conspiracy being formed against him, he was glad to escape to Denmark, where he died in 1577. In his last moments he is said to have confessed the queen's innocence and his own guilt respecting the murder of Darnley.

HEPBURN (James Buonaventura), born at Hamstocks in Huntingdonshire, distinguished himself by his proficiency in Oriental literature, but becoming a convert to the Romish church, went to Rome, assumed the tonsure, and after a considerable period spent in travel, became at length keeper of the Vatican library. He published a grammar of the Arabic, and a dictionary of the Chaldaic and Hebrew languages in 1591, and died in 1620 at Venice.

HEPHÆSTION, a Macedonian famous for his intimacy with Alexander. He died at Ecbatana 325 years before the Christian era, and Alexander was so inconsolable at his death that he shed tears at the intelligence, and ordered the sacred fire to be extinguished, which was never done but at the death of a Persian monarch.

HEPHESTION, a Greek grammarian of Alexandria in the reign of the Emperor Verus, wrote a work still extant under the title of "Enchiridion de Metris et Poemate," of which an edition in Greek and Latin was given by Pauw at Utrecht, 1726, 4to.

HERACLEON, the leader of a branch of the Valentinian heretics in the second century, who after their master were called *Heracleonites*. There is great difficulty in ascertaining the precise time when he flourished. Basnage places him under the year 125; and Cave under the year 126. He seems to have written commentaries upon several parts of the New Testament; and it is certain that he wrote a commentary upon St. John's Gospel, from which Origen has quoted numerous passages. These have been collected together, and illustrated with notes by Grabe, in the second volume of his "Spicelegium," p. 85—117.

HERACLEOTES, a philosopher of Heraclea, who, like his master Zeno, and all the Stoics, firmly believed that pain was not an evil. A severe illness, attended with the most acute pains, obliged him to renounce his principles, and at the same time the philosophy of the Stoics, about 264 years before the Christian era.

HERACLIDES, a philosopher of Heraclea in Pontus, for some time disciple of Speusippus and Aristotle. He wished it to be believed that he was carried into heaven the very day of his death, and the more firmly to render it credible, he begged one of his friends to put a serpent in his bed. He lived about 335 years before the Christian era.—An historian of Pontus, surnamed *Lembus*, who flourished B.C. 177.—A sophist of Lycia, who opened a school at Smyrna in the age of the Emperor Severus.—An architect of Tarentum, intimate with Philip, king of Macedonia. He fled to Rhodes on pretence of a quarrel with Philip, and set fire to the Rhodian fleet.

HERACLITUS, a celebrated Greek philosopher, of Ephesus, who flourished about 500 years before the Christian era. His father's name was Hyson, or Heracion. Naturally of a melancholy disposition, he passed his time in a solitary and unsocial manner, and received the appellation of the obscure philosopher, and the mourner, from his unconquerable custom of weeping at the follies, frailty, and vicissitudes of human affairs. He employed his time in writing different treatises, and one particularly, in which he supported that there was a fatal necessity, and that the world was created from fire, which he deemed a god omnipotent and omniscient. His opinions about the origin of things were adopted by the Stoics, and Hippocrates entertained the same notions of a supreme power. Heraclitus deserves the appellation of man-hater, for the rusticity with which he answered the polite invitations of Darius, king of Persia. To remove himself totally from the society of mankind, he retired to the mountains, where for some time he fed on grass in common with the wild inhabitants of the place. Such a diet was soon productive of a dropsical complaint, and the philosopher condescended to revisit the town. The enigmatical manner in which he consulted the physicians made his applications unintelligible, and he was left to depend for cure only upon himself. He fixed his residence on a dunghill, in hopes that the continual warmth which proceeded from it might dissipate the watery accumulation and restore him to the enjoyment of his former health. Such a remedy proved ineffectual, and the philosopher, despairing of a cure by the application of ox-dung, suffered himself to die in the sixtieth year of his age. Some say that he was torn to pieces by dogs. A collection of his works was published by Henry Stephens at Paris, 1573.

HERACLIUS, emperor of the East, was son of Heraclius, exarch or governor of Africa, descended from a Cappadocian family. The tyranny of the usurper Phocas having produced an application from the Constantinopolitan senate to the exarch for relief, he sent his son with a fleet from Carthage to effect a revolution. A feeble resistance was made by Phocas, who was seized and put to a cruel death, A.D. 610. Young Heraclius was immediately raised to the throne by the senate and people, and strengthened his authority by confining in a monastery Crispus, the son-in-law of Phocas, whose defection had materially contributed to the event. Heraclius immediately found himself engaged in hostilities with Chosroes, king of Persia, from whom he purchased peace upon very ignominious terms. Ten years afterwards, however, he suddenly broke his truce, and putting himself at the head of an army, made three successive victorious campaigns against Persia, the result of which was the deposition of Chosroes by his own subjects, in favour of his son Siroes. A treaty of peace between the two empires followed in March 628, by which the Per-

sian king restored all captives, put an end to the persecution of the Christians, renounced his father's conquests upon the Roman empire, and gratified the piety of Heraclius by the restitution of the true cross taken from Jerusalem. Soon after, Mahomet sent to Heraclius, as well as to other princes, an invitation to adopt his new faith. Not long after, a body of his followers invaded a part of the territory of Palestine, and his successors, Abubeker and Omar, took Jerusalem, and subdued Egypt and Syria. The emperor, who had advanced to Antioch chiefly as a spectator of the public calamities, fled hastily in 638 from the scene of action, and returned to Constantinople, where he died, as he was attempting to establish Monotheism throughout his dominions, in February 641.

HERAULD, or HERAULT (Didier), a lawyer and man of learning, was an advocate in the parliament at Paris, and died in 1649. He was extremely attached to ancient literature, and published several works much esteemed. Of these the principal are: "Notes upon Tertullian's Apologetic, Minutius Felix, Arnobius, and Martial;" "Adversaria;" various works on legal subjects.

HERAULT DE SECHELLES (Marie Jean), advocate-general in the parliament of Paris, distinguished himself at the time of the revolution by his opposition to the royalists. He was a chief agent in the destruction of the Girondists, but was himself denounced March 17, 1794, and executed with Dantou on the 5th of April following. He met his fate with great *sang-froid*.

HERBELOT (Bartholomew d'), a person celebrated for his knowledge of Oriental literature, was born at Paris in 1625. After passing through a course of general study, he made a particular application to the Hebrew language for the purpose of better understanding the Old Testament. After twice visiting Italy, he was taken into his house by the munificent superintendant Foucquet, and after the disgrace of that minister, obtained the post of secretary and interpreter for the Oriental languages. Upon a third journey to Italy, he made a commencement of his "Bibliothêque Orientale;" and upon being recalled to Paris by the express orders of Colbert, a pension was settled upon him to enable him to continue his labours. He was afterwards nominated to the royal professorship of the Syriac language, in which post he died in 1695. His great work, "La Bibliothêque Orientale," Par. 1697, folio, since reprinted in Holland, is a vast collection of every thing relative to the history, biography, manners, and customs, of the Eastern nations, very useful for consultation, but without order, and in many points defective

HERBERT, of Cherbury (Edward Lord), was born at the castle of Montgomery in 1581, and at the age of twelve was sent to University-college in Oxford. He married in 1598, but returned to Oxford with his wife and mother, and closely pursued his studies some time longer. In 1600 he came to London, and shortly after the accession of James I. was created a knight of the Bath. After paying a visit to the continent, where he was celebrated for his gallantry and chivalrous notions, he entered among the English forces sent to assist the prince of Orange at the siege of Juliers, where he signalized himself by his valour. After the siege, he visited Antwerp and Brussels, and then returned to London, whither his reputation had preceded him, and where he now stood as one of the conspicuous characters of the time. In 1614 he went again into the Low-countries to serve under the prince of Orange, and at the conclusion of the campaign engaged with the duke of Savoy to conduct from France a body of Protestants into Piedmont for his service. This enlistment being forbidden by the French court, he was arrested by the governor of Lyons, but soon obtained his liberation. In 1616 he was sent ambassador to the court of France, but was recalled in consequence of a quarrel he had with Luynes, the favourite of Louis XIII. He cleared himself, however, so well to his master, that after the death of Luynes, which soon followed, he was sent back to France as resident-ambassador. It was at Paris that, in 1624, he printed his famous book "De Veritate prout distinguitur a Revelatione," which he had planned and begun in England. An incident which he has mentioned previous to its publication, is a remarkable proof of the power of the imagination over an enthusiastical mind. Being in his chamber doubtful as to the propriety of publishing his book, on one fair day in summer, his casement opened to the south, the sun shining clear, and no wind stirring, "I took," says he, "my book De Veritate in my hand, and kneeling on my knees devoutly said these words: 'O thou eternal God, Author of the light which now shines upon me, and giver of all inward illuminations, I do beseech thee of thy infinite goodness to pardon a greater request than a sinner ought to make: I am not satisfied enough whether I shall publish this book De Veritate; if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.' I had no sooner spoke these words, but a loud, though yet gentle, noise came from the heavens (for it was like nothing on earth), which did so comfort and cheer me, that I took my petition as granted, and that I had the sign demanded." The match between the prince of Wales and the French Princess Henrietta causing a special embassy to be sent to France, Herbert returned, and in 1625 was created an Irish peer, and afterwards an English baron, with the title of Lord Herbert of Cherbury in Shropshire. He died in London in 1648. Of his writings, the work "De Veritate" has the first place for learning and argumentation. Its purpose is to assert the sufficiency, universality, and absolute perfection of natural religion, with the view of proving the uselessness of revelation. Its first appearance was at Paris in 1624, but he reprinted it at London in 1633 and 1645, and dispersed it among the learned throughout Europe. His other works are a piece entitled "De Religione Gentilium, errorumque apud eos causis;" "History of the Life and Reign of King Henry VIII.," 1649, folio. A collection of his poems was published by his son in 1665, and his "Memoirs" were first printed by Mr. Walpole in 1764.

HERBERT (William), earl of Pembroke, was born in 1580, and in 1626 was elected chancellor of Oxford, to which university he was a liberal benefactor in his life, and at his death bequeathed a valuable collection of manuscripts. In the same year he was appointed lord-steward of the household to Charles I., and died in April 1630. An octavo volume of his miscellaneous poems appeared in 1660. —George, a divine and poet, brother of the preceding, was born in 1593. He was educated at Westminster-school, and Trinity-college, Cam-

bridge, and in 1619 was chosen orator of the university. He obtained from the king a sinecure of 120*l.* per annum; but the death of his principal patrons, and of James himself, putting an end to all his prospects, he took a resolution of entering into holy orders; and in 1630 took priest's orders, and was inducted to the rectory of Bemerton near Salisbury. The character of a plain and humble parish priest was henceforth the sole object of his ambition, and it was joined with a devotional spirit of the most ardent cast. "His life," says his brother, "was most holy and exemplary, insomuch that about Salisbury, where he lived beneficed many years, he was little less than sainted." His lordship, however, must have been mistaken as to the length of his brother's residence at his rectory, for he died of a decline in 1633. After his death, his friend, the pious Nicholas Ferrar, published from a MS. intrusted to him, "The Temple: Sacred Poems and Private Ejaculations, by Mr. George Herbert," Cambr. 1663; which were much read and admired by the lovers of sacred poetry.

HERBERT (Thomas) was born at York, and was admitted a student of Jesus-college, Oxford, in 1621. He removed thence to Trinity-college, Cambridge, and, after a short stay, went to attend upon his kinsman, William, earl of Pembroke, who in 1626 sent him to travel. He passed four years in Asia and Africa, and then returned to his patron, whose death soon after put an end to his prospects from him. He then resumed his travels, and visited several parts of Europe. In 1634 he published "A Relation of some Years' Travels into Africa and the Great Asia, &c.,' which came to a fourth edition in 1677, and was translated into French by M. Wicquefort. When the civil war broke out he sided with the parliament, and was made a residing commissioner in Fairfax's army, and a commissioner to treat of the surrender of Oxford. The king chose him for one of his grooms of the bedchamber, and though "presbyterianly affected," says Wood, he served his majesty with great zeal and assiduity. After the Restoration, Charles II. rewarded him for his faithful services by creating him a baronet. He took up his residence in his native city, York, where he was applied to by Sir William Dugdale for information respecting the late king, and in consequence wrote in 1678 "Threnodia Carolina, containing an Historical Account of the two last Years of the Life of King Charles I." Others of his literary labours were, a translation of some books of the "India Occidentalis" of John de Laet, and some assistance to Dugdale in the compilation of the third volume of his Monasticon. He died in 1682.

HERBERT (William), distinguished for his bibliographical writings, was at first a hosier in London, but subsequently went out to the East Indies, in the situation of purser's clerk, on board one of the company's ships. On his return, he commenced map and print-seller, and reprinted Sir Robert Atkyns's History of Gloucestershire; but his only literary labour of importance was an edition of Ames's "Typographical Antiquities; or, Account of the Origin and Progress of Printing in Great Britain and Ireland, considerably augmented," 1785-90, 3 vols., 4to. He died at Cheshunt in 1795, aged seventy-six.

HERBESTEIN (Sigismond, Baron), born at Vippach in Styria, in 1486, entered into the imperial service in 1506, and distinguished himself against the Turks. In 1509 he was made commandant of all the Styrian cavalry; and was afterwards rewarded with the title of knight, and the dignity of court-counsellor. In the sequel he was employed in various embassies, to Denmark, Poland, and Muscovy, and was created a privy-councillor, and president of the Austrian chamber. He died in 1566. The Baron Herbesteiu wrote a history of Muscovy, which appeared at Basil in 1561 with the title of "Commentarii Rerum Moscovitarum," folio.

HERBIN (Augustus Francis Julien), an able Oriental scholar, was born March 16, 1783, and in his twenty-first year was admitted into the academy of sciences, belles-lettres, and arts. Besides other works he published a "Treatise on Ancient Music;" and "An Account of Hafiz the Persian poet;" and died in his twenty-third year, leaving many MSS., which prove his early death to be a great loss to the learned world.

HERBINIUS (John), a German Lutheran divine and writer, was born at Bitschen, on the borders of Poland, in 1633. In 1664, being deputed by the Polish churches of the confession of Augsburg, to solicit on their behalf pecuniary assistance from the other Lutheran churches, he travelled through Germany, Switzerland, the frontiers of France and Holland, Denmark, and Sweden. In 1672 he was nominated minister of the Lutheran church at Wilna in Lithuania; but he relinquished that situation for a church at Graudentz, a small town in Prussia, where he died in 1676. He was the author of "Dissertationes de admirandis Mundi Cataracteris supra et subterraneis," &c.; and other works, a list of which will be found in Moréri.

HERBST (John Frederick William), distinguished for his entomological researches, was born November 1, 1743 at Petershagen, in the principality of Minden, and died in 1807. After being almoner to a Prussian regiment of infantry, he was appointed preacher in several churches of Berlin, where he gave great satisfaction. He was the author of treatises on the natural history of crustaceous animals, insects, worms, scarabæi, butterflies, and apterous insects; all which works were published collectively at Berlin, 1785—1804, under the title of a "Natural System of all the known Insects, indigenous and exotic," with plates.

HERCULES (in fabulous history), was the son of Jupiter and Alcmena; and it is reported that Jupiter was employed for three nights in forming a child whom he intended to be the greatest hero the world ever beheld. Hercules was brought up at Tirynthus; or, according to Diodorus, at Thebes, and before he had completed his eighth month, the jealousy of Juno, intent upon his destruction, sent two snakes to devour him, which the child squeezed to death. He was early instructed in the liberal arts, and Castor, the son of Tyndarus, taught him how to fight, Eurytus how to shoot with a bow and arrows, Autolycus to drive a chariot, Linus to play on the lyre, and Eumolpus to sing. He, like the rest of his illustrious contemporaries, soon after became the pupil of the centaur Chiron, and under him he perfected and rendered himself the most valiant and accomplished of the age. In the eighteenth year of his age he resolved to deliver the neighbourhood of Mount Cithæron from a huge lion which preyed on the flocks of Amphitryon, his supposed father; and which laid waste the adjacent country. He went to the court of Thespius, king

of Thespis, who shared the general calamity, and he received there a tender treatment, and was entertained during fifty days. The fifty daughters of the king became all mothers by Hercules, during his stay at Thespis, and some say that it was effected in one night. After he had destroyed the lion of Mount Cithæron, he delivered his country from the annual tribute of a hundred oxen which it paid to Erginus. Such public services became universally known; and Creon, who then sat on the throne of Thebes, rewarded the patriotic deeds of Hercules by giving him his daughter in marriage, and intrusting him with the government of his kingdom. As Hercules by the will of Jupiter was subject to the power of Eurystheus, and obliged to obey him in every respect, Eurystheus, acquainted with his successes and rising power, ordered him to appear at Mycenæ and perform the labours which by priority of birth he was empowered to impose upon him. Hercules refused, and Juno, to punish his disobedience, rendered him so delirious that he killed his own children by Megara, supposing them to be the offspring of Eurystheus. When he recovered the use of his senses, he was so struck with the misfortunes which had proceeded from his insanity, that he concealed himself and retired from the society of men for some time. He afterwards consulted the oracle of Apollo, and was told that he must be subservient for twelve years to the will of Eurystheus, in compliance with the commands of Jupiter; and that after he had achieved the most celebrated labours he should be reckoned among the number of the gods. So plain and expressive an answer determined him to go to Mycenæ, and bear with fortitude whatever gods or men imposed upon him. Eurystheus seeing so great a man totally subjected to him, and apprehensive of so powerful an enemy, commanded him to achieve a number of enterprises, the most difficult and arduous ever known, generally called the twelve labours of Hercules.—The first was to kill the lion of Nemea, which ravaged the country near Mycenæ.—The second was to destroy the Lernæan hydra, which had seven heads according to Apollodorus, fifty according to Simonides, and a hundred according to Diodorus.—The third was to bring alive and unhurt into the presence of Eurystheus, a stag, famous for its incredible swiftness, its golden horns, and brazen feet.—The fourth labour was to bring alive to Eurystheus a wild boar which ravaged the neighbourhood of Erymanthus.—In his fifth he was ordered to clean the stables of Augeas, where three thousand oxen had been confined for many years.—For his sixth he was ordered to kill the carnivorous birds which ravaged the country near the lake Stymphalis in Arcadia.—In his seventh he brought alive into Peloponnesus a prodigious wild bull which laid waste the island of Crete.—In his eighth he was employed in obtaining the mares of Diomedes, which fed upon human flesh.—For his ninth he was commanded to obtain the girdle of the queen of the Amazons.—In his tenth he killed the monster Geryon, king of Gades, and brought to Argos his numerous flocks which fed upon human flesh.—The eleventh was to obtain apples from the garden of the Hesperides.—The twelfth and last, and most dangerous of his labours, was to bring upon earth the three-headed dog Cerberus. Besides these arduous labours which the jealousy of Eurystheus imposed upon him, he also achieved others of his own accord equally great and celebrated. He accompanied the Argonauts to Colchis before he delivered himself up to the king of Mycenæ. He assisted the gods in their wars against the giants, and it was through him alone that Jupiter obtained a victory. He conquered Laomedon, and pillaged Troy. When Iole, the daughter of Eurytus, king of Œchalia, of whom he was deeply enamoured, was refused to his entreaties, he became the prey of a second fit of insanity, and he murdered Iphitus, the only one of the sons of Eurytus who favoured his addresses to Iole. He was some time after purified of the murder, and his insanity ceased; but the gods persecuted him more, and he was visited by a disorder which obliged him to apply to the oracle of Delphi for relief. The coldness with which the Pythia received him irritated him, and he resolved to plunder Apollo's temple, and carry away the sacred tripod. Apollo opposed him, and a severe conflict was begun, which nothing but the interference of Jupiter with his thunderbolts could have prevented. He was upon this told by the oracle that he must be sold as a slave, and remain three years in the most abject servitude to recover from his disorder. He complied; and Mercury, by order of Jupiter, conducted him to Omphale, queen of Lydia, to whom he was sold as a slave. Here he cleared all the country from robbers; and Omphale, who was astonished at the greatness of his exploits, restored him to liberty, and married him. Hercules had Agelaus, and Lamon according to others, by Omphale, from whom Crœsus, king of Lydia, was descended. He became also enamoured of one of Omphale's female servants, by whom he had Alceus. After he had completed the years of his slavery, he returned to Peloponnesus, where he re-established on the throne of Sparta, Tyndarus, who had been expelled by Hippocoon. He became one of Dejanira's suitors, and married her, after he had overcome all his rivals. Being obliged to leave Calydon, his father-in-law's kingdom, because he had inadvertently killed a man with a blow of his fist, he retired to the court of Ceyx, king of Trachinia. In his way he was stopped by the swollen streams of the Evenus, where the centaur Nessus attempted to offer violence to Dejanira, under the perfidious pretence of conveying her over the river. Hercules perceived the distress of Dejanira, and killed the centaur, who as he expired gave her a tunic which as he observed had the power of recalling a husband from unlawful love. Ceyx, king of Trachinia, received him and his wife with great marks of friendship, and purified him of the murder which he had committed at Calydon. Hercules was still mindful that he had once been refused the hand of Iole, and therefore made war against her father, Eurytus, and killed him with three of his sons. Iole fell into the hands of her father's murderer, and found that she was loved by Hercules as much as before. She accompanied him to Mount Œta, where he was going to raise an altar and offer a solemn sacrifice to Jupiter. As he had not then the tunic in which he arrayed himself to offer a sacrifice, he sent Lichas to Dejanira in order to provide himself a proper dress. Dejanira, informed of her husband's tender attachment to Iole, sent him a philter, or more probably the tunic which she had received from Nessus, and Hercules as soon as he had put it on, fell into a desperate distemper and found the poison of the Lernæan hydra penetrate through his

bones. He attempted to pull off the fatal dress, but it was too late, and in the midst of his pains and tortures he inveighed in the most bitter imprecations against the credulous Dejanira, the cruelty of Eurystheus, and the jealousy and hatred of Juno. As the distemper was incurable, he implored the protection of Jupiter, and gave his bow and arrows to Philoctetes, and erected a large burning pile on the top of Mount Œta. He spread on the pile the skin of the Nemæan lion, and laid himself down upon it as on a bed, leaning his head on his club. Philoctetes, or according to others, Pæan or Hyllus, was ordered to set fire to the pile, and the hero saw himself on a sudden surrounded with the flames, without betraying any marks of fear or astonishment. Jupiter saw him from heaven, and told to the surrounding gods that he would raise to the skies the immortal parts of a hero who had cleared the earth from so many monsters and tyrants. The gods applauded Jupiter's resolution, the burning pile was suddenly surrounded with a dark smoke, and after the mortal parts of Hercules were consumed, he was carried up to heaven in a chariot drawn by four horses. His worship soon became as universal as his fame, and Juno, who had once persecuted him with such inveterate fury, forgot her resentment, and gave him her daughter Hebe in marriage. Hercules has received many surnames and epithets, either from the place where his worship was established, or from the labours which he achieved. He is held out by the ancients as a true pattern of virtue and piety; and as his whole life had been employed for the common benefit of mankind, he was deservedly rewarded with immortality. His judicious choice of virtue in preference to pleasure, as described by Xenophon, is well known.

HERDER (John Godfrey), an eminent German writer, was born at Morungen, a small town in Eastern Prussia, in August 1744. His father, who was an under teacher at the school, being a man of a pious disposition, would not permit his son to read any book but the Bible; and when the latter was afterwards enabled to procure other works, he was obliged to read them by stealth, and like Klopstock, made his first attempts at poetry on the school-door. That he might enjoy without interruption the luxury of reading, from which he was interdicted, he often ascended into a tree, and, to prevent his falling while thus occupied, he was accustomed to tie himself to it with a rope. A disorder in his eyes introduced him to the notice of a Russian surgeon, who offered to take him with him to Petersburgh, and to instruct him in surgery, free of all expense. Determined to accept this offer, Herder quitted his native place in 1762, and proceeded with his Russian friend to Konigsberg, where he became known to some persons, who soon discovered that it would be a great loss to his country if no other field were opened for the exercise of his talents than that of surgery. Little persuasion was necessary to induce him to alter his plan: he remained at Konigsberg, and having resolved to study theology, he entered himself at Frederick's-college, where he became tutor to some of the students, till he was appointed a teacher in the first philosophical, and in the second Latin class. In 1765 he was invited to be teacher in the cathedral-school of Riga, to which office that of preacher was afterwards added. About this time he began his literary career as a writer, and produced his "Fragments on the new German Literature;" "Sylva Critica," &c., which rendered his name celebrated in the republic of letters. He received in 1770 a call to be court-preacher, superintendant, and counsellor of the consistory, at Buckeburg, and six years afterwards was appointed to the same situation at Weimar. In 1789 he became vice-president of the upper consistory, and in 1801 received from the Elector of Bavaria letters-patent of nobility, with descent to his posterity. He died in December 1803, in the sixtieth year of his age. His chief works are "Letters on the Improvement of Human Nature," Riga, 1793-96, 8 vols. 8vo.; "Intellect and Experience; a Meta-criticism on the Criticism of Pure Reason, *i. e.* the Philosophy of Kant," 1799, 2 vols. 8vo.; "Popular Songs;" "Poems;" "Terpsichore," 3 vols. 8vo.; and "Outlines of a Philosophy of the History of Man;" of which a translation was published in London in 1800. A collection of his writings has since appeared in 26 vols. 8vo.

HERENTALS (Peter de), a learned ecclesiastic in the fourteenth century, became a canon-regular of the order of Premontré, and flourished about 1384. He was the author of various works, among which were the Lives of Popes John XXII., Benedict XII., Clement VI., Innocent VI., Urban V., Gregory XI., and Clement VII., which were published by M. Baluze in 1693.

HERICOURT (Louis de), born in 1687 at Soissons, was an advocate in the parliament of Paris in 1712, and author of a valuable work, entitled "Les Loix Ecclesiastiques de France mises dans leur Ordre naturel," of which several editions have been given. He wrote some other pieces, and died in 1753, with a character of great worth and integrity. —Julian de, grandfather of the preceding, was a man of learning, and principal founder of the Academy of Soissons, of which he wrote the history in elegant Latin.

HERISSANT (Louis Theodore), an advocate and respectable man of letters, was born at Paris in 1743, and died in 1811. Besides being the author of various writings, literary and professional, he was celebrated for the diplomatic abilities which he displayed in conducting a correspondence between the legation (to which he was appointed secretary and counsellor) and the diet of Ratisbon. Among his chief works may be mentioned "Avis aux Princes Catholiques;" "Observations historiques sur la Literature Allemande," and a variety of biographical articles, a list of which will be found in Millin's Magazin Encyclopédique, to which Herissant was a valuable contributor.

HERITIER DE BRUTELLE (Charles Louis l'), an eminent French botanist, was born at Paris in 1746. In 1772 he was appointed superintendant of the waters and forests in the généralité of Paris; and some years after, published a splendid work, entitled "Stirpes Novæ aut minus cognitæ, quas Descriptionibus et Iconibus illustravit L'Heritier," 2 vols. folio. L'Heritier was a lawyer by profession, and in 1775 he became counsellor of the court of Aids, and he was for a long time dean of that court. After the Revolution, he accepted the office of a judge of the civil tribunal of the department of the Seine: he was also a member of the Constituent Assembly, and on the establishment of the National Institute became a zealous and efficient associate of that learned body. He was returning from one of

its sittings, on the 15th of August, 1801, when he was murdered in the street near his own residence. Besides the works already noticed, he was the author of several monographies of plants, and other botanical essays.

HERITIER DE VILLANDON (Nicholas l'), a French poet of the seventeenth century. He held the office of royal historiographer; but his works consist only of two tragedies, and a few poems. He died in 1680.—His daughter, Marie Jeanne, obtained some reputation as a poetess in the beginning of the last century. She published a translation of the Heroic Epistles of Ovid, and other poems; and died in 1734, aged seventy.

HERLICIUS (David), a German poet, philosopher, and astrologer, was born in 1557, and died in 1636. He published several medical works, but acquired his chief celebrity by his almanacs and pretended prophecies.

HERMANN (James), a Swiss mathematician, was born at Basil, in 1678. After taking his degrees he was received into the ministry, but his principal attachment was to mathematical studies. By the recommendation of Leibnitz, he held successively the mathematical professorship at Padua, and at Frankfort-on-the-Oder, and in 1721 he was invited by the Czar Peter, to fill the same situation at Petersburgh. He returned to Basil in 1731, and died there in 1733. Besides several papers in the Memoirs of the Imperial Academy at Petersburgh, those of the Royal Academy of Sciences at Berlin, the *Giornale de Letterati d'Italia*, and the Acts of Leipsic, he was the author of "Disquisitio dioptrica de curvatura radiorum Visiorum, Atmosphæriam trajicientium, &c.," and other separate publications.

HERMANN (Paul), an eminent botanist, was a native of Halle in Saxony. He practised physic in the island of Ceylon, and at the Cape of Good Hope, and in 1679 was made professor of botany at Leyden, and curator of the Botanical Garden. He obtained great reputation in that science, and died in 1695. He was the author of a "Catalogue of the Plants in the University Garden," 1687; "Floræ Lugduno Batavæ flores," printed under the name of Zumbach in 1690; "Paradisus Batavus," &c., 1698, edited by William Sherard; and other works. He left at his death four hundred and fifty very fine drawings prepared for a "Musæum Ceylanicum;" and also a vast collection of dried plants, which served for the basis of the "Flora Ceylanica," of Linnæus.

HERMANN (John) was a physician of Strasburgh, in the neighbourhood of which city he was born in 1738. Having graduated as M.D. in that university, he obtained in succession the professorships of medicine in 1768, philosophy in 1778, pathology in 1782, botany, chemistry, &c., in 1784. Strasburgh is indebted to him for the foundation of its cabinet of natural history, and he greatly extended the boundaries of science, both by his lectures, and by the great number of dissertations and theses which he published. He died about 1802. His son-in-law, M. Hammer, published from his MSS. in 1804, "Observationes Zoologicæ posthumæ," pars i. 4to., Strasburgh and Paris.—John Frederick, son of the preceding, and eminent also as a naturalist, was born in 1768, and died of a contagious fever in 1793. He left, among other works, a thesis on Comparative Osteology; and a memoir on Insects without wings, crowned by the Society of Natural History at Paris in 1790, and published with plates in 1804. He also wrote the History of the Spiders of Alsace, not hitherto published.

HERMANT (Godfrey), a French ecclesiastic and writer, was born at Beauvais, in 1617. After taking his degrees and being promoted to a canonry at Beauvais, he was in 1641 chosen prior of the Sorbonne, and two years afterwards admitted licentiate, and nominated rector of the university. He took the degree of doctor of divinity in 1650, and died at Paris in 1690. M. Hermant devoted the time, during which he continued under suspension, to laborious study, and particularly applied himself to ecclesiastical history. The fruits of his labours he presented to the public in the Lives of several fathers of the church, which are not merely confined to the biographies of their respective subjects, but comprise the ecclesiastical history of their times. A list of his works will be found in Moréri.

HERMANT (John), a French priest and various writer, was born at Caen in 1650. In 1689 he was presented to the benefice of Maltot, in the diocese of Bayeux, and died there in 1725. He was the author of numerous works, of which the chief are, "The History of the Councils," in 4 vols. 12mo.; "The History of the Establishment of the religious Orders, and of the regular and secular Congregations of the Church;" "The History of the Military Orders of the Church, and of the Orders of Chivalry, throughout Europe," and other similar works.

HERMAPHRODITUS (in fabulous history), a son of Venus and Mercury, educated on Mount Ida by the Naiades. At the age of fifteen he began to travel, and when he came to Caria, he bathed himself in a fountain, and Salmacis, the nymph who presided over it, became enamoured of him, and attempted to seduce him. Hermaphroditus continued deaf to all entreaties and offers; and Salmacis endeavouring to obtain by force what was denied to prayers, closely embraced him, and entreated the gods to make them two, but one body. Her prayers were heard, and Salmacis and Hermaphroditus, now two in one body, still preserved the characteristics of both their sexes. Hermaphroditus begged the gods that all who bathed in that fountain might become effeminate.

HERMAS, an ancient father of the Christian church, surnamed *Pastor*, or the *Shepherd*, from a book written by him under that title. Sufficient fragments are yet extant in quotations to prove the fact of its existence; but as a whole it is now only to be found in a Latin version, printed by Cotelerius, and translated into English by Archbishop Wake. This Hermas is generally considered to have been the same alluded to in the Epistle to the Romans, cap. 16, v. xiv.; but the particulars of his life, and the manner of his death are unknown, further than that the latter is supposed to have taken place at Rome in 81, when Clemens was bishop there.

HERMELIN (Samuel Gustavus, Baron), a Swedish nobleman, eminent for his literary and scientific attainments, was born at Stockholm in 1744. He was devoted to the study of geology and statistics, and no small portion of his property, and more than fifteen years of his life, were devoted to a most laborious geographical undertaking; the completion of an entire Swedish atlas. He was for many years superintendant of the mines in Bothnia, and retired from public life in 1815, retaining his

salary, with an additional pension of one thousand rix-dollars. Besides a great variety of tracts printed among the transactions of the Academy of Stockholm, of which society he had been a member since 1771, he published in a separate form, "A Mineralogical Description of Lapland and Westro Bothnia;" "Mineralogical Charts of the Southern Provinces of Sweden." M. Hermelin died on the 4th of May, 1820.

HERMES, or MERCURY, called by the Egyptians *Thoth*, an Egyptian legislator. priest, and philosopher, lived, as some think, in the year of the world 2076, in the reign of Ninus, after Moses; and was so skilled in all profound arts and sciences, that he acquired the surname of *Trismegistus*, or "thrice great." He is said to be the author of thirty-six books of divinity and philosophy, and six of physic; but they are all lost. This philosopher has stood exceedingly high in the opinion of mankind, ancients as well as moderns, and many writers have (without foundation) identified him with Enoch, Joseph, Moses, &c.—There was another HERMES who wrote on theology, astronomy, medicine, &c., but many suppose him to be the same as the former.

HERMIAS, a heretic towards the close of the second century, after whom a temporary sect was sometimes called *Hermianites*, and sometimes *Seleucians*, after Seleucus, who taught the same opinions. He was a native of Galatia, and concurred in opinion with Hermogenes concerning the eternity of matter, and in believing that Christ is not corporeally at the right hand of God, but that his body is lodged in the sun.

HERMIAS, a Christian philosopher, and learned apologist for the religion which he professed, lived at an early age of the church; but in what country, and at what precise time, cannot possibly be ascertained. Lardner has thought proper to place him in the last year of the second century. The work which has transmitted his name to posterity, is entitled "Hermias's Ridicule of the Gentile Philosophers." It was first printed in Greek and Latin, at Basil, in 1553; but the best edition of it was published by William Worth, at Oxford, in 1700.

HERMIONE (in classical history), a daughter of Menelaus and Helen. She was privately promised in marriage to Orestes, the son of Agamemnon; but her father, ignorant of this pre-engagement, gave her hand to Pyrrhus, the son of Achilles, whose services he had experienced in the Trojan war. Pyrrhus, at his return from Troy, carried home Hermione and married her. Hermione, tenderly attached to her cousin Orestes, looked upon Pyrrhus with horror and indignation. According to others, however, Hermione received the addresses of Pyrrhus with pleasure, and even reproached Andromache, his concubine, with stealing his affections from her. Her jealousy for Andromache, according to some, induced her to unite herself to Orestes, and to destroy Pyrrhus. She gave herself to Orestes after this murder, and received the kingdom of Sparta as a dowry.

HERMIPPUS, a freed man, disciple of Philo, in the reign of Adrian, by whom he was greatly esteemed. He wrote five books upon dreams.—A man who accused Aspasia, the mistress of Pericles, of impiety and prostitution. He was son of Lysis, and distinguished himself as a poet by forty theatrical pieces, and other compositions, some of which are quoted by Athenæus.

HERMOCRATES, a general of Syracuse, against Nicias, the Athenian. His lenity towards the Athenian prisoners was looked upon as treacherous. He was banished from Sicily without even a trial, and he was murdered as he attempted to return back to his country, B.C. 408.—A sophist celebrated for his rising talents. He died in the twenty-eighth year of his age, in the reign of the Emperor Severus.—A Rhodian employed by Artaxerxes to corrupt the Grecian states, &c.—A sophist, preceptor to Pausanias, the murderer of Philip.

HERMODORUS, a Sicilian, pupil to Plato.—A philosopher of Ephesus, who is said to have assisted, as interpreter, the Roman decemvirs in the composition of the ten tables of laws which had been collected in Greece.

HERMOGENES, a rhetorician of Tarsus, lived about the middle of the second century. He gave lectures on eloquence in his fifteenth year, and two treatises of his on the same art were written, one at the age of seventeen, the other at that of twenty-two. Three years afterwards memory, and even the power of speech, forsook him. Of the precise time of his decease nothing certain is known, but a copy of the above-mentioned works is yet extant, printed in one volume octavo, at Geneva, 1614.—An African painter, and philosopher, a few years posterior in point of time to the former.

HERMOGENIANUS, an eminent jurist of the fourth century, published an "Abridgment of Law," in six books, in Latin, which has been spoken of with great applause by several writers on Roman law.

HERMOTIMUS, a famous prophet of Clazomenæ. It is said that his soul separated itself from his body, and wandered in every part of the earth to explain futurity, after which it returned again and animated his frame. His wife, who was acquainted with the frequent absence of his soul, took advantage of it and burnt his body, as if totally dead, and deprived the soul of its natural receptacle. Hermotimus received divine honours in a temple at Clazomenæ, into which it was unlawful for women to enter.

HERNANDEZ (FRANCIS), physician to Philip II., king of Spain, was sent into the West Indies to make observations on the natural productions in the Spanish dominions in that quarter of the globe. He formed a great collection of figures of plants and other objects at a vast expense, and wrote an account of their nature and properties. What became of Hernandez himself we do not learn, but his work was published in the Spanish language at Mexico in 1615, by Francis Ximenes, and in 1651 appeared at Rome a work, entitled, "Historia naturalis Novæ Hispaniæ seu Mexicanæ post Fr. Hernandez," &c., which first laid open the treasures of the warm climates of America to Europeans.

HERO, a philosopher and mathematician of Alexandria, the scholar of Ctesias, who distinguished himself by his skill in the construction of warlike machines. Two treatises of his on this subject are yet extant, entitled, "De Telis conficiendis jaculandisque;" and "De Constructione et Mensura Manubalistæ;" as also another, "De Automatorum fabrica."—There was another of the same name under the Emperor Heraclius, who wrote on similar subjects.

HERO (in classical history), a beautiful priestess of Venus, at Sestus, greatly enamoured of Leander, a youth of Abydos. These two lovers were so

faithful to one another, that Leander in the night escaped from the vigilance of his family, and swam across the Hellespont, while Hero in Sestos directed his course by holding a burning torch on the top of a high tower. After many interviews of mutual affection and tenderness, Leander was drowned in a tempestuous night as he attempted his usual course, and Hero in despair threw herself down from her tower and perished in the sea.

HEROD, surnamed *the Great*, or *the Ascalonite*, king of the Jews, second son of Antipater the Idumæan, was born B.C. 71. When about the age of twenty-five, he was made by his father governor of Galilee, and distinguished himself by a spirit of enterprise and courage, which, with better principles, might have claimed admiration. In the civil war between the republican and Cæsarean parties, he joined Cassius, and was made governor of Cœlesyria. He avenged his father's death upon Malichus, who had poisoned him, by causing the murderer to be assassinated. When Marc Antony arrived victorious in Syria, Herod and his brother Phasael found means to ingratiate themselves with him, and were appointed to govern Judea as tetrarchs; but an invasion of Antigonus, son of Aristobulus, who was supported by the Jews, obliged Herod to make his escape from Jerusalem, and retire first into Idumæa, and then into Egypt. His brother Phasael, who was made prisoner, put an end to his own life. Herod got to Rome, where he was received with great kindness by Antony, and nominated by the senate to the crown of Judea, B.C. 40. He had, however, his way to fight to the throne, which he wrested from Antigonus, after besieging Jerusalem for six months. He had previously married Mariamne, grand-daughter of Hyrcan, of the Asmonean regal family; a party of which, however, continued to regard him as an usurper. In repressing this faction, he was guilty of many extortions and severities; and he also procured, at the hands of the Romans, the death of the deposed Antigonus. After having invested Aristobulus, brother of Mariamne, with the pontifical dignity, he caused him to be drowned in a bath, which so incensed Alexandra, his mother-in-law, that she lodged an accusation against him before Antony. He was summoned to appear before the triumvir, but before going, not being able to bear the thought of Mariamne's falling into the possession of another, he exacted a promise from his uncle Joseph, that should the accusation prove fatal to him, he would put the queen to death. Joseph disclosed the secret to Mariamne, who thenceforth conceived the deepest aversion to her husband. Herod, having made his peace with Antony, returned, and receiving from his sister Salome some hints of Joseph's familiarity with Mariamne, communicated his suspicions to his wife, who recriminated by upbraiding him with his cruel order concerning her. Her possession of this secret confirmed Herod's jealousy, and his rage fell upon Joseph and Alexandra, the first of whom he put to death, and threw the second into prison. When the war broke out between Antony and Octavius, Herod joined the former, but after the battle of Actium, he won so upon Augustus, whom he visited at Rhodes, that the emperor confirmed him in his dominions, and even considerably augmented them. Before his interview with Augustus, he had given a second order against the life of Mariamne, should he be unable to make his peace; and his suspicions with respect to Sohemus, her last guardian, inflamed by the arts of Salome, pushed him on to that public trial and condemnation which was soon followed by her execution. She submitted to her fate with all the intrepidity of innocence, and was sufficiently avenged by the remorse of her husband, who seems never after to have enjoyed a tranquil hour. He fled from the sight of men, became brutal and ferocious, and in his fits of fury spared neither foe nor friend. Projects of regal magnificence, however, took their turn; and no prince of such confined dominions ever distinguished himself more by works of cost and splendour. He built at Jerusalem a stately theatre and amphitheatre, rebuilt Samaria, which he named Sebaste, and adorned with the most sumptuous edifices; and for his security he built several strong fortresses throughout Judea, of which the principal was called Cæsarea, in honour of the emperor. At the dedication of this new city, he displayed such magnificence, that Augustus said, "his soul was too great for his kingdom." He rebuilt the temple of Jerusalem, and his palace of Herodion, at some miles distance from the capital, by the beauty of its situation, drew around it the population of a considerable city. To supply the place of his lost Mariamne, he married a new wife of the same name, the beautiful daughter of a priest, whom he raised to the supreme pontificate. He sent his two sons by the first Mariamne to be educated at Rome; and cultivated with so much care the friendship of Augustus and his courtiers, that he was appointed imperial procurator for Syria, and obtained a tetrarchy for his brother Pheroras. When his sons had grown to manhood he brought them from Rome, and treated them with kindness, but impressed with resentment at the fate of their mother, they imprudently showed an aversion to their father, which at length terminated in their destruction. They were tried at Berytus, Herod himself pleading against them, and being condemned to death, were soon after strangled. Herod took a paternal care of the two sons whom each of them left, but domestic dissension still pursued him. His brother Pheroras and his favourite son Antipater entered into a conspiracy against him. Soon after its discovery, the former died; the latter went to Rome, but on his return, was tried, condemned, and executed. That great event, the birth of Jesus Christ, took place in the thirty-third year of Herod's reign, B.C. 5 of the vulgar era. It was soon followed by the massacre of the children of Bethlehem, prompted by jealousy of this *king of the Jews* in a spiritual sense, whose birth was announced to him by the magi. The record of this circumstance is found in St. Matthew's Gospel, c. ii., and in no other writer of the time. Herod's domestic calamities, joined to a broken constitution, now threw him into a mortal disease, attended with loathsome symptoms; and if Josephus may be credited, he planned a scene of posthumous cruelty which could have been conceived only by the hardest and most depraved heart. He had summoned the chief persons among the Jews to Jericho, where he caused them to be shut up in the circus; and gave strict orders to his sister Salome to have them all massacred as soon as he should have drawn his last breath. Her prudence or humanity, however, prevented this horrid act from taking place. Herod died B.C. 4, aged sixty-seven.

HEROD AGRIPPA. See AGRIPPA.

HEROD ANTIPAS, or the tetrarch, son of the preceding, by his wife Martac, succeeded at his father's death to the possession of the greater part of Galilee and the countries beyond the Jordan. He married for his first wife the daughter of Aretas, an Arabian king; but afterwards falling in love with Herodias, the wife of his brother Philip, and the grand-daughter of his father, he carried her away and married her, having divorced his former wife. This involved him in a war with Aretas, which lasted four years to Herod's disadvantage. His marriage with Herodias was greatly disapproved by his nation, and particularly drew upon him the reproaches of John the Baptist, which caused the imprisonment of that teacher. Herodias, not content with this punishment, instigated her daughter Salome, at a time when Herod, delighted with her dancing before him, had promised to grant any boon she might ask of him, to request the head of John; and Herod unwillingly complied. When Jesus Christ had been brought by the Jews before Pilate, that Roman governor sent him to Herod, but being unable to obtain an answer to any of his questions, the tetrarch remanded him to Pilate. The ambition of Herodias stimulated her husband to a measure which proved his ruin. His nephew, Herod Agrippa, had obtained regal honours from the favour of Caligula. In order to vie with him in this respect, Herod, with his wife, took a journey to Rome, where Agrippa met him with an accusation of his having been concerned in the conspiracy of Sejanus, and having made a secret league with the king of Parthia. This was credited, and he was stript of his dominions, and sent with his wife into exile at Lyons, where, or according to some in Spain, he died, after having possessed his tetrarchy forty-three years.

HERODES ATTICUS. See ATTICUS.

HERODIAN, a Greek historian, flourished from the reign of Commodus to that of the third Gordian, and seems to have past his life chiefly at Rome in different public offices. He composed the history of the Roman emperors from the death of Marcus Antoninus to the accession of Gordian III. in eight books, comprising a space of near seventy years, and asserts that he had either seen or been personally informed of all that he relates. The Greek of Herodian was first translated into Latin by Angelus Politianus, who published a correct edition of the original. Various other editions have been given of this historian, of which the best is that of Irsmich, Leipsic, five vols., 8vo.—HERODIAN, *the Grammarian*, of Alexandria, son of Apollonius Dyscolus, of whom there remain some fragments on prosody, printed in the collection of Greek grammarians by Aldus, is judged by Fabricius to have been a different and an earlier writer.

HERODOTUS, called by Cicero *the Father of History*, was born at Halicarnassus, in Caria, B.C. 484. He left his native place, then under the tyranny of Lygdamis, grandson of Queen Artemisia, and travelled for the acquisition of knowledge into various parts of Greece, Thrace, Scythia, Mesopotamia, Syria, and Egypt. He afterwards revisited Halicarnassus, and assisted in overthrowing the tyrannical government there. He was in his thirty-ninth year when the generous desire of fame led him publicly to recite his history to assembled Greece at the Olympic games; which was heard with great applause, and caused him to be universally known and admired throughout the Grecian states. The other events of his life are little known. He appears in the latter part of it to have been a resident in the Athenian colony of Thurium, in Magna Græcia. He survived to the Peloponnesian war, and his death is placed after B.C. 413. The History of Herodotus is comprised in nine books, distinguished by the names of the nine muses; but who gave them these appellations is uncertain. They comprehend a period of about two hundred and forty years, from Cyrus the Great to Xerxes; and contain, besides the transactions between Persia and Greece, a sketch of the affairs of several other nations; but in those only which relate to Greece is he to be perfectly relied on. A Life of Homer, under his name, is judged by critics to have been composed by some later writer. Several editions have been given of the works of Herodotus: two by H. Stepheus, 1570, 1592; one by Gale, Lond., 1679; one by Gronovius, Leyd., 1715. The best is that of Wesseling, Amst., 1763, folio. He has been translated twice into English, by Littlebury and by Beloe. A recent French version, by Larcher, is much esteemed.

HERON (ROBERT), a miscellaneous writer, who was a native of Scotland, and received a clerical education in that country. He was patronized by Dr. Hugh Blair, to whom he for some time acted as assistant preacher at the high church at Edinburgh. While in that situation, he translated Niebuhr's travels in Arabia, and other works; and executed some literary compilations. Being disappointed in his views of preferment in the Scottish kirk, he removed to London, and devoted himself entirely to writing for the press. He translated Fourcroy's chemistry; published a system of geography, in four vols., 8vo.; and displayed, at least, a great deal of industry in the profession which he had adopted. For a short time he was editor of the British Press and the Globe daily papers; and in 1806 he commenced a newspaper, entitled "The Fame;" but the undertaking proving unsuccessful, he became involved in pecuniary difficulties and distress, which probably injured his health, and ultimately occasioned his death, which took place in the Fever-institution, St. Pancras, near London, in the summer of 1807.

HEROPHILUS, an eminent Greek physician, was a native of Chalcedon, and resided at Alexandria, in Egypt, in the time of Ptolemy Lagus, about three centuries B.C. He was a great dissector; and, together with Erasistratus, is charged with the cruelty of exercising his knife upon living criminals. He arose to fame, so that statues were erected to his honour. Of many writings of this physician, scarcely any thing remains to us, except fragments preserved in the works of Galen.

HERRERA TORDESILLAS (ANTONY), a Spanish historian, born in 1565, was the son of Roderic de Tordesillas and Agnes de Herrera, and, according to the custom of his country, bore his mother's name. He was first secretary to Vespasian de Gonzaga, viceroy of Navarre and of Valentia; after whose death Philip II. appointed him royal historiographer for the Indies. He was the author of "Historia general de los Hechos de los Castellanos en las Islas y Tierra Firma de Mar Oceano," 4 vols., folio. This work relates all the transactions of the Spaniards in the West Indies, from 1492 to

1554, and is characterized by Dr. Robertson, as "furnishing the fullest and most accurate information concerning the conquest of Mexico, as well as every other transaction of America." Herrera also composed a "General History of his Time, from 1554 to 1598," 3 vols., folio. He rose at the Spanish court, and had obtained from Philip IV. the brevet of the first vacant post of secretary of state, when he died in 1625.

HERRERA (Ferdinand de), a Spanish poet of the sixteenth century, was a native of Seville. He published in 1582 a collection of lyrical and heroic poems, reprinted in 1619, which acquired for him a considerable reputation. He published likewise an edition of Garcilasso de la Vega, with notes; the Life of Sir Thomas More, and a narrative of the war of Cyprus, and of the battle of Lepanto.

HERRGOTT (John James Marquard), a German historian, who was a native of Fribourg, in Brisgau, and became a Benedictine monk. He was historiographer to the imperial house of Austria; and he published "Genealogia Diplomatica Gentis Habspurgicæ," 3 vols., folio; and "Monumenta Domus Austriacæ," 5 vols., folio. He died in 1762.

HERRICK (Robert), an English poet, was a native of London, and educated at St. John's-college and Trinity-hall, Cambridge. He took orders in the church of England; and in 1629 was presented to the living of Dean Prior, in Devonshire. A complete edition of his poems was published at Edinburgh in 1823, 2 vols., 8vo.; and Dr. Drake, in his Literary Hours, has given specimens of his productions, which show that he does not deserve the comparative oblivion in which he has been involved. Herrick died about 1664.

HERRING (Thomas), archbishop of Canterbury, was the son of a clergyman at Walsoken, in Norfolk, where he was born in 1693. He was educated at Wisbeach-school, and the university of Cambridge, where he obtained a fellowship, and graduated M.A. in 1717. In 1719 he entered into holy orders, and became successively minister of Great Shelford, Stow cum Qui, and Trinity in Cambridge. In 1722 Dr. Fleetwood, bishop of Ely, made him his chaplain, and presented him to the rectories of Rettingdon, in Essex, and Barley, in Hertfordshire. Two years afterwards he proceeded B.D., and in 1726 was chosen preacher to the Honourable Society of Lincoln's-inn. About the same time he was appointed chaplain in ordinary to his majesty, and in 1728 commenced doctor of divinity at Cambridge. In 1731 he was appointed dean of Rochester, and in 1737 obtained the see of Bangor, whence he was translated in 1743 to the archbishopric of York: and it was fortunate for the country that a prelate of his spirit and principles held that influential situation, during the rebellion of 1745. On learning the defeat of the king's troops at Preston Pans, he convened a meeting of the nobility, gentry, and clergy, at York, to whom he addressed a spirited speech, and excited so much enthusiasm, that no less than £40,000 was immediately subscribed to raise troops for their defence. These services, added to his general reputation, naturally advanced him to the primacy, on the death of Archbishop Potter, whom he succeeded in 1747, to the general satisfaction of all parties. In 1753 he was seized with a violent fever, which brought him to the brink of the grave; and although he in some measure recovered, he found it necessary to retire to his seat at Croydon, and decline all public business. After languishing in this manner nearly four years, he expired, 13th March, 1757. Archbishop Herring was a prelate of great liberality, both in mind and conduct; and much disinclined to controversy and persecution. Although so celebrated for his pulpit oratory, seven of his sermons only have been printed, which were collected and published after his death, by his friend Mr. Duncombe, in 1767. In 1777 his "Letters" to the same gentleman, written from 1728 to 1757, were also published, with notes and an appendix, octavo, which correspondence has been much admired.

HERSCHEL (Sir William), one of the most distinguished astronomers which this country has produced, was born at Hanover, November 15, 1738. He was the son of a musician, and being destined for the same profession, entered at the age of fourteen the band of the Hanoverian guards. He came to England with his regiment about 1757, and taking up his residence in London, gained his livelihood as a teacher of music. In 1765 he was appointed organist at Halifax, and in the following year obtained that post in the Octagon-chapel at Bath, where he also presided at private and public concerts. In the meantime he had acquired a knowledge of the Latin, Italian, and Greek languages, and made himself acquainted with mathematics for the purpose of studying Dr. Robert Smith's treatise on harmonics. He was thus soon in a situation to enter upon the different branches of science, depending upon the mathematics; and the first that he fixed on were astronomy and optics. Having viewed the heavens with a two-feet Gregorian telescope, which he had borrowed, he was so much interested with the instrument, that he commissioned a friend in London to purchase him one of a larger size. The price, however, being more than he could afford, he resolved to attempt the construction of one with his own hands. He succeeded. A five-feet Newtonian reflector, which he completed in 1774, was the commencement of that brilliant series of discoveries and improvements which he afterwards effected. Herschel had been engaged for about a year and a half in making a regular survey of the heavens, when on the evening of the 13th of March, 1781, he discovered, among other stars, one of unusually steady radiance. Continuing to watch it, he found, in the course of a few hours, a perceptible change in its position; and after having repeated his observations for some nights, he came to the conclusion that it was a hitherto undiscovered planet. Dr. Maskelyne when informed of it, imagined it to be nothing else than a comet, but further investigation completely dissipated the error, and established the opinion of the subject of our memoir. The new planet was called in honour of George III., Georgium Sidus; though Herschel, or Uranus, is the name usually applied to it by continental astronomers. "Subsequent observations," says one of his biographers, "made chiefly by Herschel himself, have ascertained many particulars respecting it, some of which are well calculated to fill us with astonishment at the powers of the sublime science which can wing its way so far into the immensity of space, and bring us back information so precise and various. In the first place, the diameter of this new globe has been found to be nearly four and a half times larger than that of our

own. Its size altogether is about eighty times that of our earth. Its year is as long as eighty-three of ours. Its distance from the sun is nearly eighteen hundred millions of miles, or more than nineteen times that of the earth. As the distance of the Georgian from the sun is twice as great as that of Saturn, it can scarcely be distinguished by the naked eye. When the sky, however, is serene, it appears like a fixed star of the sixth magnitude with a blueish white light, and a brilliancy between that of Venus and the moon; but with a power of 200 or 300, its disc is well defined. Herschel afterwards discovered, successively, no fewer than six satellites, or moons, belonging to his new planet." The discovery of the Georgium Sidus made Herschel's name universally known, and he was rewarded by the king with a pension of £300 per annum. This enabled him to give up his engagements at Bath, and to devote himself to science, for which purpose he removed to Slough, near Windsor. In 1783, he discovered a volcanic mountain in the moon; and with the aid of his famous telescope of forty feet long, which he completed for the king in 1789, two others were plainly distinguished, emitting fire from their summits. In the same year he discovered a new satellite of Saturn, being the sixth that had been observed attendant upon that planet, and a seventh was subsequently detected by the same instrument. In 1802 he laid before the Royal Society a catalogue of five thousand new nebulæ, nebulous stars, planetary nebulæ, and clusters of stars, which he had discovered. He also contributed to the Philosophical Transactions the result of his observations (in which he is said to have been assisted by his sister Caroline), till 1816, in which year he was made a knight of the Guelphic order, having been previously created LL.D. by the university of Oxford. He continued to pursue his astronomical researches till within a few years of his death, which took place at Slough, on the 23rd of August, 1822. The forty-foot telescope of Herschel, at Slough, has been taken down, and replaced by another of half the length, constructed by Mr. J. Herschel, the son of the subject of our memoir, and scarcely less eminent. Indeed Herschel himself is said to have ultimately been of opinion, that no telescope could surpass, in magnifying power, one of from twenty to twenty-three feet in length.

HERSE (in fabulous history), a daughter of Cecrops, king of Athens, beloved by Mercury. The god disclosed his love to Aglauros, Herse's sister, in hopes of procuring an easy admission to Herse; but Aglauros, through jealousy, discovered the amour. Mercury was so offended at her behaviour, that he struck her with his caduceus, and changed her into a stone. Herse became mother of Cephalus by Mercury, and after death, she received divine honours at Athens.

HERSENT, or HERSAN (Charles), a French priest and writer, became a member of the congregation of the Oratory in 1615, and preached, with great reputation, at Troyes, Dijon, Angers, Langres, and Paris. In 1625 he quitted the Oratory, and obtained some reputation as a writer. In 1627 he was created chancellor of the church of Metz, as a reward for three funeral eulogies on Gabrielle de Bourbon, duchess de la Valette; and about the same time he was admitted to the degree of doctor, by the faculty of the Sorbonne. The most noted of his productions was entitled, "Optati Galli de Caveudo Schismate, Liber Paræneticus," 1740, 8vo.; in which the author stands forward as a champion for the papal claims, in opposition to the liberties contended for by the Gallican church. It contains a violent satire on the policy of Cardinal Richelieu, who procured the condemnation of the book, and caused a pursuit to be made after the author, who, however, escaped to Rome. Here, having preached a sermon on the festival of St. Louis in 1650, in which he touched on some points respecting the doctrine of grace, he was accused of Jansenism, and would have been sent to the Inquisition, had he not taken refuge in the house of the French ambassador. Not choosing to deliver himself up to the jurisdiction of the holy office, in obedience to a public citation, he was declared excommunicated, and deprived of his dignities and offices in the church. Having returned to France, he died there in 1660. The titles of his works not mentioned above may be found in Moréri.

HERTHA, or HERTA (in fabulous history), a goddess among the Germans supposed to be the same as the earth. She had a temple and a chariot dedicated to her service in a remote island, and was supposed to visit the earth at stated times, when her coming was celebrated with the greatest rejoicings and festivity.

HERTIUS (John Nicholas), an eminent German jurist, was born in 1651, at Oberklee, near Giessen. He graduated in the university of Giessen, and was made advocate in ordinary to the regency, and afterwards professor of law and politics. He died in 1710. He published various esteemed works concerning the public law and history of Germany; a list of which will be found in Moréri.

HERTZBERG (Ewald Frederick, Count Von), celebrated for his diplomatic talents, was born at Lottin in Pomerania, in 1725. A "Dissertation on History," which he composed at an early age, made him favourably known to Frederick II., king of Prussia, who, in 1745, appointed him secretary of legation, and he finally reached the highest offices of the state, which he retained under Frederick William, as well as his predecessor. All the most important and beneficial measures in Frederick's reign were chiefly carried into effect by Hertzberg, who was ennobled, and received various honours previous to his death, which occurred May 27, 1795. He was a patron of useful literature, and in his youth published an "Essay on the Population of Brandenburgh," which obtained the prize from the Berlin Academy of Sciences.

HERVEY (James), was born at Hardingstone, a village near Northampton, on February 26, 1713-14. He was educated at the free grammar-school at Northampton, and at Lincoln-college, Oxford, where his acquaintance with some persons, afterwards distinguished by the name of Methodists, engaged him in a strict attachment both to piety and learning. He was admitted to the degree of B.A., most probably at the statutable period; and having afterwards entered into holy orders, retired to a curacy at Dumner in Hampshire, in 1736. In 1738 he quitted Dumner to reside at Stoke-abbey, Devonshire, the seat of Paul Orchard, Esq., where he lived upwards of two years in great esteem and friendship with that gentleman. In 1740 he undertook the curacy of Biddeford, in the same county, where his congregation made a yearly collection for him, by which means his income was raised to

sixty pounds per annum. When he had supplied this curacy about two years and a half, his rector died, and the new incumbent dismissed Mr. Hervey from the curacy, contrary to the united request of the parishioners, who offered to maintain him at their own expense. In 1743 he became curate to his father, who then possessed the living of Weston-Favell in Northamptonshire, and continued to officiate in that capacity till the middle of 1750, when he removed to London for medical advice. He continued in the metropolis nearly two years, during which time he was attacked by a severe illness which almost cost him his life; and he had scarcely recovered, before he was recalled to Weston-Favell, in consequence of the death of his father. On this event he succeeded to the benefices of Weston and Collingtree, both family livings, and in the same neighbourhood. He accepted the two livings with great reluctance, and on waiting upon the bishop of Peterborough for institution, said, "I suppose your lordship will be surprised to see James Hervey come to desire to be a pluralist, but I do it to satisfy the repeated solicitations of my mother and my sister. and not to please myself." In the exercise of his ministerial duties he was fervent and indefatigable. He did not satisfy himself with preaching only on Sundays, but, while his strength permitted him, held a weekly lecture every Wednesday evening, which was very well attended. By these exertions, as well as the labours of his study, he brought on a decline, attended with an incessant hectic cough, and much acute pain, which he supported not only with great patience, but without the least expression of peevishness. Being at length quite exhausted, he died without a groan or struggle, on Christmas-day, 1758, in the forty-fifth year of his age. Mr. Hervey's piety was sincere and ardent; but in the exercise of it he was too apt to indulge in those ecstatic feelings, or gloomy depressions, which, in the judgment of the more sober part of the Christian world, partake greatly of enthusiasm, or superstition. His moral character was highly exemplary; and in actions of benevolence and charity he had no superiors, as far as his means extended. The future profits of his works he bequeathed to benevolent uses; excepting his "Meditations," the copy of which he sold during his life-time, applying the sums arising from its sale to the relief of the poor and distressed. That he might be liberal to others, he was extremely frugal in any expense relating to himself; and it was always his desire to die just even with the world. "I will be my own executor," said he. And as he died on Christmas-day, his fund expired almost with his life. What little remained, he desired might be given in warm clothing to the poor in that severe season. His religious notions were those of the Calvinistic school; and he has been accused of verging on the borders of Antinomianism, in the strong language which he uses when speaking of the efficacy of the imputed righteousness of Christ. Besides his celebrated Meditations, he was the author of "Theron and Aspasio;" or a series of Letters and Dialogues on the most important subjects; "Remarks on Lord Bolingbroke's Letters on the Use and Study of History;" "Eleven Letters to the Rev. John Wesley, in answer to his Remarks on Theron and Aspasio;" "A Collection of Letters," published after the author's death; "Letters to Lady Frances Shirley," not published until 1782; and various sermons printed from his MSS. All which are included in the genuine edition of his works, 6 vols. 8vo.

HERVEY (John, Lord), eldest son of the first earl of Bristol, was born October 15, 1696, and died August 8, 1743, having been created a peer in 1773, and held several offices under government. He is principally remarkable for his duel with Pulteney, and his quarrel with Pope, who ridiculed him under the appellations of *Sporus* and *Lord Fanny*. He answered Pope with much ability, and displayed no mean powers of writing, in several short poems, and political tracts in defence of Walpole. His countenance was so pale, that he was compelled to use paint; yet he married a very beautiful woman, and the Princess Caroline is said to have fallen in love with him.

HERY (Thierri de), a French surgeon, eminent for his successful treatment of syphilis. He was medical superintendant of the French army, and died in 1599, at an advanced age.

HESELRIGE (Sir Arthur), a distinguished actor in the political revolutions of the age of Charles I., was the eldest son of Sir Thomas Heselrige, of Noseley, in Leicestershire, and succeeded to the title on the death of his father, in 1629. He was one of the representatives in parliament for the county of Leicester in 1640, when he distinguished himself by his opposition to the arbitrary measures of the court party; and he was particularly active in procuring the bill of attainder against Lord Strafford. In the civil war which followed, he attached himself to Cromwell, whose friendship and confidence he enjoyed; and after the termination of hostilities, and the death of the king, he was appointed one of the council of state. In the confusion which prevailed previously to the Restoration, he endeavoured to counteract the designs of General Monk; and he did not live to witness the triumph of the royal cause, and the proscription of his party, his death having taken place January 7, 1660.

HESHUSIUS (Tilemannus), a German Lutheran divine, eminent in his time as a theological professor, and noted for the violence of his controversial writings against the Calvinists, was born at Wesel in 1526. When very young he was appointed professor of divinity at Heidelberg, and also preacher in the church of the Holy Ghost; but, on the establishment of Calvinism by the elector-palatine, he was deprived of these posts and banished from the palatinate. Upon this he retired into Saxony, where he employed himself in opposing the progress of Calvinism in Germany, by different writings which he published at Jena, from which place he was expelled in 1573. Afterwards he was appointed professor of theology at Konigsberg, where he taught till 1577, and was made bishop of Samia. But having, in a treatise written against Beza, advanced the position, that "the flesh of Jesus Christ, in *abstracto*, is adorable," he was, on his refusal to retract this doctrine, banished the country. He retired with his family to Lubeck, and afterwards to Helmstadt, where he was appointed professor of divinity, and died there in 1588. He was the author of "Commentaries" on the Psalms, in folio, and other pieces mentioned by Bayle.

HESIOD, an ancient Greek poet, by some supposed contemporary with Homer, by others a century later, was probably born at Cuma in Æolia,

but removed in his infancy with his father to Ascra, a small town in Bœotia. Very little is known concerning his life, and the traditions preserved respecting him are manifestly fabulous. We have several pieces of poetry under his name, the authenticity of some of which are disputed. The work most certainly of his composition is that entitled "Works and Days," being a kind of calendar of rural occupations. His "Theogony," is a kind of system of Pagan theology, and is also written with that dryness which favourable critics term simplicity. It has, however, a relative value on account of the information it affords of the ancient mythology. The "Shield of Hercules," a more poetical piece, and much in the Homeric manner, is thought to be supposititious as ascribed to Hesiod. This poet is said to have written several other works, which are lost. Of the editions of Hesiod, the best are those of Amsterdam, 1657 and 1701; of Oxford, 1737; and of Leipsic, 1716, 1778. There are English translations by Cooke and Elton.

HESIONE (in classical history), a daughter of Laomedon, king of Troy, by Strymo, the daughter of Scamander. It fell to her lot to be exposed to a sea-monster, to whom the Trojans yearly presented a marriageable virgin, to appease the resentment of Apollo and Neptune, whom Laomedon had offended, but Hercules promised to deliver her, provided he received as a reward six beautiful horses. Laomedon consented, and Hercules attacked the monster just as he was going to devour Hesione, and killed him with his club. Laomedon, however, refused to reward the hero's services; and Hercules, incensed at his treachery, besieged Troy, and put the king and all his family to the sword, except Podarces, or Priam, who had advised his father to give the promised horses to his sister's deliverer. The conqueror gave Hesione in marriage to his friend Telamon, who had assisted him during the war; and he established Priam upon his father's throne. The removal of Hesione to Greece proved at last fatal to the Trojans; and Priam sent his son Paris to Greece to reclaim the possessions of Hesione, or more probably to revenge his injuries upon the Greeks by carrying away Helen, which gave rise, soon after, to the Trojan war.

HESSE (William, landgrave of), a German prince, who distinguished himself as a cultivator of mathematical science, and especially astronomy, in the sixteenth century. Many letters of the Landgrave and of Rothmann to Tycho Brahe were printed in his collection of Astronomical Epistles, Uraniburg, 1596, 4to. The prince of Hesse died in 1592.

HESSELING, or HESSELINK (Gerard), an eminent theologian, was born at Groningen in 1755, and died at Amsterdam in 1811. He was nominated professor of theology in the seminary of the Anabaptists at Amsterdam, in 1786, and of philosophy in the same institution in 1800. His principal works are, a memoir "On the Priesthood of Jesus Christ, as described in the Epistle to the Hebrews;" a "Hermeneutical Dictionary of the New Testament," 2 vols., 8vo.; and a Memoir on the Rhythm and Prosody of the Dutch Language; to which may be added three theological dissertations, which obtained prizes from the Teylerian Society of Haerlem.

HESSELS (John), (in Latin, *Hesselius*), a learned Catholic divine, and celebrated professor of theology at the university of Louvain, was born in 1522, and died in 1566. His controversial writings against the Protestants are held in high estimation by the Catholics. The most considerable of his works is his large "Catechism;" which was first printed entire after the author's death, 1571, octavo; and afterwards, much enlarged, in two volumes quarto, 1595. A list of his other works will be found in Moréri.

HESYCHIUS, of Alexandria, a lexicographer, is placed by different writers in the fourth and at the end of the sixth century, and some have supposed him the same person as the patriarch of Jerusalem of that name. His work, which has come down to our times, is a Greek lexicon or vocabulary, accounted by several critics of note one of the most valuable treasures of the Greek language. The best editions are those of Schrevelius, quarto, 1668, of Alberti, Leyd., two vols., folio, 1746, and Schow, Leip., 1792, octavo.

HESYCHIUS, of Miletus, son of a pleader of that name, flourished under the Emperors Justin and Justinian. He composed a "Universal History" from the reign of Belus to the death of Anastasius; and two books, "De Viris doctrina claris," and "De Rebus Patriis Constantinopoleos," both in Greek. The two latter were edited by Meursius, and printed at Leyden in 1613, 12mo.

HEUMAN (Christopher Augustus) was born at Alstadt, in Weimar, in 1681. He studied theology and philosophy at Jena, and in 1709 was appointed professor of theology in the seminary of Eisenach, and at the same time teacher in the gymnasium. In 1717 he was nominated professor in the gymnasium of Gottingen; and upon its conversion into a university, he was made professor of history and extraordinary professor of theology. In 1745 he was promoted to be ordinary professor of theology, and continued to discharge the duties of his office with great zeal and assiduity till 1758, when he requested and obtained leave to resign his employment. He died in May 1764. His works are exceedingly numerous; but those most deserving of notice are, "De Anonymis et Pseudonymis Libri duo," Jenæ, 1711, 8vo.; "Parerga Critica," ibid. 1712, 8vo.; "Acta Philosophorum," Halæ., 1715—1727, 3 vols., 8vo.; "Conspectus Reipublicæ litterariæ, sive Via ad Historiam litterariam."

HEURNIUS (John), a learned and eminent medical professor, was born at Utrecht in 1543, and after having studied at Louvain and Paris, took the degree of M.D. at Turin. Returning, after an absence of twelve years, to his native country, he was made physician to the counts of Egmont, and had a place in the council of Utrecht; but he quitted these advantages in 1581, upon an invitation to undertake the medical professorship at Leyden. This post he occupied with great credit for twenty years, being at the same time a celebrated practitioner of medicine, in which capacity he was often consulted by William I., prince of Orange. He died of the stone, in 1601. His works are a treatise on Disorders of the Head, and other original pieces, in the Latin language; and he published the writings of Hippocrates, in Greek and Latin, with Commentaries, of which there are several editions.

HEUSINGER (John Michael), a German divine and scholar, was born at Sunderhausen, in Thuringia, in 1690; and was educated at the uni-

versities of Halle and Gotha. He at length became director of the gymnasium of Eisenach, and died in 1751. His editions of classic authors are much esteemed, including the works of Cæsar, Phædrus, Cornelius Nepos, &c.—JAMES FREDERICK, nephew of the preceding, distinguished himself in the same department of literature. He was born at Usingen, near Eisenach, in 1719, and was rector of the school of Wolfenbuttel, where he died in 1778. Among his literary labours are "Observations on the Ajax and Electra of Sophocles;" and editions of Mallius Theodorus "de Metris," and of Plutarch "de Educatione."

HEVELIUS (JOHN), a celebrated astronomer and mathematician, was born at Dantzic, January 28, 1611. His parents, who were of rank and fortune, gave him a liberal education; in which he discovered early a propensity to natural philosophy and astronomy. He studied mathematics under Peter Crugerus; and learned also to draw, to engrave, and to work both in wood and iron in such a manner, as to be able to frame mechanical instruments. In 1630 he set out upon his travels, in which he spent four years, passing through Holland, England, France, and Germany; and upon his return was made a burgomaster of his native city, and devoted himself entirely to astronomical pursuits. He constructed excellent telescopes himself, and when he had finished his course of observations, and prepared a great number of fine engravings upon copper with his own hands, published in 1647 his "Description of the Moon." After this, he continued to make his observations upon the heavens, and to publish, from time to time, whatever he thought might tend to the advancement of astronomy. In 1654 he published two epistles: "De motu Lunæ libratorio;" and "De utriusque luminaris defectu;" in 1656, a dissertation, "De natura Saturni faciei," &c.; in 1661, "Mercurius in sole visus;" in 1662, "Historiola de nove stella in collo Ceti;" in 1665, "The History of a Comet, which appeared in 1664;" in 1666, "The History of another Comet, which appeared in 1665;" and, in 1668, "Cometographia," &c. Having sent copies of this work to several members of the Royal Society of London, among whom was Dr. Robert Hooke, the present gave rise to a controversy with that gentleman, as to the question, whether distances and altitudes could be most accurately ascertained by means of plain or telescopic sights, Hevelius recommending the former, and Hooke the latter. In 1673 Hevelius published the first part of his "Machina Cœlestis," &c., folio, as a specimen of the accuracy of his instruments and observations. The next year Dr. Hooke published "Animadversions on the first part of the Machina Cœlestis," in which he treated the author with great illiberality. Such was the interest taken in the controversy, that Dr. Halley was sent by the Royal Society to Dantzic, to investigate the subject of dispute, when he decided against our countryman, though astronomers have since preferred the mode of observation which he recommended. In 1679 appeared the second part of the "Machina Cœlestis," which is peculiarly valuable, from its scarcity, owing to a number of the copies being destroyed by a fire, which consumed the author's house at Dantzic, (during his absence at his country-seat,) and ruined his observatory and astronomical apparatus. In 1685 he printed a work, entitled, "Annus Climacetericus" which appears to have been the latest of his productions. His death took place January 28, 1687, the very day on which he completed his seventy-sixth year. Besides his labours already noticed in the cause of science, he discovered several fixed stars, of which he wrote an account, published in 1690, under the title of "Firmamentum Sobiescianum," an appellation he had given to those stars, in honour of his sovereign, John Sobieski. Another posthumous publication was his "Prodromus Astromiæ," containing a general catalogue of the fixed stars, with descriptions of the methods of making observations on them.

HEWSON (WILLIAM), an eminent surgeon, was born at Hexham, in Northumberland, in November 1739, and after having studied at Edinburgh and Paris, came to London, where he was for some time assistant to, and joint lecturer on anatomy with, the celebrated William Hunter. In 1770 he commenced lecturer on his own account, and in the following year he obtained from the Royal Society (of which he was made a member,) the Copleian prize medal for his researches relative to the absorbent system in birds and fishes. He died May 1st, 1774. His chief works consist of three volumes of "Experimental Inquiries."

HEY (WILLIAM), an eminent surgeon, was born at Pudsey, near Leeds, on the 23rd of August, 1736. He received the principal part of his medical education in London, and on his return to Leeds in 1759, commenced practice as a surgeon in that town, where he continued in high repute until his death, in March 1819. He was a man of most exemplary character; and his loss, both on account of his professional skill, and his eminent moral worth, was deeply felt in Leeds, and the neighbourhood. He was the author of several valuable papers, inserted in the Manchester Philosophical Transactions, and other similar works; and published "Practical Observations on Surgery," which procured him a diploma from the Royal College of Surgeons. He also wrote "A Defence of the Divinity of Christ;" and "A Short Defence of the Doctrine of the Atonement;" in refutation of Dr. Priestley's doctrines.

HEYLIN (PETER), an eminent divine of the church of England, was born at Burford in Oxfordshire, in 1600. He was instructed in grammar-learning in the free-school of that place; and in 1613 was entered of Hart-hall, now Hertford-college, in the university of Oxford. Two years afterwards he was chosen a demy of Magdalen-college. In 1617 he was admitted to the degree of B.A.; after which he read cosmographical lectures in the common refectory of his college, and soon after obtained a fellowship. In 1620 he proceeded M.A., and in the following year published his "Microcosmus, or a Description of the Great World," quarto, of which his lectures were the foundation. In 1623, he was admitted into holy orders; and in 1625 he made a short tour to France, of which he published an account thirty years afterwards. In 1628 he accompanied the earl of Danby, in the capacity of chaplain, to the isle of Guernsey, of which his lordship was governor. During the following year he took the degree of bachelor of divinity, and, through the interest of his noble patron, was made one of the chaplains in ordinary to his majesty. He was now in high favour with Dr. Laud, bishop of Bath and Wells, on account of the zeal which he displayed for the support of the king's prerogative, and the claims of the clergy; and about this time he re-

signed his fellowship, after he had been privately married almost two years. In 1631 he was promoted to a stall at Westminster, with the livings of Houghton, county Durham, and Hemmingford, Huntingdonshire. For this valuable preferment he is said to have been indebted to his "History of St. George," a work with which Charles I. was extremely taken. Having graduated as Doctor of Divinity, in 1633, he was presented four years afterwards to the rectory of Islip, Oxfordshire, but soon gave up that benefice for the living of South Warmborough, Hants. During the civil wars, Dr. Heylin became obnoxious to the parliamentarian party, on account of his tenets, both civil and religious, and ejection from the whole of his preferment was the consequence; his private property was at the same time sequestrated, and he himself found it advisable to fly from the storm, and to seek an asylum at Winchester, Abingdon, and other places. With the restored fortunes of the house of Stuart, his own prospects once more brightened. He was reinstated in all his former appointments, and further promotion promised him. The realization of his hopes was, however, prevented by death, on the 8th of May, 1662. Besides the works already alluded to, he was the author of the "Mercurius Aulicus," a weekly paper published at Oxford; "Theologia veterum;" "A History of the Reformation," folio; "Short View of the Life of Charles I.," &c., &c.

HEYNE (Christian Gottlieb), a distinguished German critic, was born at Glogau, in Silesia, in 1729. He was the son of a weaver, and nothing but his intense perseverance and arduous exertions enabled him to overcome the disadvantages of his situation. Not content with the humble education which he had received at home, he procured funds to extend it, by instructing other children; and proceeding to Leipsic by these means, obtained there considerable reputation from his classical acquirements. But he was still much distressed, until he obtained some pupils, and was further assisted by the post of librarian to Count Bruhl. He also increased his income by translations of French and English works of merit. In 1755 appeared his edition of Tibullus, and soon after that of Epictetus. He was involved in great distress by the seven years' war; the entry of the Prussians into Dresden leading to the dispersion of his patron's library. He was, however, relieved by being taken into the family of Von Schonberg, as a tutor to one of the members of it, in which situation he married. In 1763, he succeeded Gesner as professor of rhetoric at Gottingen, where he also became secretary to the Society of Sciences. In 1775, he undertook the compilation of a catalogue of the library at Gottingen, a very laborious work, extending to 150 folio volumes. He died suddenly, July 12, 1812, leaving three children by a first wife, and six by a second. His principal works, in addition to those already mentioned, are his editions of Homer and Virgil, with notes and elucidations; and "Opuscula Academica," 6 vols. 8vo. Heyne was venerated and loved as a father, not only by his numerous pupils, but by all ranks of his fellow-citizens.

HEYWOOD (John), celebrated for his wit, poetic talents, and musical accomplishments, flourished in the reigns of Henry VIII. and Queen Mary, and died at Mechlin, whither he had retired after the accession of Elizabeth, in 1565. He was a great favourite with the two former sovereigns, and in high estimation with all his contemporaries. He was the author of several plays, pamphlets, epigrams, &c., &c.; of which there have been no editions since 1598. He left two sons, Ellis, and Jasper; the former of whom published a work in Italian, called "Il Moro;" and the latter translated three of Seneca's tragedies into English, and made himself known by various other literary publications.

HEYWOOD (Thomas) flourished in the reigns of Queen Elizabeth, James I., and Charles I., as an actor and writer. Besides some plays, and a work called "The Actor's Vindication," he was the author of a "Life of Merlin," and other productions, chiefly biographical, much esteemed in their time.

HEYWOOD (Eliza), author of "The Court of Arimania," "New Utopia," and various other novels now forgotten, was born at the latter end of the seventeenth century, and died about 1758. Pope ridiculed her in the Dunciad, but her writings were far from contemptible.

HIÆRNE (Urban), a Swedish physician of eminence, vice-president of the council of mines in that country, was also at the head of the board of medicine, and first physician to the king. He had the direction of a chemical laboratory, and introduced into Sweden the discoveries of foreign chemists in various branches of their art. He died in 1724; and was the author of "Acta Laboratorii Chymici," and other works.

HIAM. The appellation of an incendiary writer, whose real name was Coppe. He was born at Warwick, in 1619, and became post-master of Merton-college, Oxford. He wrote some fanatical and extravagant works, which caused his committal to Newgate in 1650; but, after his release, he remained quiet, and having changed his name to Hiam, practised as a physician at Barn-Elms, in Surrey, until his death in August 1672.

HICETAS, or NICETAS (the Syracusan), an ancient philosopher and astronomer, who flourished at an unknown period. He taught that the sun and the stars were fixed, and that the globe of the earth had a rotatory motion, like a wheel. From a comparison of his opinions with those of other ancient philosophers, Copernicus appears to have derived the first hint of his true system of the universe.

HICKES (George), a learned English divine, was born at Newsham in Yorkshire, June 20, 1642. He was educated in grammar-learning at North-Allerton in the same county; and in 1659 was admitted a servitor at St. John's-college, in the university of Oxford. After graduating B.A. and M.A., he entered into orders, and undertook the office of a tutor in his college till 1673, when he accepted an offer made him by Sir George Wheeler, who had been one of his pupils, to accompany him in his travels. After his return, he graduated B.D. in 1675, and was made rector of St. Ebbe's in Oxford. In the following year he was appointed domestic chaplain to the duke of Lauderdale, whom he attended to Scotland in 1677. In 1678, the university of St. Andrew's conferred on him the degree of D.D., and he received a similar honour at Oxford in the following year. In 1680, he was collated to a prebend in the cathedral-church of Worcester; and in the following year, Dr. Sancroft, archbishop of Canterbury, presented him to the vicarage of All-hallows, Barking, near the Tower of London; soon after which he resigned his fellowship at Lincoln-college. In 1681, he was made chaplain in ordinary

to the king, who, in 1683, promoted him to the deanery of Worcester. The death of Charles II. put a stop to his further promotion; for though he had displayed his zeal for high church principles, he was an enemy to popery, and therefore no favourite with James II. After the Revolution he nevertheless became one of the most prominent of the party of non-jurors. His refusal to take the oaths to William III. and the queen-consort, occasioned his suspension in 1689; and in the beginning of the next year he was deprived of all his benefices. A protest which he posted up in the cathedral of Worcester, against the appointment of his successor to the deanery, occasioned a prosecution by the officers of the crown, to avoid the consequences of which he was obliged to remain for some time in concealment. At length, in 1699, the Lord-chancellor Somers, out of regard to the talents and learning of Dr. Hickes, procured an order of council to stop the proceedings against him. In the mean time he had been actively engaged in serious acts of disobedience to the established government; for he was the individual who, in 1693, was sent by the non-juring clergy to St. Germains, to concert measures with the exiled king, for the appointment of bishops, in the English church, from their party. He returned from this dangerous mission in the beginning of the following year; and was himself shortly after consecrated bishop of Thetford. He survived this elevation more than twenty years, as his death took place December 15, 1715. As a Saxon scholar, Dr. Hickes has attained permanent celebrity. In 1689, he published "Institutiones Grammaticæ Anglo-Saxonicæ et Mæso-Gothicæ," 4to.; and this was followed by his "Thesaurus Grammatico-Criticus et Archæologicus Linguarum veterum Septentrionalium," Oxon. 1705, 2 vols. folio. It is usually accompanied by Humphry Wanley's catalogue of Anglo-Saxon MSS., forming a third volume.—JOHN, brother of the preceding, was a nonconformist minister, and in the reign of Charles II. was apprehended as a state-criminal, on account of a pamphlet which he wrote against the Conventicle-act. By means, however, of a friend in power, he procured an introduction to the king, with whom he pleaded so successfully, that he obtained indemnity for himself. In the ensuing reign, Hickes joined the duke of Monmouth, and after the battle of Sedgemoor, found refuge in the house of Mrs. Lisle, who suffered death for sheltering him and other proscribed adherents of Monmouth. Mr. Hickes being taken, was also executed as a traitor in 1685.

HIDALGO (JOSEPH GARCIA), a noble Spaniard, of some eminence as a painter, on which art he published an elementary treatise, entitled "Principios para estudiar el nobilissimo arte de la Pintura," printed in 1691. He was born about the middle of the seventeenth century; and was held in considerable estimation at court, being honoured with the order of St. Michael. His death took place in 1720.

HIDALGO Y COSTILLA (DON MIGUEL), a Spanish priest, who made an effort to bring about the independence of New Spain, by exciting the Indians to revolt. This commenced in September 1810, when Hidalgo took possession of Guanaxoato; and in the following month he entered Valladolid in triumph, and was proclaimed generalissimo of the Mexican armies. At the head of a large force, he advanced against Mexico, but waiting too long for assistance which did not arrive, he was forced to retreat, and being taken prisoner, after a ruinous defeat at the bridge of Calderon, he was executed July 27, 1811.

HIERAX (in fabulous history), a youth who awoke Argus to inform him that Mercury was stealing Io. Mercury killed him, and changed him into a bird of prey.

HIERAX or HIERACAS, a learned Egyptian, whom Epiphanius makes the founder of a class of heretics, called after him *Hieracites*, was a native of Leontopolis, and flourished about 302. His profession was that of copying and selling books, and he was intimately acquainted with the Greek and Egyptian languages, besides being well skilled in medicine. He composed commentaries upon the Scriptures; but his interpretations were allegorical, and abounded in wild and idle fictions. He died aged ninety. Only fragments of his writings are now extant, which may be found in Cave, Lardner, &c.

HIERO I., king of Syracuse, succeeded his brother Gelon, B.C. 478. He is represented by Diodorus as being of a jealous and tyrannical character, which obliged his brother Polyzelus, who fell under his suspicions, to take refuge at the court of Theron, king of Agrigentum. A war between the two kings was the consequence, which continued several years, till it was ended by a treaty advantageous to Hiero, who married the sister of Theron, and restored Polyzelus to favour. After the death of Theron, a war broke out between his son Thrasideus and Hiero, which was attended with the defeat of the former, and his abdication of the sovereignty: the freed Agrigentines thereupon entered into an alliance with Hiero. This prince fell into a lingering malady, the pains of which he diverted by the conversation of poets and philosophers, whom he drew to his court by liberal encouragements. Simonides was induced in his old age to comply with an invitation from this prince; and it was his question "What is God?" which produced the poetical philosopher's celebrated request of time repeatedly doubled, for answering a query which seemed more difficult the more it was considered. Hiero died about B.C. 467.

HIERO II., king of Syracuse, was son of Hierocles, a descendant from Gelon. His mother was a female slave; and his birth was so little welcome to his father, that he is said to have been exposed in the woods, and casually nourished for some days with wild honey. This circumstance, regarded as a prodigy, caused him to be brought home and carefully educated. He was initiated in arms under Pyrrhus, king of Epirus, and at the age of twenty-five came to be considered as one of the ablest commanders in his army. At the same time, the affability of his demeanour, and the equity and moderation of his conduct, conciliated the affections of his countrymen. On the departure of Pyrrhus from Sicily, Syracuse became a prey to factious disorder. Hiero being chosen by the military for one of their two principal commanders, entered the city with his colleague at the head of the troops, and assumed the reins of government. To strengthen his interest among the people he married the daughter of Leptines, a person of great authority, and committed the domestic management to his father-in-law, while he was absent in the field. Syracuse had at this time a number of mercenaries in pay, whose insolent and mutinous spirit was the source of constant disturbances. Hiero got rid of them by a stratagem

more dexterous than honourable. Leading the whole army against the Mamertines, a ferocious body of adventurers who had seized upon Messana, he formed two separate divisions of the mercenaries and Syracusans, and ordered the former to attack the enemy, pretending that he meant to support them with the latter. They made the onset with great valour, and engaged themselves so far, that when Hiero purposely kept back, they were all cut to pieces. He supplied their place by new levies whom he inured to exact discipline, and then gave the Mamertines a signal defeat, and made himself master of several cities in the surrounding country. On account of this success he was unanimously raised to the throne of Syracuse, about B.C. 265. When the first war broke out between the Romans and Carthaginians, Hiero, who was extremely desirous of getting Messana into his possession, the defence of which the Romans had undertaken in favour of the Mamertines, made an alliance with Carthage. While, in conjunction with his allies, he was investing Messana, he was attacked by the consul, Appius Claudius, and after an obstinate combat received a defeat, which obliged him to retire to Syracuse. In the next year he was alarmed with the presence of two consular armies before his capital. He averted the impending ruin by offering terms of peace to the Romans, which were accepted; and he ever after continued the steadiest of all the foreign friends of the republic. For this constancy he was rewarded by a state of almost uninterrupted tranquillity, which rendered his long reign one of the most prosperous recorded in history. His mild and equitable rule extinguished party animosities among his people; whilst his attention to the interests of agriculture, the great source of his revenue, enabled him to patronize all the arts by which a nation is made flourishing. Misfortune, however, visited him in the latter part of his life. After the battle of Cannæ, when Rome was deserted by all her other allies, he alone stood firm, and suffered for his fidelity by the ravages made in the Syracusan territories by the victorious Carthaginians. He had likewise the mortification of being unable to prevent defection from the Roman cause in his own family. His son Gelon openly declared for the Carthaginians, and by his influence among the people would probably have forced his aged father to a passive acquiescence in his measures, had he not been carried off by a sudden illness. The minority of Gelon's son Hieronymus gave such a prospect of future disturbance, that Hiero had formed a design of restoring a free government to Syracuse, and was with difficulty diverted from it by the entreaties of his daughter Demarata, who had ambitious views for herself and her husband. He appointed a council of fifteen guardians for the young king, and after enjoining inviolable fidelity to the treaty with Rome, he died B.C. 215, in the ninetieth year of his age, and fifty-fourth of his reign. The total ruin of his family, and the subjugation of Syracuse to the Roman dominion, speedily followed his decease.

HIEROCLES, a violent persecutor of the Christians, in the beginning of the fourth century, and a principal promoter of the bloody scenes in which they suffered during the reign of Dioclesian, was for some time president of Bithynia, and afterwards governor of Alexandria. In both these situations he distinguished himself by the cruelty of his proceedings against the Christians. He attacked them also with his pen; and two books, which he is said to have written on the subject, have been answered by Eusebius and Lactantius. In 1654, Dr., afterwards Bishop, Pearson collected into an octavo volume the remains of Hierocles, which he published, with a learned preface, containing a dissertation on the author and his writings.

HIEROCLES, a Platonic philosopher, of the eclectic school, who flourished about 450, was a native of Alexandria, and taught there with great reputation. Having made a voyage to Constantinople, he there excited the resentment of the people by his adherence to the Gentile superstition, and being brought before a magistrate, was ordered to be cruelly scourged. In the midst of his torture, receiving some of his blood into his own hand, he threw it upon the face of his judge, repeating the 347th verse of the ninth book of Homer's Odyssey, thus rendered by Pope:—

> Cyclops! since human flesh has been thy feast,
> Now drain this goblet, potent to digest.

Being banished from Constantinople, he returned to Alexandria, where he was suffered to teach philosophy, in his former manner, to all who chose to resort to him. Hierocles entered into the marriage state, chiefly, it is said, from a sense of duty to his country, that by having children he might contribute to its permanence and prosperity. Among the most esteemed editions of his remains are, that published at London, in 1673, in two volumes octavo, containing the whole of his pieces now extant, in Greek and Latin, with prolegomena, notes, &c. by Pearson, Meric Casaubon, Theodore Marcillus, &c.; the Cambridge edition of "The Commentary on the Golden Verses," and the books "On Providence and Fate," in Greek and Latin, 1709, octavo, with the notes of Peter Needham; and the London edition of "The Commentary on the Golden Verses," in Greek and Latin, 1742, octavo.

HIERONYMUS. See Jerome.

HIFFERNAN (Paul), a native of Dublin, born in 1719, was of a Catholic family, and practised physic for a short time with indifferent success in the city of his birth. In 1753 Dr. Hiffernan, as he was styled, came to London, where he commenced author by profession, and effected a coffee-house acquaintance with Garrick, Foote, Goldsmith, and other wits. His writings are now but little known. He died, June 1777, in great indigence.

HIGDEN (Randal, or Ranulph), an English chronicler, who was a Benedictine monk of the abbey of St. Werburga, at Chester, in the fourteenth century. He compiled a work in Latin, entitled "Polychronicon," in seven books, containing an account of events from the creation to 1357, and comprising many valuable documents relating to the affairs of the Britons and Saxons, from older chronicles. An English translation of it, by John de Trevisa, was printed by Caxton in 1482, and the original work was published in 1642, folio. Higden also translated, or rather travestied, several parts of the Bible into dramatic dialogues.

HIGGINS (John), an English author of the sixteenth century, born in Somersetshire, in which county, he, after graduating at Oxford, and taking holy orders, kept a school at Ilminster till his death in 1604. He is known as the author of a translation of the Nomenclator of Adrian Junius, 8vo., 1585; a controversial treatise written against Per-

kins, on the subject of the descent into Hell; part of the "Mirror for Magistrates," 1587; "Holcot's Dictionary;" and "Flosculi Terentiani."

HIGGONS (Sir Thomas), the son of a clergyman, who held the benefice of Westburgh, Salop, where he was born in 1624. He became a member of Alban-hall, Oxford, but quitted the university without graduating, and married, first the dowager-countess of Essex, whose character he defended against the aspersions of her censurers in a funeral oration, which he pronounced over her in elegant Latin, on her decease in 1656. This composition was afterwards printed. Mr. Higgons subsequently entered into the marriage state a second time, with the daughter of Sir Bevil Greenville, sister to Sir John, afterwards created first earl of Bath. In 1658 he entered parliament, on the decease of Cromwell, and sat as member for the borough of Malmsbury, in which capacity he exerted himself for the restoration of monarchy, and on the return of the king, obtained a pension of £500 with the honour of knighthood in reward for his good service. He was afterwards, in succession, envoy to the courts of Dresden and Vienna. On the 24th of November, 1691, having been called upon to give his testimony on a trial in the court of King's-bench, he was suddenly attacked by apoplexy, and expired before he could be removed to his own house. Besides the panegyric on his wife, he was the author of another, addressed to the king, on his restoration, printed in 1660; "The History of Ysuph Bassa," 1684; and an English translation of "The Venetian Triumph." Sir Thomas left a family by his second lady, of which the younger son, named Bevil, after his maternal grandfather, was born in 1670. He entered himself at St. John's-college, Oxford, in 1686, but removed afterwards to Cambridge. On quitting the university he became a member of the society of the Middle Temple, and wrote a variety of political and other works. Among these are, "Remarks on Bishop Burnett's History of his own Times," 8vo.; "A Short View of English History, with political reflections," &c., 8vo.; "An Heroic Poem on the Peace of Utrecht;" and a tragedy, acted at Drury-lane theatre, in 1702, under the title of "The Generous Conqueror," or Timely Discovery." On the abdication of James II., Mr. Higgons was one of the few faithful adherents who accompanied that monarch in his flight to the continent, where he died in 1735.

HIGHMORE (Nathaniel), a physician and anatomist, son of a clergyman of the same name, was born in 1613, at Fordingbridge in Hants. He was elected in 1632 a scholar of Trinity-college, Oxford; and making medicine his profession, took his degree of M.D. in 1642. He then went into the country, and settled at Sherbourne in Dorsetshire, where he became eminent in the practice of the profession, and died in 1685. His principal works are, "Corporis Humani Disquisitio Anatomica," folio; "The History of Generation," and "Exercitationes duæ: I. de Passione Hysterica; II. de Hypochondriaca Affectione."

HIGHMORE (Joseph), an eminent artist, was the son of a coal-merchant, and born in London, June 13, 1692. In 1707 he was articled to an attorney, but at the expiration of his articles, he gratified the predilection which he had all along entertained for art, by preparing himself for the profession of a portrait-painter. He soon came into notice in this capacity, and as an historical painter also obtained great reputation. His death took place March 3, 1780, at Canterbury, to which city he had retired from the fatigues of his profession for the last eighteen years of his life. Among his best paintings are, the "Hagar and Ishmael," in the Foundling-hospital; the "Finding of Moses," &c. As an author he is known by his "Critical Examination of Rubens's two paintings in the Banquetting House, Whitehall," 4to.; "Observations on Dodwell's pamphlet against Christianity;" "The Practice of Perspective," 1763; and two volumes of Moral and Religious Essays; with a translation of Brown on the Immortality of the Soul.

HIJAR (Duke de), grand-master of the ceremonies to King Joseph Napoleon, was born of an ancient Castilian family in 1775, and died in 1817. He abandoned Joseph when he saw that Ferdinand VII. was likely to regain his authority, and being in consequence proscribed by the decree of Burgos, he took refuge in England, but was recalled to Madrid after the restoration of Ferdinand, and in 1814 was appointed Spanish ambassador at the court of France.

HILARIA (in classical history), a daughter of Leucippus and Philodice. As she and her sister Phœbe were going to marry their cousins, Lynceus and Idas, they were carried away by Castor and Pollux, who married them. Hilaria had Anagon by Castor, and she, as well as her sister, obtained after death the honours which were generally paid to heroes.

HILARION, a saint in the Roman calendar, and the first institutor of monkery in Palestine, was born at Thebate, or Thabate, near Gaza, about 291. His parents, who were Pagans, having sent him to pursue his studies at Alexandria, he there became a convert to the Christian religion, and soon after distributed all his property among the poor, and withdrew into a desert, where he passed his time in solitude and devotion, and acquired a high character for piety and sanctity, by the absurd austerities to which he submitted. He died at Cyprus in 371.

HILARY, or HILARIUS, Pope, who is also denominated a saint, is said in the Pontificals to have been a native of Sardinia. While he was only a deacon, he was sent, with the character of Pope Leo's legate *a latere*, to assist at the general council summoned to meet at Ephesus in 449, for the purpose of deciding on the questions at issue between Eutyches, and Flavianus, patriarch of Constantinople. Afterwards he was made archdeacon of the Roman church; and from that station, upon the death of Leo in 461, was elevated to the papal dignity. No sooner was he ordained, than he devoted his principal care to the extension of the power and authority of the Roman see, a design in which he met with considerable success, particularly in his intrigues with the prelates of the Gallican church. We shall not, however, relate all the various circumstances which led to its accomplishment, as they are rather matter of history than biography. Hilary died in 467, having filled the papal chair five years and nearly ten months. Twelve of his "Letters," which are written with perspicuity and elegance, may be found in the fourth volume of the "Collect. Concil."

HILARY, a celebrated bishop in the fourth century, who is also honoured with the title of saint, was born at Poictiers, but in what year is unknown.

He was educated in the Heathen religion, but, together with his wife and family, became a convert to Christianity, and about 356 was made bishop of Poictiers. No sooner had he entered on his episcopal office, than he displayed unwearied diligence in the discharge of the pastoral duties, and also distinguished himself, on every occasion which offered, as a most zealous champion for the doctrines of the orthodox creed. His opposition to the Arian doctrine involved him in a dispute with Saturninus, bishop of Arles, who, in a council assembled at Beziers, in 356, procured an order for the condemnation and banishment of Hilary. He accordingly withdrew to Phrygia, but returned to Poictiers in 360, and continuing his hostility to the Arians, procured the excommunication of Saturninus. Hilary died about seven years after, leaving behind him various works, of which the chief is that "On the Trinity," in twelve books, which with some of his other treatises was published at Paris, 1693, and at Verona, 1730.

HILARY, bishop of Arles in the fifth century, and a saint in the Roman calendar, was a Frenchman by nation, and born of noble and opulent parents, about 401. He was appointed to the see of Arles in 429, and distinguished himself by his talents and probity, until his death in 449. The only genuine remains of his still extant are, "The Life of St. Honoratus," his predecessor; "An Heroical Poem, on the Beginning of the Book of Genesis;" and a short "Letter to Eucherius, bishop of Lyons;" which are inserted in the "Biblioth. Patr."

HILARY, *the Deacon,* was born in the island of Sardinia, and made deacon of the church at Rome about 354. Being deputed, together with others, to carry letters from Pope Liberius to the Emperor Constantius, after the meeting of the council of Arles, he is reported to have sustained much contumely and ill usage from the Arian party; and for his refusal to subscribe to the decree of the council of Milan, which condemned Athanasius, he was by an imperial edict sent into exile. Most of the learned are agreed in opinion, that this Hilary was the author of the "Commentaries on the Epistles of St. Paul," which are inserted in the fifth volume of St. Ambrose's Works, excepting the "Commentary on the Epistle to the Hebrews," which is evidently borrowed from St. Chrysostom. Cave, and others, imagine that he was also the author of the "Quæstiones in Vetus et Novum Testamentum," inserted in the fourth volume of St. Ambrose's Works, and referred to the year 370.

HILDEBERT, abbot of Clugni, and master of the school of Mans, from which he rose to be archbishop of Tours, died at the latter city in 1134, greatly distinguished for his learning and his disputes with the Norman princes in defence of the church. His works, consisting of sermons, theological tracts, Latin poems, &c., rank among the best writings of his age.

HILDEBRAND, Pope. See Gregory VII.

HILDEBRAND (Joachim), a learned German Lutheran divine and professor, was born at Walckenried, in Saxony, in 1623. He studied at Jena, Leipsic, and Helmstadt, held from 1651 till 1662 the chair of theology and ecclesiastical history at Wolfenbuttle; and was finally appointed to the post of superintendant-general at Zell, where he died in 1691. He was the author of several theological treatises, of repute in their time.

HILDEGARDE, a female saint in the Roman calendar, was a German by nation, and born in the county of Spanheim, in the Palatinate, in 1098. When very young, she was dedicated to the religious life, and in process of time was chosen abbess of St. Rupert's Mount, near Bingen, on the Rhine. Here she acquired a high character for sanctity, and, influenced either by the frenzy of a disordered imagination, or a design to deceive, assumed the character of a prophetess. Her pretensions occasioned an immense resort to her of credulous persons of all ranks, and even Pope Eugenius III. and his successors, Anastasius IV., Adrian IV., and Alexander III., professed a belief of her supernatural communications. She died in 1180. Some of her writings may be seen in the twenty-third volume of the "Biblioth. Patr."

HILDESLEY (Mark), bishop of Sodor and Man, was born at Murston, in Kent, in 1698, and was appointed to the above see in 1755 on the death of Dr. Wilson. He subsequently obtained the mastership of Sherburn-hospital, and a stall in Lincoln-cathedral, and died universally esteemed for his amiable qualities, December 7, 1772. As an author, he merits the approbation of posterity for his completion of a translation of the Scriptures into the Manx language, which was published in the year of his death.

HILDUIN, the first patron of the fable that Dionysius, the Areopagite, visited France, was made abbot of St. Dennis, about 814. Afterwards he was appointed abbot of St. Medard, at Soissons, and St. Germaine, at Paris. In 818 he was created chief chaplain to the Emperor Louis *le Debonnaire*, and was admitted to a high degree of favour by that prince. He wrote a work, entitled "Areopagitica, seu de Rebus Gestis et Scriptis S. Dionysii Areopagitæ," Cologne, 1562, designed to show that Denuis, the legendary apostle of France, was no other person than Dionysius the Areopagite. He died about 840.

HILL (Aaron), an English poet and miscellaneous writer, was born in London in 1685. His father, a gentleman of good paternal estate in Wiltshire, left him almost totally unprovided, so that he was obliged to quit Westminster-school at the early age of fourteen. His adventurous spirit led him soon after to take a voyage to Constantinople, where his relation, Lord Paget, was ambassador for the English nation. He was received with kindness, though with surprise, and a tutor was provided for him, under whose care he travelled through Palestine, Egypt, and various parts of the East. In 1703 he returned to England with Lord Paget, and his expectations of a provision at his lordship's death being frustrated, he commenced author, and in 1710 married a lady of beauty and fortune. Soon after being appointed manager to the Drury-lane-theatre, he wrote his first tragedy of "Alfred," and an opera, entitled, "Rinaldo;" the latter for the Haymarket-theatre, of which he had also the direction. Upon some difference, however, with the lord chamberlain, Hill threw up his theatrical management, and took to projecting various schemes, which displayed his ingenuity and patriotism without enriching his pocket. But although he had quitted the management of the theatres, he continued to write for them, and in 1724 he commenced a periodical paper, called "The Plain Dealer," in conjunction with an inferior writer, Mr. W. Bond. In

1731 he brought out his tragedy of "Athelwold," which was his juvenile "Elfrid," re-written; and he afterwards translated in succession, and adapted for the English theatre, the "Zara," "Alzira," and "Merope," of Voltaire. He died in February 1750, and was interred in the cloisters of Westminster-abbey. He wrote several other plays besides those already mentioned, and some poems; but neither as a poet nor a dramatist is he now read.

HILL (Sir John), a very multifarious writer, but solely deserving record as a naturalist, was the son of a clergyman either of Peterborough or Spalding, and was born about 1716. He was apprenticed to an apothecary in London, and set up in that business in St. Martin's-lane. About the same time he was engaged by the duke of Richmond and Lord Petre in the inspection and arrangement of their botanical gardens, and by means of their liberality he was enabled to make a tour through various parts of the kingdom, for the collection of rare plants, of which he published an account by subscription. After writing some small pieces for the stage, he resumed pharmacy and natural history, and by the publication of a version of the Greek tract "On Gems, by Theophrastus," in 1746, acquired friends and credit among the learned. A paper of his upon a species of hypnus, which appeared in the Philosophical Transactions, No. 478, gave him hopes of his admission into that body, but being disappointed, he revenged himself by publishing "A Review of the Works of the Royal Society," 4to., 1751, in which he collected every thing he could find in the Transactions capable of being represented in a satirical or ludicrous light, and exposed it to the public with considerable shrewdness, and no little unfairness. Continuing to write on subjects of natural history, he published among other works, "Essays on Natural History and Philosophy;" "The British Herbal," 1756, folio; "Eden, or a complete Body of Gardening," 1757, folio; "The Sleep of Plants explained," 1757, 8vo.; "Outlines of a System of Vegetable Generation," 1758, 8vo.; "Exotic Botany, illustrated in thirty-five Figures of curious Plants;" "Flora Britannica;" and "The Vegetable System," consisting of seventeen volumes, folio, published in succession, and illustrated with figures of his own delineation. While he was engaged in these numerous and voluminous publications, he sedulously attended all places of public amusement, studied the town, affected the style of a man of fashion, and wrote several light periodical works, particularly a daily paper, entitled "The Inspector," in which he very freely gave his opinion of persons and things. He became involved in various quarrels, was pelted with epigrams, and sometimes met with severer retaliation. He drew a large income from his writings, and perhaps a larger from his medical practice, which he pursued in a singular and ingenious mode of empyricism; but no quackery was ever more innocent, and many of his medicines became popular. He dignified his name with the degree of M.D. from St. Andrew's; and, some time before his death, a present of his botanical works to the king of Sweden procured him the title of knight of the Polar Star. Finally, through the patronage of Lord Bute, he obtained the management of the royal gardens at Kew, with a handsome salary. He died in November 1775.

HILL (William), a native of Cudworth, in Warwickshire, who died in 1667, aged forty-eight, was first a physician, and afterwards a clergyman. He was the editor of Perigesis, a poetical geography of Dionysius, in Greek, with the Commentary of Eustathius, and wrote a tract, entitled, "Woman's Looking-glass."

HILL (Robert), a self-taught scholar, who, whilst carrying on the joint occupations of a tailor and stay-maker, contrived to make himself master of several languages. The Rev. Joseph Spence, who published an account of his life, assisted him with money, and enabled him to remove to Buckingham, where he died in 1777. He was the author of an "Answer to Bishop Clayton's Essay on Spirit;" "Criticisms on the Book of Job;" and a tract, entitled, "The Character of a Jew."

HILL (Sir Richard), Bart., son of Sir Rowland Hill, of Hawkestone, Salop, the first baronet of the family, was born there in 1733, and educated at Westminster-school, and Magdalen-college, Oxford, where he graduated M.A. He distinguished himself by his attachment to the Calvinistic Methodists, and in defence of them engaged in strenuous controversy with Wesley, Fletcher, and others of the Arminian Methodist leaders. On the death of his father, he succeeded him in the representation of the county of Salop, and was a frequent speaker. His observations were almost always more or less connected with the subject of religion; and by his frequent quaint if not humorous application of facts and language from the Bible, he obtained from the writer of the Rolliad the title of the scriptural Killegrew. In 1798 he published a vindication of Calvinism, against Daubeney's "Guide to the Church;" and in 1804, remarks of a similar tendency against one of the bishop of Lincoln's charges. He died in 1808.

HILL (Rowland), an amiable but eccentric dissenting minister, was the brother of the preceding, and born August 12, 1744. He was educated at Eton and Cambridge, where he graduated M.A. as seventh junior optime in 1771. Before he was of age to take orders, he preached occasionally at the Tabernacle, and at the Tottenham-court-road-chapel, which threw some impediment in the way of his receiving ordination. The bishop of Bath and Wells was at length induced to admit him to deacon's orders, which was the highest step he was permitted to attain in the hierarchy. Mr. Hill was, however, always tenacious of his clerical character, regarding himself as an episcopal clergyman. One of the first public occasions upon which he distinguished himself, was in delivering a funeral sermon on the death of Mr. Toplady. In 1783 Mr. Hill laid the first stone of Surrey-chapel, which was opened in 1781; but although he was usually considered as the pastor, preaching there constantly during the winter, the chapel was not licensed as under his care. He generally spent a considerable portion of the summer in visiting various parts of the united kingdom, preaching in places of worship of almost every denomination which would admit of his services, and occasionally to large assemblies in the open air. The remainder of the summer he usually passed at Wotton-under-Edge, Gloucestershire, where he had a house and a chapel. He died on the 11th of April, 1833, at his house in Blackfriar's-road, leaving no issue by his wife, whom he had married in 1781. Besides several sermons, Mr. Hill published "Journal of a Tour through the

North of England," &c.; "A Plea for Union, and a free Propagation of the Gospel; "Village Dialogues," 2 vols.; "Apology for Sunday Schools;" "Cow-pock Inoculation Vindicated," &c., &c. For the popularity which, during a long series of years he enjoyed, as a preacher, he appears to have been chiefly indebted to his singularities. Without impeaching the motives of by far the greater part, if not the whole of his regular congregation, who, perhaps, admired his ministry, and endeavoured to emulate his virtues, it may safely be said, that to vast numbers of those multitudes by whom he has been heard, the curious eccentricities of his style have formed the sole attraction to his chapel. The bad jokes and undignified observations which he is said to have uttered from the pulpit, are as discreditable to his judgment, as his strenuous labours for the relief of distress are honourable to his heart. It is related that once, while his wife was sitting in her pew, he pointed her out as a living illustration of the transitory nature of feminine beauty, commenting in very homely terms on the change which years had wrought in her appearance.—"Ladies," said he, on another occasion, "love fine caps; so does Mrs. Hill. Yesterday came home a five-guinea one; but she will never wear it, for I poked it into the fire, bandbox and all!"—One Sunday morning, just as she was entering the chapel, he exclaimed, "Here comes my wife with a chest of drawers on her head! She went out to buy them, and spent all her money in that hoity-toity bonnet!" In allusion to the fact of his having caused many of the hymns of his chapel to be set to the music of God save the King, Rule Britannia, and other popular compositions, he is said to have observed, that he saw no reason why the devil should engross all the best tunes.—"Charity, my brethren," said he, in a discourse, which he preached in aid of a benevolent institution at Wapping, "charity covereth a multitude of sins; and you have need to be charitable, for you are all great sinners, and some of you are *whopping* sinners." As much singularity has been attributed to him in private life, as in the pulpit. Hearing a dispute between two of his servants, as to which of them should wash the hall, each declaring "that it was not her business," he sent them both out on errands, and assumed the mop himself. On their return, they warmly protested against his being engaged in so menial a task. "Pho! pho!" said he, "'tis not your business, Peggy; nor your's either, Jane: so it must be mine, I suppose."

HILL (Rowland, Lord), one of our most distinguished generals, is the son of Sir John Hill, Bart., and was born August 1, 1772. He was educated at Rugby, and having, at the age of sixteen, entered as ensign in the 38th foot, he went to Strasburgh, to complete his military education. In 1792 he was promoted to the rank of captain, and proceeding afterwards to Toulon, received a wound during the siege, and returned to England with dispatches. After having purchased the previous gradations, he became lieutenant-colonel of the 90th regiment, which he accompanied to Egypt, where he was wounded in the temple, March 13, 1801. His next important service was at the battles of Rolica, Vimiera, Corunna, Talavera, Almarez, and other places in the peninsula, on his return from which he was raised to the peerage, with a pension of £2000 per annum. He was also presented with a valuable sword and the freedom of the city of London; and a Grecian Doric column was erected to his honour near Shrewsbury, in his native county. In 1815 he was made Knight of the Bath, and had an important command in the battle of Waterloo. In 1825 he was made a general, and in 1828 commander of the forces; in which office he has given great satisfaction to the public and his profession.

HILLEL, *the Elder*, and most probably the same person who is called Pollio by Josephus, was one of the most eminent among the Jewish doctors, and, according to St. Jerome, flourished in Judea not long before the birth of Christ. He was descended on his mother's side from the family of David, and born in the Babylonish territory, where he lived till he was forty years of age. He afterwards came to Jerusalem, where he was chosen a member of the great Sanhedrim, and together with Shammai, another eminent doctor, constantly resisted the measures of that body for opposing Herod's elevation to the throne, and defending the city against his army. By this policy those men escaped the slaughter to which all the other members of the Sanhedrim were consigned, after Herod had become master of the city; and of the Sanhedrim which was afterwards formed, Hillel was made president, and Shammai vice-president. If we are to credit the Jewish writers, Hillel occupied that post till he was a hundred and twenty years old, and discharged its duties with greater wisdom and justice than any who had filled it before him from the time of Simon *the Just*. It is, however, no proof of his wisdom, that he had a controversy with Shammai, which led to bloody quarrels among their respective adherents; though the dispute was at length decided in favour of the former. The origin of the Talmud, or at least the "Mischna," or earliest part of it, is attributed to the elder Hillel; and Jonathan, the author of the Targum, was one of his disciples.

HILLEL II., or *the Younger*, another eminent Jewish doctor, who governed the Jewish church in the third century of the Christian era, under the title of *Nasi*, or prince of the captivity, was a lineal descendant from the preceding, and a person of great learning and merit. He was the first compiler of the present calendar of the Jewish year, into which he introduced the cycle of nineteen years, to reconcile the course of the sun with that of the moon, by the help of seven intercalations. He also made some further improvements on the *Techuphath Hashana*, or revolution of the year; and was one of the principal doctors concerned in composing the *Gemara*. Epiphanius relates, that Hillel just before his death, became a convert to the Christian faith; but this fact is not owned by the Jewish writers.

HILLER (Matthew), a learned German Lutheran divine and Orientalist, was born at Stuttgard in 1646. After taking the degree of M.A., and holding some previous appointments, he was, in 1698, created professor in ordinary of the Greek and Oriental languages, at Tubingen, professor-extraordinary of divinity, principal of the *stipendium* of the prince, and visiter of the schools of Wirtemberg above the Steig. Afterwards he was nominated abbot of Herenalb, and in 1716, of the convent of Kænigsbrunn, where he died in 1725. He was the author of "Sciagraphia Grammaticæ Hebrææ," and other classical works, the titles of which may be seen in Moréri.

HILLIARD (Nicholas), an English portrait-

painter of the age of Elizabeth, who honoured him with her patronage and protection, was born at Exeter, in 1547, and died in 1619. His pictures were held in high estimation, both for their execution, and the fidelity of the resemblance, although he seldom attempted more than the head.

HILTZ (John), a German architect of the fifteenth century, succeeded Erwin de Steinbach, builder of the famous cathedral of Strasburg; and erected the tower of that edifice, which was finished in 1449. This is considered as a master-piece of architecture, being erected with hewn stone, carved with tracery; and exhibiting great elegance of design and skill in the execution.

HIMERIUS, a Greek grammarian, who flourished under the Emperors Constantine and Julian, and was living after the death of the latter in 363. He was a native of Prusias in Bithynia, and taught rhetoric at Athens. Eunopius commends the style of his orations, a copy of which having been discovered, an edition was published by Wernsdorff in 1790, under the title of "Himerii Sophistæ eclogæ et declamationes," Gr. Lat. Gottingen, 8vo.

HINCHLIFFE (John), D.D., bishop of Peterborough, was born in Westminster, where his father kept a livery-stable, in 1731. He was educated at Westminster-school; and after graduating at Trinity-college, Cambridge, returned to that seminary in the capacity of under-master, and finally obtained the headship. In 1768, he obtained the mastership of his college; and was finally promoted to the deanery of Durham, and the see of Peterborough. He was the author of several discourses; which were collected and published together in one volume, two years after his decease, which took place in 1794.

HINCMAR, a learned and eminent French prelate in the ninth century, was descended from a noble family, and educated in the monastery of St. Dennis, near Paris. He there distinguished himself by his proficiency in the literature of the times, the brightness of his parts, and his engaging manners. Being introduced to the court of the Emperor Louis *le Debonnaire*, he became a great favourite with that prince, who frequently consulted him on affairs of state, as well as ecclesiastical matters. After he had resided a considerable time at court, he returned to his monastery in 829, but finally left it in 845, when, at the united desire of the clergy and people, he was ordained archbishop of Rheims. In 849 he presided at the council of Quiercy, where he disgraced himself by the intolerance and cruelty which he displayed towards Godeschalc. For a detail of the ecclesiastical proceedings in France, in which he took a leading part, his contests with his suffragans, and with the popes, &c., we must refer to the ecclesiastical historians of the times, and particularly to the author just mentioned. Upon the irruption of the Normans into France in 882, Hinemar withdrew from Rheims to Epernay, where he soon died, overwhelmed with grief at the calamities which had befallen his country. The titles of his numerous writings may be seen in Cave. Different editions of them have appeared, in separate and collective forms, of which the best was printed at Paris in 1645, under the care of Father Sirmond, in two volumes folio.

HINCMAR, another French prelate, was nephew to the preceding, and after being employed in different negotiations, was, through his uncle's interest, appointed to the bishopric of Laon, about 856. In this situation, actuated by pride and ambition, he was guilty of various uncanonical and tyrannical practises in his diocese, as well as seditious and rebellious proceedings against the authority of King Charles *the Bald;* but, by appealing to the pope, who espoused his cause, he eluded for some time the charges which were brought against him. At length, in 871, having again exposed himself to the just resentment of the king, by obstinately refusing to subscribe a sentence of excommunication against the accomplices of Prince Caroloman, who had broken out into rebellion against his father, he was cited to attend a council held at Douzi, or Toussi; and not appearing, was found guilty, and sentenced to be deposed from his see. This sentence, notwithstanding the attempts of the pope to prevent it, was carried into execution, and Hinemar was thrown into prison, where, two years afterwards, his eyes were put out. After the death of Charles *the Bald* he was set at liberty; and in 878, upon his petition to Pope John VIII., he had a considerable pension assigned to him out of the revenues of the see of Laon. He died before 882.

HINGHAM, or HENGHAM (Sir Ralph de), an English judge in the reigns of Edward I. and II. He was chief commissioner for the government of the kingdom, while Edward visited Palestine; but after the king's return, this great lawyer was among the judges dismissed from office for bribery and corruption. He was also fined seven thousand marks, which sum not being immediately paid, he was imprisoned, and afterwards banished. He continued in disgrace till the accession of Edward II., in 1308, when he was raised to the office of chief-justice of the Common Pleas, which he did not long enjoy; for dying the same year, he was interred in St. Paul's-cathedral. Selden published, in the original Latin, with English notes, a treatise of Justice Hingham, entitled "Summa Magna et Parva," relating to the ancient forms of pleadings.

HIPPARCHIA, the wife of Crates, the Cynic philosopher, and herself a strict conformist to the principles of that sect, was a native of Maronea, a town in Thrace, and flourished under the reign of Alexander the Great. In the life of Crates we have already given a summary of all the unquestionable information which remains concerning her. As to the disgraceful and filthy tales which have been industriously circulated concerning Hipparchia and her husband, and on which Mr. Bayle has been pleased largely to comment, there is sufficient ground for concluding that they had no foundation in truth. Hipparchia wrote some books, which are no longer extant.

HIPPARCHUS, a son of Pisistratus, who succeeded his father as tyrant of Athens, with his brother Hippias. He patronized some of the learned men of the age, and distinguished himself by his fondness for literature. The seduction of a sister of Harmodius raised him many enemies, and he was at last assassinated by a band of conspirators, with Harmodius and Aristogiton at their head, 513 years before Christ.—A mathematician and astronomer of Nicæa. He first discovered that the interval between the vernal and the autumnal equinox is one hundred and eighty-six days, seven days longer than between the autumnal and vernal, occasioned by the eccentricity of the earth's orbit. He divided the heavens into forty-nine constellations, twelve in the ecliptic, twenty-one in the northern, and six

teen in the southern hemisphere, and gave names to all the stars. He makes no mention of comets. From viewing a tree on a plain from different situations, which changed its apparent position, he was led to the discovery of the parallax of the planets, or the distance between their real or apparent position, viewed from the centre and from the surface of the earth. He determined the longitude and latitude, and fixed the first degree of longitude at the Canaries. He likewise laid the first foundations of trigonometry, so essential to facilitate astronomical studies. He was the first who, after Thales and Sulpicius Gallus, found out the exact time of eclipses, of which he made a calculation for 600 years. After a life of labour in the service of science and astronomy, and after publishing several treatises, and valuable observations on the appearance of the heavens, he died 125 years before the Christian era.

HIPPIAS, a philosopher of Elis, who maintained that virtue consisted in not being in want of the assistance of men.—A son of Pisistratus, who became tyrant of Athens after the death of his father, with his brother Hipparchus. He was willing to revenge the death of his brother, who had been assassinated, and for this violent measure he was driven from his country. He fled to King Darius in Persia, and was killed at the battle of Marathon, fighting against the Athenians, B.C., 490.

HIPPOCRATES, the most famous of ancient physicians, and usually termed the *father of physic*, was born at the island of Cos about B.C. 460. His father was Heraclides, in whom the line of hereditary physicians was continued from Æsculapius. His maternal descent was derived from Hercules. Of the events of his life little is known with certainty. He is said to have studied physic under Prodicus or Herodicus, and philosophy under Gorgias and Heraclitus. He is said to have been the first who made a proper separation between medicine and philosophy, applying the dogmas of the latter to the practical use of the former, rather than blending both as subjects of speculation. He appears to have passed his life in travelling, and to have resided in various places. He was for a time at the court of Perdiccas, king of Macedon, and his fame caused him to receive invitations from different cities of Greece. His visit to Abdera, the inhabitants of which had requested his aid to free their celebrated countryman, Democritus, from a supposed madness, but whom he pronounced the wisest man of their city, is a noted incident in his history, but bears a fabulous appearance. His supposed service in extinguishing the plague of Athens can not be true, since from the certain information of Thucydides we learn that its ravages were unchecked, and that the physicians were its first victims. He is said to have refused an invitation to the court of Artaxerxes Longimanus, not choosing to exercise his art in favour of the enemy of Greece. It is affirmed that he died at Larissa in Thessaly at a very advanced age. How dubious soever may be the circumstances of the life of Hippocrates, it is not questioned that he acquired a reputation which has ranked him among the great men of Greece, and which may be traced from the age in which he flourished through all succeeding periods. Statues were erected to his memory, and his maxims were received as authority, not only in the schools of medicine, but in the courts of law. He practised surgery as well as physic, the two branches not being separated till some ages afterwards. He appears to have been a man of great integrity and candour; and his *oath* (if genuine) comprises the most important moral duties of the profession. He left two sons, Thessalus and Draco, both eminent practitioners, and also a number of disciples. Of the numerous works ascribed to Hippocrates, some are indisputably genuine, some are dubious, and many are unquestionably spurious. It would be a subject for a treatise rather than for a biographical article to enumerate these, and to analyse their contents. The reader who wishes for information on this point may be referred to Le Clerc's Hist. de la Médecine, and to Haller's Medical Bibliotheca; it will suffice here to mention, that of his genuine works the most valued are, "Epidemicorum, Lib. III.;" "Prognosticon;" "Aphorismi;" "De Aeribus, Aquis, et Locis;" "De Articulis et Fracturis;" "De Capitis Vulneribus." Collective editions of the works of Hippocrates have been published by Auutius Foesius, Francof. 1595, folio; by Vander Linden, Lugd. Bat. 1665, 2 vols. 8vo.; by Chartier, together with the works of Galen, Paris, 1679, 13 vols. 4to.; by Mack, Vienna, 1743, 2 vols. folio; and by Pierer, Leips. 1806, 3 vols. 8vo. An English translation of his tracts on air, water, epidemics, &c., was published with notes, by Francis Clifton, M.D., in 1752, 8vo.; and in 1788, Dr. John Moffat published the Prognostics and Prorrhetics of Hippocrates, in English, with an account of his life.

HIPPODAME, or HIPPODAMIA (in classical history), a daughter of Œnomaus, king of Pisa, in Elis, who married Pelops, son of Tantalus. Her father, who was either enamoured of her himself, or afraid lest he should perish by one of his daughter's children, according to an oracle, refused to marry her, except to him who could overcome him in a chariot-race. Thirteen had already been conquered, and forfeited their lives, when Pelops came from Lydia, and entered the lists. Pelops previously bribed Myrtilus, the charioteer of Œnomaus, and ensured himself the victory. In the race, Œnomaus mounted on a broken chariot, which the corrupted Myrtilus had purposely provided for him, was easily overcome, and was killed in the course; and Pelops married Hippodamia, and avenged the death of Œnomaus, by throwing into the sea the perfidious Myrtilus, who claimed for the reward of his treachery, the favour which Hippodamia could grant only to her husband. Hippodamia became mother of Atreus and Thyestes; and it is said that she died of grief for the death of her father, which her guilty correspondence with Pelops and Myrtilus had occasioned.—A daughter of Adrastus, king of Argos, who married Pirithous, king of the Lapithæ. The festivity which prevailed on the day of her marriage was interrupted by the attempts of Eurytus to offer her violence.

HIPPOLYTE (in classical history), a queen of the Amazons, given in marriage to Theseus by Hercules, who had conquered her, and taken away her girdle by order of Eurystheus. She had a son by Theseus, called Hippolytus.—The wife of Acastus, who fell in love with Peleus, who was in exile at her husband's court. She accused him of incontinence, and of attempts upon her virtue before Acastus, only because he refused to gratify her desires. She is also called Astyochia

HIPPOLYTUS (St.), a Christian martyr of the third century, who suffered under Severus in the fifth persecution, about 230. The best edition of his writings is that by Fabricius, Gr. Lat. 2 volumes folio, 1716. He was surnamed *Portuensis*, as it is supposed he was bishop of Portus.

HIPPOLYTUS (in classical history), a son of Theseus and Hippolyte, famous for his virtues and his misfortunes. His step-mother, Phædra, fell in love with him, and when he refused to pollute his father's bed, she accused him of offering violence to her person before Theseus. Her accusation was readily believed, and Theseus entreated Neptune severely to punish the incontinence of his son. Hippolytus fled from the resentment of his father, and as he pursued his way along the sea-shore, his horses were so frightened at the noise of sea-calves, which Neptune had purposely sent there, that they ran among the rocks till his chariot was broken and his body torn to pieces. Temples were raised to his memory, particularly at Trœzene, where he received divine honours. According to some accounts, Diana restored him to life.

HIPPOMENES (in classical history), an Athenian archon, who exposed his daughter Limone to be devoured by horses, because guilty of adultery. —A son of Macareus and Merope, who married Atalanta with the assistance of Venus. These two fond lovers were changed into lions by Cybele, whose temple they had profaned in their impatience to consummate their nuptials.

HIPPONA (in fabulous history), a goddess who presided over horses. Her statues were placed in horses' stables.

HIPPONAX (in classical history), a Greek poet, born at Ephesus, 540 years before the Christian era. He cultivated the same satirical poetry as Archilochus, and was not inferior to him in the beauty or vigour of his lines. His satirical raillery obliged him to fly from Ephesus. As he was naturally deformed, two brothers, Buphalus and Anthermus, made a statue of him, which, by the deformity of its features, exposed the poet to universal ridicule. Hipponax resolved to avenge the injury, and he wrote such bitter invectives and satirical lampoons against them, that they hanged themselves in despair.

HIPPOTHOON (in fabulous history), a son of Neptune and Alope, daughter of Cercyon, exposed in the woods by his mother, that her amours with the god might be concealed from her father. Her shame was discovered, and her father ordered her to be put to death. Neptune changed her into a fountain, and the child was preserved by mares, whence his name, and when grown up, placed on his grandfather's throne by the friendship of Theseus.

HIRE (Laurence de la), a French painter, was born at Paris in 1606. He received his first instructions in the art from his father, Stephen de la Hire, a painter of some merit. He was then placed under Vouet, whose style was generally copied at that time by the French artists; but Laurence adopted a style of his own, which raised him to reputation. He painted history, landscape, and portrait, and was patronized by Cardinal Richelieu, the Chancellor Seguier, and other persons about the court. He was one of the first members of the Academy of Painting, and died at Paris in 1656.—Philip de la, an eminent French mathematician and astronomer, was the son of the preceding, and born at Paris in 1640. As his father intended to bring him up to his own profession, he took care to have him instructed in the principles of design, and those branches of the mathematics which relate to them; when he discovered an early partiality for the study of geometry. After losing his father, he visited Italy, where his fondness for the mathematics was confirmed, and on his return to Paris, he made himself known to the public as an excellent geometrician, by giving the "Second Part of a Treatise on Stone-cutting," printed by M. Bosse in 1672, in continuation of the work of Gerard D'Argues on the same subject. The reputation which he acquired by this performance, he greatly increased by his "Nouvelle Méthode en Géométrie," &c., 1672, 4to.; and his treatise "De la Cycloide," published in 1676, 12mo. In 1678 he received the honour of a seat in the Academy of Sciences; and in the following year he published in one volume 12mo., "1. Les nouveaux Elémens des Sections Coniques. 2. Les Lieux Géométriques. 3. La Construction ou Effection des Equations." In the same year, under the auspices of the minister Colbert, he commenced an undertaking, conjointly with M. Picard, in order to collect materials for a more correct general chart of the sea-coast of France, than had been before laid down. La Hire consequently went to Brittany in 1679, to Guyenne in 1680, to Calais and Dunkirk in 1681, and to Provence in 1682. Besides prosecuting the peculiar object of these journeys, he made observations on the measurement of heights by the barometer, on the variation of the compass, and on atmospheric refraction. In 1683 he was employed to continue the meridian line commenced by Picard in 1669. He conducted the necessary operations to the north of Paris, while Cassini carried them on to the south; but the death of the minister, Colbert, prevented the completion of the undertaking. He was then engaged, with other members of the Academy, in taking levels for the grand aqueducts projected by Louis XIV., to convey the water of the river Eure to Versailles. In 1685 he published a Latin work on the theory of conic sections, which gained him great reputation throughout Europe. About 1690 he was appointed a professor of the Royal-college, and of the Academy of Architecture. His death took place April 21, 1718. Besides the productions already noticed, he published astronomical tables; an edition of the works of the ancient Greek mathematicians, and many tracts on geometrical science.—His son, Philip, was also an eminent mathematician, and his early death, at the age of forty-two, was much regretted. He published an "Ephemeris," and a new edition of Jousse's treatise "On Carpentry."

HIRNHEIM, or HERNHAYM (Jerome), a learned Bohemian abbot of the order of Prémontré, who became doctor and professor of divinity, abbot of Strahowen, and papal vicar-general throughout Bohemia, Austria, Moravia, and Silesia. He died in 1679, when about forty-four years of age. He is classed among modern philosophical sceptics, on account of the extraordinary attempt which he made to support the interests of superstition and fanaticism, by declaiming on the imbecility of human reason. For this purpose he published a laborious work entitled, "De Typho generis humani, sive Scientiarum humanarum inani ac ventoso Tumore, Difficultate," &c., 1676, 4to

HIRSCHING (Frederick Charles Gottlieb), a learned and industrious German professor, was born

at Uffenheim, December 21, 1762, and died at Erlangen, March 11, 1800. His most important works are, "A Description of the principal Libraries of Germany," Erlang. 1786, 4 vols. 8vo.; "An account of the most curious Pictures and collections of Engravings," 6 vols. 8vo.; and a "Dictionary of celebrated Persons of the Eighteenth century," continued after his death by J. H. M. Ernisti and others at Cobourg.

HIRTIUS (Aulus) was an officer under Julius Cæsar, and wrote a supplementary part of the "Commentaries" published in his name. The books composed by Hirtius are the eighth of the Gallic war, and those of the Alexandrine and African wars. He was made consul together with Vibius Pansa, B.C. 43, and the conduct of the war against Antony was committed to them in conjunction with the young Octavianus. He gave Antony a considerable check in the neighbourhood of Mutina; but afterwards, making an attack upon that general's lines before Mutina, he was carried by his ardour into the centre of the enemy's quarters, where he received a wound which laid him dead upon the spot.

HIRZEL (John Caspar), an eminent physician and writer on rural economy, was born at Zurich in 1725, and died February 19, 1803. He was one of the principal founders of the Helvetic Society, and published, among other works, a "Treatise on Rural Economy," and "The Rustic Socrates," which latter has been translated into almost all the languages of Europe.

HOADLY (Benjamin), an eminent and excellent prelate of the church of England, was born at Westerham in Kent, in 1676. He was educated in grammar-learning under his father, who was a clergyman, and in 1691 was entered a pensioner of Catherine-hall, Cambridge. He received his degree of B.A. in 1695-96, and in the following year was elected a fellow of his college. In 1698 he was admitted to deacon's orders by Dr. Compton, bishop of London. As soon as he had commenced M.A., in 1699, he became tutor, and discharged that office for two years, with the highest reputation. Having taken priest's orders in 1700, he quitted his fellowship in the following year, when he entered into the marriage state, and was appointed to the lectureship of St. Mildred, in the Poultry, London. In 1702 he officiated at St. Swithin's, and in 1704 was presented to the rectory of St. Peter le Poor. Mr. Hoadly had now begun to distinguish himself by his writings. He had already entered into a controversy with Calamy, and in 1705 he preached a sermon before the lord-mayor of London, which gave great offence to the tories and high-churchmen, and from this time, to use his own expression, a torrent of angry zeal began to pour out itself upon him. Soon afterwards he entered into a contest with Atterbury, who had advanced some positions, in a funeral sermon for Mr. Bennet, which he considered to be not only ill-founded, but of a dangerous tendency. He also engaged in a dispute with Dr. Blackall, bishop of Exeter, respecting the doctrines of passive obedience and non-resistance; and the same subjects engaged his attention more fully in 1709, when he was provoked to a fresh dispute with the bishop of Rochester. In this debate Mr. Hoadly distinguished himself in so eminent a manner, that the House of Commons voted an address to the queen, requesting that she would be graciously pleased to bestow upon him some dignity in the church. Her majesty gave a satisfactory answer, but took no further notice of Hoadly, who was, however, presented by Mrs. Howland, grandmother of the duke of Bedford, to the rectory of Streatham in Surrey. Soon after the accession of George I., Mr. Hoadly was nominated one of the chaplains to his majesty, having, before his admission to that office, been created doctor of divinity by Archbishop Wake. This promotion was but a prelude to higher dignities, and in 1715 he was raised to the see of Bangor, with which he was permitted to hold both his livings *in commendam*. During the following year his lordship published "A Preservative against the Principles and Practices of the Nonjurors, both in Church and State," &c.; and in 1717 he preached before the king his famous sermon on "The Nature of the Kingdom or Church of Christ," which excited so much anger among the clergy of the high church-party, that it was determined to proceed against the author in convocation, which step was, however, defeated by the prorogation of that assembly. The celebrated Bangorian controversy then commenced, in which Bishop Hoadly ably defended his views of civil and religious liberty, against Snape, Sherlock, Hare, Potter, Law, and many more, who charged him with an intention to undermine all establishments, and that of the church of England in particular. In 1721 he was translated from the see of Bangor to that of Hereford; and in 1732, again to that of Salisbury. He still continued an active controversialist; and in 1732 drew up an account of the life, character, and writings of Dr. Samuel Clarke, which was prefixed to the posthumous works of that celebrated divine. In 1734 he succeeded Bishop Willis in the see of Winchester; and in the following year published his treatise entitled "A plain account of the Nature and End of the Sacrament of the Lord's Supper." In 1754, and the following year, he published two octavo volumes of sermons, which are much esteemed; and maintained in his now advanced age, his usual spirit and ability, which he eminently displayed in 1758, in "A Letter from the bishop of Winchester to Clement Chevallier, Esq." He died at his palace in Chelsea, April 17, 1761. Bishop Hoadly was as distinguished for his moderation and candour, as for his skill in controversy; and his character in private life was in the highest degree respectable and amiable. In 1773 his son, Dr. John Hoadly, published a complete edition of his father's works, in three volumes folio, a list of the multifarious contents of which may be seen in the Biographia Britannica.—Benjamin, M.D., eldest son of the preceding, was born in 1706, and in 1722 was admitted a pensioner of Bene't-college, Cambridge. He entered upon the study of physic and assiduously pursued his mathematical and philosophical studies under the celebrated professor, Saunderson. He was early received into the Royal Society, and his name was made known to the scientific world by an epistle on a mathematical subject, addressed to him by Dr. Samuel Clarke. The degree of M.D. was conferred upon him by mandamus in 1728. He settled in London as a physician, and in 1737 read the Gulstonian lecture before the College of Physicians, which he printed in 1740. In 1742 he was appointed physician to his majesty's household; and in 1746, to that of the prince of Wales. Dr. Hoadly was a man of elegant as well as solid ac-

complishments; and in 1747 he produced a proof of his acquaintance with the gay and polite world, by his "Suspicious Husband;" one of the most sprightly comedies in the English language. He afterwards gave some assistance to his friend Hogarth in the composition of his "Analysis of Beauty." He joined Mr. Wilson in some "Observations on a Series of electrical Experiments," published in 1756, quarto. He died at his house at Chelsea in 1757, leaving no issue, though twice married. His professional works consist of "Three Lectures on the Organs of Respiration," and an "Harveian Oration," pronounced in 1742, which is said to be a piece of elegant Latin.

HOBBES (Thomas), a celebrated English philosopher, was the son of a clergyman at Malmesbury, in Wiltshire, where he was born in 1588. At a proper age he was placed under the care of the master of the grammar-school in his native town, and so rapid was his proficiency in the learned languages, that before he quitted school he translated the Medea of Euripides into elegant Latin verse. In 1603 he was entered of Magdalen-hall, Oxford, where he graduated B.A. in 1607; and after having applied with much industry to his college studies, was in 1608 taken into the family of Lord Hardwicke as tutor to his son William, Lord Cavendish. In 1610 he was sent abroad with his pupil, and on his return, resided several years in the Devonshire family, as secretary to Lord Hardwicke. By the reputation of his literary acquirements, and a good address, he obtained an introduction to an acquaintance with several persons of rank and learning; particularly the Lord-chancellor Bacon, Lord Herbert, of Cherbury; and the celebrated Ben Jonson. The first work published by him was a translation of the History of Thucydides, which appeared in 1628, a short time before the death of his pupil, and patron. This loss was so severely felt by him, that to divert his mind he accepted an offer of going abroad as tutor to the son of Sir Gervase Clifton, whom he accordingly accompanied into France, where he continued for some time. In 1631 he was induced to return to his native country, at the solicitation of the countess-dowager of Devonshire, who was desirous of placing under his care the young earl, who was then about thirteen years of age. In 1634 he republished his translation of Thucydides, and then accompanied his noble pupil to Paris, where he applied his leisure hours to the study of natural philosophy, particularly to that of mechanics, and the causes of animal motion. In this visit to Paris he became acquainted with Mersenne and Gassendi, and afterwards going to Italy, was introduced at Pisa to Galileo. In 1637 he returned to England, and resided at Chatsworth till 1641, when, alarmed at the prospect of a civil war, he retired to Paris, and during his stay there published his principal works. In 1642 he printed a few copies of his famous book, "Elementa Philosophica *de Cive*;" afterwards published in England under the title of "Philosophical Rudiments concerning Government and Society;" or, a Dissertation concerning Man in his several Habitudes and Respects as the Member of a Society, first secular, and then sacred, &c. The author's principal object in it was, to check the rising spirit of freedom, by establishing the claims of monarchy on new principles of philosophy; on which account it was as much condemned by the popular party, as it was admired by the other. In 1645 he embarked in a mathematical controversy concerning the quadrature of the circle, and in 1647 he was recommended to Charles, prince of Wales, who then resided at Paris for the sake of safety, as a proper person to instruct him in the elements of mathematics and philosophy. Soon after Mr. Hobbes was attacked by a fit of sickness, which reduced him to so low a state, that his friends began to despair of his recovery. While he was in this situation, his friend Mersenne attempted his conversion to the Catholic faith; but Mr. Hobbes immediately replied, "Father, all these matters I have debated with myself long ago. Such kind of disputes would be troublesome to me now; and you can entertain me on subjects more agreeable. When did you see M. Gassendi?" Some days afterwards, however, when Dr. Cosins came and offered to pray with him, he very readily accepted the proposal, and received the sacrament at his hands, according to the form appointed by the church of England. In 1650 was published at London a small treatise of Mr. Hobbes's, entitled "Human Nature," which Mr. Addison pronounces to be his best work; and another, entitled "De Corpore Politico," or, Elements of the Law, which was pronounced by Gassendi as "the very marrow of the science." Mr. Hobbes had now for a considerable time been employed in digesting his religious, moral, and political principles into a system, which was published at London, in 1651, folio, under the title of "Leviathan:" or, the Matter, Form, and Power of a Commonwealth, ecclesiastical and civil. In this work, in establishing a system of civil policy, he represents man as an untameable beast of prey, and government as the strong chain by which he is to be kept from mischief. Upon its publication, the whole body of the English clergy took the alarm; and the author was not only suspected to be inimical to the cause of revelation, but in policy to favour the cause of democracy. Be that as it may, the suspicions which were on this occasion raised against the author, dissolved his connexion with King Charles II. at Paris; and, according to Lord Clarendon, "he was compelled secretly to fly out of that city, the justice having endeavoured to apprehend him, and soon after escaped into England, where he never received any disturbance." Upon his return to his native country, Mr. Hobbes found a welcome asylum in the Devonshire family, and commonly passed his summers at Chatsworth, and some of his winters in town. In 1654 he published his "Letter upon Liberty and Necessity," which occasioned a long controversy between him and Dr. Bramhall. Dr. Priestley says, that he was the first who understood and maintained the proper doctrine of philosophical necessity. About the same time he published "Elementorum Philosophiæ, Sectio prima, de Corpore," 8vo., which occasioned a controversy for upwards of twenty years between the author and Dr. Wallis, Savilian professor of geometry at Oxford, and in which he had the misfortune to have all the mathematicians against him. To complete his body of philosophy, he published, in 1658, "A Dissertation on Man," in which he advanced many singular opinions concerning the intellectual and moral powers of human nature. Upon the restoration of King Charles II., Mr. Hobbes was favourably received by the king, who assured him of his protection, and settled a pension upon him of one hundred pounds per annum, out of his privy purse.

Yet this powerful protection did not render our author entirely safe from attacks; for, in 1666, his "Leviathan," and his treatise "De Cive," were censured by parliament, which alarmed him much; as did, likewise, the bringing a bill iuto the House of Commons, to punish atheism and profaneness. But though his writings were reprobated by the general body of the clergy, aud occasioned many learned and able replies, they were not without their admirers, both at home and abroad. Foreigners of the first distinction visited the author, among whom was Cosmo de Medicis, then prince of Tuscany, who having received his picture, aud a complete collectiou of his writings, ordered the former to be deposited among his curiosities, and the latter to be added to his celebrated library at Florence. Among the principal literary labours of his later years, were translations of Homer's Iliad and Odyssey, in verse, which passed through three editions within ten years, though utterly destitute of poetical merit. His "Decameron Physiologicum;" or, Ten Dialogues of Natural Philosophy, was published in 1678; as was also "A Dialogue between a Philosopher and a Student of the Common Law of England;" aud in 1679 he consigned to the care of a bookseller his "Behemoth," or, a History of the Civil Wars from 1640 to 1660, which did not appear till after his death. That event took place December 4, 1679, at Hardwicke, a seat of the earl of Devonshire, in Derbyshire; and he was interred in the church of Hault Hucknall, in the same county, where a monument was erected to his memory. Few authors have eucountered more virulent opposition than the philosopher of Malmesbury. A vague imputation of irreligion was brought against him by his literary antagonists, and the charge has been renewed even iu our own times. A baronet, who has distinguished himself by his labours as an author and a patron of literature, has characterized the subject of our notice as the "Iufamous Hobbes;" and a few years since an evangelical clergyman, preaching in the abbey-church of Malmesbury, vituperated the supposed infidel in unmeasured terms, stating that his birth had fixed a lasting stigma on the town and its inhabitants. Yet the writings of this calumniated individual contain repeated testimonies in favour of Christianity; and that he practised the duties of religion as a member of the church of England, is a fact of which there is positive evidence. The great merit of Hobbes consists in having successfully applied the inductive method of reasoning, recommended by Bacon to the investigation of mental philosophy. Iu his search after truth he is startled by no consequences to which the inquiry may lead; his grand object being to ascertain the boundaries of knowledge, and to show where the imperfection of human intellect renders our creed a matter of eonventional authority. He expressly admits the existence of a God; but from his assertion that incorporeal substances are no better than nonentities, it has been inferred that he represented God as a corporeal being, and hence he has been styled an atheist. Both with respect to religion and government, he ascribes great weight to the will of the civil magistrate; yet his claim of obedience to existing authorities is qualified, by the assertion, that it is no longer due than while they can afford protection to the subject. The philosophy of Hobbes has been more or less adopted by Locke, Hartley, Hume, and Priestley.

HOBBIMA (Minderhout), a Dutch landscape-painter, born in 1611, at Antwerp. His pieces are remarkable for the grace and beauty of their execution. Being, like Claude and Gaspar Poussin, defective in the delineation of the human figure, he was often aided in that department by Ostade, Teniers, and others. His works are now very rare and valuable.

HOBBOKEN (Nicholas), a native of Utrecht, and medical professor in the university of Harderwick, was also an eminent anatomist, and wrote several works on that science, a list of which is given in Hutton's Abridgment of the Philosophical Transactions.

HOCCLEVE, or OCCLEVE (Thomas), an English poet of the fifteenth century, who, as well as Gower and Chaucer, was bred to the study of law at Chestre-inn, in the Strand. His greatest work is a poetical translation of "Ægidius de Regimine Principum."

HOCHE (Lazarus), a distinguished military commander in the French Republican army, was born at Moutreuil, near Versailles, in 1768. He was at first a stable-boy, but a passion for reading, which he found means to gratify, elevated him above his situation, and at the age of seventeen he enlisted in the Freuch guards. In 1792 he obtained a lieutenancy in the national guard, and in the following year was promoted to the rank of general, and intrusted with the command of the army of the Moselle. After having driven the Austrians out of the proviuce of Alsace, he intrigued with the Jacobins to ruiu Pichegru, whose superior talents excited his jealousy: but his machinatious were terminated for awhile by his being arrested and imprisoned, by order of the commissioners of the national convention. On the fall of Robespierre, he obtained his liberty; and he was soon after appointed commander of the republican army in La Vendée. In this station he first displayed the extent of his abilities. Aware that though force might exterminate the royalists, lenient measures alone could reclaim them, he with admirable address, by means of moderate and well-timed proclamations, weakened the bond of union among their soldiers; and by favour and flattery he gained many of the priests to his side; after which he found it a comparatively easy task to reduee to subjection a people who had so long withstood the efforts made to subdue them. The attempt of the emigrants under the command of Puisaye and Sombreuil, to re-excite the spirit of loyalty among the Bretons, only afforded Hoche an opportunity of gainiug new laurels, in the utter defeat of the royalists at Quiberon, in July 1795. In December 1796 he sailed from Brest on an expedition against Ireland, but his ships were dispersed, and he was forced to return to France unsuccessful. He then had the command of the army of the Sambre and Meuse, and gained some advantages in the campaign of 1797, on the Lower Rhine; but the armistice concluded between the Archduke Charles and Buonaparte put a stop to his operations. His death, not without suspicion of poison, took place within a short time after, September 15, 1797.

HOCHSTETTER (Andrew Adam), a learned German Lutheran divine, was born at Tubingen, in 1668, and died in 1717. He was successively professor of eloquence, of moral philosophy, and of divinity, in the university of his native city, and

was finally raised to the honourable post of rector Among other works, he was the author of "Collegium Puffendorfianum;" "De Conradino, ultimo ex Suevis Duce;" "De Rebus Elbingensibus," &c.

HODGES (Nathaniel), an English physician, was the son of Dr. Thomas Hodges, dean of Hereford. He received his early education at Westminster-school, and was elected a student of Christ-church-college, Oxford, in 1648. After taking his inferior degrees, he received that of doctor of physic in 1659, and settled in London as a medical practitioner. At the breaking out of the great plague in 1665, he was one of two physicians appointed to attend the infected; and he continued to fulfil this duty during the whole period of that visitation. In 1672 he published a Latin account of the plague, which is considered the most authentic that we possess. He has given the bills of mortality of the plague year, 1665, amounting in all to 97,306 deaths, of which 68,596 were returned of the pestilence. This work was translated into English by Dr. Quincy, and published, with other curious tracts relative to the same epidemic, in 1721. It is to be lamented that a man who seems to have performed his dangerous service to the public with credit and fidelity, should have fallen into such reduced circumstances, as to become a prisoner for debt in Ludgate, in which state he died in 1684. Dr. Hodges was also the author of a work, entitled, "Vindiciæ Medicinæ et Medicorum," and a translation of his work on the plague was published in 1720.

HODIZ (Albert Joseph, Count of), known for his rare talent of changing every thing around him into instruments of pleasure. He was born in 1670, and married the widow of George William, margrave of Bayreuth. He resided on his estate in Moravia, and converted his peasants into dancers, actors, singers, musicians, &c. There were 4000 fountains in his garden. He died in 1718.

HODY (Humphrey), a learned divine, was born at Odcombe, in Somersetshire, of which place his father was rector, in 1659. He was educated at Wadham-college, Oxford, where he took his degree of M.A. in 1682, and about the same time wrote his learned "Dissertation on Aristeas's History of the Seventy-two Interpreters." In 1692 he took his degree of D.D., and became chaplain successively to the Archbishops Tillotson and Tenison. In 1698 he was appointed regius-professor of Greek in the university of Oxford, and was presented to the living of Monks Risborough, in Buckinghamshire. In 1701 he engaged in a controversy on the powers of the convocation, in a work entitled, "A History of the English Councils and Convocations," &c., 8vo. In 1704 he was made archdeacon of Oxford, and in the same year published his pieces on the original text, and Greek and Latin vulgate versions of the Bible, under the title "De Bibliorum Textibus Originalibus, Versionibus, Græcis, et Latina Vulgata," &c., lib. iv., 8vo. He died in 1706, and by his will founded ten scholarships in Wadham-college. His works not yet mentioned are, "Prologomena to Malela's Chronicle;" and "The Unreasonableness of a Separation from the New Bishops;" "A Dissertation on the Resurrection of the same Body;" and a posthumous work, entitled, "De Græcis Illustribus, linguæ Græcæ literarumque humaniorum instauratoribus eorum vitis, scriptis et elogiis."

HOE (Matthew), a German Lutheran divine, was born at Vienna in 1580, and went, says Bayle, so early to the Protestant colleges, that he found himself a Lutheran before he had made reflection that he was born in the Romish communion. Hoe studied divinity at Wittemberg; and in 1602 he was invited into Saxony, to become court preacher to the elector. In the following year he was appointed director of some churches in Voightland; in 1611, superintendant of the German churches in the district of Prague; and in 1613 he was recalled to the court of Saxony, where he was promoted to the post of ecclesiastical counsellor, and nominated first preacher to his highness. He died in 1645. Hoe is classed by the Lutherans among the learned and able defenders of their faith, on account of his "Defensio Pupillæ Evangelicæ," which he published in two volumes, in 1628 and 1631, and which Mosheim speaks of as "an accurate and laborious defence of the Protestants." He also published "A Commentary on the Book of Revelation;" "Philosophiæ Aristotelicæ, Partes tres;" and a vast number of controversial works, both in German and Latin.

HOESCHELIUS (David), an eminent Greek scholar, was born at Augsburg in 1556, and died in 1617. He was made librarian of the college of Augsburg, and rector of the college of St. Anne, and spent the greatest part of his life in these employs, entirely devoting himself to the service of literature. He edited a great many Greek authors, most of them belonging to Christian antiquity and ecclesiastical history, to which he supplied notes and observations, and sometimes translations.

HOET (Gerard), an eminent painter, was born at Bommel in 1648, and died in 1733. He became celebrated for cabinet pictures and historical and fabulous pieces, and finally settled at Utrecht, where he exerted his influence to establish a school of design, an academy, of which he became the director.

HOFER (Andreas), a celebrated Tyrolese patriot, was born at Passeyer in 1765. He kept an inn in that town, and traded in corn, wine, and cattle, at the time of the insurrection against the Bavarians, which, on account of his wealth, influence, and decision of character, he was fixed upon to lead. The peace of Vienna, however, having confirmed the cession of Tyrol to Bavaria, he laid down his arms, expecting to share the benefit of the indemnity which Buonaparte had promised to the Tyrolese revolters. But he was considered too dangerous a person to be suffered to remain at large, and a price being set upon his head, he was, after a long search, discovered in a cabin among the mountains, and pursuant to a sentence passed upon him at Mantua, whither he was conducted, was shot in that city in February 1810. After his death he was revered by his countrymen as a martyr; his cabin has since been converted into an hospital; and the emperor of Austria has ennobled his son, and bestowed many benefits on his family.

HOFFMAN (Daniel), a German Lutheran divine, superintendant, and professor at Helmstadt, was the head of a theological party which raised some disturbances towards the end of the sixteenth century. He raised some difficulties respecting the *Form of Concord*, and had a dispute with Hurnius and other German divines, on the doctrine of predestination, and another with Beza, on the sub-

ject of the eucharist. He was at the head of a party which, about 1598, declared open war against philosophy, maintaining, that it was the mortal enemy of religion; for that what was *true* in philosophy, was *false* in theology. These absurd tenets excited a warm controversy between Hoffman and his colleagues; and caused a commotion in Germany, which ended in the duke of Brunswick's commanding Hoffman to retract publicly the invectives which he had thrown out against philosophy in his writings and academical lectures, and to acknowledge the harmony and union of sound philosophy with true and genuine theology. That order was complied with in 1601. His writings were entirely controversial, and the subjects of several of them are enumerated by *Bayle*.

HOFFMAN (Caspar), a German physician, was professor of the theory of medicine at Altdorf, and died there in 1648, author of some treatises which show him to have been a learned Hellenist, and votary of Aristotle.

HOFFMAN (John James), an eminent critic, held the office of Greek professor in the university of Basil, where he died in 1706, aged seventy. His chief work is entitled "Lexicon Universale," reprinted at Leyden, four volumes, folio, comprising subjects of history, geography, poetry, philosophy, politics, and philology.

HOFFMAN (Christopher Louis), a German physician, who after holding the office of physician to the elector of Mayence, removed to Eltviel-on-the-Rhine, and died there in 1807. He published various works, in which he develops a new system of medicine, in a combination of the nervous and humoral pathology.

HOFFMANN (Frederick), a very eminent physician, was born at Halle, in Saxony, in 1660. He was of a family long distinguished in medicine, and his father was a physician of repute. Frederick received his medical education at Erford and Jena, at which latter university he graduated M.D. in 1681. Here he read lectures on chemistry and other parts of medicine, till an invitation from a kinsman at Minden drew him to that place. After visiting Holland and England, he returned to Minden, and in 1686 was appointed by Frederick William, elector of Brandenburg, physician to the whole principality. In 1688 he accepted an invitation to settle at Halberstadt as public physician; and in 1693 the university of Halle being at length established by the first king of Prussia, Hoffman was nominated primary professor of medicine and natural philosophy. He was thrice made rector of the university, and a number of learned publications made him known throughout Europe abroad; gave him admission to the scientific societies of Berlin, London, and Petersburgh. His professional fame spread in the same proportion, and caused him to be consulted for many persons of the highest rank. In 1704 he accompanied some of the Prussian ministers to the Caroline warm baths in Bohemia, and frequent subsequent visits brought to his knowledge the Sedlitz purging waters, which he first introduced to public notice. A personal introduction to the king of Prussia at the Caroline baths, caused him to be intrusted with the care of the declining health of that monarch in 1708, with the title of archiater and aulic counsellor, and a liberal salary; and for the three subsequent years he resided at court, upon the condition, however, of retaining his professorship at Halle. He returned thither in 1712, and in 1718 began to publish his "Systema Medicinæ rationalis," which was received with great applause by the faculty in various parts of Europe. He also made collections of his most remarkable cases, and published them in successive fasciculi under the title of "Medicina Consultatoria." The loss of his wife in 1737 turned his thoughts to the consolations of religion, and he drew up in Latin a summary of Christian doctrine, which at the king's desire was translated into German. He died in 1742. The works of Frederick Hoffman, which, in their detailed enumeration by Haller, occupy thirty-eight quarto pages, were published collectively, in six volumes, folio, from 1748 to 1754. They contain a great treasure of practical matter, mixed, however, with many trifling remarks, and much conjectural theory.

HOFFMANN (Maurice), a physician, anatomist, and botanist, was born in 1622 at Furstemwald, in the Middle March of Brandenburg. Whilst studying at Padua, he discovered in his dissection of a turkey the pancreatic duct, and showed it to the anatomist Wirsung, who afterwards found it in the human subject, and gave it his own name. In 1648 he obtained the extraordinary chair of anatomy and surgery at Altdorf, and in the following year he succeeded Caspar Hoffman as ordinary professor in these branches. He was the founder of the anatomical theatre at that university. In 1653 he succeeded Louis Jungerman in the botanical chair; and from his representations, a botanical garden was formed, which was the earliest institution of the kind in the German universities. Besides his academical occupations, he assiduously pursued the practice of physic, in which he became so eminent, as to be consulted by several of the German princes. He died in 1698. Besides a number of theses and dissertations on anatomical and physiological topics, Hoffmann published "Deliciæ Hortenses;" "Floræ Altdorfinæ Deliciæ Sylvestres," and other botanical works.—John Maurice, son of the preceding, was also an eminent professor at Altdorf of anatomy, botany, and chemistry. He removed to Anspach, where he died in 1727, aged seventy-four. He continued his father's "Floræ Altdorfinæ," and wrote other works.

HOFFMANN (Ernest Theodore Amadeus), a Prussian writer, was born at Konigsberg, January 24, 1776. He was bred to the law, and at the time of his death, which occurred July 24, 1822, he was chancellor in the court of judicature at Berlin. He is the author of several novels, &c., all of which have been translated into French.

HOGARTH, or HOGART (William), as he is sometimes called, was the son of a native of Westmoreland, who settled in London, where he kept a school, and was employed as a corrector of the press. William was born December 10, 1697, and at the age of fourteen was apprenticed to a silver-smith, and confined to that branch of the trade which consists in engraving ciphers and arms upon plate. This occupation necessarily gave him somewhat of a hand at drawing, and before his apprenticeship expired, he had exhibited some talents for ludicrous caricature. The innate impulse of genius led him to look beyond the humble walk of art to which he had been destined; and as soon as he became his own master, he entered at the academy for design in St. Martin's-lane, and studied

drawing from the life. His proficiency, however, was not considerable: and he would never have surpassed mediocrity as a painter, had he not penetrated through external form to character and manners. Though he was at first obliged to engrave arms and shop-bills for a livelihood, he soon employed his invention in the decoration of books, and furnished sets of plates for several publications of the time. An edition of Hudibras afforded him the first subject suited to his genius; yet he felt so much the shackles of other men's ideas, that he was less successful in this task than might have been expected. Meantime he had attained the use of the brush, as well as of the pen and graver; and having a great facility in catching a likeness, he acquired considerable employment as a portrait-painter. Grace was, however, no attribute of his pencil, and he was more disposed to aggravate than to soften the harsh touches of nature. His talents for original comic design gradually unfolded themselves, and various public occasions produced displays of his ludicrous powers. In 1730 he formed a clandestine marriage with the only daughter of Sir James Thornhill, the painter; and soon after, he commenced his first great series of moral paintings, The Harlot's Progress. Some of these pieces, when they were finished, were designedly placed in the way of his father-in-law, in order to reconcile him to a match which the obscurity of the object of his daughter's choice had led him to disapprove. His observation upon them was, "The man who can produce such works, can maintain a wife without a portion." He soon after, however, relented, and the young couple took up their abode in his house. The Harlot's Progress proved extremely popular. Above twelve hundred names were entered as subscribers for the plates; they were copied and imitated in a variety of forms, and a pantomime taken from them was represented on the stage. This performance, and several subsequent ones of a similar kind, have placed Hogarth in the rare class of original geniuses and inventors. He may be said to have created an entirely new species of painting, which may be termed the *moral comic*. Of his works in series, or comic histories, besides The Harlot's Progress, are The Rake's Progress, Marriage à la Mode, Industry and Idleness, The Stages of Cruelty, and Election Prints. The single comic pieces from his pencil are very numerous, and many of them a rich source of entertainment; such as, The March to Finchley, Modern Midnight Conversation, Sleeping Congregation, Paying the Day, Gates of Calais, Gin-lane and Beer-lane, Strollers in a Barn, &c. These were aimed, "A not perhaps for the professional artist but for the searcher into life and manners, and the votary of true humour and ridicule; and no *furniture* of the kind can vie with Hogarth's prints as a fund of inexhaustible amusement. Not contented with the just reputation he acquired in his proper walk, Hogarth, in whose composition vanity had no small share, attempted to shine in the highest branch of the art, and produced specimens of serious history-painting. But the defects of education, and a vulgar and comic turn of thinking which ever adhered to him, incapacitated him for the graceful and sublime. A Sigismunda, which was to rival the Italian school, proved, according to Mr. Walpole, "more ridiculous than any thing he had ever ridiculed." Some of his pieces, however, in the middle style, are not without merit, and display great powers of expression, and close attention to nature. Although he professedly decried literature, he felt an inclination to communicate to the public his ideas on a topic belonging to his art, and, by the aid of some friends, produced in 1753 a work entitled, "The Analysis of Beauty, written with a View of fixing the fluctuating Ideas of Taste," 4to. Its leading principle is, that beauty fundamentally consists in that union of uniformity and variety which is found in the curve or waving line. This position is illustrated by many ingenious remarks, and by some plates characteristic of the genius of the author; but it was not to be expected that the tribe of men of taste should generally acquiesce in any one system upon the subject. By the resignation of his brother-in-law, Thornhill, Hogarth in 1757 obtained the place of serjeant-painter to the king. This connexion with the court probably induced him to quit the line of party-neutrality which he had hitherto observed, and to engage against Mr. Wilkes and his friends, in a print, published September 1762, entitled The Times. Some strictures upon him on this account in a North Briton, produced his caricature of Wilkes; this occasioned an angry epistle to the painter by Churchill, which was retaliated by a caricature of the poetical divine. On this occasion Mr. Walpole says, "Never did two angry men of their abilities throw mud with less dexterity." Hogarth's powers were, however, as yet unimpaired, for he had shortly before produced one of his capital works, a satirical print against the Methodists. From this year a decline in his health took place, which in October 1764 terminated in a sudden death, owing to the rupture of an aneurism in his chest. He died at his house in Leicester-fields, and was interred at Chiswick, under an elegant mausoleum, decorated with a poetical inscription by his friend Garrick. Hogarth was a man of rough and vulgar manners, but generous and hospitable. He affected contempt for all knowledge of which he did not partake, and expressed himself with rudeness in conversation, yet was very open to flattery. He was often absent in company, and seemed entertaining himself with his own ideas, or searching after some new objects of ridicule, which he attentively catched up whenever they occurred. It appears to be a mistaken assertion of Mr. Walpole's, that he seldom indulged in personal satire, for he was used to point out to his intimates many of his humourous delineations as being individual portraits. He lived to enjoy an ample share of fame among his countrymen; and since his death, complete collections of his works have been regarded as lo[illegible]ly valuable by the curious. A catalogue of [illegible]his prints is given by Mr. Walpole in his "Anecdotes," vol. IV., third edition, 8vo. The multiplicity of local and temporary circumstances introduced in his designs, has rendered notes or illustrations necessary for the full comprehension of them. A work upon this plan, accompanying small copies of his plates, entitled, "Hogarth Illustrated," by Mr. John Ireland, has been well received by the public.

HOGG (James), an eminent Scottish poet, denominated the *Ettrick Shepherd*, was born in the parish from which he derives his patronymick, on the 25th of January, 1769. His father was, like himself, a shepherd of that country, and had by industry saved some money, which enabled him to

tenant a small sheep-farm; but, in consequence of a sudden fall in that species of agricultural stock, he was ruined. The school education of the shepherd may be characteristically told in his own words. He was at this time six years old. "The school-house being at our own door,—I had attended it for a short time, and had the honour of standing at the head of a juvenile class, who read the shorter catechism and Proverbs of Solomon. Next year my parents took me home, during the winter quarter service, (as a cow-herd,) and put me to school with a lad of the name of Ker, who was teaching the children of a neighbouring farmer. Here I advanced so far as to get into a class who read the Bible. I had likewise for some time before my quarter was out, tried my hand at writing, and had horribly defiled several sheets of paper, with copy-lines, every letter of which was nearly an inch long. Thus terminated my education." After a boyhood of poverty, starvation, and labour, the poet in embryo found himself at length fourteen, and the proprietor of five shillings, with which he bought an old fiddle. Soon afterwards, the perusal of Burnet's Theory of Comets produced a wonderful effect on his imagination. He had previously poured over the Life of Sir William Wallace, and Allan Ramsay's Gentle Shepherd; but, strange to add, he expressed a disappointment that it was not written in prose, as in attempting to follow the *rhyme*, he lost the *reason* of the poem. It was not until his eighteenth year that he attempted versifying; and, from his own acknowledgment, his earliest efforts were "bitterly bad." It is not therefore surprising that a volume which he published at Edinburgh in 1801, fell still-born from the press. Some years afterwards, the shepherd's poetical talent having attracted the attention of Sir Walter, (then Mr. Scott,) he was encouraged to publish a volume of ballads, which appeared under the title of "The Mountain Bard." The success of this work, along with an "Essay on Sheep," which gained a Highland Society premium, put some money into his pocket, but engaging in some ruinous agricultural adventures, he lost all his former gains, and then went to settle in Edinburgh as a literary adventurer. Shortly after his arrival there, he published a collection of songs, entitled, "The Forest Minstrel," but from which he derived no pecuniary emolument. His enthusiasm, however, continuing unabated, he determined on commencing a weekly periodical, to be entitled "The Spy," and to be devoted to the niceties of *morale* and the elegancies of polite literature. This also failed, and had it not been for the kindness of some friends, who still encouraged and assisted him, Hogg might probably have left Edinburgh, and returned to the fields. Persevering, however, in his literary career, he produced in succession his celebrated poem of the "Queen's Wake;" the "Pilgrims of the Sun;" "Mador of the Moor;" The "Poetic Mirror;" "Dramatic Tales;" and "The Brownie of Bodsbeck." In 1819 he published the first volume of the "Jacobite Relics," a work of considerable talent and research, and of which a second volume appeared in 1821. But of all Mr. Hogg's prose works, "The Shepherd's Calendar" is the best beyond comparison. These most interesting tales for several years enriched the pages of "Blackwood's Magazine," to which Mr. Hogg still continues to be a contributor. Besides the above-mentioned works, he has written a variety of minor effusions on almost every topic. In all, by his own account, he has produced about thirty volumes, exclusive of his most recent production, the "Altrive Tales," which came from the press on his visit to London in the winter of 1832, on which occasion an immense number of literary friends and admirers honoured him with a public dinner at Freemasons' Hall. His private character is highly estimable, and Mr. Jeffrey, the editor of the Edinburgh Review, has justly recorded of him, "that neither poverty nor ambition have been able to produce in him the slightest obsequiousness towards the possessors of glory or power; or even to subdue in him a certain disposition to bid defiance to critics, and to hold poets and patrons equally cheap and familiar. This is unusual in men whose talents have raised them out of a humble condition in society, especially where they are unaccompanied, as in the present instance, either with any inherent insolence of character, or any irregularities of private life."

HOHENLOHE KIRCHBERG (prince of), a general of artillery in the service of the emperor of Austria. He fought with success against the Turks in Transylvania, in 1789, and during the campaign against France in 1792 greatly distinguished himself. He died in August 1796, when he was commander of the army on the Rhine.

HOHENLOHE INGELFINGEN (Prince Frederick Louis), general of infantry in the Prussian service, was born in 1746. He distinguished himself on different occasions in 1793, and particularly at the taking of the lines of Weissembourg, which he attacked under the orders of General Wurmser. In 1806 he was commander of the Prussian and Saxon army, destined to penetrate into Franconia; but the battle of Jena frustrated all his efforts. After having retreated to Stettin, he was obliged to capitulate at Preuzlow. This misfortune induced him to leave the service; and ceding his principality to his son, he retired to a castle in Upper Silesia, where he died in February 1817.

HOHENLOHE (Alexander Leopold, prince of), eighteenth son of the crown prince, Charles Albert, was born August 7, 1793. His mother placed him under the care of clerical instructors at an early age, and after he was admitted into holy orders, he began to exhibit his talents as a preacher. In 1816 he went to Rome, received permission to read mass in any church of the city, lived in a college of the Jesuits, and commenced the work of his own moral purification. From Rome he went to Germany, and in 1820 wrote a pamphlet, in which he attempts to prove that only a genuine Christian can be a faithful subject. Soon after, becoming acquainted with one Michel, a peasant of Baden, who asserted that he had performed several miraculous cures by means of prayers, the prince began to attempt miracles himself. Various anecdotes are recorded of his success, and all failures were attributed by the prince to a want of faith in the patient. Latterly he has taken to curing people at a distance, and cases have been published of cures performed, in one instance in Marseilles, another in Scotland, and in several others, by appointing an hour in which the individuals should unite their prayers with his. The prince is a man of fine exterior, gentle manners, a most insinuating voice, and of talents for the pulpit.

HOLBACH (Paul Thierri, Baron de), a

German writer, eminent for his knowledge of mineralogy, was born in 1723, and died in 1789. He translated the mineralogy of Wallerius, and Akenside's Pleasures of Imagination, into the French language; and published "Elémens de la Morale Universelle;" "Introduction à la Minéralogie," 2 vols.; and "Chimie Métallurgique," 2 vols., 12mo.

HOLBEIN (Hans, or John), a painter of great eminence, was born probably at Basil, in 1498. His father, of the same name, was a painter of Augsburg, in good esteem, and the son received his education under him. Besides the art of painting, he acquired those of engraving, casting, modelling, and architecture. He early obtained reputation at home, by some works in the town-house, and some excellent portraits, among which was that of the illustrious Erasmus. A dissipated mode of living, however, threw him into indigence; and he lived uneasily with his wife, whose temper was probably soured by his misconduct. Under these circumstances he attracted the notice of the earl of Arundel, then on his return from Italy, who invited him to England. The advice of Erasmus seconded this invitation; and in 1526, furnished with recommendatory letters to Sir Thomas More, he quitted his family and native place, and passed by Antwerp to England. More received him kindly, and kept him nearly three years at his house at Chelsea, painting portraits of himself and his friends. The king, Henry VIII., having got a view of some of his performances, took the painter into his own service, and gave him an apartment in the palace, with a salary. He was employed in a variety of works, chiefly portrait; and after the death of Queen Jane Seymour, he was sent by the king into Flanders in order to draw the picture of the duchess-dowager of Milan, who had been recommended to Henry for a wife. He had afterwards a like commission to Lady Anne of Cleves; and the beauty he gave her portrait induced Henry to send for the original, with whom, however, he was so much disgusted, that he rejected her from his bed. This disappointment is supposed to have caused the fall of the minister, Lord Cromwell; but the painter, who was more to blame, retained his favour at court. A story is told of Holbein's throwing down stairs a nobleman who intruded upon him while he was painting a lady in secret, and of his obtaining his pardon for the offence from the king, who observed, that of seven peasants he could make as many lords, but not one Holbein. Whatever be the truth of this, it seems to prove that he was reckoned a man of boisterous manners. He continued to reside in England till his death of a pestilential disease in 1554, at the age of fifty-six. Of Holbein's very numerous works, the fullest catalogue is given by Mr. Walpole.

HOLBERG (Louis de), a Danish writer, born at Bergen, in Norway, in 1685. He rose from obscurity by his application and diligence, and after travelling over Europe, supported merely by his own personal exertions, he returned to Copenhagen, where he became assessor of the Consistory-court. He now applied himself to satirical composition, and with considerable success; an heroic-comic poem which he produced, entitled "Peter Paars," being still popular in Sweden and Denmark. In 1735 he was made rector of the university of Copenhagen, and, in 1737, treasurer of that institution. He was raised to the title of baron in 1747, and died in 1754. He left the large property he had acquired for the support of students in the academy of Soroe, and for dowries for portionless young women. Besides Danish comedies, he wrote the "Subterraneous Travels of Klimius;" an "Introduction to Universal History," &c.

HOLBOURNE (Sir Robert), an English lawyer in the time of the civil wars, who espoused the royal cause, and was made a knight and a privy-councillor, is principally known as the author of a treatise on the Law of Treason, 4to., 1640. The "Freeman's Grand Inquest," which goes under the name of Sir R. Filmer, is also said to have been his composition. He died in 1647.

HOLCROFT (Thomas) was born at London in 1745, at which time his father wrought as a shoemaker, and his mother dealt in greens and oysters. When young Holcroft was about six years old, the family were suddenly removed from London to a place in Berkshire beyond Ascot-heath, where they remained for about twelve months. It was while they resided in Berkshire that his father began teaching him to read. "The task," says he, "at first I found difficult, till the idea one day suddenly seized me, of catching all the sounds I had been taught from the arrangement of the letters; and my joy at this amazing discovery was so great, that the recollection of it has never been effaced. After that my progress was so rapid that it astonished my father. He boasted of me to every body; and that I might lose no time, the task he set me was eleven chapters a day in the Old Testament. I might, indeed, have deceived my father by skipping some of the chapters, but a dawning regard for truth, aided by the love I had of reading, and the wonderful histories I sometimes found in the sacred writings, generally induced me to go through the whole of my task." On leaving their house in Berkshire, the family were obliged to adopt a wandering life; and upon one occasion they were so severely pressed, that Thomas was sent to beg from house to house in a village where they happened to be. At length, the father managed to buy two or three asses, which he loaded with hampers of apples and pears, and drove about through the country. But this apparent improvement in their circumstances afforded no alleviation to the sufferings of the poor boy. "The bad nourishment I met with," says he; "the cold and wretched manner in which I was clothed; and the excessive weariness I endured in following these animals day after day, and being obliged to drive creatures perhaps still more weary than myself, were miseries much too great, and loaded my little heart with sorrows far too pungent ever to be forgotten." When in his eleventh or twelfth year, having been present at the Nottingham races, he was so much struck by the contrast between his own mean and ragged condition, and that of the clean, well-fed, and well-clothed stable-boys, that he determined to try if he could not find a master to engage him in that capacity at Newmarket. After much perseverance, and being turned off upon a short trial, first by one master and then by another, from the little knowledge he was found to have of riding, he was at last taken into the service of a person who was considerate enough not to expect him to be a finished groom almost before he could have ever mounted a horse. He very soon began to distinguish himself by his expertness in his new occupation; and the language in which he speaks of his

change of circumstances forcibly paints his sense of the miseries from which he had been extricated. "For my own part," he says, "so total and striking was the change which had taken place in my situation, that I could not but feel it very sensibly. I was more conscious of it than most boys would have been, and therefore not a little satisfied. The former part of my life had most of it been spent in turmoil, and often in singular wretchedness. I had been exposed to every want, every weariness, and every occasion of despondency, except that such poor sufferers become reconciled to, and almost insensible of, suffering; and boyhood and beggary are fortunately not prone to despond. Happy had been the meal where I had enough; rich to me was the rag that kept me warm; and heavenly the pillow, no matter what, or how hard, on which I could lay my head to sleep. Now I was warmly clothed, nay, gorgeously; for I was proud of my new livery, and never suspected that there was disgrace in it; I fed voluptuously, not a prince on earth perhaps with half the appetite, and never-failing relish; and instead of being obliged to drag through the dirt after the most sluggish, obstinate, and despised among our animals, I was mounted on the noblest that the earth contains, had him under my care, and was borne by him over hill and dale, far outstripping the wings of the wind. Was not this a change such as might excite reflection even in the mind of a boy?" We must, however, pass over the account which he gives of his life as a stable-boy, interesting as many of the details are into which he enters. He continued at Newmarket for about two years and a half, when he determined to go to London once more to join his father, who now kept a cobbler's-stall in South Audley-street. "My mind," he says, "having its own somewhat peculiar bias, circumstances had rather concurred to disgust me than to invite my stay. I despised my companions for the grossness of their ideas, and the total absence of every pursuit in which the mind appeared to have any share. It was even with sneers of contempt that they saw me intent on acquiring some small portion of knowledge; so that I was far from having any prompter either as a friend or a rival." He was at this time nearly sixteen. For some years he continued to make shoes with his father, and at last became an able workman. But he grew every day fonder of reading; and whenever he had a shilling to spare, spent it, we are told, in purchasing books. In 1765, having married, he attempted to open a school for teaching children to read, at Liverpool; but was obliged to abandon the project in about a year, when he returned to town, and resumed his trade of a shoemaker. Beside his dislike to this occupation, however, on other accounts, it brought back an asthmatic complaint he had had when a boy; and every consideration made him resolve to endeavour to escape from it. Even at this time he had become a writer for the newspapers, the editor of the "Whitehall Evening Post" giving him five shillings a column for some essays which he sent to that journal. He again attempted to open a school in the neighbourhood of London; but after living for three months on potatoes and butter-milk, and obtaining only one scholar, he once more returned to town. Having acquired some notions of elocution at a debating club which he had been in the habit of attending, he next thought of going on the stage, and obtained an engagement from the manager of the Dublin-theatre, at a poor salary, which was very ill paid. He was so ill-treated, indeed, in this situation, that he was obliged to leave it in about half a year. He then joined a strolling company in the north of England; and wandered about as an itinerant actor for seven years, during which time he suffered a great deal of misery, and was often reduced almost to starving. In the midst of all his sufferings, however, he retained his love of books, and had made himself extensively conversant with English literature. At last, in the end of the year 1777, he came up to London, and by means of an introduction to Mr. Sheridan, obtained an engagement in a subordinate capacity at Drury-lane. He had just before this, as a desperate resource, sat down to compose a farce, which he called "The Crisis;" and this turned out the commencement of a busy and extended literary career. The farce, although only acted once, was well received; and it soon encouraged him to new efforts of the same kind. Yet he continued for many years involved in difficulties, from which it required all his exertions to extricate himself. The remainder of Mr. Holcroft's history, with the exception of a short but stormy period, during which he was subjected to very severe usage on account of certain political opinions which he was supposed to hold, is merely that of a life of authorship. He never became a good actor, and after some time dedicated himself entirely to literary occupation. The most popular of his plays is "The Road to Ruin," which is still frequently performed. He died in 1809.

HOLDEN (Henry), an Englishman by birth, and a Catholic divine by profession, appears to have gone early into France, where he was admitted to the degree of doctor by the faculty of theology at Paris, in 1646. He was distinguished for profound erudition, integrity, and virtuous manners, and died regretted by all who knew him in 1662. He was the author of "Analysis Fidei;" "Marginal Notes on the New Testament," 2 vols. 12mo.; and other works.

HOLDER (William), a divine of the church of England, principally noted as the inventor or improver of a mode of instructing the deaf and dumb. At the time of his death, which occurred in 1797, he held canonries in the cathedrals of Ely and St. Paul's, London, and the offices of sub-dean of the Chapel-royal, and sub-almoner to the king. His treatise on "The Elements of Speech," involved him in a dispute with Dr. Wallis, who also claimed the invention; and the controversy was carried on in the Transactions of the Royal Society, of which both Holder and Wallis were members.

HOLDSWORTH (Richard), divinity-professor of Gresham-college in the seventeenth century, and archdeacon of Huntingdon, was author of a devotional treatise, entitled "Prælectiones Theologicæ;" and a selection of discourses, called "The Valley of Vision." He died in 1649.

HOLDSWORTH (Edward), author of a commentary on part of the Georgics of Virgil, entitled "Pharsalia and Philippi;" "Remarks and Dissertations on Virgil;" and an elegant Latin poem, entitled "Muscipula;" flourished in the middle of the last century. He was educated at Oxford, and died at Coleshill, in Warwickshire, Dec. 30, 1747.

HOLE (Richard), author of "Prince Arthur," a poetical romance, an "Ode to Imagination," a "Volume of Curious Remarks on the Arabian

Nights' Entertainments," and other works, was rector of Farringdon, and vicar of Inwardleigh, in Devonshire, and died in 1803, aged about sixty.

HOLINGSHED (Ralph, or Raphael) was descended from a family settled at Bosely in Cheshire, and is said by Bishop Tanner to have been brought up at Cambridge, and to have taken the degree of M.A. in 1544; but there is much uncertainty both as to his education and profession. He lived in some capacity, probably as steward, with Thomas Burdett, Esq., of Bromcote in Warwickshire, in which place he died about 1580. Holingshed has given name to a compilation of chronicles of English history from the earliest times, of which the first edition was published at London in 1577, two volumes folio. The second edition, of three volumes, was published in 1587, and brought down to the preceding year. Holingshed composed part of the work himself, but had several coadjutors, among whom were William Harrison, John Hooker, Abraham Fleming, Francis Thynne, and others. John Stowe was concerned in the continuation after Holingshed's death. Very considerable retrenchments from the first edition were made in the second and third, of parts displeasing to Queen Elizabeth and her ministers, by order of the privy-council; which circumstance has made the first edition rare and valuable; but the suppressed sheets have since been reprinted separately.

HOLKAR (Jeswunt Rao), a Mahratta prince, who at one time had the command of 100,000 men, with whom he made war against the neighbouring princes, and in particular against the Peishwa. He also commenced hostilities against the English in 1804; the result of which was a treaty concluded in December 1805, by which he gave up all his maritime provinces. The insurrection of the Pindarrees in 1817 induced Holkar again to make war on the English. The defection of the Peishwa, who had joined in his confederacy against us, deranged his operations; and he was ultimately deprived of two-thirds of his remaining dominions. He died in 1825.

HOLL (Francis Xavier), a learned German Jesuit, was born at Schwandorf, in the Upper Palatinate in 1720, and died at Heidelberg in 1781, after having for twenty-six years occupied the chair of professor of belles-lettres in the most celebrated universities of the empire. He was the author of "Statistica Ecclesiæ Germanicæ," and other works.

HOLLAND (Philemon), a writer of the sixteenth and seventeenth centuries, was a native of Chelmsford, in Essex, and studied at Trinity-college, Cambridge, where he proceeded M.A., and obtained a fellowship. He subsequently procured a diploma as a physician, and engaged in medical practice at Coventry. He is also said to have been master of a free grammar-school at that place, where his death occurred in 1636, in the eighty-seventh year of his age. He was a kind of translator-general of his time, whence he became the subject of the following punning epigram:—

"Holland with his translations doth so fill us,
He will not let Suetonius be tranquillus."

HOLLAND (Henry Fox, Lord), son of Sir Stephen Fox, was born in 1705, and in 1735 entered the House of Commons, as member for Hendon in Wiltshire. He displayed considerable political abilities, and in 1737 was appointed surveyor-general to the Board of Works; in 1743, one of the commissioners of the Treasury; and in 1746, secretary at war. He subsequently obtained the post of paymaster of the forces, in which situation he was accused of adding to his fortune by means not the most honourable. He was raised to the peerage in 1763, and died at Holland-house, Kensington, July 1, 1774. He left three sons, one of whom was the celebrated Charles James, and whose propensity to gaming was undoubtedly derived from the example of his father.—Henry Richard Vassall, grandson of the preceding, was born November 23, 1773, and succeeded his father, Stephen, in title and estate, at the latter end of the following year. He was educated at Eton and Oxford, and after taking the degree of M.A., travelled abroad, where he formed an intimacy with the wife of Sir Godfrey Webster, who in consequence brought an action against him, and obtained 6000*l.* damages. Lady Webster being subsequently divorced, Lord Holland married her, and on that occasion took, by royal sign-manual, the surname of Vassall. In parliament, Lord Holland has always been a formidable opponent of the tories, and distinguishes himself by his powerful oratory in advocacy of all popular and liberal measures. He patronizes literary men, and has himself obtained some reputation as an author, particularly by his "Lives of Guillen de Castro and Lopez de Vega."

HOLLAND (Sir Nathaniel), an English painter, who, after having married a wealthy Yorkshire heiress, obtained an act of parliament to alter his name; and being made a baronet, and chosen a member of the House of Commons, he was desirous of obliterating the remembrance of his former employment, and endeavoured to buy up all the pictures he had painted, in order to destroy them. He died at Winchester, in 1811.

HOLLAR (Wenceslaus), an eminent engraver, was born of a good family at Prague, in 1607. He was brought up to the profession of the law; but the troubles which fell upon his country, and which involved his family in ruin on account of their enmity to the imperial interest, set him free from his clerkship, and led him to ramble through the towns of Germany, employing himself in drawing from nature and copying the works of artists. He obtained some instructions in etching and engraving from Matthew Merian, and acquired a wonderful delicacy in the execution of small pieces. In 1636, Howard, earl of Arundel, going on an embassy to the emperor, heard of Hollar's fame, and engaged him in his suite. He made several drawings and prints while in his service in Germany, and accompanied the earl to England at the close of that year. He immediately entered into full employment; for besides making engravings of the pictures in the Arundelian collection, he was engaged by the print-sellers to execute views of Greenwich and Richmond, and other works. In 1640 he entered into the service of the royal family, and his connexions with the royal party caused him to be among the prisoners at the surrender of Basing-house in that year. As soon as he obtained his liberty, he went with his family to Antwerp, where the earl of Arundel then was, and took up his residence in that city for some years, finding much employment for his needle in the collections of pictures with which it abounded. Some prospects of encouragement recalled him to England in 1652, and in 1669 he was

sent over as the king's designer to Tangier in Africa, to make drawings of that new acquisition. After his return he continued in full employment till his seventieth year; but, so far was he from being enabled to pass his old age in comfort, that he could not keep his house free from an execution. All he desired was, that he might be permitted to close his days out of a prison, which he obtained by a release from life, in March 1677.

HOLLES (Denzil, Lord), an eminent political character of the seventeenth century, was second son of the first Holles, earl of Clare, at whose seat of Haughton in Nottinghamshire he was born in 1597. He was very liberally educated; and when his father had a place in the court, he was brought there, and for a time was companion and bedfellow to Prince Charles, then duke of York. The earl of Clare's subsequent discontent with the court was communicated to his sons; and Denzil, who sat in the last parliament of James I. as member for St. Michael's, Cornwall, sided with the opposition. At the accession of Charles I. he refused the offer of a knighthood of the Bath. Early in that reign he married the daughter and heiress of Sir Francis Ashley, by which alliance he became settled in Dorsetshire. He was returned for Dorchester in the parliament of 1627, and when the three resolutions of the Commons against Popery, Arminianism, and the levying of tonnage and poundage by the king's prerogative, were drawn up, he was one of the two who forcibly held the speaker in his chair till they were passed. For his conduct on this occasion, and his bold speeches, he was prosecuted in the King's-bench, and condemned to a fine and imprisonment during the king's pleasure. With his fellow-sufferers, he refused to petition for his release, or to find sureties for future good behaviour, nor would he even join with a friend in giving bail for himself. He remained a close prisoner in the Tower above twelve months, and with difficulty at length procured his liberty. Irritated by this treatment, and fixed in his principles, he entered the long-parliament in 1640, a determined foe to the court, and by his vigour and abilities was placed at the head of the Presbyterian party. He was one of the five members accused by the king of high-treason in 1641, the imprudent attempt for the seizure of whom in the Parliament-house, was the immediate cause of taking arms. In the ensuing war, the parliament conferred upon him the command of a regiment, and appointed him lieutenant of Bristol; he soon, however, began to see into the designs of the leaders of the independent party, which he endeavoured to frustrate by promoting a treaty with the king. He was one of the commissioners appointed to carry propositions for peace to his majesty at Oxford, in 1644, on which occasion he resented, with great spirit, some insults offered to their attendants by some of the royalist officers. In 1647 he made a motion for disbanding the army; but that party was now too strong to be contended with, and the attack was returned upon himself by an impeachment of high-treason. He consulted his safety by escaping to France, where he fixed his residence in Normandy, and employed himself in drawing up memoirs of the transactions to which he had been witness. The interposition of his friends allowed him to return in 1648, when he resumed his seat in parliament, and was one of the commissioners appointed to treat with the king in the Isle of Wight. Soon after, the increasing violence of the times obliged him again to retire to France. He now took up his abode in Brittany, where he continued till the year preceding the Restoration, which event he had used all his influence to promote. He resumed his seat in parliament with the other secluded members, and upon its dissolution was made one of the council of state who governed in the interim. He assisted at the conference held with Monk, in which the king's restoration was proposed, under conditions: and though these were not carried, he concurred in the measures pursued. He was one of the members of the House of Commons who waited upon the king at the Hague, and was spokesman for the rest. Charles II. in 1660, before his coronation, advanced Denzil Holles to the peerage, by the style of Lord Holles, of Isfield, in the county of Sussex. In 1663, at the commencement of the war with Holland, he was sent ambassador to France, for the purpose of engaging Louis XIV. to take part with England. When negotiations for peace were entered into at Breda in 1667, Lord Holles was one of the English plenipotentiaries. Notwithstanding these trusts reposed in him by the court, his attachment to liberty remained unabated; and when the politics of the reign evidently tended to rendering the king absolute, he was one of the leaders of opposition. He is named in the dispatches of Barillon, the French ambassador, as one of those men of rank who entered into intrigues with France to thwart the measures of Charles, whose preparations for war against that country they suspected of being intended against the liberties of their own. Whatever be thought of their conduct on the occasion, or of the credibility of Barillon's representations, it should be mentioned, that he states Lords Russell and Holles alone to have refused the money offered on the part of the French king. No man, indeed, had a more disinterested spirit, which he displayed when offered by the parliament £5000 as reparation for the losses he had suffered in the civil war. "I will not," said he, "receive a penny till the public debts are paid." With an unspotted character for honour, integrity, and patriotism, he died in February 1679-80. In 1699 were published "Memoirs of Denzil, Lord Holles, from 1641 to 1648," 4to. Some of his letters and speeches on public occasions have been printed separately.

HOLLIS (Thomas), a person memorable for his attachment to liberty, and his services to literature and the arts, was born at London, in April 1720. He was designed for a commercial life, but his father's death in 1735 leaving him heir to an ample fortune he took chambers in Lincoln's-inn as a law-student; but it does not appear that he ever adopted this character with professional views. In 1748 he set out on a tour upon the continent, and repeated his travels in 1750, taking his course from the north of Germany to Vienna, thence through Italy to Naples, Sicily, and Malta, returning by Italy and France. Finding, after his return, that he could not gratify his wish of serving his country by entering into parliament, without compliances which he did not approve, he began to make a collection of books and medals for the purpose of preserving the memory of the principal champions of liberty, and in general for the service of science and art. It was also one of his leading objects to print and disseminate books favourable to popular principles

in government. He searched with great minuteness into the history of Milton and his works, and caused engravings to be made of his portrait taken at different periods. The particulars of Mr. Hollis's life are little more than a list of generous and public-spirited actions, either for the relief and encouragement of individuals, or for the promotion of what he considered as the most valuable interests of mankind. There were few useful and beneficent institutions of which he was not a member and a liberal patron. He was a fellow of the Royal and Antiquarian Societies, a governor of St. Thomas's and Guy's-hospitals, a guardian of the Asylum and of the Magdalen, and a member of the Society for promoting Arts and Commerce. He made valuable presents to the British Museum, and to other repositories of art and science; and with an insatiable desire of acquiring curiosities, which many have possessed, he joined a readiness in making donations of them, almost peculiar to himself. He published several works himself, and encouraged the printing of other works favourable to liberty, by taking large numbers of copies, and distributing them as presents. Fatigued at length with his various occupations, he retreated, in 1770, to Corscombe in Dorsetshire, where he employed himself in rural improvements, and kept many workmen in his service, to whom he was in the act of giving directions, on January 1, 1774, when he dropt down in a fit and immediately expired.

HOLLMAN (Samuel Christian), professor of philosophy in the university of Gottingen, was born at Stettin in 1696. After reading lectures at Greifswald and Jena, he was invited to be public professor of philosophy in the university of Gottingen, then just founded; and on the establishment of the Society of the Sciences, he was the first regular member of the philosophical class. He died in 1787. Hollman contributed with Haller to diffuse throughout Germany a taste for natural philosophy and natural history, and as a philosopher distinguished himself by various elementary works and dissertations, a list of which will be found in Hirsching's Manual.

HOLMAN (Joseph George), a comic writer and performer, was born in London, and educated at Oxford, with a view to the church, but having imbibed a taste for the stage, he soon quitted the university, and in 1784 made his debut in Covent-garden-theatre. In 1800 he repaired to America, where he himself became manager of the theatre at Charlestown. His death was remarkable and melancholy, taking place together with that of his second wife, two days after their marriage, by the yellow fever, in 1817. His dramatic productions are "Abroad and at Home," a comic opera; "Red Cross Knights," a play, &c. &c.

HOLMES (Nathaniel), a learned nonconformist divine of the seventeenth century, was especially eminent for his knowledge of the Hebrew language and antiquities. He was the author of a tract on the millennium, entitled, "Resurrection Revealed," 1654, folio. He survived nearly seventeen years his ejection from his living of St. Mary Staining, in the city of London, which took place on account of his religious and political tenets in 1662.

HOLMES (George), a native of Skipton, Yorkshire, was born in 1662, and when about thirty years of age, was appointed record-keeper in the Tower of London, where he was also barrack-master. He died in 1748-49. His only printed work was a new and valuable edition of the first seventeen volumes of Rymer's "Fœdera."

HOLMES (Robert), dean of Winchester, was born in Hampshire 1749, and died in 1805, at which time he was dean of Christchurch, Oxford, of which university he was made professor of poetry in 1790. Besides his poems he published the "Bampton Lecture," 1782; and an octavo volume of "Divinity Tracts," 1788; besides several occasional sermons; an essay on the prophecies of Daniel; and a letter addressed to the bishop of Durham, respecting his own laborious collation of the Septuagint manuscripts, in five folio volumes, after the manner of Kennicot.

HOLMSKIOLD (Theodore de), a Danish physician and naturalist, was originally a surgeon, and afterwards professor of medicine at the Academy of Soröe. He was ennobled, made a councillor of state, knight of the order of Danebrog, grand-master of the court of the queen-dowager, &c. He published a work on mushrooms, consisting of two volumes folio, the first published in 1790, and the second in 1799, after the death of Holmskiold, which occurred in 1793.

HOLSTENIUS, or HOLSTEIN (Luke), a learned German, was a native of Hamburg, where he was born in 1596. After receiving a liberal education in his own country, he went to Paris, where he was converted by Father Sirmond, from the Lutheran to the Catholic faith. From Paris he went to Rome, where Cardinal Francis Barberini procured him a canonry of St. Peter's; and by Pope Innocent X. appointed librarian of the Vatican. By Pope Alexander VII. he was sent in 1655 to Inspruck, where he received from Queen Christina of Sweden her formal profession of the Catholic faith. He died at Rome in 1661. He was very learned in ecclesiastical and profane antiquities, possessed a sound judgment, and nice critical discernment, and wrote with much elegance and purity. He was not the author of any large original works, but chiefly of learned notes and dissertations on the labours of others; of which some were given to the public by himself, but the greater part was inserted by his friends, after his death, in their editions of authors, or in different collections.

HOLT (Sir John), an eminent lawyer and judge, son of Sir Thomas Holt, serjeant-at-law, was born in 1642 at Thame in Oxfordshire. He received his school education at Abington, of which place his father was recorder. Thence he removed to Oriel-college, Oxford, which he left without taking a degree, and entered at Gray's-inn for the study of the law. He became distinguished as a barrister, and in 1685 was made recorder of London, and soon after was called to the degree of a serjeant-of-law. His refusal to give assistance to some of the arbitrary measures of James II. occasioned his removal from the office of recorder. His known principles, however, caused him to be elected a member of the convention-parliament of 1688, and he was appointed one of the managers for the Commons at the conferences held with the lords concerning the vacancy of the throne. In 1689 he was raised to the dignity of lord chief-justice of the King's-bench, and in the same year was admitted into the privy-council. He refused the post of high-chancellor offered him at the death of Lord Somers, and continued to preside in the court of

King's-bench till his death in March 1709. Lord chief-justice Holt is memorable among the English judges, as one who to a thorough knowledge of the law, joined an invincible firmness and resolution in supporting its authority. He published "Sir John Keyling's Reports of Cases in Pleas of the Crown," together with three modern cases, illustrated with notes of his own.

HOLTE (John), an English ecclesiastic, elected fellow of Magdalen-college and master of the school belonging to that society in 1491. He is known only as the author of the first Latin grammar ever published in England. This work, which is now extremely scarce, was printed in 4to. by Wynkyn de Worde in 1497, and is entitled "Lac puerorum M. Holti. Mylke for Chyldren."

HOLTY (Louis Henry Christopher), an eminent German poet, born at Mariensee, in the electorate of Hanover, in 1748. He was sent to Gottingen to study theology, but devoted himself to the belles-lettres, and paid great attention to ancient literature. He died September 1, 1776. The poems of Holty are distinguished by facility and purity of style: and he has been considered as imitating in his odes the simplicity of Anacreon, and the philosophy of Horace. The best edition of his works is that published by his friend Voss, at Hamburg, in 1814, 8vo.

HOLWELL (John Zephaniah), a gentleman distinguished by his sufferings in the East Indies, and his writings relative to that part of the world, was born about 1709. He went out to Bengal at an early period of life as a writer in the service of the English East India Company, and gradually rose in office, till, in 1756, he was second in the council at Fort William. At that time, an offence given to the nabob of Bengal induced him to lay siege to that fort with a powerful army. The governor having fled, the command devolved upon Mr. Holwell, who, with the few men he could muster, defended the place to the last extremity. He at length surrendered upon promise of security to persons; in violation of which, he, together with his companions, to the number of one hundred and forty-six persons, was shut up in a close prison not eighteen feet square, called the Black-hole, in Calcutta, where they were confined for one night, no one daring to inform the despotic tyrant of their dreadful situation. The annals of history scarcely contain an instance of equal suffering and mortality in consequence of heat, thirst, and bad air. At six in the morning only twenty-three survivors remained to be liberated from this place of horror. Mr. Holwell was one of them, and he has given a curious and affecting narrative of the transaction. When Calcutta was brought under the British dominion, he raised a monument on the spot at his own expense to the memory of the unhappy victims. On his return to England he wrote various tracts upon the concerns of the India Company, which being temporary in their subjects have ceased to be interesting. He also entered deeply into the history and mythology of the natives of Hindostan, and gave to the public much curious information on these particulars in a work entitled "Interesting Historical Events relative to the Provinces of Bengal and the Empire of Indostan," &c. &c., in three parts, published in 1765, 1767, and 1771, octavo. He also published "Dissertations on the Origin, Nature, and Pursuits of intelligent Beings," &c., 1788, and some other works, all of which display a very benevolent heart, and a liberal way of thinking. Mr. Holwell, who was a fellow of the Royal Society, died in November 1798.

HOMBERG (William), a celebrated physician and chemist, was born at Batavia in the island of Java, in 1652. Returning with his father (who had been commander of the arsenal of Batavia) to Europe, he studied law at Jena and at Leipsic, and in 1674 was admitted to the bar at Magdeburg; but, though he attended to business, objects of natural history soon began to attract his attention and to excite his curiosity. He attached himself to Otto Guericke, and having fixed his taste for philosophical pursuits, resolved to improve himself by travel. At Padua he applied himself to medicine, and anatomy and botany, and at Bologna he made experiments on the stone which takes its name from that city, and discovered the method of making it luminous, which had been almost lost. After leaving Italy he visited France and England, and returning to Holland, took his degree of M.D. at Wittemberg. Having subsequently visited Saxony, Hungary, Bohemia, and Sweden, to observe the processes of metallurgy, he, in 1682, settled in France under the patronage of the minister Colbert, when he embraced the Catholic religion, and thus irreparably offended his father and other friends, who were Protestants. The death of Colbert deprived him of support; and in 1687 he went to Rome to practise as a physician. He returned to Paris in 1690, and became a member of the Academy of Sciences. In 1702 he obtained the protection of the duke of Orleans, who, in 1704, made him his first physician. He married the daughter of M. Dodart, an attachment which prevented him from accepting an invitation to settle in the dominions of the elector-palatine. He died in September 1715. His works consist of papers in the Memoirs of the Academy of Sciences, among which are the following: the method of making the phosphorus of Kunckel; various experiments on phosphorus; the new phosphorus, relating to the Bologna stone; and observations on fecal matter, from which he procured another kind of phosphorus.

HOME (David), a Protestant minister in France, was born in Scotland, but lived and died in the former country. He was employed by James I. of England to attempt the impracticable task of uniting all the Protestant divines in Europe in one system of religious belief. The most considerable of his productions is "Apologia Basilica, seu Machiavelli Ingenium Examinatum," 1626, 4to. Several of his poetical compositions may be seen in the "Deliciæ Poetarum Scotorum."

HOME (Henry), Lord Kames, was born of an honourable family in the county of Berwick in 1696. He received his early education under a private tutor in his father's house, and at a proper age pursued the study of the law at the university of Edinburgh. The acuteness of his genius and the success with which he applied to professional studies, were displayed by a number of publications on the civil and Scotch law, which obtained great applause. The first of these, in 1728, consisted of "Remarkable Decisions of the Court of Sessions," which he afterwards, in 1741, augmented into an abridged and digested view of all the decisions of the same court, in the form of a Dictionary, two volumes folio. His "Essays upon several Subjects in Law,"

in 1732, exhibited him as an original thinker upon those topics. During the years 1745 and 1746 he took refuge in a country retreat from the troubles which agitated Scotland, and laid the plan of a work which appeared in 1747, entitled "Essays upon several Subjects concerning British Antiquities," 8vo. To proceed with the account of his professional publications; he gave, in 1757, "The Statute Law of Scotland abridged, with Historical Notes;" "Historical Law Tracts," 1759; "Principles of Equity," 1760; "Decisions of the Court of Session;" and in 1777 "Elucidations respecting the Common and Statute Law of Scotland." These proofs of indefatigable industry and profound knowledge justly raised him to the first rank in his profession; and he was advanced in 1752 to the bench of judges of the court of Session, on which promotion he took, according to the custom of Scotland, the title of Lord Kames. But it was not only as a lawyer that he distinguished himself. From his youth he had a great turn for metaphysical discussions, and he became an author in this branch in 1752, when he published "Essays on the Principles of Morality and Natural Religion," in which he endeavoured to establish several general principles of action, and also maintained the doctrine of philosophical necessity. In 1761 appeared his "Introduction to the Art of Thinking;" and in 1762 his celebrated "Elements of Criticism," 3 vols. 8vo., a truly original performance, which, discarding all arbitrary rules of literary composition derived from authority, establishes a new theory upon the principles of human nature. His next important work was published in 1773, under the title of "Sketches of the History of Man," 2 vols. 4to. Among the pursuits which so fully occupied the time of this singularly active person, a favourite one was agriculture, which he followed in a practical way, and on a large scale, upon the estate of Blair-Drummond in Perthshire, of which he became possessed in right of his wife. The ideas which theory and experience suggested to him upon this subject were given to the public in a work entitled "The Gentleman Farmer," &c., 1777. In this, almost every branch of the farmer's business is discussed, and though all of them are not treated with equal skill and judgment, the book may be considered, on the whole, as a valuable addition to the general stock of agricultural knowledge. In 1781 he published an octavo volume with the title of "Loose Hints upon Education, chiefly concerning the Culture of the Heart." He did not long survive, dying in December 1782, at the age of eighty-six. Lord Kames was as much distinguished by his vivacity in conversation, as by the extent of his literary labours; and to a very advanced age he was the life of all companies, in which no topic could be started above or below his power of discussion. He was a man of kind and amiable dispositions; and, notwithstanding the freedom of his speculations, was a constant friend to morality, and habitually pious. In all his works he assiduously traces final causes, and adduces them as proofs of the wisdom and goodness of the Creator.

HOME (Sir Everard), a distinguished surgical writer and practitioner, was born in Scotland in May 1756. He was brother-in-law and pupil of the celebrated John Hunter, and attained to a reputation scarcely less respectable than his eminent master. He was created a baronet by George III. in 1813, and at the time of his death, which took place in August 1832, held the office of King's serjeant surgeon. He was for some time senior surgeon to St. George's-hospital, and professor of surgery and anatomy of the Royal College of Surgeons. He was the author of "A Dissertation on the properties of Pus;" a Life of John Hunter, prefixed to his Treatise on the Blood; "Practical Observations on the Treatment of Strictures in the Urethra," &c. &c., besides nearly one hundred valuable papers in the Philosophical Transactions, and two quarto volumes of "Lectures on Comparative Anatomy."

HOMER. Of this *prince of poets* so little is known with certainty, that every step in his history is a matter of controversy. The Arundelian marbles refer the time when he lived to the tenth century B.C., about three hundred years after the taking of Troy; others have brought it down to the age of Romulus, or Numa, in the eighth century B.C. His birth-place was a subject of very ancient contest, seven towns having disputed for the honour. The probability seems to be, that he was born either on the continent of Lesser Asia, or upon some island near it. The life of Homer, falsely ascribed to Herodotus, contains a detail of circumstances so minute and particular, that we may be assured they are mere fictions; and it would only mislead the reader to copy them. He seems to have spent his life in indigence, wandering about from city to city, and from the court of one of the petty princes of the time to that of another, obtaining temporary patronage from the recital of his poems. If he was blind, he probably became so in his old age. He is thought to have ended his days either at Chios or Io. The origin and composition of the poems attributed to Homer are involved in as much obscurity as his biography. Whether the "Iliad" and "Odyssey" were epic poems in the sense now attached to the word, primarily formed upon a determinate plan, and constituting a whole—or whether they were a fortuitous assemblage of detached parts or rhapsodies, connected by some later hand, by means of an assumed subject—lastly, whether these rhapsodies were the work of one author or of several—are questions which have long exercised, and still exercise, the ingenuity of critics. It appears certain that the constituent parts of these poems long wandered separately through the towns of Greece and Ionia. The whole of them are said by Plutarch to have been first brought from Asia to Greece by Lycurgus; and their first arrangement in the order we now have them is ascribed to Pisistratus. But whatever doubt these circumstances might throw upon the original plan of their composition, it is contended that all the parts so manifestly conspire to that general purpose which is proposed in the exordium, that they must have flowed from one uniform design. The difficulty of conceiving how such long works could be accurately transmitted by memory through ages, previous to the use of writing, increases the intricacy of the question. The poems of Homer, howsoever and by whomsoever composed, obtained the highest degree of popularity in Greece, the heroes of which they celebrated, and the national rights of which they maintained. They also, from early times, were consulted as authorities for local claims; and controversies were decided respecting boundaries and prerogatives by lines from the Homeric catalogue of ships. As Grecian literature became the parent of every thing bearing the

same name in ancient Rome and modern Europe, the veneration for Homer was transmitted, not only without diminution, but with increase; and at this day it is a dogma of classical orthodoxy, that in point of sublimity and comprehensiveness of genius, of fertility of invention and true poetic fire, he remains without an equal. Of the other poems attributed to Homer, the "Battle of the Frogs and Mice," will be rejected by every critic of discernment, as a parody which could not have been produced by the simplicity of the Homeric age. Of the "Hymns," some appear dubious; some, undoubtedly, spurious. On the whole, the "Iliad" and "Odyssey" only are identified with the fame of the great author. The editions of these are scarcely to be reckoned. Passing over some of great typographical beauty, we shall only mention, as valuable for the scholar's use, Barnes's, with the Greek scholia, two volumes quarto, Cantab. 1711; Clarke's Ilias, two volumes quarto, 1729, Odyssea, 1740; Ernesti's, five volumes octavo, Lips. 1749; and a very complete one by the learned Heyne. Translations, prose and metrical, have been given of these poems in Latin, and almost all modern languages. Those of Pope and Cowper, and the recent one of Sotheby, will probably satisfy the English reader.

HOMPESCH (Ferdinand, Baron), a person who excited some notice at the termination of the last century, was grand master of the order of Malta, at the time when that island was surrendered to Napoleon, in 1798. He afterwards came to this country in the hope of being employed by the ministry, but he was disappointed. He died at Montpellier in France, in 1803.

HONAIN (Ebn Isaac), a Syrian physician, lived in the reign of the Caliph Almotawakkel, about the middle of the ninth century. The caliph appointed him his first physician, and employed him in the useful task, which has conferred celebrity on his name—that of translating the works of the Greek physicians into Arabic or Syriac. His Arabic versions served as originals to the Hebrew translations, and it was chiefly by their means that the knowledge of Greek medicine came to be diffused through the east. Honain retired to Bagdad towards the close of his life, which is said to have been protracted to about a century.

HONDEKOETER, or HONDEKOTTER. There were three Flemish artists of this name; Gilles, born in 1583, at Utrecht, excelled in landscape-painting.—His son, Gysbrecht, born in 1613, was celebrated for his delineation of ducks and other fowls, in the representation of which, as well as of birds in general, he excelled.—Melchior, the grandson, and by far the most celebrated of the three, was still more successful. He was a native of the same city, in which his family had been so long settled, was born in 1636, and died there in 1695.

HONDIUS (Jodocus), an artist and geographer, was born in 1563, at Wackene in Flanders. At eight years of age he began to draw and engrave upon ivory and copper, without a master; he also wrote a fine hand, and excelled as a type-founder, which art he taught himself. The prince of Parma, while engaged in the siege of Antwerp, sent for him, and employed him in making some bronze statues. He afterwards went over to England, where he applied himself to cosmography. He died at Amsterdam in 1611. He published "Theatrum Artis Scribendi;" "Orbis Terrarum Descriptio Geographica;" "Gerhardi Mercatoris Atlas;" "Italiæ Hodiernæ Descriptio;" and engraved maps for several works of the time.

HONDIUS (Abraham), a painter, was born at Rotterdam in 1638. He painted in a variety of branches, but chiefly excelled in the representation of animals, especially in hunting pieces. He came over to England, where he led a free life, and died of the gout in 1695. One of his best works here was a "Dog-market," in which he gave characteristic figures of thirty species of that animal.

HONE (Nathaniel), an eminent painter in enamel, was born at Dublin, but subsequently established himself in London, as a painter in oil and miniature. In enamel, he was reckoned inferior to no artist of his time, except Zincke. He was a member of the Royal Academy, and died in 1784.

HONORATUS, a saint in the Roman calendar, and bishop of Marseilles, of which city he was likewise a native, flourished about the year 490. He wrote the lives of many eminent fathers of the church, of which the only one extant is that of St. Hilary, bishop of Arles, which is inserted in Surius, under the 5th of May.

HONORIUS, emperor of the West, second son of the great Theodosius, was born in 384. He obtained the title of Augustus, with his brother Arcadius, in 393, and succeeded to his portion of the empire at his father's death, in 395. The reins of government were, during his minority, placed in the hands of the illustrious general Stilicho, whose daughter, Maria, the young emperor married in 398. The revolt of the Goths brought the empire into imminent danger, and the dreaded Alaric, with whom Stilicho had been obliged to make a kind of compromise, invaded Italy. Honorius, on his approach, in 403, to the imperial residence of Milan, fled from his palace, and was for a time besieged by the Goths in the petty town of Asta, in Liguria, where he had taken shelter. Stilicho came to his relief, and afterwards, by the defeat of Alaric at Pollentia, freed Italy from the present danger. The pageant prince was led to Rome, where he exhibited a magnificent triumph for the success obtained under his auspices. The games on this occasion deserve record, as the last instance of the inhuman combats of gladiators. An incident which occurred in them produced an edict from the emperor, for ever abolishing the sacrifice of human lives in the amphitheatre. The alarm he had undergone at Milan made him resolve not to return to a place so exposed, and he fixed the seat of empire amid the marshes of the Po, at Ravenna. Though Stilicho afterwards delivered Italy from the formidable invasion of the Goth Radagaisus, yet his suspicious negotiations with Alaric, and the intrigues of the palace, brought on his ruin and death in 408. His daughter, the Empress Maria, who had died some years before, was succeeded in the imperial bed by her sister Thermantia, who was now divorced; but both sisters are said to have remained virgins while partners in the throne. Honorius then fell into the hands of Olympius, whose real or affected zeal for orthodoxy inspired the emperor with the mischievous bigotry of refusing to employ in civil or military posts, either pagans or heretics. During this weakness of the imperial court, Alaric again entered Italy; and his proposals for an accommodation being scornfully rejected, he marched to Rome and

blockaded it. After that capital had endured sufferings from famine and pestilence, a ransom was offered to Alaric, which he accepted, and in 409 raised the siege. The divided councils of the court of Ravenna, however, prevented any treaty with the Gothic king, who again besieged Rome, and obliged it to submit. He created Attalus, then prefect of the city, emperor, who marched to Ravenna in order to depose Honorius. While this weak prince was meditating a shameful flight, a seasonable supply of troops arrived, which changed the face of affairs; and soon after, Attalus himself was degraded by Alaric. That conqueror, enraged by an insult from Honorius, again marched to Rome, took, and pillaged it. During these disasters of the head of the empire, usurpers arose, who took temporary possession of several of its members, so that the whole fabric seemed falling to pieces. Ataulphus, or Adolphus, the successor of Alaric, was, however, attached to the imperial court by a marriage with Placidia, the sister of Honorius; and the Goths, in consequence, quitted Italy. Wise laws remedied the calamities of Rome and the Italian provinces; and events turned out so favourably for the empire, that, Gibbon observes, "in the space of five years, seven usurpers had yielded to the fortune of a prince, who was himself incapable either of counsel, or of action." He died at Ravenna in 423, leaving no issue.

HONORIUS I., pope, was a Campanian by birth, and the son of Petronius, a person of consular dignity. He was chosen to fill the Roman see on the death of Pope Boniface V., in 626. The most remarkable circumstance in his life, was his having been induced to give his sanction to the opinion of the Monothelites, who maintained that in Christ there was one will only, and one operation. For this he was anathematized by the sixth general council held at Constantinople, in 681. He is praised by the Catholics, for having employed great diligence and zeal in embellishing churches, and other consecrated places, with the most pompous and magnificent ornaments. He died in 638, after a pontificate of nearly thirteen years. Eight of his "Letters" are extant in the fifth volume of the "Collect. Concil," and an "Epigram on the Apostles looking up towards Heaven with Astonishment at the Ascension of Christ," in the twelfth volume of the "Bibl. Patr."

HONORIUS II., pope, whose original name was *Lambert*, was a native of the province of Bologna. Having embraced the ecclesiastical life, he was preferred by Pope Paschal II. to the see of Veletri, and afterwards translated to that of Ostia. Upon the death of Pope Callixtus, in 1124, the bishop of Ostia was chosen to succeed him, but not without opposition, as the cardinals at first selected Celestine II. Honorius, sensible that his election had not been strictly canonical, resigned his claim in the presence of the cardinals, who were so conciliated by this conduct, that they were soon brought to concur in his re-election. We read of no memorable actions of this pontiff, but what were intended to display the power, and extend the influence of the papal see. He also made an attempt to extend his dominions, by adding to them the dukedom of Apulia, which he pretended had been left him by will; but the rightful heir, Roger, successfully resisted him. Under his pontificate the English church was completely subjugated to the papal yoke. He died in 1130, after presiding over the Roman church five years and nearly two months. Twelve of his "Letters" are preserved in the tenth volume of the "Collec. Concil."—HONORIUS II., called *Cadalous*, who was elected pope by the council of Basil, in opposition to Alexander II. In the life of that pontiff the reader may find all the particulars concerning him which are worthy of being recorded.

HONORIUS III., pope, whose former name was *Cencius Sabelli*, or *Savelli*, was a descendant from an illustrious family, and a native of Rome. He was created cardinal-deacon by Pope Celestine III., and cardinal-priest by Pope Innocent III. On the death of the latter pontiff, in 1216, Cencius was elected his successor by the unanimous voice of the cardinals assembled at Perugia, when he took the name of Honorius. The chief concern of his pontificate was to urge the crusaders against the Holy Land, and he was about to come to an open rupture with Frederick II., in consequence of his reluctance to proceed to Jerusalem, where he died in 1227. By this pope the two religious orders of Dominic and Francis of Assisi were confirmed. He was a person of considerable learning for the age in which he lived, and wrote various works; of which there are still extant several "Sermons;" "The Life of Pope Celestine III.;" "A Statement of all the Revenues of the Roman Church," published by Muratori, in his "Antiquitates Italicæ Medii Ævi," &c., and other works, which may be met with in collections pointed out by Dupin and Moréri.

HONORIUS IV., pope, who before his election was called *James Sabelli*, or *Savelli*, was descended from the same family with the subject of the preceding article. After obtaining a canonry of Chalons-on-the-Marne, and several other preferments, he was created cardinal-deacon by Pope Urban IV. in 1261, and was raised to the pontificate in 1285, when he adopted the name of Honorius. He was so much afflicted with the gout, both in his hands and feet, that he was often obliged to remain sitting, and to make use of certain instruments, while celebrating mass. The objects which he had nearest at heart, were the extension of the papal power against all opponents, and the triumph of the crusaders over the infidels. His first attention was devoted to the former; and in subserviency to it, he had projected a design of uniting all the Christian princes in a holy league against the two kings of Arragon and Sicily. But while he was wholly intent upon carrying it into execution, he was cut off by death in 1287, when he had filled the papal chair two years and one day. He is represented by contemporary writers, to have been eminent for temperance, wisdom, and discretion; and, as a proof of his regard to the interests of learning, they state, that he had made provision for the establishment of a college at Paris, for the study of the Oriental languages, though he did not live to see the completion of such an institution. He confirmed the order of the hermits of St. Augustine, and that of the Carmelites, which had been only tolerated by the second council of Lyons. Several of his "Letters" are preserved by Bzovius and Waddingus.

HONORIUS, surnamed the *Solitary*, a priest and scholastic divine of the church of Autun, in Burgundy, who flourished under the reign of the Emperor Henry V., about 1120. We have no further particulars concerning his life; but he was the author of various works, which are still extant,

and held in some estimation on account of the industry and diligence in inquiry which they discover. A list of them will be found in Cave, Dupin, Moréri, &c.

HONORIUS DE SANCTA MARIA, the ecclesiastical name of Blaize Vauzelle, a Carmelite friar of Thoulouse, was born at Limoges in 1651, and died in 1729. He was the author of a tract "On Indulgences, and the Institution of the Jubilee;" a "Dissertation, Critical and Historical, on the Military Orders," in 4to.; "Reflections on the Laws of Criticism;" and a devotional treatise, entitled, "La Tradition des Pères et des Auteurs Ecclesiastiques sur la Contemplation," 12mo., 3 vols. He died in 1729.

HONTAN (La, Baron), a gentleman of Gascony, served in Canada, first as a soldier, then as an officer. He was sent to Newfoundland as king's lieutenant, where he quarrelled with the governor, and was cashiered. He retired first to Portugal, then to Denmark. He is known as the author of "Voyages dans l'Amerique Septentrionale," 2 vols., 12mo., Amst., 1705; in which he gives an account of the different tribes inhabiting North America, their government, laws, customs, religion, commerce, &c. The work cannot safely be used as an authority, and some of his episodes are said to be entirely fabulous.

HONTHEIM (John Nicholas), suffragan to the archbishopric of Treves, was born in that city in 1701, and died in 1790. Among other works he wrote a History of Treves, in Latin, and a treatise on the condition of the church, in which, although a Catholic, he attacked the usurpations of the Romish see so boldly, that it was interdicted by the court of Rome.

HONTHORST (Gerard), an eminent painter, was born in 1592 at Utrecht. He received his first instructions under Bloemart, but finished his studies at Rome, where he remained several years, and performed various works. He particularly excelled in night-pieces and candle-lights, which were greatly admired by Rubens. He then returned to Utrecht, where he married well and settled. Such was his reputation both as an artist and a man, that his house was filled with scholars of good family, who paid him liberally. He had the honour of instructing, in the art of design, the queen of Bohemia and her family. On the invitation of Charles I., he came to England, and painted for the king several pieces, chiefly of the allegorical kind. He also made portraits of several persons about the court. After his return to Holland he was much employed by the prince of Orange, whose palaces he decorated with poetical history pieces. He died at the Hague in 1660. His best night-pieces are at Rome, in the Justiniani gallery, and some of the churches.

HONTIVEROS (Bernard), a learned Spanish prelate, and spoken of as one of the most illustrious ornaments of the church of Spain in the seventeenth century, is first introduced to our notice as a Benedictine monk. By his learning and merits he raised himself to the first posts of honour and confidence in his order, and became finally bishop of Calahorra. He died in 1662. He was the author of a work held in much estimation by the Catholic world, entitled, "Lacrymæ militantis Ecclesiæ," &c.

HOOD (Robin). The following account of this famous outlaw is given by Stow:—"In this time (about 1190, in the reign of Richard I.), were many robbers and outlaws, among which Robin Hood and Little John, renowned thieves, continued in the woods, despoiling and robbing the goods of the rich. They killed none but such as would invade them, or by resistance for their own defence. The said Robin entertained a hundred tall men and good archers with such spoils and thefts as he got, upon whom four hundred (were they ever so strong) durst not give the onset. He suffered no woman to be oppressed, violated, or otherwise molested; poor men's goods he spared abundantly, relieving them with that which by theft he got from abbeys and the houses of rich old carles, whom Maior (the historian) blameth for his rapine and theft; but of all the thieves he affirmeth him to be the prince, and the most gentle thief." Robin Hood resided principally in Sherwood-forest, but died near the nunnery of Kirklees, in Yorkshire, where (as the story goes) he was bled to death by a treacherous nun, to whom he applied for phlebotomy. His death is said to have taken place in 1247.

HOOD (Samuel, Lord Viscount), an eminent English admiral, was the son of a clergyman in Devonshire, where he was born in 1724. Having entered the navy, and become a rear-admiral, he was employed in the West Indies, where he defended the isle of St. Christopher's against Count de Grasse, and assisted in the defeat of that officer by Lord Rodney, April 12, 1782. His services on this occasion were rewarded with an Irish peerage. In 1784 he was chosen M.P. for Westminster; but vacated his seat in 1788, on obtaining the appointment of a lord of the Admiralty. In 1793 he commanded against the French in the Mediterranean, when he signalized himself by the taking of Toulon, and afterwards Corsica; in reward of which achievements he was made a viscount, and governor of Greenwich-hospital. He died at Bath in 1816.

HOOD (Alexander), Viscount Bridport, brother of Lord Hood, was born in 1728, and entered in the navy early in life. He was in a variety of actions after that time, and as a reward for his services, was on the 1st of June, 1794, created an Irish peer, by the title of Baron Bridport. At this time he was admiral of the blue; on the 15th of March, 1796, he was made vice-admiral of the white; in March of the same year, vice-admiral of Great Britain, and in the following May he was raised to the English peerage. He subsequently became admiral of the red, a general of the marines, and in 1801 a viscount. He died May 3, 1814, leaving no children, although he had been twice married. Lord Bridport was much beloved by seamen, which was particularly manifested in their conduct towards him at the time of the mutiny of the fleet in 1797.

HOOFT (Peter Cornelius Van), an eminent Dutch poet and historian, born at Amsterdam, in 1581, was son of a burgomaster of that city. His history of the Low-countries, commencing with the resignation of Charles V., and going down to 1588, was much valued for the accuracy of its political and military statements. It was first printed at Amsterdam in 1642, and has been several times re-edited. He wrote in Latin the history of Henry IV. of France, and a relation of the destinies of the house of Medicis. His epistles, comedies, and poems, have been published in four volumes. Hooft was lord of Muyden, judge of Goyland, and re-

ceived the order of St. Michael from Louis XIII. He died at the Hague in 1647.

HOOGEVEEN (Henry), a celebrated modern philologist, was born of parents in humble life at Leyden in 1712. The chief part of his life was spent as a schoolmaster, which occupation he followed at Gorcum, Culemberg, Breda, Dort, and Delft, at which last city he ended his days in 1794. The works of Hoogeveen are, an edition of "Vigerus de Idiotismis Linguæ Græcæ," Leyd., 1743, several times reprinted; "Doctrina particularum Linguæ Græcæ," 2 vols., 4to., 1769; and a posthumous work of Hoogeveen, entitled, "Dictionarum Analogicum Græcum."

HOOGSTRATEN (David Van), a good Latin poet and philologist, was born at Rotterdam in 1658. He studied at Leyden; applied chiefly to the languages and medicine; and resided some time at Dordrecht, till he was invited to be teacher in the gymnasium of Amsterdam. In 1722 he was appointed to be corrector; but this office he was obliged to resign in consequence of a loss of hearing. In 1724 he fell accidentally into one of the canals, and died in eight days from the effects of the fright and of the cold which he had experienced. A list of his works, which consist chiefly of Annotations on Terence and Cornelius Nepos, is given in Hirsching's Manual.

HOOK (James), a musician of Norwich, and father of the celebrated Dean Hook and of Theodore Hook, was born there in 1746. He studied under Garland, organist to the cathedral of his native city. Few composers have been more voluminous, the number of his musical productions amounting to more than one hundred and forty complete works. He died at Boulogne in 1827.—James, son of the preceding, was born June 16, 1771, and educated at Eton and Oxford, where he graduated B.A. in 1795. Having entered into orders, he obtained the living of Laddington, in Leicestershire, and in 1802, having previously graduated M.A., he was made chaplain to the king. He subsequently graduated D.C.L., and in 1804 was appointed to the rectory of Hertingfordbury and St. Andrew's, in Hertfordshire. In 1807 he obtained a stall in Winchester-cathedral, became archdeacon of Huntingdon in 1814, and in 1825 dean of Worcester. He died in February 1827. Dean Hook is principally known as the author of a variety of political pieces in favour of tory principles, which were extremely popular at the time, and were considered the most able among similar writings of the day.

HOOKE (Robert), an eminent English mathematician and philosopher, was born at Fresh-water, in the isle of Wight, where his father was minister, in 1635. He evinced in his boyhood a decided taste for mechanics, and upon the death of his father in 1648, his friends were desirous of having him instructed in some ingenious trade; but as he also displayed a taste for drawing, they placed him with the celebrated painter, Sir Peter Lely. From this situation, however, he was soon obliged to be removed, in consequence of his being unable to bear the smell of the oil-colours. He was now sent to Westminster-school, where he was patronized by Dr. Busby, who took him into his house, and supported him while he continued at that seminary. About 1653 he was sent to Christchurch-college, in the university of Oxford, where a chorister's place had been procured for him; and in 1655 he was introduced to the Philosophical Society in that city By the members of this society, who were struck with his inventive genius, he was employed to assist Mr., afterwards Dr., Thomas Willis, in his chemical operations; and he was by that gentleman recommended to the Honourable Robert Boyle, whom he served for several years in the same capacity. In 1655, likewise, he was instructed in astronomy by Dr. Seth Ward, Savilian professor of that science; and applying himself to improve the pendulum for astronomical observations in the two subsequent years, he contrived a method of continuing the motion of the pendulum, the invention of which was so strongly recommended by Riccioli in his Almagest. Having made some trials for this purpose, which succeeded to his wish, he endeavoured to improve his discovery still further, in order to make use of it for finding the longitude; and by applying springs to the arbor of the balance of the watch, for regulating its vibrations in any posture, he invented, in 1658 and the following year, what is now called the pendulum watch. At least the English contend that the honour of this discovery is due to their countryman, while the French, Dutch, &c., ascribe it to Huygens. In 1662 Mr. Hooke was appointed curator of experiments to the Royal Society, which then met in Gresham-college; and when that body was first established by charter in 1663, he was one of those fellows who were first nominated by the council, and was exempted from all payments. During the same year he graduated M.A. at Oxford, and in 1664 he was made Cutlerian professor of mechanics to the Royal Society; and in the same year he began to read the astronomical lecture at Gresham-college, for the professor, Dr. Pope, then in Italy. At the commencement of the following year, the Royal Society chose him their curator of experiments for life, soon after which he was elected professor of geometry at Gresham-college. In the same year he published, in folio, his "Micographia, or some philosophical Descriptions of some minute Bodies made by magnifying Glasses, with Observations and Inquiries thereupon." After the great fire in 1666, he produced a plan of his own for rebuilding London, which was approved of, though it was not carried into execution. It appears to have been the occasion, however, of our author's appointment to the office of one of the city-surveyors, by the profits of which he accumulated a fortune of several thousand pounds. From 1668 he was engaged in a warm and long contest with Hevelius, concerning the difference in accuracy between observing with astronomical instruments and with plain and telescopic sights, which he managed so ill as to be universally condemned, though it has since been agreed that he had the best side of the question. In 1671 he attacked Newton's "New Theory of Light and Colours;" and in 1673 he proposed a "Theory of the Variation of the Mariner's Compass;" in which he supposes that the magnet has its peculiar poles, distant ten degrees from the poles of the earth, about which they move, so as to make a revolution in three hundred and seventy years. In 1674 he published "An Attempt to prove the Motion of the Earth from Observations," and "Animadversions on the first Part of the Machina Cœlestis" of Hevelius. In the following year he published, "A Description of Helioscopes, and some other Instruments, made by R. H., with a Postscript," complaining of some injustice

done him by Mr. Oldenburg, the publisher of the Philosophical Transactions, with respect to his claim to the invention of pendulum watches. On the death of that gentleman in 1678, he succeeded him in his office; but it was soon after bestowed on Dr. Nehemiah Grew. He was created M.D. in 1691, by mandate of the archbishop of Canterbury. His death took place at his apartments at Gresham-college in March 1702-3. He published a great number of papers in the Philosophical Transactions, besides which he was the author of Cutlerian lectures, a volume of posthumous tracts, printed in 1705, and Philosophical Experiments and Observations, published by Dr. Derham in 1726. Dr. Hooke was a man of undoubted talents, but of a very unamiable disposition. His quarrels with other men of science were generally managed in a way by no means creditable to his character; and his personal conduct was degraded by the most sordid avarice. He is said, however, to have been strongly impressed with the truths of religion; and in the general acceptation of the phrase he appears to have been a just and honest man.

HOOKE (Nathaniel). Of this writer, whose name is well known as the author of a Roman History, few biographical particulars have been preserved. He was a Roman Catholic, and warmly attached to the quietism and mysticism taught by Fenelon and others of that school. He is said, from 1723 to his death in 1764, to have enjoyed the confidence and patronage of persons distinguished as well by their virtue as their rank. He appears to have lost the property he possessed, in the epidemical delusion of the South-sea year. Not long after, he was recommended to Sarah, duchess of Marlborough, as a proper person to assist her in compiling the memoirs of her own life, for which service she presented him with five thousand pounds. The book, entitled "An Account of the Conduct of the Duchess of Marlborough, from her first coming to Court to the Year 1710," was published in 1742; but she soon after quarrelled with him, on account, as she asserted, of his attempts to convert her to Popery. His zeal for that religion was also manifested by his being the person who brought a priest to receive Pope's confession on his death-bed. Hooke's great work, "The Roman History," from its earliest periods to the settlement of the empire under Octavius, is comprised in four volumes, quarto, published in 1733, 1745, 1764, and 1771. Another work upon Roman affairs was "Observations on four Pieces upon the Roman Senate," 1758, 4to., in which he attempted to invalidate the historical authority of Dionysius of Halicarnassus. Hooke likewise published a translation of "Ramsay's Travels of Cyrus."

HOOKER (Richard), a pious and learned divine of the church of England, and celebrated defender of its constitution, was born at Heavy-Tree, near Exeter, about 1553. As he displayed great talents for learning, he was taken by his uncle, John Hooker, and introduced to Bishop Jewel. This prelate in 1567 sent young Hooker to the university of Oxford, where he had procured for him the place of one of the clerks of Corpus Christi-college; from which, together with a pension granted him by the bishop, and the contributions of his uncle, he derived a comfortable subsistence. In this seminary he applied to his studies with the greatest ardour and diligence, and distinguished himself by his proficiency in learning, as well as by his prudence, humility, and piety. When he had been at the university about three years, he was attacked by a dangerous disorder, which had nearly proved fatal to him; and upon his recovery, he took a journey on foot from Oxford to Exeter, to see his mother, accompanied by a countryman belonging to his own college. They took Salisbury in their way, in order to wait upon Bishop Jewel, who made them dine with him at his own table. At their departure the bishop gave Mr. Hooker much good advice, and his benediction, but forgot to give him any money. Quickly recollecting himself, however, he sent his servant to call him back; and upon his return said to him, "Richard, I have sent for you back to lend you a horse, which hath carried me many a mile, and I thank God with much ease." He then delivered into his hand a walking-staff, with which he said that he had travelled through many parts of Germany: and he added, "Richard, I do not give, but lend you my horse; be sure you be honest, and bring my horse back to me at your return this way to Oxford. And I do now give you ten groats to bear your charges to Exeter; and here is ten groats more, which I charge you to deliver to your mother, and tell her, I send a bishop's benediction with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you ten groats more to carry you on foot to the college, and so God bless you, good Richard." Mr. Hooker had not long returned to Oxford, after complying with the bishop's injunctions, before he received the melancholy tidings of the death of that worthy patron, by which event he lost his annual pension. He found, however, two other patrons, in Dr. Cole, then president of his college, and Dr. Edwin Sandys, bishop of London, and afterwards archbishop of York; by whose interest he was elected scholar of his college in 1573. In 1577 he was admitted to the degree of M.A., and in the same year was elected fellow of his college. In 1579, on account of his skill in the Oriental languages, he was appointed deputy-professor of the Hebrew tongue in the university; and in the same year, he and others were expelled the college by the vice-president, as it should seem, for some trifling and insufficient cause, since they were restored in the same month. Mr. Hooker entered into holy orders in 1581, and soon afterwards was appointed to preach at St. Paul's-cross, in London. This appointment produced a train of circumstances, by which our author was, through his great simplicity, entrapped into a marriage, with a partner who had neither the recommendation of beauty nor of fortune, but was, according to Anthony Wood, "a silly, clownish woman, and withal a mere Xantippe." He thus lost his fellowship, and remained unbeneficed till 1584, when he was presented to the rectory of Drayton Beauchamp, in Buckinghamshire. The following year his pupil, Mr. Sandys, obtained for him the valuable situation of master of the Temple; but the annoyance he experienced from the opposition of the afternoon lecturer, Walter Travers, who was a Calvinist, induced him to exchange this lucrative preferment for a quiet retreat at Boscumbe, in Wiltshire, to which rectory he was presented in 1591. He was likewise appointed a prebend and sub-dean in the cathedral church of Salisbury. At this period he completed the first four books of his celebrated treatise "Of the Laws of Ecclesiastical

Polity," which was entered at Stationers'-hall in 1592, but not printed till 1594. The ensuing year he was presented by Queen Elizabeth to the living of Bishop's Bourne, in Kent, where he passed the remainder of his life. The fifth book of his great work appeared in 1597; and he finished also the last three books, but they were not published till after his death, which occurred November 2nd, 1600, in consequence of a pulmonic disease, arising from an accidental cold. The literary reputation of Hooker is founded on his Ecclesiastical Polity, written in defence of the church of England, against the attacks of the Puritans. The book is no less remarkable for learning and extent of research, than for the richness and purity of its style, which entitles its author to be regarded as one of the classics of the Elizabethan age. The most convenient edition is that of Oxford, three volumes, octavo. He was also the author of some tracts against Walter Travers, and sermons.

HOOLE (John), the son of a watchmaker in London, was born there in December 1727, and at the age of seventeen became a clerk in the India-house. In his leisure time he studied the Italian language, and in 1763 he published a translation of Tasso's Jerusalem Delivered, which was well received. He next tried his hand at dramatic composition, but was not successful, although his tragedy of Cleone was acted for a few nights with applause. His other works are a translation of Orlando Furioso," 5 vols., 8vo.; of Tasso's Rinaldo, and a collection of dramas from Metastasio. He retired from the East India-house in 1786, and died at Abinger, near Dorking, Surrey, in 1803.

HOOPER (John), a learned and pious English prelate, and martyr in the Protestant cause, was born in Somersetshire, about 1495. He received his academical education at the university of Oxford, where, most probably, he was entered of Merton-college, and took his degree of B.A. in 1518. The learned antiquary, John Stow, informs us, that afterwards he entered into a fraternity of Cistercians, commonly called White friars, with whom he continued several years. Becoming, however, weary of the order, he returned to Oxford, where he studied the sacred Scriptures with great zeal and diligence, as well as the writings of the Reformers which were privately introduced from Germany, and after the maturest deliberation became a convert to the principles of Protestantism. This change of sentiment rendered his situation dangerous, and on the passing of the statute of the Six Articles, he thought it prudent to retire to France. He soon afterwards returned to England, but being discovered by the public authorities, he escaped in a seaman's dress, and under the assumed character of master of a small vessel bound to Ireland; from which country he proceeded through France to Switzerland. Here he married, and led a life of literary leisure, till the death of Henry allowed him to return once more to his native country. Settling in the metropolis, he became soon distinguished by his eloquence as a preacher, while the prominent part he now took in the proceedings against Bishop Bonner, still further increased his popularity among those of his own persuasion. This, backed by his friend, the earl of Warwick's interest with the young king, procured his advancement to the sees of Gloucester in 1550, and of Worcester in 1552, both which he held together *in commendam*. A difficulty ensued at his consecration, which had nearly prevented his preferment, the new bishop scrupling to go through the ceremony in the usual canonical habit, as being too nearly connected with the practice of the Romish church. He was even for a short time in custody on this account, but Edward at length waving the question, he took his seat on the episcopal bench. In this his new situation, he distinguished himself as well by his hospitality as by his piety and the mildness of his manners; but on the accession of Mary, these qualities could not obliterate from the minds of the now dominant party the part he had formerly taken against Bonner, and the tendency of his opinions. Continuing firm in his profession of the form of religion he had from choice adopted, he at length received sentence as an obstinate and irreclaimable heretic, and suffered at the stake in the city of Gloucester, with much constancy, on the 9th of February, 1554. He published several sermons and polemical tracts, an account of which is to be found in Fox's Martyrology.

HOOPER (George), a learned English prelate, was born at Grimley, in Worcestershire, in 1640, and educated at Westminster-school and Christ-church-college, where he graduated M.A. in 1664. In 1672 he was appointed chaplain to Dr. Morley, bishop of Winchester, who soon afterwards presented him to the rectory of Havant, which he exchanged for that of Woodhey, in Hampshire. In the following year he took the degree of B.D., and soon after he became chaplain to Archbishop Seldon, who in 1675 collated him to the rectory of that place, and not long afterwards to the precentorship of Exeter. In 1677 he proceeded D.D.; and in the same year was sent into Holland, to attend the princess of Orange as her almoner. On his return, he was offered but declined the chair of divinity professer, at Oxford, in 1680; and about the same time was appointed chaplain to King Charles II. From this date till after the Revolution we learn nothing concerning him, excepting that he sustained a share in the controversies of the times against the Catholics, and was selected by King James II. to attend the duke of Moumouth in the Tower, on the evening before, and the morning of, his execution. In 1691 Queen Mary obtained for him the deanery of Canterbury, and at the same time gave him permission to hold both the livings which he possessed. On this occasion, however, he thought it his duty to resign his rectory of Woodhey. In 1701 he was chosen prolocutor to the lower house of Convocation, and in 1702, though contrary to his own inclination, he was made bishop of St. Asaph; in which see he continued about half a year, and refused the usual mortuaries paid by the Welsh clergy to their new bishops, saying, that they should never pay so dear for the sight of him. During the following year, he received the queen's order to remove to the see of Bath and Wells; and continued in that see during the remainder of his life, though the bishopric of London and the archbishopric of York were successively offered him. He was the author of a great variety of devotional tracts; an essay on divorces, written in Latin; and a learned treatise on the Jewish, Greek, and Roman measures, with another on English coins, measures, &c., affixed to it by way of appendix. This work was first printed in 1721, but is to be found also in an excellent edition of his works complete, published at Oxford,

in folio, 1757. He died in 1727, at Barkley, Somerset, and is buried in Wells-cathedral.

HOORNBEECK (John), professor of divinity in the universities of Leyden and Utrecht, was born at Haerlem in 1617, and died at Leyden in 1666. Bayle speaks highly of him, both as a professor and a practical divine. Among his writings are to be found a "System of Practical Divinity," 4to.; "A Refutation of Socinianism," 4to., 3 vols.; two treatises, the objects of which are the conversion of the Jews, and of the Gentiles, the former in octavo, the latter in quarto; and a work on "Theological Institutions."

HOPE (John), an eminent botanist, was born at Edinburgh, May 10, 1725, and educated in the university of his native city. He afterwards studied under Jussieu in Paris, and returning to Scotland, graduated M.D. at Glasgow, and settled as a physician at Edinburgh, where he became president of the College of Physicians. He obtained the professorship of botany and the materia medica in the university of Edinburgh; and he was, in 1761, appointed botanist to the king, and superintendant of the botanic garden. His death took place November 10, 1786. Dr. Hope did not distinguish himself by any distinct publications of importance; but he was a fellow of the Royal Society, in whose Transactions are to be found several memoirs on the subject of his botanical researches.

HOPKINS (Ezekiel), a worthy prelate of the church of Ireland, was the son of an English clergyman at Sandford, in Devonshire, where he was born about 1633. In 1649 he became a chorister of Magdalen-college, in the university of Oxford; and after he had taken his degree of B.A. in 1653, was appointed usher of the adjoining school. He was admitted to the degree of M.A. in 1656; soon after which he was appointed chaplain of his college. About the time of the Restoration, he became assistant to Dr. William Spurstow, minister of Hackney, near London, and soon after was chosen minister either of Allhallows, or of St. Edmund, in Lombard-street; but the bishop of London would not admit him, on account of his popularity with the Puritans. On the passing of the act of uniformity he conformed to the established church; and going afterwards to Exeter, he became minister of St. Mary's-church in that city. Here he acquired the esteem of John, Lord Roberts, afterwards earl of Truro, who, upon his going lord-lieutenant to Ireland in 1669, took Mr. Hopkins with him as his chaplain; gave him his daughter Araminta in marriage; and promoted him to the deanery of Raphoe. Upon his return to England, Lord Roberts recommended his chaplain so powerfully to his successor, Lord Berkley, that in 1671 he was consecrated bishop of Raphoe. In 1681 he was translated to the see of Londonderry, where he continued till the war commenced in Ireland between the supporters of the Revolution under King William, and the partisans of King James headed by the earl of Tyrconnel, when he retired to England. In 1689 the parishioners of St. Mary, Aldermanbury, in London, elected him their minister: but they were deprived of the benefit of his labours in the following year, when he died, at the age of fifty-seven. Three editions of his works, among which are expositions of the Decalogue and the Lord's Prayer, besides sermons, have been printed in folio, quarto, and octavo.—Bishop Hopkins left two sons, the elder of whom, Charles, distinguished himself much in favour of the Orange party, and afterwards lived as a wit and man of fashion about town, associating with Dryden, Lord Dorset, Congreve, and other poets of the day. He was the author of some tragedies, and published a translation of the "Art of Love" and other pieces from Ovid. His death took place in 1699.—John, his younger brother, was born January 1, 1675. He was the author of a collection of poems, printed in 1700, entitled "Amasia," or, the Works of the Muses;" a poetical tribute to King William, called "The Triumphs of Peace," 1698; and a short poem, entitled "The Victory of Death."

HOPKINS (William), a native of Evesham in Worcestershire, was born in 1647. Having taken holy orders, he, in 1671, accompanied the English embassy to Stockholm, in the capacity of chaplain, and, on his return to England, was presented to the living of Lindridge, with the mastership of St. Oswald's-hospital, and a stall in Worcester-cathedral. Dr. Hopkins assisted Bishop Gibson in rendering the Chronicon Saxonicum into Latin, and translated the article headed "Worcestershire," in Gibson's Camden's "Britannia." His other works are some "Animadversions on Johnson's reply to Jovian;" and "Bertram on the Eucharist," 8vo. His death took place in 1700, at Worcester.

HOPKINS (William), a learned divine of the church of England, was born at Monmouth in 1706. He was educated at Oxford, and in 1731, obtained the vicarage of Bolney, Sussex. He was afterwards made master of the grammar-school at Cuckfield, and curate of Slaugham. He died in 1786. His chief work is entitled an "Appeal to the common Sense of all Christian People, with Regard to an important Point of Faith and Practice, imposed upon their Consciences," 8vo. In this work he condemned the Athanasian Trinity, and thus gave rise to a controversy which lasted for some years, and employed the pens of many able divines in defence of that doctrine. Mr. Hopkins was equally zealous in opposing the thirty-nine articles.

HOPKINS (Samuel), an American divine, and founder of the sect called *Hopkinsians*, was born September 17, 1721, in Waterbury, Connecticut. Whilst minister of Newport, in Rhode Island, his sentiments gave such offence to his parishioners that he determined to resign, but his farewell sermon so affected his congregation that they requested him to remain, which he did, until his death, December 20, 1803. His chief work is entitled "A System of Doctrines contained in Divine Revelation, explained and defended;" to which is added a Treatise on the Millenium, with a sketch of the author's life, two volumes octavo, 1793. His theological opinions, which resemble those of Jonathan Edwards, have given birth to a warm controversy.

HOPKINSON (Francis), an eminent American author, was born in Philadelphia in 1738, and died in 1791. He was the author of various works both in prose and poetry, a selection of which appeared in three volumes in 1792. Dr. Rush asserts that his satires contributed greatly to the cause of American Independence.

HOPPER (Joachim), a Dutch statesman and lawyer, was born at Sueek in Friesland, November 11, 1523. He filled the chair of professor of law at Louvain with great distinction, and in 1566 he was sent as ambassador to Madrid, where he died in

1576. Hopper published, among other works, "Seduardus sive de vera jurisprudentia;" a Latin paraphrase of the Psalms of David, &c. &c.

HOPPNER (John), an artist of eminence as a portrait-painter, was born in London about 1759. He is said to have been a natural son of George III., and he was certainly brought up and educated at the expense of that sovereign. He was at first a chorister in the Royal-chapel, but afterwards became a student of the Royal Academy, and gradually rose to eminence as a portrait-painter, being considered scarcely inferior to Lawrence, with whom he maintained a successful rivalry till his death in January 1810. Lawrence acknowledged him as his "most powerful competitor," and said that, "he had often gained instruction from his works." Hoppner painted landscapes as well as portraits, and some of his pieces in the former branch of art will bear a comparison with those of Gainsborough. His execution is bold, and without effort; his colouring natural, chaste, and powerful; and an easy and unaffected elegance reigns throughout all his works.

HOPTON (Arthur), a mathematician of the seventeenth century, and the intimate friend of Selden, died in 1614, aged twenty-six. He wrote a treatise on the "Geodetical Staff;" "The Topographical Glass," &c. &c.

HORACE (Quintus Horatius Flaccus), one of the most celebrated of the Roman poets, was born at Venusium, a town on the confines of Apulia and Lucania, in the consulship of Aurelius Cotta and Manlius Torquatus, B.C. 65. His father was the son of a freedman, and followed the employment of a tax-gatherer; but notwithstanding the meanness of his origin, his sentiments were liberal and elevated. Resolved to give his son every advantage of education within his reach, he took him early to Rome, acted as his moral guardian, and caused him to be instructed in all the branches of knowledge which at that time were taught to youth of condition. Horace himself has gratefully recorded his obligations to this wise and affectionate parent. At the age of eighteen he was sent to Athens, for that finishing of philosophy and Greek literature which was become fashionable among the Romans. Whilst he was in that city, M. Brutus, passing through it in his way to Macedonia, took with him several of the Roman students, and Horace among the rest. What qualities that great man discovered in him which induced him to intrust a legion to his care, as military tribune, we are not informed; but the poet freely confesses a want of martial spirit, which may lead us to suspect that he had ingratiated himself principally by his wit and companionable talent. The battle of Philippi, from which he escaped by "a swift flight," unencumbered with his shield, put an end to his warfare. As he was of the losing side, he incurred the forfeiture of his property, but obtained his pardon. He was now to depend upon his literary talents as a resource against indigence. He wrote verses, and so recommended himself to Virgil and Varius, that they generously spoke in his favour to Mecænas. He proved so agreeable to this patron of letters, that he made him his familiar companion; in which capacity he accompanied him to Brundusium in that journey which he has so agreeably described in verse. Mecænas procured from Augustus the restitution of Horace's estate, and made him personally known to that emperor, who became greatly attached to him. It is true, Horace purchased or repaid every favour by abundance of poetic adulation; yet his wishes were very moderate for a courtier, and he declined the post offered him by Augustus, of his private secretary. No man, indeed, ever lived among the great with a more independent spirit. Having no ambitious views, and detesting parade and splendour, he determined to remain his own master; and he explicitly acquaints Mecænas, that he was ready to resign every gift he had bestowed upon him rather than forfeit his free-agency. The incidents of his life are few: he passed his time between Rome, his Tiburtine or Sabine villa, and the soft climate of Tarentum, in which he delighted to escape the cold of winter; for he was "solibus aptum," fond of the sun. He acquired much fame by his writings during his life, with its usual attendants of critics and detractors. He died B.C. 6, in his fifty-ninth year, and was interred near the tomb of his patron Mecænas, whose death a short time preceded his own. The editions of Horace have been so numerous as almost to defy enumeration. A library has been formed of them alone, with the translations into various languages. The fullest catalogue of both these is to be found in the Bipontine Horace, 1783.

HORAPOLLO, or HORUS APOLLO. Several persons of this name are recorded; but the author of a work on hieroglyphics, which has come down to our times, is supposed to have been a grammarian of Panoplus in Egypt, mentioned by Suidas, who first taught at Alexandria, and afterwards at Constantinople, in the reign of Theodosius. Suidas, however, does not ascribe the work in question to him; and Fabricius supposes that it is an extract from a work on hieroglyphics in the Egyptian language, composed by some older writer of the name. Aldus Manutius first published, in Greek, the "Hieroglyphics of Horapollo," two books, 1505, folio. They were afterwards translated into Latin, and several times reprinted. The best edition is that of Cornelius de Pauw, Greek and Latin, with notes, Utrecht, 1727, quarto.

HORATII. Three brave Romans, born at the same birth, who fought against the three Curiatii, about 667 years before Christ. This celebrated fight was fought between the hostile camps of the people of Alba and Rome, and on their success depended the victory. In the first attack two of the Horatii were killed, and the only surviving brother, by joining artifice to valour, obtained an honourable trophy. By pretending to fly from the field of battle, he easily separated his antagonists, and, in attacking them one by one, he was enabled to conquer them all. As he returned victorious to Rome, his sister reproached him with the murder of one of the Curiatii, to whom she was promised in marriage. He was incensed at the rebuke, and killed his sister. This violence raised the indignation of the people; he was tried and capitally condemned. His eminent services, however, pleaded in his favour; the sentence of death was exchanged for a more moderate, but more ignominious punishment, and he was only compelled to pass under the yoke.

HORMISDAS, or HORMOUZ, king of Persia, son of Chosroes Nushirvan, succeeded his father A.D. 579. He had obtained some military reputation during his father's life, and acted well while under the influence of prudent counsellors; but

when left to himself, his innate vices began to show themselves in all the colours of folly and tyranny. Thirteen thousand victims of all ranks are reckoned to have fallen under the sword of the executioner, till at length tyranny produced hatred, and hatred terminated in rebellion. In this state of things, the khan of the Turks invaded the Eastern provinces with a vast army, while the Romans renewed hostilities on the opposite side. The Persian empire would have been subverted, had it not been for the valour and talents of Bahram, or Varanes, who gave the Turks an entire defeat. He himself, however, was defeated by the lieutenant of the Emperor Maurice; and Hormisdas had the folly and injustice mortally to affront him by the present of a distaff and a suit of women's apparel. He appeared before his troops in this garb, and found no difficulty in rousing them to rebellion. The revolt became general, and, in the confusion, Bindoes, a prince of the blood, who had been imprisoned by Hormisdas, was liberated by his brother. He came to the royal palace at Ctesiphon, where the monarch was sitting in all the pomp of royalty, and began to upbraid him for his tyranny and misconduct. Hormisdas in vain ordered his attendants to seize him: overawed by Bindoes, they suffered him to drag the king from his throne and commit him to prison; where he was deprived of sight. He closed his wretched life in 590, after twenty-one years of royalty and two of confinement.

HORMISDAS, Pope, son of a person named Julius, and a native of Frusino in Campania, was elected to the pontificate upon the death of Pope Symmachus, in 514. One of the most prominent circumstances that occurred during his elevation to the popedom was the death of Anastasius, who was succeeded by Justin. The new emperor, though perfectly illiterate, was most zealously attached to the doctrine of the two natures. His promotion, therefore, gave the highest satisfaction to the orthodox throughout the empire. In Constantinople the populace distinguished themselves for their zeal in the Catholic cause, by compelling the patriarch to receive the council of Chalcedon, and to anathematize publicly all those who had rejected the decrees of the synod. He also promised to have what he had done confirmed by a council. A council was accordingly assembled in great haste to gratify the impatient and riotous multitude. The acts of this body in behalf of the Catholic faith were approved and confirmed by the emperor, who issued out an edict commanding all bishops within his dominions to conform to them on pain of forfeiting their sees. This decree was soon followed by the execution of such of the Eutychians as were most obnoxious to the orthodox party. By these means of conviction the bishops of the East were speedily brought to unite in the profession of the Catholic faith, and the emperor undertook, in the next place, to unite them with their brethren in the West. This subject occupied the pope till his death, in 525, after a pontificate of nine years. Many of his letters are extant.

HORN (Gustavus, Count de), a celebrated Swedish general, was born in 1592. In 1619 he negotiated the marriage of Gustavus Adolphus with Maria Eleanor, daughter of the elector, John Sigismund; and soon after, his military talents were employed in Poland, Livonia, and the frontiers of Denmark. He contributed greatly to the victory of Leipsic, and after the death of Gustavus at Lutzen, he joined the troops under the command of the Duke de Weimar, against the Austrians. The battle of Nordlingen followed, against his advice, and the Swedes were in consequence defeated, and De Horn taken prisoner. He was released in 1642, when Christina gave him the chief command of the troops against the Danes, whom he defeated, and compelled to sign a treaty highly advantageous to Sweden. On his return he was made constable, with the title of count. He died in 1657.

HORN, or HORNES. See Philip.

HORNE (Andrew), an English lawyer of the fourteenth century, was born at Gloucester, and held the office of chamberlain of the city of London in the reign of Edward II. The chief work ascribed to Horne is "The Mirror of Justice," of which a translation was published in 1642, by William Hughes. The book contains a system of the common law of England.

HORNE (John van), a diligent anatomist, was a native of Amsterdam. He was a disciple of Henry Regius, professor at Utrecht, and also studied at Leyden and in Italy. He became professor of anatomy and surgery in the university of Leyden, where he died at an early age about 1668. Van Horne was a man of great industry, and extremely attached to the improvement of anatomy, in which science he wrote "Epistola de Aneurysmate;" "Exercitatio Anatomica, I. et II.," 1649; "Novus Ductus Chyliferus, nunc primum delineatus;" "Microtechna, seu Methodica ad Chirurgiam Introductio;" and other works, a list of which will be found in Moréri.

HORNE (George), a learned and worthy prelate of the church of England, was born at Otham, (of which place his father was rector), near Maidstone, in Kent, in 1730. When he was about fifteen years of age, he obtained a Maidstone scholarship in University-college, Oxford. He was admitted to the degree of B.A. in 1749, and in 1750 was elected a fellow of Magdalen-college. At this time Mr. Horne had become deeply tinctured with the mysteries of Hutchinsonianism; and under the idea that Sir Isaac Newton and Dr. Clarke had formed the design of undermining the theology of the Scriptures, he published in 1751 a satirical piece, entitled "The Theology and Philosophy in Cicero's *Somnium Scipionis* explained: or, a brief Attempt to demonstrate, that the Newtonian System is agreeable to the Notions of the wisest Ancients; and that mathematical Principles are the only sure ones," octavo. This was followed by a work, in support of the Hutchinsonian philosophy; and in the year of its publication (1753), he took orders, and soon obtained high reputation as a preacher. He could not, however, forbear introducing some of the peculiar tenets of his school, which occasioned his being again involved in controversy, and gave rise to several pieces, which it is now unnecessary to enumerate. In 1758 he was chosen junior proctor of the university; and at the expiration of his proctorship, he was admitted to the degree of B.D. In 1760 he published "A View of Mr. Kennicott's Method of correcting the Hebrew Text," in which he stated his objections to the method proposed by that learned divine. In 1764 Mr. Horne was admitted to the degree of doctor of divinity; and on the death of Dr. Jenner, president of Magdalen-college, he was elected by the society to succeed him,

in January 1768. In 1771 he was appointed chaplain in ordinary to his majesty, and officiated in that capacity for ten years. In 1772 he published a work in defence of the thirty-nine articles. From this time, for four years, his studies appear to have been chiefly employed in finishing his greatest work, which had been in hand nearly twenty years, and was his favourite performance. It was his "Commentary on the Book of Psalms," &c., which made its appearance in 1776, in two volumes quarto. This is certainly a work which displays great learning, genius, and piety; though the author has so frequently given the reins to his imagination, that sober and judicious critics will frequently find themselves incapable of following him in his flights. In the same year Dr. Horne was appointed vice-chancellor of the university, in which station he continued till October 1780. About this time, Dr. Adam Smith having published a letter, giving an account of the tranquil death of David Hume, Dr. Horne replied to it in "A Letter to Adam Smith, LL.D." &c., in which the absurdities of the Scotch philosopher's performance are exposed to the contempt of the religious world, with clear and conclusive reasoning, and keen, though good-humoured, irony. In 1781 he was promoted to the deanery of Canterbury; and in May 1790 was advanced to the see of Norwich; soon after which he resigned his presidentship of Magdalen-college. He did not long survive his elevation, dying at Bath, January 17, 1792. Dr. Horne was distinguished by a considerable share of various learning, which he consecrated, according to his judgment, to the cause of truth, and the best interests of mankind. To most of the public charities he was a liberal subscriber; and his private charities also were large and extensive. Besides the articles already enumerated, he was the author of "Discourses on several Subjects and Occasions," 4 vols., published after his death in 1794, octavo; several "Sermons;" "Cautions to the Readers of Mr. Law;" "Letters on Infidelity;" together with various essays, communicated to different periodical publications, particularly several papers, signed Z., in the "Olla Podrida," published at Oxford in 1787.

HORNECK (Anthony), a learned divine, was a native of Bacharah, in the lower Palatinate, where he was born in 1641. Coming to England in 1663, he was entered of Queen's-college, Oxford; and soon after his entrance, he was made chaplain of his college. In the year last mentioned, he was incorporated M.A. from the university of Wittemberg; and not long afterwards obtained the vicarage of Allhallows, in Oxford. He retained this living about two years, and in 1665 removed into the family of the duke of Albemarle, in the capacity of tutor to his son Lord Torrington. By his grace he was presented to the rectory of Doulton, in Devonshire; and through his interest he also obtained a prebend in the cathedral-church of Exeter. In 1671 he was chosen preacher at the Savoy; and upon this occasion, though the salary of his new appointment was small, he could not be persuaded from resigning his living in Devonshire. In 1681 he commenced doctor of divinity at Cambridge; and in 1693, after the Revolution, Queen Mary made him a prebend of Westminster. Dr. Kidder, bishop of Bath and Wells, who afterwards wrote an account of his life, presented him to a stall in his cathedral, which he held together with his other preferment. Dr. Horneck is commemorated by his biographer as an able scholar, especially versed in the Hebrew language, and also as an active and conscientious divine. He published several sermons and other devotional tracts, which were much admired. He died in January 1696.

HORNEIUS (Conrad) was born at Brunswick, in 1590, and became successively professor of moral philosophy, logic, and theology, in the university o Helmstadt, where he died D.D., in 1636, aged fifty-eight. Among his numerous productions are, "Commentarius in Epist. ad Hebræos;" "Comin VII Epist. Catholicas;" "Tract. de Sacris et Divinis Scripturis;" &c., &c.

HORNER (Francis), eminent for his labours in parliament as chairman of the bullion committee, was born at Edinburgh in 1778, and died at Pisa, whither he had gone for his health, February 8, 1817. He was educated as an advocate, and entered parliament in 1806. His literary talents were considerable, and he was the author of some very able articles in the Edinburgh Review.

HORNIUS (George), an eminent writer of history, was born in the Palatinate about the commencement of the seventeenth century. He passed his youth in Brandenburg, and studied in the college of Kreusen. Becoming preceptor to a young Englishman, he visited England, and attached himself there to the Presbyterian party. He quitted this country in consequence of an invitation to the university of Harderwyck, where he became professor of history, politics, and geography. He finally occupied the chair of history at Leyden, where he died in 1650. Hornius was a man of vast reading, but trusted too much to his memory, which occasionally betrayed him into considerable errors. His principal works are, "A Commentary on the Present State of the Churches in England," under the name of Honorius Reggius, 1647; "A History of the Transactions in England, Scotland, and Ireland, in 1645-46," 1648; "Historia Philosophiæ," 4to. 1655; "Historia Ecclesiastica ad Ann. 1666;" "Arca Noe," a history of monarchies; an edition of "Sulpicius Severus."

HORNSBY (Thomas), an eminent mathematician and astronomer, was born in 1731, and died April 11, 1810. He was Savilian professor of astronomy, professor of natural philosophy, and lecturer on experimental philosophy at Oxford, as well as keeper of the Radcliffe-library. He had taken the degrees of M.A. and D.D., and was a fellow of the Royal Society, in whose Transactions he published a number of valuable papers; but he chiefly distinguished himself as the editor of the astronomical observations made by Dr. Bradley, at Greenwich, which, after a long delay, arising from various causes, were published in two volumes, folio, 1798.

HORREBOW (Peter), born at Lægsted, in Jutland, was an eminent astronomer at Copenhagen, in the middle of the eighteenth century. He was also professor of mathematics, and held that situation from 1714 till his death in 1764. The work by which he is best known in England is his "Natural History of Iceland," folio, 1758. His mathematical works were published at Copenhagen, in 4 vols. 4to., 1735.

HORROX (Jeremiah), an eminent English astronomer, was born at Toxteth, in Lancashire, about 1619. He was sent when young to Emanuel-college, in the university of Cambridge, where he

spent some time in academical studies. About the year 1633, he began to apply himself to the study of astronomy, and was making great progress in that science, when he was suddenly cut off by death in 1640-41, only a few days after he had finished his treatise, entitled "Venus in Sole visa;" which shows him to have been more intimately acquainted with the extent of the solar system than his learned editor, Hevelius. Other productions of his pen, left in an imperfect state, were collected and published by Dr. Wallis, in 1673, under the title of "Opera Posthuma." Horrox seems to have been the first who ever predicted or observed the passage of Venus over the sun's disk; and his theory of lunar motions afforded assistauce to Newton, who always spoke of Horrox as a mathematical genius of the highest order.

HORSLEY (John), a learned antiquarian, was a native of Northumberland, and studied for some time in one of the Scotch universities, where he took a degree, and then settled at Morpeth, as pastor to a congregation of dissenters. He died in December 1731, at the age of forty-six. He distinguished himself by his profound knowledge of the antiquities of his country, of which he gave some specimens in letters addressed to Roger Gale, Esq., dated in 1729. His great work did not appear till 1732, some time after his death: it is entitled "Britannia Romana," and contains an account of all the vestiges of the connexion of the Romans with this island. Mr. Horsley was likewise well versed in mathematical studies, and gave lectures in the several branches of natural philosophy with great approbation, both at Newcastle and Morpeth.

HORSLEY (Samuel), a very learned prelate of the church of England, was born in London, in 1733, and received part of his education at Westminster-school. He was thence removed to Trinity-hall, Cambridge, where he applied with great assiduity to mathematical studies, in which he included with modern writers the most profound of the ancients. He took the degree of LL.B. in 1758, and in the same year commenced his clerical duty at Newington Butts under his father, who in 1759 resigned that rectory to him. In 1767 he was elected a fellow of the Royal Society, and in that year published a pamphlet entitled "The Power of God, deduced from the computable instantaneous Production of it in the Solar System," which is represented by a critic of the time as a chimerical performance. He accompanied in 1768 Lord Guernsey, afterwards earl of Aylesford, to Christ-church, Oxford, as his tutor; and in 1770 he printed at the Clarendon press, "Apollonii Pergæi Inclinationum, Libri duo." He was chosen secretary to the Royal Society in 1773, which office he held till the resignation of Sir J. Pringle as president, in 1778. In 1774 he proceeded to the degree of LL.D., and was soon after presented by Lord Aylesford to the rectory of Aldbury, in Surrey, with dispensation to hold it with that of Newington; and in the course of that year he married the daughter of his predecessor at Aldbury. He published in the same year, "Remarks on the Observations made in the late Voyage towards the North Pole for determining the Acceleration of the Pendulum in lat. 79 50," in which he detected two errors in the calculations of Mr. Israel Lyons, who accompanied Captain Phipps in this expedition. Having in 1776 published proposals for a complete edition of the works of Sir Isaac Newton, he employed himself diligently in the task; and in the mean time, Dr. Lowth, on his translation to the see of London, nominated Dr. Horsley his domestic chaplain, and collated him to a prebend in St. Paul's. In 1779 the first volume of his edition of Newton issued from the press, with the title "Isaaci Newtoni Opera quæ extant, omnia. Commentariis illustrabat Samuel Horsley, LL.D., R.S.S., &c." It was completed in five volumes quarto, of which the last appeared in 1784. The bishop of London, in 1781, promoted Dr. Horsley to the archdeaconry of St. Alban's, and in the following year presented him to the valuable living of South Weald, in Essex. In 1783, an unpleasant contest took place in the Royal Society, in which he acted a principal part, in opposition to Sir Joseph Banks. It is unnecessary to enter into the particulars of the dispute, in which Dr. Horsley displayed much vigour and talent, but little temper and moderation. The conclusion was, that a large majority of members supported their president. He does not appear hitherto to have considerably turned his attention to theological topics; but the attacks upon the doctrines of the church, carried on with so much industry by Dr. Priestley and others of similar opinions, induced him, now become a dignitary of that church, to summon the powers of his learning and reason in its defence. At a visitation in his archidiaconal capacity, holden in May 1783, he delivered "A Charge to the Clergy of the Archdeaconry of St. Alban's," which was printed, and at once raised him to high theological fame. Dr. Priestley replied, and a controversy ensued between the two antagonists, which ran on to considerable length, and not without asperity. In September 1787, he preached a sermon at a public ordination held at Gloucester, which he printed under the title of "The Analogy between the Light of Inspiration and the Light of Learning, as Qualifications for the Ministry;" in which he advanced the curious conjecture that there were nine distinct extraordinary gifts of the spirit bestowed upon the first Christian churches, and nine distinct ecclesiastical offices corresponding to the former. The services of Dr. Horsley to his church were rewarded, through the influence of Lord-chancellor Thurlow, first by a prebendal stall in the cathedral of Gloucester, and then, in 1788, by the mitre, as bishop of St. David's. In the discharge of his episcopal office he has obtained great commendation for his attention to the interests of the poor clergy, his strictness in the examination of candidates for orders, and the frequency of his pulpit services. In 1793 he was promoted to the see of Rochester, with the deanery of Westminster; and his warm opposition to the peace of 1802 did not prevent his translation in that year to the see of St. Asaph. It ought to be recorded, that whatever other emancipations he might oppose, he was a determined foe to the slave-trade, and published an eloquent speech in favour of its abolition. He continued during this period of his life to send to the press works upon various topics. He died in October 1806. Besides the writings above specified, he was the author of several astronomical and mathematical papers in the Philosophical Transactions, from vol. 57 to vol. 66; and of "Elementary Treatises on the Fundamental Principles of Practical Mathematics for the Use of Students," 3 vols. Dr. Horsley was a man of very extensive and recondite erudition, and strong powers of intellect, but occasionally fanciful and singular in his judgments.

HORSTIUS (George), a celebrated physician, styled the Æsculapius of Germany, was born at Torgau in 1578, and studied at Wittemberg and Basil, at which last place he was admitted M.D. in 1606. After being professor of medicine at different universities, he became first physician to the city of Ulm in 1622, and resided there during the rest of his life, dying in August 1636. His works were printed in 3 vols. folio, Nuremberg, 1660.

HORTA, or ORTA (Garcias ab), an herbalist, was a professor of philosophy in the university of Lisbon in 1534, when he embarked for the East Indies in the fleet commanded by De Sousa. He became first physician to the count of Redondo, viceroy of the Indies; and is supposed to have died at Goa, in an advanced age. He composed a work in the Portuguese language, on the medicinal and edible plants of India, entitled "Coloquios sobre os simplices, &c.," Goa, 1563, quarto, which gave to Europe the first notice of the vegetable riches of that country. Charles L'Ecluse (Clusius) also translated it into Latin, in an abridged form; and other versions were made of it in different languages.

HORTENSIUS (Quintus), a distinguished Roman orator, was born B.C. 115. He began to plead at the age of nineteen, and with so much success, that, as Cicero says, "the genius of Hortensius, like the statue of Phidias, was at once beheld and approved." When judicial proceedings were interrupted by the Social war, Hortensius entered into the army, and rose to the post of military tribune. He afterwards passed through the usual course of civil offices to the consulship, which he served with Cæcilius Metellus B.C. 70. At that period he had acquired so much power and distinction by his eloquence, that when the lot of the Cretan war fell upon him, he resigned it to his colleague, preferring the peaceable triumphs of the forum and senate-house. His powers of eloquence were aided by an uncommonly retentive memory, which enabled him to repeat a whole oration in the words he had previously conceived, without committing it to writing; and to go through all the arguments of an opponent in their order. As a proof of the degree in which he possessed this faculty, it is said that he once attended a whole day at a public sale, and at the end of it recited in regular order the names of all the buyers, the articles sold, and their prices, with perfect exactness. He led the Roman bar, till the appearance of Cicero, who was his junior by some years, and first rivalled, and then decidedly surpassed him. It was to the credit of these two great orators that they lived on terms of friendship, which is imputed to the mediation of Atticus, the common friend of both. The intimacy of Hortensius with Cato was shown by the singular circumstance of his obtaining from the latter his wife Marcia, for the purpose of bringing him a family. There was, however, a great difference in the manners and characters of these eminent men; for Hortensius employed the profuse wealth he acquired, in providing himself with all the luxurious indulgences of the age. He was the first Roman who served up peacocks at table; and he is said to have taken no less care of his sick fishes, than of his slaves. It was no wonder, therefore, that he opposed the introduction of a sumptuary law, which he defeated by artfully dwelling on the praises of the domestic splendour exhibited by the senators. Hortensius was a writer, and published annals, orations, and licentious verses; but he gained less reputation by his pen than by his tongue. He continued to plead till within a few days of his death, which happened in his sixty-fourth year, B.C. 51.—Hortensia, daughter of the orator, inherited her father's eloquence; which she exercised in pleading the cause of the Roman ladies before the triumvirs, Antony, Octavius, and Lepidus, who had issued an edict compelling them to declare their property as preparatory to a heavy taxation. Her harangue was extant in the time of Quintilian, who speaks of it with applause.

HORTENSIUS (Lambert), a man of letters, was born in 1518 at Montfort in the province of Utrecht. He studied at the university of Louvain, and afterwards was a preceptor in the college of St. Jerome at Utrecht, and entered into priest's orders. In 1544 he accepted the prefecture of the college of Naerden, which he held till his death, notwithstanding other invitations. At the cruel sack of that town by the Spaniards in 1572, his house was pillaged, and his natural son was massacred before his eyes. He himself was nearly undergoing the same fate, when he was recognised, and saved by a gentleman who had been his scholar. He died a year or two afterwards at a country-house near Naerden, fluctuating, it is said, between the catholic and reformed religions. Hortensius was a great student of Aristophanes, four of whose comedies he translated into Latin verse, and published with notes. He also wrote annotations on the six first books of the Æneid, and on Lucan's Pharsalia; besides other works mentioned by Bayle and Moréri.

HOSEA, the first in number of the minor Hebrew prophets, was the son of Beeri, but we are not informed to what tribe he belonged. His predictions were delivered during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and in the days of Jeroboam, king of Israel. Bishop Newcome observes, that if we suppose that he prophesied during the course of sixty-six years, and place him from 790 to 724 B.C., he will have exercised his office eight years in the reign of Jeroboam II., thirty-three years in the reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah; but will not have survived the taking of Samaria. The characteristics of his style are, conciseness, sententiousness, and abruptness. He is often distinguished by great force of expression, and is sometimes highly animated; he contains many beautiful passages, in the similies, the allegories, the pathos, and in the figures; and in some parts is truly sublime.

HOSEIN, the second son of Ali by Fatima, Mahomet's daughter, equalled his elder brother, Hassan, in piety and beneficence, and inherited more of the martial spirit of his father. After the death of the Caliph Moawiyah A.D. 679, when his son, Yezid, was acknowledged for his successor in all the countries which had embraced the Mahometan religion, except Mecca and Medina, Hosein, who resided at the latter, eluded the summons of the governor to take the oath of allegiance to the new caliph, and retiring to Mecca, secretly prepared to assert his own right to the succession. He received assurances of support from the citizens of Cufa, who promised to rise in his favour as soon as he should appear on the banks of the Euphrates. In the meantime Obeidollah had been made governor of that city, and, by his activity, suppressed a

premature rebellion, and took measures to prevent further insurrections. Hosein, relying upon the fidelity of the Cufites, contrary to the advice of his best friends, resolved to comply with their invitation. With a train composed of his wives, children, and servants, and a few warriors who followed his fortunes, he crossed the Arabian desert, and approached the confines of Irak. He was there met by a body of horse sent by Obeidollah, with orders not to molest him, but to conduct him to Cufa. The option was given him of going to Medina, or any other place remote from Cufa, but he determined still to advance. A larger force sent by the governor at length joined the former, and Hosein with his small company found himself surrounded in the plain of Kerbela with five thousand horse, who cut off his communication with the Euphrates. He was now willing to enter into an accommodation, and proposed the conditions, either of returning to Mecca, of being stationed in a frontier garrison against the Turks, or being conducted in safety to the presence of Yezid. But these were rejected by the governor, who insisted upon unconditional submission, and sent another officer of a ferocious character, one Shamer, to enforce it. Hosein on his part was resolute in refusing to be dishonoured; and having obtained a truce for a night, he spent it in fortifying his little camp as well as circumstances would permit. To the loud lamentations of his sister Fatima, he opposed the duty of pious resignation. "Our trust," said he, "is in God alone. All things, both in heaven and earth, must perish and return to their Creator. My brother, my father, and mother, were better than I, and every Mussulman has an example in the Prophet." He urged his followers to depart and save themselves, but they unanimously determined to stay and die with him. On the morning he mounted his horse, with his sword in one hand and the Koran in the other, and drew up his little band, which consisted of no more than thirty-two horse and forty foot. A considerable time was spent in skirmishes and single combats, in which Hosein's party were at first victorious; but the most desperate valour of the defenders could not long withstand the attacks of a whole host. Hosein saw one of his sons cut to pieces; another was killed by an arrow in his lap, and a nephew was pierced through while just taking a last embrace. Hosein himself received a wound in his head, which filled his helmet with blood; but he still defended himself, and received three-and-thirty wounds before he fell. His dead body was trampled under foot; while his head was severed, and carried away as a trophy to Obeidollah. The Caliph Yezid disapproved of this massacre, and treated the surviving family of Hosein with great kindness. Hosein is to this day regarded by the Persians as a holy martyr, and the anniversary of his death is kept by them with great solemnity.

HOSIUS (Stanislaus), cardinal, and one of the most illustrious Catholic prelates in the sixteenth century, was born at Cracow, in Poland, in 1504. Having entered into holy orders, he was appointed a canon of Cracow; which preferment was soon followed by his nomination to the bishopric of Culm, at the request of King Sigismund Augustus. Afterwards he was made bishop of Warmia. Pope Pius IV. sent him on missions to the Emperor Ferdinand, and to the king of Bohemia, to negotiate for the continuation of the council of Trent. The former of these princes is reported to have been so much charmed with his eloquence and address, at the audience in which he expatiated on the object of his journey, that, embracing him, he exclaimed, that he could not refuse any thing to such an advocate. Having proved successful in his negotiations, Pius sent him, in 1561, a cardinal's hat; which he is said to have declined, till the pope's absolute commands obliged him to accept it. He afterwards retired to his bishopric in Rome, but Pope Gregory XIII. recalled him, and appointed him grand penitentiary of the Roman church. He died in the neighbourhood of that city in 1579. The sovereign pontiffs, and the writers of his time, were accustomed to call him, "the pillar of the church, the Augustine of his age," &c. The most complete edition of his works, which have been translated into various languages, was published in Latin at Cologne, in 1584, in two volumes, folio.

HOSKINS (John), an eminent English portrait-painter, who died in 1664. He took the portraits of Charles II., his queen, and family, and had for his pupils, Alexander and Samuel Cooper.

HOSPINIAN (Rodolph), superintendant of the Abbey-school of Zurich, and afterwards pastor, was born at Altdorf in 1547, and died in 1626. An edition of his works was printed at Geneva, in seven volumes, folio, in 1612. Some of the principal are a Treatise on the Eucharist; "Concordia Discors," which involved him in a controversy with the Lutherans; "Historia Jesuitica." He also began, but did not live to complete, a voluminous work, entitled, a "History of the Errors of Popery."

HOSPITAL (Michael de l'), chancellor of France, was born about 1505, at Aiguepersc, in Auvergne. His father was physician to the Constable Bourbon, and afterwards chief manager of his affairs. Michael studied the law in the most celebrated universities of France and Italy, and at the same time distinguished himself by his proficiency in polite literature. He was made one of the auditors of the rota at Rome, which post he quitted to follow the law courts in Paris. He passed through the offices of counsellor of parliament, ambassador from the king to the council of Trent when transferred to Bologna, president in the chamber of accounts, master of requests, councillor in the great council, and chancellor to Margaret, duchess of Savoy, sister of King Henry II.; continually rising in the public esteem for his abilities and integrity. In 1560 he was elevated to the dignity of chancellor of France, through the influence of the Guises, but that party found him little disposed to favour their violent measures. However, after the discovery of the Hugonot conspiracy of Amboise, he was obliged, in order to prevent the introduction of the inquisition into France, to consent to the severe edict of Romorantin against the Protestants. Yet he never ceased to speak in favour of toleration; and he was the principal author of the edict of January 1562, which allowed freedom of worship to the Protestants. His harangues on this occasion rendered him much suspected by the Catholics, and attempts were made by the papal legate to remove him from court, but the favour of the queen-mother kept him in office some years longer. He made use of his power in supporting the royal authority against the heads of factions, and in reforming the administration of the laws by many excellent regulations and ordinances. At length, when the court

had come to a resolution of exterminating the reformed religion by violence, L'Hospital found himself looked upon with so much suspicion and dislike, that he anticipated his dismission by a voluntary retreat, and retired to his country-seat near Estampes, where he passed his time in literary leisure, and he acknowledged that he had never been so happy as now that he was freed from cares of state. This felicity was interrupted by the detestable massacre of St. Bartholomew in 1572. His friends, upon this event, fearing lest he might be made one of its victims, desired him to take care of himself. "By no means!" he replied; "it will be as it pleases God, when my time is come." On the next day his servants told him that a troop of horse were approaching the house, and asked if the gates should be shut and defended with fire-arms. "No, no!" said he, "but if the wicket is not wide enough, set open the great gates." The men were, indeed, coming to massacre him, but were overtaken by a message from the king, announcing that L'Hospital was not among the proscribed. He was further told, that the authors of the deed pardoned him his constant opposition to their plans. "I did not know," he coldly observed, "that I had merited either death or pardon." He survived this shock a short time, dying in 1573, at the age of sixty-eight. This great man was distinguished by that firmness of mind without which talents and good intentions are of no avail in turbulent times. No one was more determined in his resistance to injustice; and if he ever acceded to measures which he disapproved, it was only to prevent worse. The reform in legislation introduced by him was a lasting benefit to his country, for which his memory is held in the highest honour by the President Henault and other enlightened patriots. It was comprised in various ordonnances, particularly that of Moulins in 1566, and embraced a great variety of objects. The other writings of L'Hospital are, "Latin Poems," chiefly of a grave and masculine character, easy, energetic, but diffuse; "Harangues before the States of Orleans," marked with the stiffness and pedantry of the age; "Memoirs; containing Treaties of Peace, Appanages, Marriages, Recognitions, and other public Papers;" "A Discourse in Favour of Peace," printed in a collection of historical pieces, 1623; and his "Testament." His eulogy was made a prize subject by the French Academy in 1777, and his statue in marble was erected by Louis XVI.

HOSPITAL (William Francis Anthony de l'), Marquess de Ste. Meme, a celebrated French mathematician, was born in 1661. His genius for mathematical pursuits discovered itself at a very early period; for being present one day at the Duke de Rohan's, where M. Arnauld and some other able geometricians were speaking of a problem of M. Pascal's, which appeared to them very difficult, he ventured to say that he believed he could solve it. They were surprised at such presumption in a boy of fifteen, for he was then no more; however, in a few days afterwards he sent them the solution. As was the custom with most of the young French nobility, he entered early into the army, but finding a military life incompatible with the pursuits of science, he quitted it after he had attained the rank of captain of horse. In his thirty-third year he distinguished himself by the solution of problems, drawn from the deepest geometry, which had been proposed to the mathematical world by John Bernoulli, and in the Acts of Leipsic. In 1693 he was received an honorary member of the Academy of Sciences at Paris; and from that time, for several years, both the journals of France, and those of foreign countries, were enriched by his solutions of difficult problems. Such was his reputation, that M. Huygens, profound as was his acquaintance with science, did not disdain to apply to him for information relative to the nature of the differential calculus. This led to the publication of his treatise, entitled, "L'Analyse des Infiniments Petits," 1696, the first French work on the subject, of which a new edition was published by Lefevre, Paris, 1781, 4to. The Marquess de l'Hospital continued his researches with ardour till his death, which took place in 1704. Besides the works mentioned, he was the author of "Les Sections Coniques, les Lieux Géometriques, la Construction des Equations;" and "Une Théorie des Courbes Mechaniques," 4to. He was in private life a man of integrity, of an open and candid disposition, and of agreeable and polished manners, suited to his station in society.

HOSTE, or L'HOSTE, (John), an able mathematician and engineer, who flourished in the former part of the seventeenth century, was born at Nancy, in Lorrain, and was for some time professor of civil and canon law in the university of Pont-à-Mousson. He afterwards occupied the mathematical chair, and recommended himself to the favour of Henry, duke of Lorrain, who removed him from his professorship to Nancy, where he appointed him to the posts of intendant of fortifications, principal engineer, and counsellor of war. He died in 1631, having published numerous valuable mathematical treatises; though the use of several of them has been superseded by later and better written works on the same subjects.

HOSTE, or L'HOSTE (Paul), a French Jesuit, and professor-royal of mathematics at Toulon, was born at Pont-de-Vesl, in the country of Bresse, in 1652. He entered into the order in 1669, and afterwards took several voyages with Marshals D'Estrées and De Tourville, and the Duke de Mortemart, whom he acompanied, for twelve years, in their naval expeditions. He died at Toulon in 1700. He is principally known by his "Treatise on Naval Evolutions," 1697, folio, which was reprinted in 1727, with corrections and enlargements.

HOTMAN (Francis), (Latin, *Hotomanus*), a very learned jurist, was born at Paris in 1521, and at the age of fifteen was sent to study the law at Orleans, where his progress was so rapid, that within three years he received his doctor's degree. His father recalled him to practise at the bar; but he was soon disgusted with the chicanery of the courts, and immersed himself in the study of the Roman law and polite literature. He also carried his inquiries into the theological controversies then prevailing, which produced his adoption of the doctrines of the Reformation. In 1547 he accepted the professorship of belles-lettres at Lausanne, and while occupying the chair of jurisprudence at Strasburgh, he had invitations from several sovereigns to settle in their dominions. These he refused; but he engaged in the service of the king of Navarre, and took two journeys into Germany for the purpose of obtaining succours from the Protestant princes. On his return he removed to Valence, where his law-lectures revived the credit of the university. Three

years afterwards, Margaret, sister of Henry II., engaged him to accept the professorship at Bourges, which, however, he soon quitted to partake in the councils of the heads of the Protestant party at Orleans. The supervening troubles caused him to retire for a time to Sancerre, where he composed an excellent work, "De Consolatione." As soon as he thought it safe, he returned to Bourges, where he would have fallen a victim to the fury of the massacre of St. Bartholomew, had he not been defended by his grateful scholars. He made his escape to Geneva, where, in 1573, the chair of law was conferred upon him, which he retained till 1578. He also occupied himself in writing several works in favour of his party, and so severe against its adversaries and persecutors, that great offers were ineffectually made to induce him to be silent. One of these, entitled, "Franco-Gallia, sive Tractatus isagogicus de Regimine Regum Galliæ, et de Jure Successionis," was his own favourite performance, but gave great offence to the nation in general, and even to several Protestants. After a residence of some years, Hotman left Geneva, and taught law at Basil. The plague obliging him to quit this place, he retired to Monbeillard, whence he returned to Geneva. The war which broke out between that republic and the duke of Savoy drove him again to Basil, where he terminated a life full of changes and disquiets in 1590. His works were published collectively by James Lect, in three volumes, folio, Geneva, 1599.

HOTTINGER (John Henry) was born at Zurich in 1620, and in 1642 was appointed professor of ecclesiastical history in that city. He had previously become celebrated for his knowlege of languages, which he had studied at Geneva, Gottingen, and Leyden, and in 1643 he was appointed professor of catechetical divinity, and of the Oriental languages, at Zurich. In 1653 he was made professor of rhetoric, and admitted into the college of canons. Being invited by the elector-palatine to Heidelburg, to aid in the restoration of that university, he went thither in 1655, and was appointed professor of divinity, and principal of the college of Wisdom, and raised to the dignity of ecclesiastical counsellor. The next year he was created rector of the university; and in 1658 he accompanied the prince-palatine to the electoral diet of Frankfort. In 1661 he returned to Zurich, when he was appointed president of the committee for the revision of the German translation of the Bible. He was sent to Holland in 1664 on some political mission; and in 1667, while preparing for a temporary removal to Leyden, where he was offered the professorship of divinity, was accidentally drowned by the oversetting of a boat, in the neighbourhood of Zurich. Among his numerous works are, an Oriental History, from the Eastern writers; an Oriental Library, or Catalogue of Books and Authors: an Heptaglott Lexicon; Exercitations against Morin, who preferred the Samaritan Pentateuch to the Hebrew Text; and Thesaurus Philologicus, or a Key to Scripture, illustrating it from the Oriental languages and literature.—His son, John James, was ordained to the ministry at Zurich, and in 1698 obtained the professorship of theology, which he held till his death in 1735. He wrote "Theological Dissertations," and a vast multitude of other treatises on divinity, biblical criticism and controversy, both in the German and Latin languages.

HOTZE, a native of Switzerland, who became a general in the Austrian service, and greatly distinguished himself under Wurmser, particularly at the battles of Neumarck and Wurtsbourg. After having been made a lieutenant-field-marshal, and honoured with the grand cross of the order of Maria Theresa, he was intrusted with the command of the left wing of the army of the Archduke Charles, and by his operations he powerfully contributed to the future success of that prince. Hotze was killed near Kaltenbrunn, September 25, 1799.

HOUBIGANT (Charles Francis), distinguished for his biblical writings, was a priest of the oratory, and died at Paris in 1783, aged ninety-six. Besides translations of the Hebrew Psalter, and of all the books contained in the Old Testament, into Latin, he published a complete edition of the Hebrew Bible, with notes, and a Latin translation, in four folio volumes. His other works are, "Racines Hébraiques," 8vo.; "Examen du Psautier des Capuchins," 12mo.; and translations of Leslie's treatise against Deism, and Sherlock's Sermons.

HOUBRAKEN (Arnold), a Dutch painter, was born at Dordrecht, in 1660, and died in 1719. He wrote the Lives of the Flemish Painters, 3 vols., folio, 1754.—His son Jacob, who was a native of Amsterdam, spent much of his life in England, where he was greatly distinguished as an engraver of portraits. His principal work is a series of "Heads of Illustrious Persons of Great Britain," engraved in conjunction with Vertue, and published with accounts of their lives, written by Dr. Birch, 1752, 2 vols., folio, republished in 1813. Houbraken engraved many other portraits, and some historical subjects. He died at Amsterdam in 1780, aged eighty-two.

HOUCHARD (John Nicholas), a French republican general, born at Forbach, in 1740. He raised himself to the highest ranks of the army, and after serving under Custines with credit, he accused him of losing Mayence by his misconduct. The accusation being believed, Custines was disgraced, and Houchard, placed at the head of the army, displayed his abilities in the victories of Dunkirk, of Houdscooten, of Furnes, Menin, &c. His services, however, did not protect him, and being denounced by his colleague, General Hoche, he was arrested at Lisle on a charge of treason, hurried to Paris, and there guillotined as a conspirator, November 15, 1793.

HOUDAR. See Motte, de la.

HOUDRY (Vincent), a learned French Jesuit, born at Tours in 1631. He was selected by his superiors to teach the classics for six years; after which he filled the rhetorical chair during one year, and that of philosophy during four years. He died in 1729. He is chiefly known as the author of an immense compilation in twenty-two volumes, quarto, entitled, "La Bibliothèque des Prédicateurs."

HOUGH (John), a celebrated divine in the reign of James II., was born in the county of Middlesex in 1650. He received his classical education at Birmingham, whence he was sent to the university of Oxford, where he was elected a demy of Magdalen-college, in 1669. After graduating B.A. and M.A., he took holy orders, and in 1681 he was appointed domestic chaplain to the duke of Ormond, chancellor of the university, and then lord-lieutenant of Ireland. In 1685 he was collated to a prebend

in the cathedral church of Worcester, which promotion was soon followed by his presentation to the rectory of Temsford, in Bedfordshire. He proceeded bachelor of divinity in 1687; immediately after which he made his memorable stand against King James II.'s arbitrary attempt to impose a president upon his college. By his example the fellows were encouraged to reject his majesty's *mandamus* in favour of one Anthony Farmer, of that house; and as a statutable majority concurred in electing Hough to that office, he had the spirit to accept of it, in defiance of the royal order. Soon after, the king's ecclesiastical commissioners deprived him from the presidentship; installing Dr. Parker, bishop of Oxford, by proxy, in his room; and as the fellows refused to sign a submission to their new president, twenty-five of them were immediately expelled the college with Dr. Hough, and declared incapable of being admitted to any ecclesiastical dignity or benefice. But when, in the following year, the prince of Orange's Declaration had been received in England, and King James, with the hope of regaining the affections of the clergy, thought it prudent to recede from his illegal proceedings, an order was passed to restore Magdalen-college to its rights, and Dr. Hough was replaced in his presidentship, by a commission for that purpose directed by the king to the visitor. After the Revolution, Dr. Hough was nominated to the bishopric of Oxford, in 1690, with which he was permitted to hold his presidentship *in commendam*; and in 1699 he was translated to the see of Litchfield and Coventry. In 1717 he was made bishop of Worcester, having declined two years previously the see of Canterbury, on the death of Archbishop Tennison. As a peer of parliament, he displayed the same spirit and independence which he had shown in his clerical character; and he died, universally esteemed and regretted, in 1743.

HOUGHTON (——), celebrated for his travels in Africa, where he died under very mysterious circumstances, was a native of Ireland, and in 1779 acted as fort-major in the island of Goree, under General Rooke. On his return to England, he married a lady of fortune, which was the signal for his creditors taking simultaneous proceedings against him for the recovery of some debts previously owing by him. To escape from his embarrassments, he offered himself to the African Society as a willing person to undertake the execution of a plan, which he heard they had formed of penetrating to the Niger by way of the Gambia. He accordingly left England on the 16th of October, 1790, and having landed in the territory of the king of Barra, proceeded through Junkiconda to Medina, the capital of Woolli. Here he had the misfortune to lose by fire the greatest part of his goods, on the sale of which he depended for subsistence: and his horse and gun being stolen through the treachery of his interpreter, he was compelled to continue his journey on foot. On the 13th of May, 1791, he passed from Woolli into the territory of Bondou, this exceeding the former limit of European discovery. He next visited Ferbanna, the capital of Bambouk, where he was very kindly received by the king, and when he had sent off his last dispatches to the African Society, was preparing to start for Timbuctoo. He left Ferbanna at the latter end of July, and was heard of in September from the Gambia, but after that time no certain intelligence was received concerning him. His death, however, has been placed beyond a matter of doubt; but whether he was murdered, or, as the natives of Jarra reported, died a natural death, is uncertain. His widow was presented with a pension of £30 per annum on the petition of the African Association.

HOULIERES (Antoinette du Liger de la Garde, des), a distinguished French poetess, was born at Paris in 1638. Nature bestowed upon her in an equal share the beauties of person and of the understanding. She married early Lafon Seigneur des Houlières, and soon after being, upon some account, arrested at Brussels by order of the Spanish government, and carried as a prisoner of state to the castle of Wilvorden, her husband by an artifice obtained admission to the prison, and effected her deliverance. She came to Paris, where she had round her a little court of admirers and men of wit; though her choice among the latter was not directed by the best taste. Among her personal admirers was the great Condé, but she resisted his addresses, as well as those of all other lovers. Becoming a widow, she fell into indigent circumstances, and her want of protectors induced her to be lavish of poetical incense; all she obtained, however, was a moderate pension. She solaced herself with study, and acquired the knowledge of the Latin, Italian, and Spanish languages; the best authors in which she read with facility. Philosophy and religion were called in to support her under the long and painful disorders which, in 1694, brought her life to a termination. She was associated to the Academies of Arles and of the Ricovrati. Madame des Houlières, says Voltaire, has been the most successful of all the French poetesses; for of no other have so many verses been retained in the memory. Her poems were collected in two volumes octavo, in 1724, and reprinted in 1747 in two volumes, 12mo. They consist of Idyls, Eclogues, Odes, Epigrams, and the tragedy of Genseric.—She had a daughter, Antoinette Therese, who also wrote verses, but of inferior merit.

HOUSTON (William), a physician and botanist, went to the West Indies first in the capacity of a surgeon, and upon his return studied physic at Leyden, under Boerhaave, and graduated in 1729. After visiting London, and being made a fellow of the Royal Society, he returned to the West Indies, where he fell a sacrifice to his botanical labours in an unhealthy climate, and died in July 1733. A manuscript catalogue of plants collected by him was published by Sir Joseph Banks, under the title of "Reliquiæ Houstonianæ," 4to., 1781. Dr. Houston's name has been perpetuated in the *Houstonia*, a genus of the tetrandrous class, found in Virginia.

HOUTEVILLE (Claude Francis), a French ecclesiastic, chiefly known as the author of a celebrated treatise in defence of the truth of Christianity, was born at Paris, about 1658. After belonging to the congregation of the Oratory for eighteen years, he was made secretary to Cardinal Dubois, and in 1723 was promoted to the abbey of St. Vincent du Bourg-sur-mer, in the diocese of Bourdeaux. In the same year he was admitted a member of the French Academy, and upon the death of the Abbé Dubois, in 1742, he was elected perpetual secretary; but he did not fill that post many months, dying in the same year. His work, to which we have already alluded, was first published in 1722, under the title of "La Vérité de la Religion Chrétienne, prouvée

par les Faits," quarto. In 1741 it appeared in a second and considerably enlarged edition, in three volumes quarto; which is in a great measure exempt from the blemishes of the preceding, and ably answers the objections of unbelievers against Christianity. A list of his other works is given in Moréri.

HOUTMANN (Corneltus), founder of the Dutch East India trade, was born at Gouda in the middle of the sixteenth century. Being obliged to spend some time in Lisbon, he made some inquiries respecting the routes followed by the Portuguese in their intercourse with India, in consequence of which he was imprisoned by the Portuguese government, and condemned to pay a large fine. Being unable to pay this, he offered to the merchants of Amsterdam to reveal every thing relating to the India trade, if they would free him from his confinement. They accordingly ransomed him, and Houtmann was appointed supercargo to two expeditions which were fitted out successively to India, by which means the monopoly of the Portuguese trade with that country was destroyed. Houtmann fell into the hands of the king of Sumatra, who, at the instigation of the Portuguese, sent him into the interior of the country, and nothing more was afterwards heard of him.

HOVEDEN (Roger de), an ancient English historian, flourished in the reign of Henry II. He was born at York, and entering into the church was some time a professor of theology at Oxford. He was also a lawyer; and he is said to have served the king in the capacity of a chaplain, and also in other confidential offices. After Henry's death, he applied himself to the compilation of English history, and wrote annals in Latin, commencing from 731, the period at which Bede finishes, and coming down to the third year of King John, A.D. 1201. This work, which has been commended for its great fidelity, was published in Sir Henry Saville's "Collection of ancient English Historians," 1596, 1601, folio.

HOWARD (Thomas), third duke of Norfolk, an eminent commander in the reign of Henry VIII., was born about 1473. He was brought up to arms by his valiant father, the earl of Surrey; and soon after the accession of Henry VIII. was decorated with the knighthood of the Garter. In 1513 he was made lord-high-admiral of England, but his early services were on land at home. He assisted his father in repelling the invasion of James IV. of Scotland: and by his valour and conduct greatly contributed to the victory of Flodden-field. As a reward, when his father was created duke of Norfolk, the title of earl of Surrey was conferred upon him. In 1521 he was sent to Ireland as lord-lieutenant, where he succeeded in suppressing a rebellion which at that time existed, and returned from his government in 1522, leaving the people well satisfied with his conduct. He took the command in that year of the united fleets of England and Flanders, with which he made an inroad upon the coast of Normandy and Brittany, and plundered Morlais. He was created lord-treasurer in 1523, and soon after was sent at the head of an army against Scotland. He advanced without opposition into the country, and burned the town of Jedburgh; and continued for some time upon the frontiers to support the English interest at the Scottish court. By the death of his father in 1524, he succeeded to his title and estates as duke of Norfolk. He was afterwards a leading member of the king's council; and in 1536, on occasion of the insurrection in the North, called *the pilgrimage of grace*, he was appointed general of the royal forces, and by his prudent and vigilant conduct entirely put an end to the disturbances in the following year. The king's marriage in 1540 to Catherine Howard, niece to the duke, strengthened his influence at court; but after her execution, Henry began to grow jealous of the great reputation of his former favourite, and resolved to sacrifice the duke and his eldest son, the gallant earl of Surrey, to his suspicions. They were both arrested, December 1546, and confined in the Tower. The earl was attainted and executed, and the king, though expiring, seemed to have nothing so much at heart as that the duke should not escape him, and ordered him for execution on January 29, 1547; but dying himself the night before, the order was suspended. He was, however, excepted by the regency of Edward VI. from the general pardon issued at his accession, and was detained prisoner during the whole of that reign. One of the first acts of Queen Mary, on assuming the government in 1553, was to liberate the duke of Norfolk, with other state-prisoners of that party. He was restored to his title and possessions without any pardon, his attainder being regarded as null and invalid. He was immediately admitted to confidence, and sat as high-steward at the trial of the duke of Northumberland. Upon the rebellion of Sir Thomas Wyat, in 1554, the duke of Norfolk raised a body of horse and foot, and marched against him. After the suppression of that insurrection, he retired to his seat at Kenning-hall in Norfolk, where he died in August 1554, having passed his eightieth year.—Henry, earl of Surrey, son of the preceding, was born probably between 1515 and 1520. In his youth he resided at Windsor as companion to the young duke of Richmond, natural son to Henry VIII., whom he afterwards accompanied to Wolsey's new college at Oxford, where he cultivated polite literature with great success. He then made the tour of Europe, under the impression of a romantic passion for the "fair Geraldine," who appears to have been the daughter of Gerald Fitzgerald, earl of Kildare. In the true spirit of chivalry, he published at Florence a general challenge at tilting, to all persons who should dispute the supremacy of her beauty. He was victorious in the tournament, and was presented with a shield by the grand-duke of Tuscany. He returned a most accomplished gentleman, and greatly distinguished himself at a tournament held at the court at Westminster, in 1540, soon after which he was decorated with the order of the Garter. He did not, however, obtain the lady whom he had so highly celebrated by his pen and his lance; for it appears that she married the earl of Lincoln, and that he united himself to Frances, daughter of the earl of Oxford. In 1542 he acted as lieutenant-general in the army with which his father invaded Scotland. He accompanied the king in his expedition to France in 1544, and was field-marshal of the army before Boulogne. After the capture of that place, he was left by Henry as his lieutenant and captain-general for its defence. Though his courage was unquestionable, he was either unfortunate or incautious in some encounters with the French, which, with the ill offices of his enemies at court, induced Henry to supersede him in his com-

mand by the earl of Hertford. Some expressions of resentment on this occasion were reported to the king, who now began to entertain those jealousies of the Howard family which have been noticed in this article. He further imagined that the earl of Surrey aspired to a union with his daughter Mary, which he considered as a very dangerous proof of ambition. Soon after his return he was, therefore, committed to the Tower, together with his father; and charges were brought against him, of which the principal peculiar to himself were, that he entertained in his family some Italians suspected of being spies, and that a servant of his had visited Cardinal Pole. Though he defended himself with skill and eloquence, the jury, as usual in that arbitrary reign, durst not oppose the king's pleasure, and brought him in guilty of high-treason. He was beheaded on Tower-hill, January 19, 1547, leaving two sons and three daughters. Thomas, his eldest son, was the duke of Norfolk who was so conspicuous in the reign of Elizabeth for his negotiations with Mary, queen of Scots, terminating in his ruin. The earl of Surrey still lives in fame as an English poet, though it may be presumed his works are read only by professed students of our old literature. His "Songs and Sonnets" were first collected and printed at London, in 1557, quarto, and were several times reprinted in that century. He also translated the second and fourth books of Virgil's Eneid, published in 1557, which Mr. Wartou asserts to be the oldest English composition extant in blank verse.

HOWARD (Charles), Lord Effingham and earl of Nottingham, a distinguished naval commander, was son of Lord William Howard of Effingham, and grandson to Thomas, second duke of Norfolk. He was horn in 1536, and in his youth served in several expeditions under his father, then lord high-admiral. He was sent in 1559 as ambassador to France, in order to compliment Charles IX. on his accession; and after his return was elected knight of the shire for Surrey. He served as general of the horse in the army led by the earl of Warwick, for the suppression of the rebellion of the earls of Northumberland and Westmoreland in 1569. In the following year he commanded a squadron of men-of-war, which attended through the Channel the fleet conducting Anne of Austria to the coast of Spain. In 1573 he succeeded his father in the title of Lord Effingham, and in his post of lord-chamberlain of the household, and was created a knight of the Garter. In 1585 he was raised to the post of high-admiral, an office rendered peculiarly important by the vast preparations the Spaniards were now making for the invasion of the kingdom. His conduct in the decisive year 1588 was such as entitles him to the grateful remembrance of his countrymen. The Spanish armada, at its first setting sail, having met with damages in a storm, which obliged it to put back, an idea prevailed that the enterprise was for the present at an end; and the queen, in the excess of her frugality, sent orders to the admiral to lay up some of his largest ships, and discharge the crews. His sounder policy led him to disobey the order, and send a remonstrance against it to court, in which he offered, should his reasons be disregarded, to retain the ships at his own expense. This patriotic wisdom proved of the highest consequence, for the armada was soon refitted, and appeared in the Channel, while the English fleet lay at Plymouth. Lord Effingham got out to sea upon this information, and hovering round the unwieldy Spanish fleet, took every occasion to harass it, without coming to close action. In this manner he followed the enemy, making his attacks with increasing confidence, till they came to anchor off Calais, when he sent twelve fire-ships among them, which threw them into such confusion, that they cut their cables, and took to flight in the greatest disorder. They were again assailed by the English, who took or destroyed several of their ships: the remainder found no other means of escape than to sail northwards round the island, in which disastrous voyage they underwent numberless calamities, so that only fifty-three returned to their own ports, out of one hundred and thirty-four, of which this vast armada at first consisted. In 1596 he was the naval commander-in-chief of the expedition against Cadiz, and in the year after, he was advanced to the dignity of earl of Nottingham, and was also made chief-justice in eyre of the forests south of Trent. When the appointment of the earl of Essex to the post of earl-marshal gave him the precedency over the earl of Nottingham, the latter resigned his white staff, and retired in disgust. He was, however, recalled to court in 1599, when the Spaniards were supposed to meditate an invasion, and when suspicions were entertained of the designs of Essex, then in Ireland: and the high trust of the command of both the fleet and army was committed to him, as lieutenant-general of all England. In the rash rebellion of Essex, the earl of Nottingham commanded the force which invested Essex-house and brought him to submission; and though his ill-will against that unfortunate nobleman cannot be questioned, yet he behaved to him with exterior civility. At the coronation of King James the earl officiated as lord-high-steward, and he was soon after appointed ambassador to the court of Spain. His last service in the capacity of admiral was the convoying to Flushing of the Princess Elizabeth, married in 1613 to the elector-palatine. He soon afterwards resigned his post, which he had held thirty-two years, to the new favourite Villiers, then earl of Buckingham, upon pecuniary terms, not, perhaps, highly honourable to the parties, though countenanced by the ordinary practice of courts. His magnificence, indeed, required large supplies for its support, for he kept up seven houses at a time, and exercised great hospitality in all. He died in December 1624, at the age of eighty-seven, and was interred at Ryegate in Surrey.

HOWARD (Thomas), earl of Arundel, an English nobleman distinguished as a patron of the fine arts, was earl-marshal in the early part of the reign of Charles I., and was employed in several foreign embassies by that prince. After his return, he sent agents into Greece and Italy to collect for him, at a vast expense, whatever was curious and valuable of the works of the ancient artists, which had escaped destruction. His museum of antiquities was divided at his death. Henry, sixth duke of Norfolk, about 1668, presented to the university of Oxford a considerable part, including the celebrated Parian Chronicle, which, with the other ancient stones accompanying it have been termed the Arundelian marbles.

HOWARD (John), a name that for solid worth and true greatness casts into the shade those of the most illustrious heroes of whom history or fable has ever told, was the only son of a carpet-warehouse-

man and upholsterer in London, and was born about 1727, either at Enfield or Hackney, where his father lived after retiring from business with a handsome fortune. His education was among the Protestant dissenters, of which sect his father was a member; but more care appears to have been taken to secure his moral and religious principles, than to instruct him in literature, with the rudiments of which he ever remained imperfectly acquainted. Indeed, any progress he might have been making in learning was suspended by a circumstance which took place after his father's death, which was the binding him apprentice to a wholesale grocer in the city of London. So irksome was this situation to him, that, as he approached manhood, he bought out his time, and indulged his curiosity in a tour to France and Italy. After his return he fell into a weakly state of health, which, with his attachment to reading and the study of nature, induced him to withdraw into country lodgings. It is a proof of some original singularity in his disposition, that he was induced from a motive of gratitude to marry the person with whom he lodged, and who had carefully attended him, at Stoke Newington, though she was sickly, and twice his age, and honestly remonstrated against the inequality of such a union. He passed three years with her in conjugal harmony; and upon her death, in 1756, sat out upon another tour to the continent. In this, his leading object was, to view the ruins of Lisbon, lately desolated by a dreadful earthquake. His intention was, however, prevented by the capture of the vessel in which he embarked, and his visit was paid to France in the capacity of a prisoner of war. The sufferings which he underwent, and was witness to, on this occasion, made an impression upon his mind that probably was a principal cause of the philanthropical exertions which afterwards employed so great a portion of his life. Their immediate effect was to induce him, upon his liberation, to lay the state of his fellow-sufferers before the commissioners of the sick and wounded seamen, who received his information with thanks. In 1758 he made a very suitable alliance with the eldest daughter of Serjeant Leeds, of Croxton, Cambridgeshire. He was then settled at his estate at Cardington, near Bedford; but he soon after purchased a seat in the New Forest, Hampshire, where he resided three or four years. Returning to Cardington, he thenceforth made it the place of his fixed abode, and began to put in practice those schemes for the good of his poor neighbours and tenants, in which he ever took peculiar delight. He built upon his estate a number of very neat and comfortable cottages, to each of which he annexed a little ground for a garden. These he peopled with sober and industrious tenants, over whose welfare he watched with the vigilance of a parent. He established schools, where both sexes were gratuitously taught what would be most useful in their condition of life. He also distributed much in private charity to the indigent, and promoted various plans for public benefit, beyond his own immediate vicinity. His own family was distinguished for order and regularity, and he was exemplary in attention to religious duties, without any of the bigotry of party. One of his principal amusements was horticulture, in which he excelled. He was also fond of philosophical experiments and observations, and communicated to the Royal Society, of which he was a member, some papers in this class. In 1765 his domestic happiness was irreparably injured by the death of his beloved wife soon after she had borne her only child. The education of his son, and his usual benevolent occupations, continued to employ him till 1773, in which he served the office of high-sheriff to the county of Bedford. That conscientious regard to his duty by which he was always actuated, would not permit him to pass over slightly any of the functions of this office, and the superintendance of the prisons seemed to him one of the most important. Finding many abuses to prevail, which he did not know how to remedy, he determined to obtain all possible information on the subject. With this view he began by visiting most of the county gaols in England. On a second journey he extended his researches into town gaols and houses of correction; and so diligently did he pursue his object, that he was enabled, in March 1774, to lay before the House of Commons a large mass of information, for which he received their public thanks. It was principally upon the credit of his testimony that two bills were passed during this session, one, "For the relief of acquitted prisoners in matter of fees," the other, "For preserving the health of prisoners." These Mr. Howard procured to be printed in the common character, and sent to every keeper of a county gaol throughout England. He was now entered upon a new field of philanthropical exertion, in which he discerned that much good was to be done; and with that steady ardour of temper which always led him to carry to the utmost perfection every scheme which he adopted, he resolved to devote his time and fortune to the improvement of this important part of civil polity. He accordingly, in 1775 and 1776, made two tours on the continent, and during their intervals travelled into Scotland and Ireland, and revisited all the counties of England, solely employed, in all these places, in collecting every particular relative to the management of prisons. The fruit of these elaborate researches was given to the public in 1777, in a quarto volume, entitled "The State of the Prisons in England and Wales; with Preliminary Observations, and an Account of some foreign Prisons." It was dedicated to the House of Commons, who having seconded his zeal by bringing in a bill for the establishment of houses of correction, he thought himself obliged to new exertions in order to give all possible perfection to this design. He therefore, in 1778, repeated his visit to the continent, in which he included Italy, as well as the nearer countries. After his return in 1779, he made another complete survey of the prisons of England and Wales, and those of Scotland and Ireland. In these tours he comprehended another object of importance to humanity, that of hospitals. He everywhere observed, and carefully noted down, their structure and regulations, and procured plans and draughts where he thought they might suggest something useful for imitation. These researches furnished him with a large and interesting "Appendix" to his former work, printed in 1780, quarto. At the same time, he published an edition in large octavo, of his "State of the Prisons," containing the additional matter of his Appendix. At this period he accepted the office of one of the three supervisors appointed by the act for establishing penitentiary houses. He made it an indispensable condition of his acceptance, that his friend Dr. Fothergill should be one of his associates, and he resolved to take no

salary for his labours. The death of Dr. Fothergill, and difference in opinion with the other supervisor, concerning the situation of the first of these buildings, caused him, in January 1781, to resign his office, but it was only to resume his far greater exertions in the same cause. In the course of that year he pursued his usual inquiries in a tour through the Northern parts of Europe, comprising Denmark, Sweden, Russia and Poland. At St. Petersburgh he received an invitation to court, but he refused it at once, saying, "I come to visit the prisons of the captive, not the palaces of kings." He employed the next year in surveying the prisons of England, and revisiting Scotland and Ireland. The Protestant charter-schools in the latter kingdom were a new object of attention, and he freely exposed the abuses to which they had been subjected. The year 1783 completed his survey of all the civilized parts of Europe, with that of Spain and Portugal; and upon his return, he again travelled into the three British kingdoms. Materials had now accumulated upon his hands sufficient for another "Appendix," which he printed in 1784, together with a new edition of his first work, comprising all the additional matter. Though Mr. Howard had now almost exhausted the objects which first engaged his researches, yet the habits he had acquired would not suffer him to resign himself to repose while any thing remained in which he thought his further labours might serve the interests of humanity. The progress of contagion in prisons and hospitals had led him to consider of all the means used for checking it, and he expected to find these practised in their fullest extent, in the prevention of that most fatal contagious disease, the plague. He also knew that the regulations for quarantine in this country were frivolous, and usually evaded. He therefore thought an examination of all the principal lazarettos in Europe would produce much valuable information; and as personal hazard never, in his estimation, stood in competition with a matter of duty, he did not hesitate to expose himself to all the dangers which might attend on so near an approach to the most dreaded pestilence. He set out on this new expedition towards the end of 1785, unaccompanied by a servant, since he did not think it justifiable to expose to similar dangers any one not actuated by the same motives. He took his way by the south of France, through Italy, to Malta, Zante, Smyrna, and Constantinople. From the latter capital he returned to Smyrna, where he knew the plague then to prevail, for the purpose of going to Venice with a foul bill of health, that he might be subjected to all the rigour of a quarantine in the lazaretto, and by consequence became acquainted with its rules. "How," as Dr. Aikin observes, "the noisy deeds of military heroes shrink into nothing, compared with such cool and deliberate daring!" During his absence on this journey, the admiration of his countrymen suggested a design of doing him honour which proved highly oppressive to his feelings. A subscription was entered into for the purpose of erecting a statue, and it was soon filled with names of the first distinction. As soon as he was informed of the scheme, he expressed such a decided aversion to what he termed being "dragged out in public," that it was reluctantly abandoned. He returned in 1787, and after a short rest went to Ireland, and came back by Scotland. He revisited Ireland in 1788 chiefly for the purpose of completing a survey of its charter-schools, to which he had excited the attention of the parliament of that kingdom. All the county gaols, most of the bridewells, the infirmaries and hospitals, and the prison-hulks, of England, were again examined by him during the course of these two years. The year 1789 was partly devoted by him to the methodizing and printing the copious and important matter which had accrued from his researches since the last publication. It appeared in that year in a quarto volume, entitled "An Account of the principal Lazarettos in Europe, with various Papers relative to the Plague; together with further Observations on some foreign Prisons and Hospitals; with additional Remarks on the present State of those in Great Britain and Ireland." It was accompanied with many plates, illustrative and ornamental, which, as before, were *given* to the readers. This work opened several new sources of information to the author's countrymen, and was received with avidity. It concluded with the "Draught of a Bill," for the better regulation of gaols, particularly with respect to the prevention of Drunkenness in them—a vice which he regarded with particular detestation, as the origin of most others to which the lower classes of people are liable. At the close of this publication he declared his intention of again quitting his native country for the purpose of revisiting Russia and Turkey, and extending his travels in the East. What were the particular objects which he had in view in this protraction of his almost unequalled labours, at a time when advancing years and declining strength seemed to urge him to repose, was not clear even to his most intimate friends; and it is probable that he was chiefly impelled by the long habit of pursuing a certain course of inquiry, joined to the disquietude of mind he felt at home in consequence of the unfortunate state of insanity into which his son had fallen. He quitted England in the summer of 1789, and proceeded through Germany to Petersburgh and Moscow. He found everywhere the prisons and hospitals thrown open to him, as to the general censor of that part of the police, whose authority was recognised in every civilized country. He next proceeded to the new Russian settlements on the Black sea, and took his station at the town of Cherson. At this place a fever of a malignant kind prevailed, among whose victims was a young lady whom he had been requested to visit; for he had been so conversant with infectious diseases, that he was thought (and thought himself) to possess medical skill in those cases. From her he probably received a contagion which carried him off on January 20, 1790, about the age of sixty-three. He was buried in the neighbourhood of Cherson, and all honours were paid to his memory by Prince Potemkin and other men in office. The bare recital of what Mr. Howard *did* in the cause of humanity, is sufficient to place him among the greatest benefactors of mankind, as well as the most extraordinary private characters recorded in biography. He was, indeed, singularly calculated for the task he undertook. Accustomed to the most rigorous temperance, so as to discard from his diet animal food and fermented liquors, he found no difficulty to live in the poorest countries. In all other respects, his mind was equally master of his body, and he incurred hardships of every kind without repugnance. In temper he was calm and composed, but firm and resolute; proof against every

allurement or intimidation that might divert him from his purpose. Economical in private expenses, he knew no bounds in his expenditure on objects of public utility, and regarded money only as an instrument of beneficence. In honour, integrity, and attachment to principle, he was not surpassed by any human being. The testimony of public respect which he refused when living, has been conferred upon his memory, and his monumental statue was one of the first of those by which the cathedral of St. Paul's has been made a receptacle of national worthies.

HOWARD (Frederick), earl of Carlisle, was the eldest son of Henry, fourth earl, by his second wife, Isabella, daughter of William, fourth Lord Byron. He was born May 28, 1748, and succeeded to the family title and estates September 3, 1758. After making the grand tour, he took his seat in the House of Peers, and was afterwards selected as one of the commissioners dispatched in 1778 to America with a view of healing the breach between the mother-country and the colonies. In 1780 he was appointed viceroy of Ireland, which office he retained for two years, at the expiration of which the sudden dissolution of the Rockingham administration recalled him to his native country. From this time Lord Carlisle continued in opposition till the breaking out of the French Revolution, when he ranged himself on the side of the ministers. In 1783 he published a quarto volume of his pieces, original and translated, and in 1801 a complete edition of his tragedies and poems. The earl of Carlisle was a liberal patron of the fine arts, and had made a valuable collection of paintings at his seat, Castle Howard, where he died September 4, 1825.

HOWARD (John Eager), an eminent general in the American Revolution, was born in Maryland, June 4, 1752. When the American war began, he immediately joined the Revolutionary party, and greatly distinguished himself at the battles of Coupens, German's-town, White Plains, Monmouth, &c. In the first of these actions he is said to have have had in his hands the swords of seven British officers, who had surrendered to him personally. In 1788 he was chosen governor of Maryland, in 1796 elected to the senate of the United States, and in the subsequent struggle for American independence he was one of the most active officers in the field. He died in October 1827. General Greene said of him that, as a soldier and patriot, he deserved "a Statue of Gold no less than Roman and Grecian heroes."

HOWE (John), a learned English nonconformist divine, was born at Loughborough, in Leicestershire, of which place his father was minister, in 1630. The latter being afterwards ejected by Archbishop Laud, on account of his connecting himself with the Puritans, removed with his son to Ireland, where they continued till the rebellion in that country obliged them to return to England, when they settled in Lancashire. In this county young Howe received his classical education, and was sent thence at an early age to Christ-college, Cambridge; but afterwards removed to a bible-clerkship, to Brazen-nose, Oxford. This society he again quitted for a fellowship at Magdalen, where he graduated as A.M. in 1652. After taking orders, he became minister of Great Torrington, in Devonshire, where he entered into the matrimonial connexion. Some time afterwards, having had occasion to take a journey to London, Cromwell, observing him one Sunday among the auditory at Whitehall-chapel, was so struck with his looks and carriage, that he sent to speak with him. Upon his coming to him, Cromwell requested that he would preach before him on the following Sunday; and was so pleased with his sermon, that he insisted on making him his chaplain. Mr. Howe accordingly removed to Whitehall, and becoming also lecturer of St. Margaret's-church, Westminster, he was much admired and followed as a preacher. Upon the death of Oliver, and his son Richard's succeeding him as protector, Mr. Howe was continued in the same situation of domestic chaplain at Whitehall, and met the congregational ministers at the Savoy, at the time of their drawing up their Confession of Faith, &c. After the deposition of Richard, Mr. Howe returned to his people at Torrington, and continued his uninterrupted labours among them till the Restoration; when he was ejected from his living, under the act of uniformity. In 1671 he removed to Ireland, to become chaplain to Lord Massarene, who lived in the parish of Antrim, where he obtained a licence to preach. In 1675 he received an invitation to officiate to a presbyterian congregation in London, and continued his ministry for nearly ten years, when he went to the Netherlands, and remained at Utrecht, till James II.'s proclamation of liberty of conscience once more brought him back to England in 1685. In that metropolis he remained till his death, which took place in 1705. He was the author of a work entitled "The Living Temple;" which, together with his numerous other writings, has been published by Dr. Calamy, with a life of the author, in two folio volumes.

HOWE (John), an eminent English statesman and writer, was born in Nottinghamshire, and sat in parliament for Cirencester from 1688 until his death in 1721. Though a zealous friend of the Revolution, he opposed many of King William's measures, and so exasperated the king, as to draw from him a declaration, that if his own dignity had permitted, he would have fought him. In 1702 he was made a member of the privy-council, vice-admiral of Gloucester, and paymaster-general of the forces. He was the author of several poems. His son was created Lord Chedworth.

HOWE (Richard, Earl), an eminent English naval commander, born in 1725, was the second son of Lord Viscount Howe, by the daughter of Baron Kilmansegg. He left Eton-school at the age of fourteen, to enter the navy; and in 1745 was raised to the rank of commander, in the Baltimore sloop-of-war, with which he joined a squadron cruising off the coast of Scotland. Here he displayed his courage and conduct by engaging, in company with another armed ship, two French frigates of thirty guns, which were conveying troops and ammunition to the Pretender. Notwithstanding a severe wound in the head, he continued a desperate action till both the enemy's ships were obliged to sheer off. The rank of post-captain was the immediate reward of this service. He was first appointed to a frigate, and was afterwards made captain of Admiral Knowles's own ship of eighty guns in Jamaica, with which, at the peace in 1748, he returned to England. Having had commands on the Guinea station and up the Straits during the continuance of peace, he was appointed, on the renewal of war, to the Dunkirk

of sixty guns, making part of Admiral Boscawen's squadron in North America; and he captured, off Newfoundland, the Alcide French man-of-war of sixty-four guns. In 1758 he was intrusted with a small squadron fitted out for the annoyance of the French coasts, with which he destroyed a number of ships and magazines at St. Malo's. He afterwards assisted in taking the town and destroying the basin of Cherbourg; and in the unfortunate affair of St. Cas, he displayed his active and courageous humanity, in proceeding through the thickest fire in his own barge in order to save as many as possible of our retiring soldiers. In that year, 1758, by the death of his elder brother, he succeeded to the title of an Irish viscount and the family estate. In 1759 he shared in the honour of Sir Edward Hawke's victory over the French fleet commanded by Conflans. He continued to serve in the channel, and was captain to admiral the duke of York on board the Amelia. On the return of peace, he was appointed a lord of the Admiralty, and afterwards treasurer of the navy. In 1770 he was promoted to the rank of rear-admiral of the blue, and made commander-in-chief in the Mediterranean; and in 1775 he rose successively to the ranks of rear-admiral of the white, and vice-admiral of the blue. On the breaking out of the war with France, Lord Howe sailed for the coast of America, with a squadron destined to act against D'Estaign, who commanded the French force in that quarter. He conducted a defensive campaign with honour, and, on his return, was raised in 1782 to an English earldom. In the following year he was appointed first lord of the Admiralty, which office he resigned on a change of ministry, but resumed on another change. He was made admiral of the white in 1787, and advanced to an earldom of Great Britain in 1788. When the war with France was renewed in 1793, Earl Howe, at the king's particular request, accepted the command of the channel-fleet. It was not till June 1, 1794, that he was able to strike a decisive blow; but on that day, with twenty-five ships of the line, he brought to action a fleet of twenty-six ships of the line which the French by vast exertions had been able to send to sea; and the result was a complete victory, in which seven of the enemy's ships were captured, one of which sunk before possession could be taken of her, and several were crippled. On the part of the English not a ship was lost; and this great success was obtained with a comparatively small loss of men, while the slaughter among the enemy's crews was very great. The gratitude of the nation to the brave commander and his associates was proportioned to the importance of their service, and the first of June is consigned to futurity among the most splendid days of the British naval calendar. Lord Howe, in the following year, was made general of marines; and in 1797 he resigned his naval command, to which age and infirmities now rendered him unequal. The order of the Garter decorated his final retreat. When, in the same year, the alarming mutiny of the fleet threatened the nation with new and urgent dangers, his influence and experience materially contributed to prevent the mischief, and bring back the defaulters to their duty. Having thus sealed his long and honourable services to his country and profession, he expired on August 5, 1799, at the age of seventy-three, leaving only female issue.—Sir WILLIAM, brother of the preceding, succeeded General Gage in the command of the British forces in America in 1775. He defeated the Americans in some few actions, but obtained no very decisive victory, and in 1778 was superseded in the command by General Clinton. He died in 1814.

HOWELL *the Good*, or HYWEL DDA was the son of Cadell, king of all Wales, and having succeeded to the crown, he in 926 went to Rome, accompanied by three bishops, to obtain information preparatory to the compilation of a code of laws for the Welsh. These institutes are still extant, and may be found among the "Leges Wallicæ ecclesiasticæ et civiles, Hoeli Boni et aliorum Walliæ Principium," published by Wotton in 1730.

HOWELL (JAMES), son of a clergyman in Caermarthenshire, was born about 1596. He received his early education at the free-school of Hereford, and Jesus-college, Oxford, where he graduated B.A. in 1613. Soon after, going to London, he was appointed steward to a patent-glass manufactory; and being sent abroad to engage workmen, he laid in a large stock of knowledge of men and things in his peregrinations; and obtained an acquaintance with modern languages, unusual at that period. He returned to London in the winter of 1621, and soon after was nominated to a fellowship of Jesus-college. Finding no encouragement to continue his connexion with the glass-house, he sought for an opportunity to renew his travels; and after some disappointments, accepted the offer of attending Mr. Richard Altham, son of Baron Altham, as his companion in the tour of France. After his return, he obtained the appointment of agent to the court of Spain for the recovery of a rich English ship which had been seized at Sardinia on a charge of contraband traffic. Political circumstances interrupting his negotiations, he came back to England in 1624, and was for some time a solicitor about court for an office. After some solicitation he got the office of secretary to Lord Scrope, then president of the North; and going to reside at York in that capacity, he was chosen M.P. for Richmond in 1627. Three years after he went to Denmark, as secretary to the English ambassador, the earl of Leicester. The office of clerk of the council was bestowed on him in 1640; but the rupture between the king and parliament prevented him from long retaining this post; for on his going to London on private business in 1643, he was arrested and committed to the Fleet, where he remained till after the death of the king. On the restoration of Charles II., he was appointed royal historiographer, and held that office till his death, which happened in 1666. Howell was a prolific writer, but his only works which require notice, are his "Epistolæ Ho-Elianæ; Familiar Letters, domestic and foreign, partly historical, partly political, and partly philosophical," first printed in 1645, of which there are many subsequent editions; "Londinopolis," or Perlustration of the City of London, 1657, folio; and "Instructions for Foreign Travel," with a poetical parallel between Charles I., when prince of Wales, and Edward, the Black Prince, 12mo.

HOZIER (PETER D') seigneur de la Garde in Provence, a gentleman distinguished by his genealogical and historical researches, was born at Marseilles in 1592. After receiving an excellent education, he entered into the army, and served under the count de Crequi, the genealogy of whose family he drew up. His success in this attempt caused

him to be employed by several other noble families in the same service. In order to favour his inquiries, he obtained in 1620 a place among the hundred gentlemen of the king's household. Gaston, duke of Orleans, made him a gentleman of his train; and in 1628 the king, Louis XIII., conferred upon him the order of St. Michael. A pension of twelve hundred livres was given him the next year; and in 1641 he was appointed judge of arms. In 1642 he was made maître-d'hotel to his majesty, and in 1654 was raised to the dignity of counsellor of state. He died at Paris in 1660. He wrote a "History of Brittany," folio; and a number of genealogies, some printed, and many left in manuscript.—CHARLES RENE D', son of the preceding, was born in 1640. He succeeded his father in the office of judge of arms, and was honoured by the duke of Savoy with the knighthood of the order of St. Maurice. He died at Paris in 1732. He distinguished himself by his heraldic knowledge, and composed several works in this branch by order of Louis XIV. Among these is "Le Nobiliaire de Champagne," folio, 1763, drawn up under the direction of Caumartin.—LOUIS PETER D', his nephew and successor in office, died in 1767. During the period of his ministration appeared "L'Armorial, ou Registres de la Noblesse de France," in ten volumes folio.

HUARTE (JOHN), a native of French Navarre, although often supposed a Spaniard, lived in the seventeenth century. He acquired considerable celebrity by a work in Spanish, entitled, "Examen de ingenios para las Sciencias, &c.;" or an examination of such geniuses as are born fit for acquiring the sciences, wherein by marvellous and useful secrets, drawn from true philosophy, both natural and divine, are shown the gifts and different abilities found in man, and for what kind of study the genius of every man is adapted, in such a manner, that whoever shall read this book attentively will discover the properties of his own genius, and be able to make choice of that science in which he will make the greatest improvement. This work has been translated into several languages, and has gone through many impressions. Huarte also published, as an authentic piece, a pretended letter of Lentulus, the proconsul, from Jerusalem, wherein a particular description is given of the person of Jesus Christ.

HUBER (SAMUEL), a Swiss Protestant divine in the sixteenth century, who was persecuted, successively, by the Calvinists and Lutherans, for maintaining the doctrine of universal redemption, was a native of Berne, and first settled as a minister in a village near that city. Being expelled from his ministry, he was invited to Wittemberg, to be professor of divinity in that university, but lost this situation also in consequence of his teaching similar doctrines, and refusing to retract them. He went thence to Ratisbon, where he held a conference with some divines; and afterwards removed to Spires, where he published some books in defence of his opinions. The time of his death is unknown.

HUBER (ULRIC), a celebrated civilian of the seventeenth century, was born at Dockum in 1636, and died in 1694. He became a professor of law at Franeker, and wrote a treatise, "De Jure Civitatis;" "Jurisprudentia Frisiaca;" "Specimen Philosophiæ Civilis;" and other works, which are much esteemed.—His son ZACHARIAS, born at Franeker in 1669, succeeded his father in his professorship, and died in 1732. He published "De Vero sensu Legis IXD. de lege Pompeia," and other works.

HUBER (MARY), an ingenious philosophical and miscellaneous writer, was born at Geneva, and died at Lyons in 1753, when about fifty-six years of age. Among her chief productions are, "Le Monde fou, préféré au Monde sage;" "Le Système des Théologiens anciens et modernes, sur l'Etat des Ames séparées des Corps;" and "Réduction du Spectateur Anglois," in 6 vols., 12mo.

HUBER (JOHN JAMES), a celebrated anatomist, was born at Basle in 1707. He studied at Berne, under Haller, and afterwards at Strasburgh; and in 1733 took the degree of doctor of medicine at Basle. In 1735 he made a tour to Paris, and the same year was appointed physician to the court of Baden Dourlach. Haller, who removed to Gottingen in 1736, sent for Huber to assist him in his botanical researches, and in 1738 employed him as his dissector. Next year he was made extraordinary-professor of anatomy in that city; in 1742 professor in the Caroline-college at Cassel, with the rank of court physician; and in 1748 counsellor of state and body-physician to the prince, in which office he died in 1778. His principal work is, "Commentatio de Medulla Spinali," Goett., 1741, 4to.—There was also a JOHN JAMES HUBER, born in 1668, and who died in 1748. He was a painter, and is called by Fuseli, the Swiss Tintoretto.

HUBER (MICHAEL), born in 1727, in Bavaria, and died in 1804, was professor of the French language in Leipsic, and translated several German works into French.—His son LOUIS edited several learned journals, and published at Tubingen, in 1802, a work, called "Sämmtliche Werke seit." He died in 1804.—His wife, who was a daughter of the celebrated Professor Heyne, wrote several novels under Huber's name, and also edited for some time the well known "Morgenblatt."

HUBERT (St.), a saint of the Roman Catholic church, the patron of huntsmen. The legend says, that he was a son of Bertrand, duke of Guienne, at the court of Pepin d'Heristal. He was a keen hunter, and seeing one day a shining crucifix between the antlers of a stag, he became converted, entered the church, and succeeded Lambert as bishop of Maestricht and Liege. He died in 727 or 730.

HUBERT DE BURGH was chamberlain to King John, and constable of the castle of Falaise, where Prince Arthur was confined, when that monarch sent thither a messenger to dispatch the prince. Hubert, to save his victim, undertook the commission himself, and having spread a report that Arthur was dead, kept him in safety until the revolt of the Breton barons induced him to disclose the fact of his existence. John then removed the prince to Rouen, and there murdered him with his own hand.

HUBERT (MATTHEW), a learned and eloquent French divine, was born in 1640, and having entered into the church, became a priest of the oratory at Paris, where he died in 1717. His sermons, which are considered scarcely inferior to those of Bourdaloue, were published in six duodecimo volumes at Paris, in 1725.

HUBNER (JOHN), a learned geographer of Germany, who taught geography at Leipsic and Hamburg with extraordinary reputation, and died at Hamburg in 1732, aged sixty-three. His principal works are, "Bibliotheca Historica, Hambur-

gensis;" and "Musæum Geographicum," Basil, 6 vols., 12mo., 1746. This work has been translated into almost all the European languages.

HUDDART (Joseph), F.R.S., an eminent navigator and hydrographer, was born in 1741, at Allenby, in Cumberland. In 1773 he engaged in the service of the East India Company, in which he attained the rank of commander in 1778, but relinquished the situation in 1788. He was a director of the East India Company, and for many years held the situation of an elder brother of the Trinity-house. Besides several valuable charts, he published "A Sketch of the Straits of Gasper, a Passage between the Islands of Banca and Billeton," London, 1788, 8vo.; and some important papers in the Philosophical Transactions. He died in 1816.

HUDDE (John), a burgomaster of Amsterdam, who died in 1704. He was eminent in his character of a magistrate, and possessed a genius for mathematical studies. He was the author of excellent little pieces "On the Reduction of Equations," and "De Maximis et Minimis," inserted by Francis Schooten in his "Commentary on the Geometry of Descartes."

HUDDESFORD (William), a naturalist and antiquary of the eighteenth century. He held the office of keeper of the Ashmolean museum, and was also principal of Trinity-college. He died October 11, 1772. His publications are, "Martini Listeri Historia sive Synopsis Conchyliorum, et Tabulæ Anatomicæ," edit. alt. Oxon. 1770, folio; and the "Lives of those eminent Antiquaries, Leland, Hearne, and Wood," 1772, 2 vols., 8vo.

HUDDESFORD (George), M.A., a burlesque poet of the latter part of the last century, some of whose works attracted a good deal of notice, and displayed much originality of manner. Among them were "Poems, including Salmagundi, Topsy Turvy, Bubble and Squeak, and Crambe Repetita," 1801, 2 vols., 8vo., &c.

HUDSON (Henry). Of this distinguished naval discoverer nothing is known till, in 1607, he was fitted out by some London merchants in a small vessel for exploring a north-east passage to Japan and China. He sailed on May the 1st, and proceeded beyond the eightieth degree of latitude in the North sea; when, being stopt by the ice, he returned and arrived in England in September. In a second voyage, the next year, he landed in Nova Zembla, but was unable to advance further to the east, and returned in August. He was fitted out in 1609 for a third voyage by the Dutch East India Company, and had a crew of twenty men, English and Dutch. After another unsuccessful attempt to the eastward, he steered for the American coast, and went down as far as Chesapeake bay. A mutinous crew prevented him from endeavouring to find a westerly passage through Davis's strait, and he returned in November. The knowledge he had acquired in these three voyages increased his hopes of discovery, and he made new proposals to the Dutch East India Company. These were not accepted; and for his last voyage, in 1610, he was fitted out by Sir Thomas Smith, Sir Dudley Digges, and some of his friends. He sailed on April 17, in a bark named the Discovery, with a crew of twenty-three men, and came within sight of Greenland on June 4. Proceeding westward, he reached, in sixty degrees of latitude, the mouth of the strait bearing his name. Through this he advanced along the coast of Labrador, to which he gave the name of Nova Britannia, till it issued in the vast bay, which perpetuates the memory of our navigator. Here he congratulated himself that he had discovered the long-sought passage to the north-west. At length, however, he found he was only in a bay, and resolved to winter in the southern part of it. The crew drew up the ship in a small creek, and, as well as they were able, confronted the severity of that dismal climate. Seasonable supplies of fowl sustained them through the winter months, but at the approach of spring they were reduced to great necessity for provision. Hudson, however, fitted out his shallop for further discoveries; but not being able to establish any communication with the natives, or revictual his ship, with tears in his eyes he distributed his little remaining bread among his people, and prepared to return. Distress had rendered the crew mutinous, and he had imprudently dropt threats of setting some of the men on shore. The mutineers anticipated him by entering his cabin in the night, tying his hands behind him, and putting him on shore at the west end of the straits, in his shallop, with eight of those most attached to him, who were in general sick and infirm. One of these was his son. As they were never more heard of, there is no doubt that they were either swallowed up by the waves, or perished through hardship.

HUDSON (Jeffery), a famous English dwarf, was born at Oakham, in Rutlandshire, in 1619; and about the age of seven or eight, being then only eighteen inches high, was retained in the service of the duke of Buckingham. When that nobleman entertained Charles I. and his queen at Burleigh, little Jeffery was served up to table in a cold pie, and presented by the duchess to the queen, who kept him as her dwarf. From seven years till thirty he never grew taller, but after thirty he shot up three feet nine inches, and there fixed. Jeffery was sent to France to fetch a midwife to the queen, and whilst in that country, had a quarrel with a young gentleman of family, named Crofts, who being challenged by Jeffery, for ridiculing his appearance, came to the rendezvous armed only with a squirt. This so enraged Jeffery, that a real duel ensued; and the appointment being made on horseback, with pistols, to put them more at a level, the dwarf, at the first fire, shot his antagonist dead. Jeffery was afterwards taken prisoner by a Turkish rover, and sold into Barbary, but soon gained his liberty, and at the beginning of the civil war in England, was made a captain in the royal army. He went with the queen to France in 1644, and remained there till the Restoration. In 1682, being suspected as privy to the popish plot, he was taken up, and confined in the Gate-house, at Westminster, where he died in the same year.

HUDSON (John), a learned philologist, was born in 1662, at Widehope, near Cockermouth, and educated at Oxford, where he obtained a fellowship, and in 1701 he was elected head keeper of the Bodleian library, and received the degree of D.D. In 1712 he was made principal of St. Mary-hall, where he died in 1719. Dr. Hudson distinguished himself as editor of several of the Greek and Roman classics, whose works he illustrated with his own notes, and those of preceding critics. His editions are esteemed for their correctness and elegance, particularly "Thucydides," 1696, folio; "Geographiæ Veteris Scriptores Græci minores," 1703—1712, 4 vols.,

8vo.; and "Josephi Opera," 1720, 2 vols., folio; the last was a posthumous publication. Dr. Hudson, who, though in holy orders, never held any church preferment, died at St. Mary-hall, November 27, 1719.

HUDSON (Thomas), an eminent English artist, born at Exeter, in Devonshire, in 1701. He studied portrait-painting under Richardson, whose daughter he married, and settled in London, where he speedily acquired great reputation in his profession. This however was at length eclipsed by the growing fame of his great pupil, Sir Joshua Reynolds. Hudson died in 1779.

HUDSON (William), an eminent English botanist, was a native of Westmoreland, and was born about 1730, and carried on that business himself in Panton-street, Haymarket. Afterwards he had a residence in the British Museum, but in what capacity is not mentioned. He was a fellow of the Royal Society. He died of a paralytic disorder in May 1793. Mr. Hudson was one of the first who adopted the Linnæan system in England, and his "Flora Anglica," 1762, principally contributed to the prevalence of the sexual system of botany in England. A second edition, greatly enlarged, in two volumes, octavo, was published in 1778. Mr. Hudson was well versed in the insects and shells of Great Britain, and always meditated a Fauna Britannica, but was prevented by death from completing it.

HUERGA (Cyprian de la), a learned Cistercian monk in the sixteenth century, was a native of Spain, who for a long time discharged the office of scripture-expositor in the university of Alcala. He was eminent for his knowledge of the ancient languages, and of theology, and died in 1560. He was the author of "Commentaries" on the Psalms, the book of Job, the Song of Songs, &c.

HUET (Peter Daniel), a very learned French prelate, was born at Caen in 1630, and educated at the Jesuits'-college in that city. Here he became intimate with Bochart, and accompanied him, in 1652, in a visit to Christina, queen of Sweden. Returning alone through Holland, he passed some time in visiting the universities and their professors; and on revisiting his native city, he found that a literary academy had been instituted there during his absence, of which he was elected a member. A controversy which arose between Bochart and him, concerning Origen's commentary on St. Matthew, dissolved that friendship which, notwithstanding difference in religion, had hitherto prevailed between them. In 1661 he published his first work, "De Interpretatione," the purpose of which was to confine within due limits the licence of translators, especially those of the Scriptures. In 1662 he instituted an academy of physics at Caen, and through the means of Colbert, the royal munificence was extended to this useful institution, and Huet himself put upon the list of learned men upon whom pensions were conferred. An edition of "Origen's Commentaries on the Scriptures," upon which he had been many years employed, appeared at Rouen in 1667. In 1670, when Bossuet was made preceptor to the dauphin, Huet was called to the office of sub-preceptor. One of his employments in this post was to superintend that edition of the Latin classics, called the Delphin, which was primarily the plan of the Duke de Montausier. In 1674 he was made a member of the French Academy, and in 1676 priest's orders were conferred upon him at the shrine of St. Genevieve, a female saint, towards whom he had expressed a particular devotion in several anniversary poems, and to whose mediation he ascribes his recovery from a dangerous sickness. He was now qualified to receive as the reward of his services the presentation to the abbacy of Aunai, in Normandy, a place the beauties of which he has celebrated in verse, and which became his favourite residence. In 1679 appeared the first edition of his "Demonstratio Evangelica," folio, a work acknowledged to contain a vast mass of erudition, but so weak in argument, that it was commonly said of it at the time, "that it demonstrated nothing but the great reading of the author." When released from his ten years' attendance at court, he betook himself to his abbacy, and there composed a number of works. He was presented in 1685 to the bishopric of Soissons; but the court of France being at that time at variance with that of Rome, he never obtained his bulls or took possession of the see. In 1689 he made an exchange of his nomination with M. Brulart de Sillery, for that of Avranches, which was in his native province; he, however, was not consecrated to the latter see till 1692. Though it may be presumed that he did not neglect the duties of his function, yet his inordinate love of books rendered him sometimes inaccessible. Men of business were told that he was at his studies. "What!" said one, "has the king given us a bishop who has not yet finished his studies?" Finding, at length, the burthen of his situation too great for his comfort, he obtained permission in 1699 to resign his bishopric, and was presented by the king, as a pecuniary compensation, with the abbacy of Fontenai, near Caen. Here he was pestered with lawsuits and other inconveniences, which at length drove him to a retreat in the professed house of the Jesuits at Paris, to which he had bequeathed his library. There he remained, absorbed in his studies, and in intercourse with a few men of learning, till his decease in January 1721, at the very advanced age of ninety-one. Huet was of an amiable private character; sociable, humane, civil rather than polite, of an equal temper, agreeable and easy in conversation, yet somewhat impetuous in argument. His great talent was erudition, which was not accompanied with an equal proportion of judgment or taste. He wrote Latin with great purity both in prose and verse, and bears a respectable rank among modern Latin poets, though he had not much of a poetical genius.

HUGH CAPET, first king of France of the third dynasty, was son of Hugh, surnamed the Great, count of Paris and duke of France and Burgundy, a very potent nobleman, who in fact reigned under the name of King Lothaire. He died in 956, leaving his son Hugh, at the age of fifteen or sixteen, under the protection of Richard, duke of Normandy. At a proper age he went to the court of Lothaire, and distinguished himself in arms against the Germans. He afterwards took the part of the Lorrainers against the king; but he was again reconciled to Lothaire, who, on his death-bed, recommended to his care his son Louis V. This weak prince died a short time after his father, leaving no issue. The right of succession was in Charles, duke of Lorraine, the brother of King Lothaire, and the only surviving prince of the blood of Charlemagne. Hugh Capet, however, had a better interest among the nobles, in consequence of his great possessions, and the reputation he had established

for valour, prudence, and regard to religion. By dexterous management he procured himself to be proclaimed king at Noyon in June 987, and he was solemnly consecrated at Rheims in the following month. The duke of Guienne, who refused to acknowledge him, was vanquished in the field and obliged to submit; and Hugh strengthened his party by procuring the association of his son Robert. After this act, he never himself wore the royal ornaments, but administered public affairs without any appearance of state or magnificence. Charles of Lorraine, meantime, made an attempt for obtaining his hereditary kingdom, and became master of the city of Laon. It was, however, betrayed to Hugh by the bishop, and Charles with his consort was taken prisoner and sent in confinement to Orleans. Hugh afterwards possessed his crown in security, ingratiating himself with his people by a mild administration, while he suffered the great lords to weaken themselves by mutual hostilities. He made Paris his chief residence, and the seat of the monarchy. He gained the good-will of the clergy by resigning the rich abbeys which his father had possessed, and by the exterior practices of devotion. After a reign of ten years, he died at Paris in October 997, leaving his son Robert sole king. The line of Hugh Capet continued to sway the sceptre of France through a long succession of monarchs, of whom the last actually reigning was the deposed Charles X.

HUGH, abbot of Flavigny, was born in 1065, and in 1097 was raised to the dignity attached to his name. Two years afterwards, in consequence of a dispute with his diocesan, he was excommunicated, and deprived of his abbacy; upon which he retired to an abbey at Dijon, where he continued despoiled of his dignity till 1111. In that year, upon the expulsion of the Abbot Lawrence from the abbey of St. Vannes, he was appointed his successor. We have no further information concerning the subsequent events of his life, or the time of his death. He was the author of "Chronicon Verdunense," which was drawn out of obscurity by Father Labbé, who calls it an inestimable treasure, and printed it in the first volume of his "Bibliotheca nova Manuscriptorum."

HUGH, of Fleury, or, as he is sometimes called, of St. Mary's, from a village belonging to his father, was a learned French monk, who flourished about 1120. He embraced the ecclesiastical life in the abbey of Fleury, or St. Benedict, on the Loire, and rendered himself celebrated by his writings, which are held in much esteem. The chief of them is entitled "Chronicon Libris VI., ad Ivonem Carnotensem," commencing with the reign of Ninus, king of the Assyrians, and terminating with the death of the Emperor Louis, the Pious, in 840. It was first published, in part, by Bernard Rottendorp, at Munster, in 1638; and was inserted entire in the "Bibliotheca Cæsarea."

HUGH, of Amiens, or of Rouen, a learned French prelate in the twelfth century, was born at Amiens, educated at Laon, and became prior of Cluny. Afterwards he went to England, where he was made abbot of Reading; from which situation he was removed to his native country, in 1130, in order to fill the archiepiscopal see of Rouen. He was one of the greatest, most pious, and most learned prelates of his time, and presided over the church of Rouen with great reputation till his death, in 1164. He was the author of "Three Books of Instruction" to his clergy, against the heretics of his day, which, with two of his "Letters," were published by Father d'Achery, at the end of "The Works of Guibert de Nogent." A list of his other works will be found in Moréri.

HUGH, of St. Victor, a learned ecclesiastic and professor of divinity in the twelfth century, was born near Ypres, in Flanders, about 1097. He was prior of the Augustan monastery of St. Victor, in Paris, where he filled the theological chair with such distinguished reputation, that he was commonly called *a second Augustine*. He died in 1140. He was the author of a vast number of "Commentaries;" "Treatises;" "Sermons," &c., which were collected together, and published in 3 vols., folio, at Paris, in 1526, and afterwards at Venice, in 1588, at Cologne, in 1617, and at Rouen, in 1648.

HUGHES (John), an English poet and writer, was born in 1677 at Marlborough, in Wiltshire. After having completed his education, he obtained a place in the office of ordnance, and was secretary to various commissions for purchasing lands for the use of the royal docks. His employments under government, and his political principles, induced him to exercise his poetic talent upon public topics; and he published, in 1697, a "Poem on the Treaty of Ryswick;" in 1699 his "Court of Neptune," a poem on the return of King William from Holland; and in 1702, at the death of that king, a pindaric ode, entitled, "Of the House of Nassau." He employed his pen likewise in various prose translations, and was one of the writers in the periodical papers of the Tatler, Spectator, and Guardian. His taste for music introduced him to the acquaintance of several eminent composers, and led him to write many pieces for musical accompaniment, which placed him at the head of poetical writers for music in his time. In 1715 Hughes published, by subscription, an edition of Spenser, and soon after he obtained the patronage of Lord Chancellor Cowper, who raised him in 1717 to the place of secretary to the commissions of the peace. A decline in his health interrupted the enjoyment of his good fortune, but did not preclude his literary exertions. Under great bodily languor, but with unabated mental faculties, he composed his tragedy of "The Siege of Damascus," which was brought on the stage on February 17, 1719-20, on which very night the author expired, at the early age of forty-three. Hughes was a man very generally beloved and respected, but his genius cannot be estimated above mediocrity, nor has the force of panegyric been able to rescue one single poem of his from oblivion. His poems were collected soon after his death by his brother Jabez, also a poet and a scholar, and in 1735 a complete collection of his poems and dramatic pieces, with an account of his life, was published in two volumes, 12mo., by his brother-in-law, William Duncombe, Esq.

HUGHES (Griffith), author of a "Natural History of Barbadoes," in 1 vol., folio, 1750, and republished in 1760. His work contains the most ample account of the zoophytes, on which subject he also published a paper in the Transactions of the Royal Society, of which he was a member. Mr. Hughes passed twelve years in the West Indies, as minister of St. Lucy's parish, Barbadoes.

HUGO (Charles Lewis), a learned French bishop and writer, concerning the time and place of

whose birth we have no information. From the first volume of his "Annales" we learn, that he became a canon-regular of the order of Prémontré, at the abbey of Jovilliers; that he was admitted to the degree of doctor of divinity; and that he was nominated coadjutor of the abbot of Etival, in 1710. Afterwards he was appointed by the pope abbot of Fontaine-André. In 1722 he quitted this abbey, and returned to that of Etival, to succeed the Abbot Godin. As he maintained that his church was exempt from episcopal jurisdiction, and dependent only on the holy see, he became involved in contests with the bishop of Toul; and he gloried in the perseverance and spirit with which he defended himself, in Lorrain and at Rome, orally and by writing, and in having been repeatedly proscribed and exiled, from 1725 to 1728, without being shaken by the menaces of the great, or in the least degree sacrificing his privileges. In the year last mentioned the pope, by way of compensating him for his sufferings, honoured him with the episcopal character, by nominating him bishop of Ptolemais. He died at his abbey in 1739, in a very advanced age. A list of his works is given in Moréri.

HULDRICH (John James), a learned Swiss Protestant divine, born at Zurich in 1683. After receiving a liberal education in his native city, he went to Bremen, and subsequently to Holland, where he published, in 1705, a work entitled, "Sepher Toledot Jesco," i. e. "The History of Jesus the Nazarene." Upon his return to Zurich, in 1706, he was made chaplain of the orphan-house; and four years afterwards appointed professor of moral Christianity in the lesser college. With this appointment was afterwards connected the professorship of natural law, which led the author to draw up "A Commentary on the Book of Puffendorf concerning the Duties of a Man, and a Citizen." M. Huldrich was invited to settle at Heidelberg, and at Groningen; but he preferred remaining in his native country, where he died in 1731. Besides the articles above mentioned, he was the author of "Miscellanea Tigurina," in 3 vols., 8vo.; and a number of "Sermons," in the German language.

HULL (Thomas), an actor and writer, contemporary with Garrick, was born in 1728, in Westminster. He acquired little distinction as an actor, and none of permanence as an author; but his poem of "Richard Plantagenet" is not without merit. Besides this he wrote a tragedy, called "Henry II., or the fall of Rosamond;" "Letters," &c., and died in 1808.

HULME (Nathaniel), a physician, born in Yorkshire, was at first a surgeon in the navy, but after taking his degree of M.D. at Edinburgh, settled in London, and was appointed physician to the Charter-house. He died in 1807, aged seventy-five. He was a fellow of the Royal and Antiquarian Societies; and contributed some valuable papers to the Philosophical Transactions. A treatise of his on the stone and scurvy was translated into German, and published at Leipsic and Vienna.

HULSEMAN (John), a Lutheran divine, was born at Esens, East Frieseland, and died in 1661, aged fifty-nine. He travelled through several countries, and was at last professor of divinity at Leyden, and wrote several books on theological subjects much esteemed in his age.

HULSIUS (Anthony), a native of Hida, who studied at Wesel and Deventer, and afterwards visited the various universities of Europe to improve himself in Oriental knowledge. He was for twenty-five years settled as minister at Breda, and then removed to fill the divinity chair at Leyden, where he died in 1685, aged seventy. He wrote "Theologia Judaica," and other works.

HUMBERT, an eminent cardinal of the Roman church, was a native of Lorrain, who embraced the monastic life at the abbey of Moyenmoutier, in the diocese of Toul, in 1015. Here he acquired such reputation for talents and learning, that Pope Leo IX. sent for him into Italy, where he promoted him to the bishopric of the White Forest. About 1049, the same pope raised him to the purple, and sent him his legate to Constantinople in 1054, to attempt to restore the ancient union between the eastern and western churches. In 1059, by order of Pope Nicholas II., he drew up the confession of faith for the famous Berenger to sign, in which he laid down the doctrine, that "the bread and wine, after consecration, were not only a *sacrament*, but also *the real body and blood of Jesus Christ.*" Cardinal Humbert died after 1064.

HUMBOLDT (Frederick Henry Alexander, Baron Von), a celebrated traveller, was born at Berlin, September 14, 1769. After studying at Gottingen and Francfort-on-the-Oder, in 1790 he visited Holland and England; and published a work entitled "Observations on the Basalts of the Rhine." In 1791, he studied mining and botany at the mining-school in Freyberg; and in the year following he was appointed assessor in the mining and smelting department, and soon afterwards removed to Bayreuth, as overseer of the mines in Franconia. Here he introduced a variety of improvements—in particular the establishment of a mining-school at Steben; he also made several valuable galvanic experiments, the results of which he published in 1796. In the year previous to this, he voluntarily abandoned his office, from an insatiable desire to travel. He went to Italy, and in the autumn of the same year traversed a part of Switzerland. In 1797 he visited Paris, where he formed a connexion with Aimé Bonpland, a pupil of the medical-school and botanic garden in the French capital. From Paris, Humboldt set out for Madrid, with a considerable collection of instruments; for he had for some years cherished the design of travelling within the tropics at his own expense. In 1799 the court granted him permission to travel through the Spanish colonies in America; and he thereupon sent for his young friend Bonpland, who joined him immediately, and set sail with him from Corunna. The plan of travel which these two friends sketched for themselves, was laid out upon a more extensive scale than that of any journey hitherto undertaken by private persons. Five years was the period in which they proposed to explore distant regions, and in that space of time no two individuals ever collected so much useful information, and returned to Europe so richly fraught with oblations, amassed with unwearied zeal, and which were destined for the altar of science. The account of their travels was published by Humboldt in the splendid work which appeared at Paris, Hamburgh, and London, in 1810 and following years. The whole series, which consists of twelve volumes quarto, and three volumes folio, with two collections of maps and one of picturesque engravings, has been justly called, by a competent judge, "a work of gigantic extent and rich-

ness, to which the modern literature of Europe can hardly offer a parallel." The first division is devoted to general physics, and to an account of their journey. The first part of this account is contained in the numbers already published, under the separate title of "Vues des Cordillères et Monumens des Peuples de l'Amerique," and is adorned with about sixty engravings; the second division relates to zoology and comparative anatomy; the third contains a political essay on New Spain; the fourth is devoted to astronomy; the fifth to mineralogy and magnetism; and the sixth to botany. The labour required for reducing the observations of our travellers to a state fit for the public eye, did not prevent Humboldt from engaging in various other investigations, part of which were published in the foreign journals. In concert with M. Gay Lussac, he made numerous magnetic experiments, and verified Biot's theory respecting the position of the magnetic equator. In October 1818 he visited London, where it is said the allied powers requested him to sketch a plan of the political situation of the South American people. For the execution of his plan to undertake a scientific journey to the East Indies and Thibet, the king of Prussia, at Aix-la-Chapelle, in November 1818, granted him a yearly pension of 12,000 dollars, and the use of the necessary instruments. But this journey was abandoned. Humboldt lived many years in Paris, devoted to the sciences, till, in the winter of 1822, he was called to accompany the king of Prussia on his journey through Italy. His residence at Naples was the cause of his inquiries into the formation of volcanoes, the result of which he gave to the public in a small essay. In the latter part of 1826, he returned from Paris to Berlin. In 1827 he made a journey to Northern Asia, as far as the confines of China, in which he was much assisted by the Russian government, which wished to obtain, through him, more correct information respecting the character and contents of the Ural mountains. Humboldt, says a writer in Chambers' Edinburgh Journal, (from which we have taken the preceding account,) is at once an astronomer, a physician, a botanist, a metaphysician, an antiquary, a philologist; he is learned in statistics and political economy: and this assemblage of acquirements, so rarely found united in a single individual, are in him accompanied with sleepless activity of mind, and with all the zeal, enterprise, and vigour necessary to give them their full effect.

HUME (David), an eminent historian and philosopher, was born at Edinburgh in 1711. He was the youngest son of a man of good family, but not opulent; and losing his father in his infancy, was brought up under the care of his mother, a woman of singular merit. He early displayed a great love for literature, which became his predominant passion; but he could not confine himself to the pursuits of any particular profession, and spent his time in the studies of philosophy and general learning. As his slender patrimony did not permit him to follow his inclinations without some views of profit, he was induced in 1734 to go to Bristol with recommendations to some eminent merchants, apparently to gain some commercial employment. But in a few months he found (as he says) that scene totally unsuitable to him; and went to France with the intention of prosecuting his literary pursuits in a country retreat, resolving to supply by economy his pecuniary deficiencies. He resided first at Rheims, but chiefly at La Flèche in Anjou, and passed three years very agreeably in that kingdom. In 1737 he came to London, and in the end of the following year published his "Treatise on Human Nature," which he had composed during his residence in France. Immediately afterwards, he went to Scotland to his mother and elder brother, who was residing upon and improving his paternal estate. Mr. Hume's ardent passion for literary fame, which he acknowledges to have been the great spring of his exertions, received a severe mortification from the neglect attending his first publication, which "fell dead-born from the press, without reaching such distinction as even to excite a murmur among the zealots." He was not, however, discouraged, but proceeded in his course of studies, and in 1742 printed at Edinburgh, "Essays, moral, political, and literary." The more popular and familiar form of this work, with the elegance of its style, caused it to be favourably received, and made him amends for his former disappointment. In 1745 he received an invitation from the young marquess of Annandale to come and live with him in England. The family of that nobleman were also desirous that he should be put under Mr. Hume's direction, and the connexion lasted for a twelvemonth. At the end of that time he stood candidate for the professorship of moral philosophy in the university of Edinburgh, and was powerfully supported by the interest of some persons of rank. The presbytery, however, exercised the negative allowed them against one of three candidates named by the town-council, to the exclusion of one whose principles they thought inimical to the established religion. General St. Clair, in 1746, nominated him his secretary in an expedition designed for Canada, but which ended in an attack upon the French coast. In 1747 he attended the general in the same station, upon a military embassy to the courts of Vienna and Turin. These two years passed agreeably in good company, and increased his knowledge of the world, as well as his little stock of fortune: the latter, by his frugality, had now accumulated to the handsome sum, as it then appeared to him, of a thousand pounds. Without any taint of avarice, Hume was one of those who unite a prudential regard to worldly concerns with the love of letters; and he had early formed those habits of sobriety and regularity which are the surest preservatives against hurtful excesses. As he imputed the ill success of his Treatise on Human Nature to the dry and systematic manner in which it was composed, he now ventured to new-cast the first part of it, and send it into the world under the title of "An Inquiry concerning Human Understanding." This piece appeared while he was abroad; and on his return he was mortified to find that the attention of literary men was all pre-occupied by Dr. Middleton's Free Inquiry, and the controversies to which it gave rise, and that his performance was entirely overlooked. He then went into Scotland, and lived two years with his brother in the country, occupied in preparing new matter for the press. Meantime he was gratified in learning that his writings (all but the first) were beginning to attract notice, and that answerers, the constant attendants upon new opinions when ably supported, were occasionally making their appearance. For his part, he adopted the inviolable resolution to make no defences or replies, but leave his works to be decided upon by the mature judgment of the public, according to

their deserts. His temper was naturally cool, nor does he seem ever to have felt zeal for making converts to his opinions, though he was extremely sensible to the glory of literary reputation. Finding a metropolis "the true scene for a man of letters," he removed in 1751 from his brother's house to Edinburgh; and there, in 1752, published his "Political Discourses," which were received with immediate approbation. In the same year his "Inquiry concerning the Principles of Morals" was published in London, a work which he has pronounced to be, in his own opinion, of all his writings of every kind "incomparably the best." He obtained in 1752 the appointment of librarian to the faculty of advocates in Edinburgh—a place of little pecuniary emolument, but affording the command of a large and curious collection of books. It was this circumstance which seems first to have inspired him with the idea of becoming an historical writer, as it was probably his local situation which suggested as his first subject the "History of England under the House of Stuart." A quarto volume of this work, containing the reigns of James I. and Charles I. appeared in 1754; and, contrary, as he says, to his sanguine expectations, was assailed by all parties with "one cry of reproach, disapprobation, and even detestation." The reason that he assigns for this reception, that "he had presumed to shed a generous tear for the fate of Charles I. and the earl of Strafford," could not have operated upon all the classes of his censurers; but his undisguised contempt for all religions, of which he recognises but two species, superstition and enthusiasm, together with that impartiality which made him freely expose the faults of all parties, would naturally unite against him persons of the most opposite principles. The work was not only decried, but neglected; and so completely was he mortified, that had not war broken out at that period between England and France, he would certainly have retired to some provincial town of the latter kingdom, have changed his name, and for ever renounced his country. His constitutional tranquillity, however, returned, and he proceeded in his task. In the interval, he published his "Natural History of Religion," with some other pieces, which did not excite the attention he seems to have expected. The second volume of his History, comprising the period from the death of Charles I. to the Revolution, appeared in 1756, and was better received than the first had been. He was now encouraged to take a wider range of English history, and in 1759 he published his "History of the House of Tudor." This, he says, excited a clamour against him almost equal to that attending the first volume. His reputation as an historian, however, continued to gain ground; so that he was induced to go back to the earlier periods, and write down to the point at which his last work had commenced. These two additional volumes appeared in 1761, and his "History of England" thenceforth became a standard book, read by all, at home and abroad. The copy-money obtained for these works, joined to a considerable pension granted him by the crown as a literary man, through the influence of Lord Bute, had now secured him an independence, with which it was his intention to live retired in his native country; but in 1763 he received an unexpected invitation from the earl of Hertford, to attend him on his embassy to Paris, with the near prospect of the secretaryship to the embassy. This was an offer too flattering to be resisted. He accompanied that nobleman, and received the expected appointment at Paris. His character as a writer and a philosopher was well known in that capital, and procured him an excess of attention and civility, which might have turned the head of a younger and less sedate person. Not only the men of letters, but men of rank, and especially ladies of quality, vied with each other in the compliments paid him. He remained as *chargé d'affaires* after the departure of Lord Hertford in 1765, and did not return to England till the beginning of 1766. He brought over with him that singular and paradoxical character, Jean Jacques Rousseau, who, having excited persecutions against himself in every country near him, was induced to seek for an asylum in the only land of true liberty. Though it sufficiently appears that Hume's conduct towards him was not only kind and generous, but extremely delicate, the capricious philosopher, who imagined that all the world was leagued against him, betrayed such groundless and unworthy suspicions of him, as finally dissolved their friendship. Mr. Hume had now acquired a relish for public life and its advantages that caused him, in 1767, to accept the post of under-secretary of state, offered him by General Conway, which he held till the resignation of that minister in 1769. He then made a final retreat to Edinburgh, expecting to enjoy a comfortable old age by means of the friends, reputation, and opulence, he possessed, which last had reached the measure of one thousand pounds annual income. In the spring of 1775 he was attacked with a disorder in his bowels, which at first caused no alarm, but which, by its continuance, at length declared itself incurable. This is the idea he himself gives of it in a sketch of his life, written April 1776; and with such tranquillity did he survey his approaching end, that his habitual gaiety was not in the least impaired by the prospect. With little bodily pain, and no mental decline, he gradually sunk into a state of exhaustion, which carried him off on August 25, 1776, in his sixty-fifth year. "He died," says his physician, Dr. Black, "in such a happy composure of mind, that nothing could exceed it." The character drawn of him by Adam Smith is well known; and does not appear to deviate materially from the truth. We may, however, reasonably demur to Dr. Smith's moral estimate in attributing the perfection of virtue to a man whose leading principle was, by his own confession, selfish (the acquisition of literary fame), and who never seems to have made any of those sacrifices of interest and inclination to public good, in which virtuous action chiefly consists. Further, whatever degree of freedom of discussion may be justifiable with the benefit of mankind in view, it may be doubted whether a mere fondness for speculation, or a love of philosophic applause, will morally excuse a writer for sporting with opinions which are commonly held of the highest importance to human welfare. After his death, in 1779, were published his "Dialogues concerning Natural Religion," 8vo.; a performance at least equal in elegance, acuteness, and ingenuity, to any of his preceding works. Its general tendency is to favour scepticism, though an apparent preponderance is given to the arguments for pure theism. In 1783 appeared "Essays on Suicide" in his name, which their critic, in the Monthly Review, affirms from his own know-

ledge to be really his, and to have been intended to be published by him in his life-time, but set aside on account of threats of prosecution to the bookseller. They contain some of his most obnoxious principles in the grossest and most offensive form.

HUME (Joseph), celebrated for his parliamentary efforts in the cause of retrenchment and reform, was born at Aberdeen in 1777. After having studied medicine at the university of Edinburgh, he joined the British army under Lord Lake, then engaged in the Mahratta war, as an assistant surgeon. Becoming a proficient in the Eastern languages, he was appointed interpreter to the forces, and returned to England in 1808, with a moderate fortune, acquired by his skill and industry. In 1812 he was elected member for Weymouth, and represented the royal burghs of Montrose, &c., from 1820 to 1826, when he was returned for Aberdeen. He subsequently became member for Middlesex, and was re-elected for that county in January 1835, in spite of all the influence of government in favour of a rival candidate. Mr. Hume has acquired his chief celebrity by his uncompromising and persevering investigation of the public accounts, and his constant exertions to reduce the national expenditure; and in that respect the State never had a more scrutinizing overlooker, nor the people a more vigilant guardian.

HUMMEL (John Nepomuk), one of the first living pianists, was born at Presburg in 1778. He studied under Mozart at Vienna, and is particularly distinguished as an instrumental composer. He is well known in England, where he has published a great many pieces, and attracted the notice of the musical public, by his exquisite performances on the piano.

HUMMELIUS (John), a celebrated German mathematician, was born at Memmingen, in 1518. After having studied at Strasburgh and Wittemberg, he was appointed minister of Blesse, a town in the neighbourhood of Memmingen. When the *Interim* was enforced by the emperor, Charles V., Hummelius refused to subscribe to it, and was banished; but afterwards his skill in the mathematics recommended him to the favour of that prince, who bestowed on him high marks of his esteem. In 1553 the emperor raised Hummelius to the dignity of count-palatine, at the time when he filled the chair of mathematical professor at Leipsic. Hummelius invented several useful mathematical instruments, and added valuable improvements to others, known before his time. He died in 1562, when only forty-four years of age, leaving behind him many mathematical works, which are still in MS.

HUMPHREY (Laurence), a celebrated English divine of the sixteenth century, who, on the persecutions of Mary, retired with other Protestants to Zurich. He was educated at Oxford, and at the time of his departure from England was M.A., a fellow, and Greek reader of, Magdalen-college. He returned on the accession of Elizabeth, and was made D.D., president of Magdalen-college, dean of Worcester, and dean of Winchester. He died in 1589, aged sixty. He was an able linguist, and published "De Religionis Conservatione et Reformatione, deque Primatu Regum;" "De Ratione Interpretandi Auctores;" "Optimates, sive de Nobilitate, ejusque antiqua Origine;" "Sermons," and other works.

HUNAULD (Francis Joseph), an eminent anatomist, was born at Château-Briant in 1701, and took the degree of M.D. at Rheims in 1722. Going to Paris he was admitted into the Academy of Sciences in 1724, became physician to the duke of Richelieu in his embassy to Vienna, and on the death of Du Verney in 1730 was appointed anatomical professor in the royal garden. In 1735 he visited London; and read before the Royal Society (of which he was made a member) "Reflections on the Operation for the Fistula Lacrymalis," printed in the Transactions. He died in 1742. Several papers of his are contained in the Memoirs of the Academy of Sciences from 1729 to 1742. One of his last works was a "Disputation on Anchylosis," 1742.

HUNIADES (John Corvin), one of the greatest captains of his age, was Hungarian waivode of Transylvania when the crown of Hungary was contended for, in 1441, between Uladislaus, king of Poland, and the partisans of the infant Ladislaus, son of Albert, king of Hungary. Corvin took part with the former, and assisted him in a civil war which terminated in an agreement that placed Uladislaus on the throne during the minority of Ladislaus. Both parties then turned their arms against the Turks, who, under Sultan Amurath II., were invading the country with a formidable army. Huniades was made general, and defeated the Turks in 1442, before Belgrade and in Transylvania. In 1443, Amurath and Uladislaus opposed each other in person; and Huniades having a separate command of cavalry, made a nocturnal attack on the Turkish camp, which he plundered and burnt, with great slaughter of the enemy. When the peace which succeeded was violated by the Hungarians, at the persuasion of Cardinal Julian, Huniades accompanied Uladislaus to the fatal battle of Varna, in 1444; in which the Christian army was entirely defeated, with the death of the king. Huniades drew off the remainder of the forces, and by his vigour soon put himself in a condition to act offensively with success against the Turks. He was declared governor of Hungary for the minor king, Ladislaus, then educating at the court of the Emperor Frederick, who refused to give him up to the ambassadors of the nation. Huniades, therefore, made a hostile incursion into his dominions, but could not bring the emperor to compliance. He then prepared for a war against the Turks, and crossed the Danube into Servia, with a view of engaging the despot of that country to join him. Upon his refusal, Huniades treated him as an enemy, and passed on into Bulgaria, expecting assistance from Scanderbeg, prince of Albania. During the delay of its arrival, the Turks invested him in such a manner, that he was compelled to fight them. A most obstinate battle of three days ensued, October 1448, in which, after prodigious exertions, the Hungarians were finally routed; and Huniades, escaping from the field with great difficulty, fell into the hands of the despot of Servia. By him he was detained till he had given his son as a hostage. After his liberation he renewed hostilities with the Turks, and defeated them when invading Servia. The young Ladislaus was restored to his subjects in 1452, and Huniades was continued in the government of Hungary, notwithstanding the attempts of a rival, the count of Cilley, to render him suspected to the king. In 1456, the Turkish emperor, Mahomet II., flushed with the conquest of Constantinople, marched with a mighty army to besiege the bulwark of the Hungarian dominions, Belgrade. Ladislaus in alarm

fled to Vienna, and the hostile torrent would have been irresistible, had not Huniades, after defeating a Turkish fleet on the Danube, thrown himself into Belgrade. The monk Capistran, by his success in preaching a crusade, was instrumental in bringing him large reinforcements; by the aid of which, Mahomet was repulsed with great slaughter in an attack on the town, and obliged to break up the siege. Not long after this glorious success, Huniades was seized with a fever, of which he died at Zemlin, in September 1456, regarded as the hero of Christendom, and not less esteemed by his enemies than regretted by his friends. He left two sons, the younger of whom, Matthias, was afterwards king of Hungary.

HUNNERIC, king of the African Vandals, after his father Genseric, is known for his severe persecution of the Christians. He was an Arian in principle, and died in 484, after a reign of seven years.

HUNNIUS (Giles), a celebrated German Lutheran divine, was born at Winenda, in the duchy of Wirtemberg in 1550. He studied at Tubingen, and became successively professor of theology at Marpurg, of divinity at Wittemberg, and superintendant of the church of the same city, where he died in 1603. In these situations his zeal for Lutheranism led him to act in a manner that brands his memory with lasting infamy. He established a sort of inquisition, which deprived many persons of their employments; and all who refused to sign a formulary proposed by Hunnius and his colleagues, were looked upon as Calvinists, and found no mercy. An edition of his works has been published, in five volumes folio.—His son, Nicholas, was theological professor at Wittemberg and Lubec, where he died in 1670, author of a variety of treatises in controversy with the Catholics and Calvinists.

HUNNOLD (Francis), a German Jesuit, and celebrated preacher in the former part of the eighteenth century, was a native of the principality of Nassau. His sermons are represented to be some of the best that appeared in Germany at the period when he flourished, and fill six folio volumes, which were first published at Cologne and Augsburg.

HUNT (Jeremiah), a learned and respectable English nonconformist divine, was born at London, in 1678. He studied at Edinburgh and Leyden, and preached occasionally while he was in Holland to a small English congregation at Amsterdam. Upon his return to England, he officiated for three years as assistant preacher to a congregation at Tunstead, near Norwich. He afterwards removed to London; where, in 1707, he was chosen pastor of the congregation of Protestant dissenters at Pinner's-hall; and he discharged the duties of that office with great fidelity and reputation until his death in 1744. His chief work is a valuable "Essay towards explaining the History and Revelations of Scripture in their several Periods; to which is annexed a Dissertation on the Fall of Man," 8vo.

HUNT (Thomas), Arabic and Hebrew professor at Oxford, where he took his doctor's degree in 1744. To his Hebrew professorship was annexed a canonry of Christchurch. He died in 1774, aged seventy-eight; and after his death, his works were published by Dr. Kennicot.

HUNT (Leigh), son of the Rev. Isaac Hunt, an American refugee, by a sister of the celebrated painter, West, was born in 1784, and educated at Christ's-hospital. Whilst at school, he showed his talent for poetry by some clever contributions to the Juvenile Preceptor. The chief part of these he published under the title of Juvenilia in 1801, at which time he was under articles of clerkship to an attorney; but he resigned both the law and a place under government, to which he was subsequently appointed, to engage in newspaper concerns. The first paper for which he became a regular writer, was The News, in which his dramatic criticisms were particularly admired. In 1808 he started, in conjunction with his brother, The Examiner newspaper, which he conducted for many years in a manner that obtained for it a very extensive sale. The independence and spirit which pervaded its pages, however, more than once exposed him to prosecution by government; and for a libel on the prince-regent he was sentenced to two years' confinement in Horsemonger-lane gaol. In 1810 he commenced a quarterly magazine, called "The Reflector," but it was not more successful than "The Liberal," which he subsequently published in conjunction with Shelley and Lord Byron; with the former of whom he had become acquainted during his confinement in prison. He succeeded better, however, as a prose writer, as may be seen by a perusal of different periodical works established by him, such as "The Indicator," "The Companion," "The Tatler," &c. His most recent publications are "Reminiscences of Lord Byron," and "Sir Ralph Esher," a novel.

HUNT (Henry) was born at Widdington-farm, in the parish of Upavon, in Wiltshire, November 6, 1773. He received a good education, and in 1795 enrolled himself in the Everly troop of yeomanry-cavalry, and was at that time a warm friend to the measures of the government. In his twenty-third year he married, and in 1797, by the death of his father, he became the possessor of one of the most extensive farming establishments in the county of Wilts. In 1802 he eloped with a young woman, for whom he had insensibly contracted an attachment; and "in separating from his wife," says one of his biographers, "a measure originating with herself, he endeavoured to make her all the atonement in his power, by settling on her an income far beyond what was desired by her own relatives." In 1805 Mr. Hunt began to take an active part in politics, by proposing at the Wilts county meeting a series of resolutions, censuring the conduct of Lord Melville. In 1812 he stood two contested elections for the city of Bristol, but tory influence prevailed against him. He now continued to take an active part at all popular meetings, and on the 16th of August 1819, was requested to preside at the ever memorable Manchester meeting. The bloody scene that ensued is well known; and Mr. Hunt, being seized and imprisoned, was tried at York, and being found guilty by a special jury, was sentenced to a confinement of two years and a half in Ilchester-gaol. On his release, he made a public entry into London, and soon after engaged in the blacking trade with success. He was subsequently elected member for Preston, but did not attract much attention as a parliamentary speaker.

HUNTER (Robert), a person employed by the English government both in a military and civil capacity in America, but chiefly celebrated as the author of the famous letter concerning enthusiasm, usually printed in Lord Shaftesbury's characteristics. He was for some time governor of New York, and afterwards of Jamaica, where he died in March 1734.

HUNTER (Christopher), a physician and native of Durham, but only celebrated as a writer and antiquarian, died at Durham in 1757, aged eighty-two. His chief work is entitled "The Ancient Rites and Monuments of the Church of Durham," 1733.

HUNTER (Alexander), a physician, naturalist, and writer on rural and domestic economy, was a native of Scotland, and studied at Edinburgh, where he took the degree of M.D. He established himself as a medical practitioner at York, where he attained high reputation in his profession, and was a principal contributor to the foundation of an asylum for lunatics. His chief literary productions are "Georgical Essays," 6 vols. 8vo., 1770, &c ; a new edition of Evelyn's "Sylva," or Discourse of Forest Trees, and the propagation of Timber, with Notes, 2 vols. 4to., 1776, republished in 1786; Evelyn's "Terra, a Philosophical Discourse of Earth, with notes," 4to., 1778, republished in 1787; a treatise on the Buxton waters, 1776, 8vo.; and another, entitled "Culina Famulatrix Medicinæ," or Receipts in modern Cookery, with a Medical Commentary, 1806, 12mo., in which the subject is treated in a manner at once novel, impressive, and useful. Dr. Hunter died in 1809, in the eightieth year of his age.

HUNTER (William), an eminent anatomical teacher and medical practitioner, was born in 1718 at Kilbride, in the county of Lanark. His quiet and steady temper seemed to fit him for retired and unambitious life, and he was sent at the age of fourteen to the university of Glasgow as a student of divinity. Finding, however, he could not conscientiously subscribe to the articles of the Scotch church, he willingly listened to a proposal from Mr. Cullen, afterwards the celebrated medical professor, to become a domestic pupil of medicine with him at Hamilton, where he was just settled. This took place in 1737; and Mr. Hunter passed nearly three years, which he often declared to be the happiest in his life, in the house of his friend and preceptor. It has been mentioned, in the life of Dr. Cullen, that the partnership which afterwards took place between them contained the very liberal article, that each of them should alternately pursue further improvement in some medical school. Hunter, in consequence, repaired to Edinburgh in November 1740, where he attended the winter course of lectures, among which were those of Dr. Alexander Monro, senior, in anatomy. In the summer of 1741 he arrived in London, with a recommendation to Dr. James Douglas, then an eminent teacher of anatomy in the metropolis, and a practitioner in midwifery. The favourable opinion of his talents and character with which he inspired this physician, produced an invitation from him to reside in his family as an assistant in his dissections, and a private tutor to his only son; an offer too flattering to be rejected. Dr. Douglas liberally promoted the young man's improvement by enabling him to enter as a surgeon's pupil at St. George's-hospital, and as a dissecting pupil under the able anatomist, Dr. Frank Nichols. He attended to the anatomical art with so much assiduity, that Dr. Douglas was at the expense of having several of his preparations engraved. This generous patron was, however, taken from him by death in April 1742; and Hunter, though continuing to reside in the house of the widow, found that he was henceforth to depend upon his own exertions for professional success. He soon proved that he had a right to place a confidence in his own abilities; for a paper "On the Structure and Diseases of articulating Cartilages," which he communicated to the Royal Society in 1743, and which was printed in the Philosophical Transactions, vol. 42, was admired for the novelty and ingenuity of its observations. It was now his determination to establish himself as an anatomical teacher in London; but it was some time before he saw the way clear before him. His commencement was in consequence of the desire of a society of navy-surgeons, laudably bent upon professional improvement, who had engaged Mr. Samuel Sharpe to deliver to them a course of lectures on the operations of surgery at a private apartment which they hired. On Mr. Sharpe's declining the office, Mr. Hunter was solicited to continue it; and he gave so much satisfaction, that he was requested to add to it a course of anatomical lectures, which began at their room in 1746. It was some time before he overcame a diffidence which rendered speaking in public an anxious task; but at length he acquired that facility for which he was peculiarly distinguished, and which made the delivery of lectures a source of real pleasure to him. Of the first pecuniary emoluments derived from his labours he was so liberal to necessitous friends, that he was reduced to some temporary embarrassment; which produced a resolution to be for the future as cautious in lending money, as he was averse to borrowing it. His own habits were strictly economical, and laid the foundation of that ample fortune which he so freely expended upon objects of public utility. In 1748 he made a tour to the continent with his pupil young Douglas, of which the most remarkable circumstance was his introduction to Albinus at Leyden, whose admirable anatomical preparations augmented his zeal to excel in the art of injection, so essential to the progress of physiological science. He had been received into the corporation of surgeons; but he found the practice of surgery so unpleasant to his feelings that he soon relinquished it, and confined his professional exertions to the two characters of an anatomical teacher and a practitioner of midwifery. His progress in the latter capacity was accelerated by his being elected surgeon-accoucheur, first to the Middlesex-hospital, and afterwards to the British Lying-in-hospital. The delicacy of his person and manner, and the perfect propriety of his behaviour, did not a little contribute to his success. In 1750 he obtained the degree of M.D. from Glasgow; and as his reputation increased, was much consulted as a physician, both in cases connected with his particular branch, and in those which required peculiar anatomical skill in their investigation. He now quitted the family of Mrs. Douglas, and took a house in Jermyn-street; and about the same time was admitted a licentiate of the College of Physicians. As a member of the newly instituted Medical Society, he published in the first volume of their "Observations and Inquiries," 1757, the history of an aneurism of the aorta; and he was an important contributor to the subsequent publications of the society, of which he was made president on the death of Dr. Fothergill. A publication entitled "Medical Commentaries," 4to, 1762, to which a "Supplement" was afterwards added, exhibits Dr. Hunter chiefly as a controversialist, and a claimant of anatomical discoveries. The work is written with elegance, and with a degree of asperity which has attended anatomical not less notoriously

than theological controversies. His principal antagonist was Professor Monro, junior, of Edinburgh, and the points in dispute were injections of the testicle, the ducts of the lachrymal gland, the origin and use of the lymphatic vessels, and absorption by veins. So rapidly had Dr. Hunter risen to professional eminence, that in 1762 he was consulted on the pregnancy of the queen, and in 1764 was appointed physician-extraordinary to her majesty. He was elected into the Royal Society in 1767, and in the next year communicated to that body a curious memoir relative to the bones found near the Ohio in America, which, principally from the structure of the teeth, he proved to have belonged to some large quadruped distinct from the elephant, to which they had been commonly ascribed. This was printed in the fifty-eighth volume of the Transactions; and he enriched the sixtieth and sixty-first volumes of the same collection with remarks on fossil bones found at Gibraltar, and a description of the nyl-ghau, an Indian species of antelope. The Society of Antiquaries also admitted him as a member; and in 1768, on the institution of the Royal Academy of Arts, Dr. Hunter was appointed to the professorship of anatomy. This appointment induced him to apply his knowledge to those parts of the science which particularly relate to external form, as studies for the painter and sculptor; and the novelty and ingenuity of his observations in these points displayed the versatility of his talents. To conclude the list of his literary honours, it is to be mentioned, that he was elected a foreign associate of the Royal Medical Society, and of the Royal Academy of Sciences, at Paris. A professional undertaking which had engaged his attention for a number of years, and had cost much labour and expense, was brought to a conclusion in 1775. This was his "Anatomy of the Gravid Uterus," illustrated in thirty-four large plates made from capital drawings of subjects and preparations, and engraved by the first masters. This great work, equally estimable for its accuracy and admirable for its splendour, exhibited, in a manner greatly superior to any former attempts, the principal changes occurring during the nine months of pregnancy. Some of its delineations were entirely new, and presented discoveries of the author's own. He drew up a detailed anatomical description of the figures, which he did not live to finish. It was completed and published by his nephew, Dr. Matthew Baillie, in a thin quarto volume, in 1794, under the title of "Anatomical Description of the Gravid Uterus and its Contents." In 1778 he thought it advisable to give to the public his "Reflections on the Section of the Symphysis Pubis," a new operation introduced in France, and received with the favour usually attending a bold novelty in that country, but absolutely rejected from practice by the cooler judgment of this. The list of his publications is completed by "Two Introductory Lectures to his Anatomical Course," which he had prepared for the press, and appeared after his death, in quarto, 1785. The benefits Dr. Hunter conferred upon his profession as a writer and lecturer having been stated, it remains to consider him as the founder of a museum destined for public use. When success placed him in the road to fortune, his first object was to accumulate such a sum as might secure to him ease and independence. His industry and frugality soon accomplished this purpose; and his next view was to employ his superfluous wealth in some scheme of public utility which might perpetuate his name with honour. The foundation of an anatomical school in the metropolis naturally suggested itself to him as a design of this kind; and about 1765 he presented a memorial to the minister, requesting a grant of ground in the King's Mews, on which he offered to construct an edifice of great expense, and to endow a professorship in perpetuity, both at his own charges. The offer was coldly received, and Dr. Hunter at length purchased a spot of ground in Great Windmill-street, on which he built a house, anatomical theatre, and museum; and he removed thither in 1770. A very extensive and valuable collection of anatomical preparations, in which no labour or cost was spared, was first deposited in his museum. Besides fossils and other subjects of natural history, he accumulated a vast treasure of Greek and Latin books in the rarest editions; to which he added a cabinet of ancient medals, progressively formed at an expense exceeding £20,000. An easy access was always given to persons who wished to view and consult his museum; and the great interest he took in it was the cause of his continuing his professional labours to the last, notwithstanding an impaired state of health had given him warnings to retire. He had the satisfaction of seeing part of his numismatical treasures made known to the learned world in a publication by his friend Dr. Combe, which was entitled "Nummorum Veterum Populorum et Urbium qui in Museo Gulielmi Hunter asservantur Descriptio Figuris illustrata. Opera et Studio Caroli Combe, S.R. et S.A. Soc." 4to, 1783. His assiduity as a teacher and practitioner continued unabated till March 1783, when an attack of a wandering gout to which he was subject, obliged him to keep the house for some days. An apparent recovery induced him, contrary to the advice of his friends, to deliver a lecture; but the effort so much exhausted him, that he fainted away, and a paralytic seizure shortly followed. His intellects remained clear, and he surveyed the approach of death with so much tranquillity, that in his last moments he said to Dr. Combe, "If I had strength to hold a pen, I would write how easy and pleasant a thing it is to die." He expired March 30, 1783. Dr. Hunter was a man of a mild and sedate character, easy in conversation, engaging in his address, steady in the pursuit of his objects, simple and regular in his mode of life. No man has so much contributed to the propagation of anatomical knowledge in this kingdom, and to the reputation of London as a school for that science. His pupils were extremely numerous, and many of them became eminent teachers. By his will he bequeathed his museum to his nephew, Matthew Baillie, M.D., for a term of thirty years, after which it was to go entire to the university of Glasgow, where it is now deposited.

HUNTER (John), an eminent anatomist and surgeon, brother of the preceding, was born July 1728. As he was the youngest child of the family, and his mother's favourite, and his father, through age and indisposition, was unable to pay much attention to him, he was brought up in a course of indulgence, which proved injurious both to his temper and his progress in learning. It was late and with great difficulty that he was taught to read, and he acquitted himself so ill at the Latin school, that he was soon removed from it. After his father's death he remained upon his mother's hands, an uneducated and

ill-governed boy, in whom, however, were discerned the seeds of an acute understanding, and of a bold disposition. As he appeared to have a mechanical turn, and possessed manual dexterity, it was thought best, in the reduced circumstances of the family, to send him to a brother-in-law, who was settled in Glasgow, as a carpenter and cabinet-maker. This person's ill success in business threw the youth again into an unemployed condition; when, hearing of his brother William's success in London, he requested to be allowed to visit him, and try whether he could not make himself useful as an anatomical assistant. William accordingly embraced the proposal, and John arrived in London in September 1748. He soon showed himself dexterous at dissection, and was put into a course of instruction and practice, which could not fail of making him an expert anatomist. He was far enough advanced in the winter of 1749 to undertake the instruction of the dissecting pupils. In the mean time he was initiating in the practice of surgery, first at Chelsea-hospital, and afterwards at St. Bartholomew's. It does not appear with what intention he was entered as a gentleman-commoner at St. Mary's-hall, Oxford, in 1753; literary distinction seems never to have been his ambition, nor, indeed, within his reach. This he probably soon discovered, for we find no intermission of his professional pursuits in London. He was admitted by his brother to a partnership in his lectures in 1755, and was house-surgeon at St. George's-hospital, in 1756. His labours in dissection and anatomical preparations were assiduous almost beyond example, and were of great service to his brother's collection. When he had made himself complete master of human anatomy, he began to prosecute inquiries into that of other animals, particularly for the purpose of elucidating the vital functions by analogical observations. With the ardour of an enthusiast, he profited of every opportunity to examine rare animals, and procured from the Tower, and from the keepers of wild beasts for show, the bodies of all those which died in their custody. His excessive application injured his health, for which reason, in 1760, he went abroad as a surgeon on the staff, and served in that capacity at the expedition against Bellisle, and in Portugal, till 1763. After his return he settled in London as a surgeon, and added to his income by giving winter courses of practical anatomy, and the operations of surgery. He still with unabated ardour pursued the study of comparative anatomy; and, for the convenience of carrying on experiments, purchased a piece of ground at Earl's-court, Brompton, where he built a house. At this place he kept several foreign and uncommon animals, of whose manners and habits he was a sedulous observer. He was very deservedly elected into the Royal Society, in 1767; and in order to promote scientific improvement more effectually than could be done by formal meetings, he was the means of associating some of the most active members in a conversation party at a coffee-house, after the public business of the society was ended. When his brother, Dr. Hunter, in 1768, removed to Windmill-street, he succeeded him in his house in Jermyn-street. In the same year he became a member of the corporation of surgeons, and in the following year, through his brother's interest, he was elected one of the surgeons to St. George's-hospital. His first publication, "On the Natural History of the Teeth," quarto, appeared in 1771. It was illustrated with excellent plates, and displayed great accuracy of research. His business increasing with his reputation, he concluded in 1771 a marriage with a lady to whom he had been long engaged, the eldest daughter of Mr. Home, a military surgeon, and sister of the late Sir Everard Home. In the winter of 1773 he began a course of lectures on the theory and principles of surgery, in which he brought forward many opinions peculiar to himself, which were the subject of much discussion, and introduced a peculiar language and reasoning into the London schools. He was, however, a real improver in his profession, both in a theoretical and practical view; and some of his experimental attempts have established new and improved modes of treatment in various cases. His perfect knowledge of anatomy rendered him a bold and dexterous operator, and enabled him to undertake some cures which others had pronounced impracticable. His new method of operating for the popliteal aneurysm, by taking up the femoral artery on the anterior part of the thigh, is perhaps the most important of his chirurgical improvements. But the fame of John Hunter will principally result from his discoveries in comparative anatomy. This never ceased to be his favourite object of pursuit, and he expended upon it more time and money than cool prudence would have permitted. He enriched the Philosophical Transactions with many papers in this branch of science, which we shall not here particularize, as they may be readily found in that collection. Three of these, communicated in one year, procured for him the honorary prize of Copley's annual gold medal. The great number of objects which offered for his investigation, caused him to engage an ingenious young man to live ten years in his house with the sole employ of making drawings and anatomical preparations. An object which may be regarded as the main business of his life, was the formation of an anatomical museum upon a plan absolutely unique, and which he brought to a perfection that rendered it the admiration of all who were capable of judging of its value. It embraced the grand design of exposing to view the gradations of nature, from the most simple state in which life is found to exist, to the most perfect and complete piece of animal mechanism, that of the human species. The preparations elucidating this system were arranged into four classes, according to the functions meant to be explained, and comprised an amazing number of objects taken from the different orders of nature: there was likewise a large series of whole animals preserved in spirits, many of them the rarest ever brought into this country. To return to biographical occurrences.—Mr. Hunter in 1776 was appointed surgeon-extraordinary to the army. In 1778 he published the second or practical part of his "Treatise on the Teeth," in which their diseases were considered. In 1783 he purchased the lease of a house in Leicester-square, to which he removed, and to which he annexed a spacious building for his museum, at a cost much beyond the dictates of prudence. Had his age and state of health, indeed, justified the expectation of a long continuance of the emoluments which were beginning to flow in upon him, no expenditure connected with his fame would have been thought censurable. About this period his faculties of body and mind seem to have been exerted to the utmost, and every moment had its full employ. The post of deputy surgeon-gene-

ral to the army was conferred upon him in 1786; and in that year his great and long-expeeted work "On the Venereal Disease," 4to., made its appearauce. Few medical performances have been more read; but it underwent some severe criticisms, both practical and theoretical. He also published in this year "Observations on various Parts of the Animal Œconomy," composed of papers already inserted in the Philosophical Transactions, with the addition of some new ones. An illness with which he was seized about this time left his constitution impaired, and especially subjected him to an affection of the heart, which came on upon every violent agitation of mind or sudden exertion of body. The office of inspector-general of hospitals and surgeon-general to the army, to whieh he was appointed in 1790, gave him much additional occupation, and, with his private practice, took up almost his whole time. He resigned his course of lectures to his brother-in-law, Mr. Home, and employed all his little leisure in scientific pursuits. A long series of spasmodic and other uneasy symptoms, all together constituting what is named angina pectoris, had now for some years been occasionally harassing him, and gradually diminishing his capacity for action and enjoyment. They increased in violence from autumn, 1790, and to himself and others portended a suddenly fatal termination. This took place on October 16, 1793, when he was at St. George's-hospital. Something occurring which irritated him, but of the circumstauces of which he was not perfectly master, he withdrew into another room, when, in the act of turning round to one of the physiciaus, he gave a deep groan and dropt down dead. Mr. Hunter was a man of a warm and impatient temper, but open and undisguised. He was naturally cheerful and social, aud his countenance bore the stamp of frankness and animation, though in his latter years it was deeply impressed with thoughtfulness. The admirable print of him from a portrait of Sir J. Reynolds strongly confirms the judgment made of it by Lavater—"This man thinks for himself." In originality of genius and powers of investigation he seems to have surpassed his brother; industry and perseverance equally belonged to both. Besides the works already mentioned, and his papers in the Philosophical Transactions, he was the author of three papers in the Transactions of a Society for the Improvement of Medical Kuowledge, of which he was a principal promoter. At the time of his death considerable progress had been made in the printing of "A Treatise on the Blood, Inflammation, aud Gun-shot Wounds," which was published iu 1794, quarto, under the inspection of Mr. Home, and contains his fundamental doctrines in pathology and surgery. By his will Mr. Hunter directed that his museum should be offered to the purchase of government; and, after some negotiations, it was bought for the public use for the sum of fifteen thousand pounds. Possession of it has been given to the College of Surgeons, on the eondition of exposing it to public view on certaiu days in the week, and giving a set of annual lectures explanatory of its contents.—Anne, wife of the above, and sister of Sir Everard Home, was a lady of great literary accomplishments, and author of some poems, &c., which were published a short time before her decease, which took place January 7, 1821. Among her poems is "My mother bade me bind my hair," &c.

HUNTER (Henry), a learned Scotch presbyterian divine, was born at Culross in Perthsnire, in 1741. After completing his education at Edinburgh, he obtained a licence to preach, and in 1766 was ordained miuister of South Leith. In 1771, in which year he graduated D.D., he became pastor to the Scottish church at London Wall. In 1787 he went to Switzerland for the purpose of visiting Lavater, a translation of whose works he published, with splendid illustrations, by Mr. Holloway, the engraver. Iu 1790 he was chosen secretary to the corresponding board of the Society for propagating Christian Knowledge in the Highlands of Scotland. He died at Bristol Hot Wells, October 27, 1802. Besides the work above mentioned, he was the author of "Sacred Biography," 7 vols. 8vo.; "Lectures on the Evidences of Christianity," in conjunction with the Rev. John Fall; two volumes of Sermons, and some translations from the French of Euler, St. Pierre, and Saurin.

HUNTINGDON (Selina, countess of), the second daughter of Washington, Earl Ferrers, and born iu 1707. She married, June 3, 1728, Theophilus, earl of Huutingdon, by whom she had a family of four sons and three daughters. Becoming a widow, she acquired a taste for the principles of the Calvinistic Methodists, and patronized the famous George Whitefield, whom she constituted her chaplain. Her rank and fortune giving her great influence, she was long considered as the head of a sect of religiouists; and after the death of Whitefield his followers were designated as the people of Lady Huntingdon. She founded schools and colleges for preachers, supported them with her purse, and expended annually large sums in private charity. After a widowhood of forty-five years, she died, June 17, 1791, deeply regretted for her virtues.

HUNTINGTON, or HUNT (William), a religious enthusiast, was boru near Cranbrook, in the Weald of Kent, in 1774, and was the offspring, as he tells us, "of a double adultery." At first he was a farmer's servant; then, for a while, a gun-maker; then again a farmer's servant; then a gardner; theu a gunpowder manufacturer; then a coal-heaver (at which period he first began to preach); then a shoe-maker; and finally a dissenting teacher. He added to his original name, Hunt, the syllables "ington," to escape the demand of the parish of Frittenden in Kent upon him for an illegitimate child; and S.S., to proclaim that he was in his own estimation a sinner saved. "As I cannot get," says he, "at D.D. for the want of cash, neither can I get at M.A. for the want of learniug; therefore I am compelled to fly for refuge to S.S." After his conversion, of which he gives a fanatical account, he commenced preacher at Thames Ditton, and removed to London about 1796. Here he first officiated in a chapel of Lady Huntingdon's, but soon obtained one of his own; and finally built a handsome meeting-house in Gray's-inn-lane, called Providence-chapel. He published largely; married the widow of Sir James Saunderson, late lord mayor, and died rich, at Tunbridge Wells, in August 1813, aged sixty-nine.

HUNTINGTON (Robert), a learned English divine, was born at Deerhyrst in Gloucestershire, of which place his father was minister in 1636. He took the degree of M.A. at Oxford iu 1657-58, and in 1670, in consequence of his proficiency in the Oriental languages, he was appointed chaplain to

the English factory at Aleppo. This situation he retained for eleven years, during which time he particularly applied himself to the discovery and collection of ancient MSS. In 1683 he was made bachelor and doctor of divinity; and soon after appointed master of Trinity-college, Dublin. Upon the descent of King James in Ireland after the Revolution, Dr. Huntington judged it necessary to retire for safety to England; and though he returned to his college on the reduction of Ireland, yet in 1691 he resigned his mastership, with the determination not to fix his residence out of his native country. In 1692 he was presented to the rectory of Great Hallingbury, in Essex, and in 1701 he accepted of the bishopric of Raphoe; but he survived his consecration only twelve days, dying in the sixty-sixth year of his age. He communicated nothing himself to the public, excepting "An Account of the Porphyry Pillars in Egypt," inserted in the 161st number of the "Philosophical Transactions."

HUPAZOLI (Francis), remarkable for having lived in three centuries, was born in 1587 at Casal in Sardinia, and died in 1702, aged one hundred and fifteen. At first he was a clergyman, and afterwards became a merchant at Scio; and in his eighty-second year he was appointed Venetian consul at Smyrna. He had five wives; marrying his fifth at the age of ninety-eight, by whom he had four children. He never had a fever, was never bled, and never took any medicine. Besides twenty-four legitimate, he had twenty-five illegitimate children; indeed, his chief fault was his passion for the other sex.

HURD (Richard), an eminent English prelate and writer, was born January 13, 1720, at Congreve in Staffordshire, where his father was a farmer. He was educated at Emanuel-college, Cambridge, where he obtained a fellowship in 1742, having previously graduated M.A. In 1749 he proceeded B.D., and in the same year published "Horatii ars Poetica," with a commentary and notes dedicated to Warburton, who became his friend and patron. Several other pieces followed, among which may be mentioned a pamphlet entitled "The Delicacy of Friendship, a Seventh Dissertation; addressed to the author of the Sixth." This piece was levelled against Dr. Jortin, who, in his "Six Dissertations," had mentioned Warburton in a manner which his devoted admirer considered as derogatory to his lettered dignity. The pamphlet was anonymous, but was well known to be Hurd's; and while it called forth the acknowledgments and praises of Warburton, it occasioned some remarks on the author's subservient disposition, which are said to have made him desirous of suppressing the performance. In 1756 he was inducted to the college-living of Thurcaston in Leicestershire, where he spent many years of life in contented retirement. Soon after the publication of Hume's "Essay on the Natural History of Religion," there appeared a pamphlet of "Remarks" upon it, generally attributed to Hurd, and noticed by Hume in the following manner:—"Dr. Hurd wrote a pamphlet against his work with all the illiberal petulance, arrogance, and scurrility which distinguish the Warburtonian school." In 1759 he gave a proof of the compass of his reading, and variety of his powers of composition, by publishing "Moral and Political Dialogues: being the substance of several Conversations between divers eminent persons of the past and present age; digested by the parties themselves, and now first published from the original manuscripts," 8vo. They were succeeded by his "Letters on Chivalry and Romance," 12mo., which were republished in 1764, together with a new edition of his "Dialogues." About 1765 he was elected to the office of preacher to Lincoln's-inn; and in 1767 he was collated by Bishop Warburton to the archdeaconry of Gloucester. In the following year he was admitted D.D. at Cambridge, and was appointed to open the lecture established at Lincoln's-inn by Warburton for the illustration of the prophecies in the Old and New Testament relative to the Christian church. He preached twelve discourses on this occasion, which, after having been heard by numerous and splendid auditories, were published by him in a volume, with the title of "An Introduction to the Study of the Prophecies concerning the Christian Church, and in particular concerning the Church of Papal Rome," 8vo. 1772. The high reputation now acquired by Dr. Hurd was testified by his unsolicited promotion, in February 1775, to the see of Lichfield and Coventry. In the following year the high trust was committed to him of preceptor to the prince of Wales, and his brother, the duke of York, and during the same year he published a volume of his Sermons preached at Lincoln's-inn, which was followed by two more in 1780. In 1781 he was translated to the see of Worcester, and nominated clerk of the royal closet. A vacancy occurring in the primacy by the death of Archbishop Cornwallis in 1783, he had the opportunity of evincing the sincerity of his declared preference of retired and unambitious life, for he declined the offer of succession to that high dignity. He thenceforth passed his time in seclusion from public concerns, with the exception of the proper duties of his station, chiefly at his episcopal seat of Hartlebury, employing himself in study, and in the augmentation of a noble library, the basis of which was Dr. Warburton's collection of books, sold for the benefit of Gloucester Infirmary. In 1788 he edited the works of his most revered friend the bishop of Gloucester, in seven volumes quarto, but did not at that time appear as his biographer, as had been expected. This omission, however, he supplied in 1794, by "A Discourse by way of Preface to the quarto edition of Bishop Warburton's Works; containing some Account of the Life, Writings, and Character of the Author." This was Dr. Hurd's closing exertion in literature. He died in May 1808, four months after the completion of his eighty-eighth year. He bequeathed his fine library to the see of Worcester, as an heirloom. Of the literary character of this prelate a sufficient judgment may be formed from the sketch above given of his several publications; yet it may be not uninteresting to survey it as it appeared to Mr. Gibbon after perusing his commentaries on Horace. He says, "Mr. Hurd, the supposed author, is one of those valuable writers who cannot be read without improvement. To a great fund of well-digested reasoning, he adds a clearness of judgment, and a niceness of penetration, capable of taking things from their first principles, and observing their most minute differences. I know few writers more deserving of the great though prostituted name of critic; but, like many critics, he is better qualified to instruct than to execute. His manner appears to me harsh and affected, and his style clouded with obscure metaphors, and needlessly perplexed with expressions exotic or technical." With respect

to the private character and conduct of this prelate, if a fair abatement be made on account of some literary arrogance and acrimony, occasioned probably by his familiarity with the writings of Warburton, they will merit unqualified praise. His strict regard to decorum, his liberal courtesy, his warmth of friendship, his moderation and disinterestedness, rendered him equally an object of regard and esteem.

HURE (Charles), a French divine, born in 1639, was the son of a labourer at Champigny-sur-Yonne. He was a self-taught scholar, and studied theology and the Eastern languages with such success, that he became principal of the college at Bencourt. He was a Jansenist, and died in 1717. He wrote a "Dictionary of the Bible," 2 vols. folio; "Sacred Grammar;" and "Translation of the New Testament into French."

HURTADO (Thomas), a celebrated Spanish divine and professor in the seventeenth century, was a native of Toledo, who entered among the friars minors, and became a regular clerk of that order. He officiated as professor of philosophy and theology, at Rome, at Alcala, and at Salamanca, with great reputation, and died in 1659. He was the author of "Systems" of philosophy and theology, according to the doctrine of Thomas Aquinas; and other works, mentioned in Moréri.

HUSKISSON (William), an eminent statesman, was born at Birch Moreton Court, Worcestershire, in the month of March 1770. He received the rudiments of his education at one or more private schools in Leicestershire, and when about twelve years old proceeded to Paris, with his relation, Dr. Gem, who wished to direct young Huskisson's studies towards medical science, but apparently without effect. The great events of the time exercised a powerful influence on his mind. He rendered himself conspicuous by delivering an ardent speech, at the club of 1789, and it is said, was present at the taking of the Bastille. When Lord Gower went out as ambassador to France, he appointed young Huskisson to be his private secretary, and in 1793, successfully recommended him to Dundas as a person highly qualified to assist in the projected arrangements of an office for the affairs of emigrants who had taken refuge in England. In 1795 he became under-secretary in the colonial department; and in the following year he took his seat in parliament as member for Morpeth. At a more advanced period of his life he had the honour of representing Liverpool. He retired from office on the resignation of Pitt, but on that minister's return to power, in 1804, Huskisson was appointed one of the secretaries of the Treasury; and continued in office until the death of the premier, in 1806. In the following year he was recalled to his post, which he retained until 1809. In 1814 he became first commissioner of woods and land revenues; and in 1823 was advanced to the important offices of treasurer of the navy and president of the board of trade: shortly afterwards he obtained a seat in the cabinet. On the death of Canning, and the formation of the Goderich administration, Huskisson was appointed secretary of state for the colonial department; and continued in office until May 1828, when he was succeeded by Sir George Murray. Very opposite views have been entertained of his talents. His advocacy of the great principle of free trade has alone, in the opinion of many, entitled him to rank with our best statesmen: but others declare his ideas on the subject to have been highly detrimental and absurd. One of his last speeches in parliament was against reform, and if his predictions are to be relied on, the late important changes in the constituency of the kingdom, are to be looked upon as the prelude to the most fatal consequences. He died on the 15th of September, 1830, under the most melancholy circumstances. On that day he had attended with the duke of Wellington and others, at the ceremony of opening the Manchester railway, when leaving his carriage, contrary to the directions of the conductors, his leg came in contact with the wheel of the engine of another carriage, and so severely injured the limb, as to cause his death in a few hours. He died with great tranquillity, notwithstanding his sufferings, which were acute in the extreme. With the exception of a few words to his wife, his last exclamation was, "The country has had the best of me. I trust that it will do justice to my political character."

HUSS (John), a very eminent Bohemian divine and martyr, was born in a country town called Hussenitz, in 1373. He received his education at the university of Prague, where he was admitted to the degree of B.A. in 1393, and to that of M.A. in 1395. In 1400 we find him pastor of the church called Bethlehem, in that city; and some time afterwards he was appointed professor of divinity in the university. At this time the writings of Wickliffe had been introduced into Bohemia, and much read at Prague, where Huss adopted several of his opinions, and in particular those relating to the papal hierarchy, the despotism of the court of Rome, and the corruption of the clergy. In 1407 he began to declaim openly with great zeal and vehemence against the vices by which all the different ranks of clergy were corrupted, as well as the errors in doctrine and discipline then reigning in the church of Rome. Hence arose a violent quarrel between Huss and the archbishop of Prague, which the former inflamed by his pathetic exclamations against the court of Rome, and the corruptions that prevailed among the sacerdotal order. He gave further offence by adopting the philosophical opinions of the *Realists*, and showed his attachment to their cause, in the manner that was usual in that barbarous age, by persecuting to the utmost of his power their adversaries, the *Nominalists*, whose number was great, and whose influence was considerable in the university of Prague. In 1409, being elected rector of the university, he began to inveigh with greater freedom than ever against the vices and corruptions of the clergy, and was even so bold as to recommend, in an open and public manner, the writings and opinions of Wickliffe. In this practice he was seconded by his intimate friend, Jerome of Prague; and their united labours produced an astonishing effect upon the Bohemians. They attended their preaching in immense crowds; acknowledged the truth and justice of the charges which they preferred against the clerical orders; and began to refrain from purchasing Romish indulgences. Upon this the papal party became fully sensible that their honours and advantages, their credit and authority, were in the greatest danger of being reduced to nothing, if measures were not taken to oppose the efforts of these reformers. With the view of preventing this danger, Subinco, archbishop of Prague, about 1409, issued two mandates; one, addressed to all the members of the university

of Prague, enjoining them to bring to him all Wickliffe's writings which were in their possession, that those in which any errors or heresies should be found might be burnt; and the other addressed to all the parish-priests and preachers, commanding them to teach the people, that, after the consecration of the elements in the sacrament, there remained nothing but the real body and blood of Jesus Christ, under the appearance of bread and wine. These mandates Huss was determined to resist, and with other members of the university came to a resolution to appeal against the archbishop's mandates to Pope Gregory XII., who received their appeal, and cited Subinco to Rome. When that prelate appeared before the pope, and had informed him of the progress which the doctrines of Wickliffe were making in Bohemia, he received from his holiness a bull, by which he was empowered to suppress all such opinions in his province. On the appearance of this bull, Huss and his friends appealed a second time to Rome, upon which John XXIII. ordered that Huss should appear in person at Rome; and gave a commission to Cardinal Colonna to cite him. Huss, however, who was assured of the protection of Wenceslaus, king of Bohemia, would not place himself in the power of the pope; but he sent three deputies to excuse his absence, and to answer to any charges that might be alleged against him. Wenceslaus also sent ambassadors to entreat that the pope would dispense with Huss's personal presence. Colonna paid no regard to the deputies, but declared Huss guilty of contumacy towards the holy see, and excommunicated him for his crime. This excommunication Huss treated with the utmost contempt, and, both in his conversation and in his writings, freely laid open the disorders that preyed upon the vitals of the church, and the vices that dishonoured the conduct of its ministers; and the fortitude and zeal which he discovered in this matter were almost universally applauded. Matters at length came to such a pass, that in 1414, when the council of Constance had assembled, it was agreed between the pope and the emperor that Huss should appear before it, and give an account of his conduct and doctrine. He was, accordingly, summoned to appear before the council; and that he might not be deterred from obeying the citation by any apprehensions respecting his personal security, the emperor granted him a formal safe-conduct, both for his journey to Constance, his residence in that place, and his return to his own country. Cave says, that similar safe-conducts were transmitted to him from the pope and the council. These solemn pledges determined him to obey the summons; and after fixing placards upon the gates of the churches in Prague, in which he declared that he was going to the council, to answer to any accusations that might be brought against him, and invited all who had any thing to except against his life and conversation, to be there present, he proceeded towards Constance. He made the same declarations in all the towns through which he passed, and arrived at the place of his destination in November 1414. Here his accusers drew up a formal memorial of his pretended errors, which was presented to the pope and council; and on the twenty-sixth day after his arrival he was summoned to appear, when he declared himself ready to be examined, and to submit to their correction, if he should be convinced that he had taught any erroneous doctrine. The cardinals soon afterwards withdrew, to deliberate on the most proper mode of proceeding against him; and the result of their deliberations was, that he should be committed to prison. This was accordingly done; and he was condemned as guilty of heresy by the council, in his absence, and without a hearing, for maintaining that the eucharist ought to be administered to the people in both kinds. On this occasion the emperor affected to be dissatisfied with the proceedings against Huss, and insisted that his honour would not permit that he should be condemned unheard. It was therefore decreed that Huss should be permitted to enter into a defence of himself before the council. On the first day which was appointed for this farce, Huss fixed his eyes steadily upon the emperor, who had the grace to blush, under a consciousness of the indelible infamy which by the breach of his solemn engagement he had stamped upon his own character; but he had not the magnanimity to command that the forms of justice should be observed, with respect to the victim of his base treachery. During the two days in which Huss appeared before the council, what he had to offer in his defence was incessantly interrupted by noise and tumult, and he was at length given to understand, that they were not disposed to listen to any thing which he might deliver, unless it were a recantation of his errors. This Huss manfully refused, as he could not make a sacrifice to them of his conscience; and he was ordered back to prison. About a month afterwards he was again brought before the council, where he was condemned as a heretic, and adjudged to be burnt. On the same day he was first stripped of his sacerdotal garments by bishops who were appointed for that purpose, who afterwards degraded him, and having placed upon his head a paper crown, on which were painted devils and the words "A ringleader of heresy" inscribed in large letters, delivered him to the secular power. Immediately he was hurried to the stake, and after his books had been burnt at the door of the church, he was himself burnt alive; which dreadful punishment he endured with unparalleled magnanimity and resignation, expressing in his last moments the noblest feelings of love to God, and the most triumphant hope of the accomplishment of those transporting promises with which the Gospel arms the true Christian at the approach of eternity. The works of Huss, which were numerous and learned, were collected together, and printed, together with some historical documents, letters, pontifical bulls, &c., at Nuremburgh, 1558, in two volumes, folio.

HUSSEY (Giles), an English painter, born at Marnhill, in Dorsetshire, in 1710, studied first under Jonathan Richardson, and afterwards with Damini, a Venetian artist, with whom he went to Italy. In 1737 he returned to England, and commenced portrait-painter. He had invented a peculiar theory relative to the form and proportions of the human face, which he conceived to be connected with the harmonic intervals of a musical scale. After residing for some time in London, he retired into Wiltshire, where his elder brother possessed an estate, after whose death he removed to the neighbourhood of Ashburton, in Devonshire. He died suddenly, while giving directions to labourers in his garden, in the month of June 1788.

HUTCHESON (Francis), an Irish Protestant dissenting divine, and ingenious philosophical writer, was the son of a dissenting minister in the north of

Ireland, and born in 1694. In 1710 he entered a student at the university of Glasgow, where he spent six years in study, at the expiration of which he was licensed to preach among the Dissenters, and had it in contemplation to settle with a small congregation in the north of Ireland. At this juncture, some gentlemen in the neighbourhood of Dublin, who were acquainted with his character, invited him to set up a private academy in that city. With this invitation he complied, and met with much success in his new undertaking. In 1725 he published anonymously his "Inquiry into the Ideas of Beauty and Virtue;" but the author was soon known, and his performance acquired for him both fame and patronage. In particular, he was held in high esteem by Archbishop King, whose friendship was of singular use in protecting him from two attempts which were made to prosecute him, in the archiepiscopal court, for presuming to undertake the education of youth, without having qualified himself, according to the laws then existing, by subscribing to the ecclesiastical canons, and obtaining a licence from the bishop. In 1728, our author published "A Treatise of the Passions," &c.; and in the following year he was invited into Scotland, to fill the chair of professor of philosophy in the university of Glasgow, where he spent the remainder of his life in a manner highly honourable to himself, and useful to the university of which he was a member. He died in 1747, in his fifty-third year.—He had married soon after his settlement in Dublin, and left behind him a son, Francis, a physician, who in 1755 published from the MSS. of his father "A System of Moral Philosophy," in three books, Glasgow, 1755, 2 vols., 4to.; to which is prefixed some account of the "Life, Writings, and Character of the Author, by Dr. Leechman, Professor of Divinity in the same University." The system of morals of Dr. Hutcheson is founded upon nearly the same principles as that of Lord Shaftesbury. He deduces all our moral ideas from an implanted *moral sense*, or instinct, like that of self-preservation, which, independently on argument, or the reasonableness of certain actions, leads us to perform them ourselves, and to approve them in others.

HUTCHINS (John), a topographical writer, was born in 1698 at Bradford-Peverell, in Dorsetshire, of which place his father was curate. He was educated at Baliol-college, Oxford, and taking orders, was presented successively to different livings, the last of which was the rectory of the church of the Holy Trinity, at Wareham. He died in that town in June 1773. After his death appeared his work, entitled, "The History and Antiquities of the County of Dorset," 2 vols., folio, adorned with many plates contributed by the patrons of the work, and enriched with articles of natural history, communicated by Dr. Pulteney and others.

HUTCHINSON (John), celebrated for his philosophical and theological writings, was born at Spenuythorn, in Yorkshire, in 1674. He started in life as steward to a Mr. Bathurst, and he afterwards served the same office under the earl of Scarborough and the duke of Somerset. Going to London in 1700, he became acquainted with Dr. Woodward, in whose hands he subsequently placed some fossils, collected by him in the course of various journeys, for the purpose of assisting the doctor in a work which he was preparing, to prove the Mosaic account of the creation. The materials were chiefly furnished by Hutchinson; and as the doctor was rather tardy in drawing up the work, Hutchinson resolved to trust to his own pen for the purposed discussion. In order to have time for this object, he quitted the service of the duke of Somerset, who being master of the horse, gave him the sinecure of riding purveyor, which, with other advantages enjoyed by the favour of the same nobleman, enabled him to dedicate his time to study without pecuniary discomfort. In 1724 he published the first part of his "Moses's Principia," in which he not only ridiculed the "Natural History of the Earth," by Woodward, but exploded the doctrine of gravitation. From this time to his death he published a volume every year or two, which, with the MSS. he left behind him, were collected in 1748, by the Rev. Julius Bate, a disciple, and amounted to twelve volumes octavo, an abstract of which was afterwards published in 12mo. The second part of "Moses's Principia," published in 1727, contains the substance of the principles of his Scripture philosophy. In opposition to the vacuum and gravity of Newton, he contends for a plenum and air, and hints that the idea of the Trinity was to be taken from the three grand agents in the system of nature, fire, light, and spirit, these three conditions of the same substance, air, being remarkably typical of three persons in one and the same essence. This notion, it is said, was admired by Dr. Samuel Clarke, and, with his other doctrines, it has been favoured by more recent divines, including Horne, the Rev. William Jones, in the life of that bishop, and Parkhurst. Accustomed to make an excursion every year into the country, he neglected to do so in 1737, and thereby produced, by unrelieved study, a bilious attack, of so serious a nature that it carried him off on the 28th of August, 1737, in his sixty-third year. Mr. Hutchinson possessed great mechanical skill, and invented a chronometer for the discovery of the longitude at sea, which was much approved by Sir Isaac Newton.

HUTCHINSON (John Hely), an Irish statesman and lawyer of the last century, was born in 1715, and educated for the bar. By his talents and assiduity he rose to the offices of prime-serjeant, secretary of state, and provost of Trinity-college, Dublin; in addition to which he held several other lucrative employments. His avidity for office attracted the satirical remark of Lord North, that if Hutchinson had England and Ireland given him, he would still solicit the Isle of Man for a potatoe-garden. He died in 1794.

HUTTEN (Ulric de), a man of letters, and one of the early reformers, was the son of a Franconian gentleman, and was born at the castle of Stackelberg in 1488. He studied first at the monastery of Fulda, then at Cologne, and finally at the university of Frankfort-on-the-Oder, where he took the degree of M.A. at the age of eighteen. Being destitute of patrimony, he entered into the army of the emperor in Italy, and was at the siege of Parma. On his return to Germany, he was attacked with a fever, which reduced him to beg for a subsistence. He afterwards maintained himself for a time at Rostock by teaching; and made himself known by some publications, among which were poetical panegyrics upon the Emperor Maximilian and Prince Albert of Brandenburg. In obedience to his father's commands, he studied jurisprudence at Pavia; but he soon enlisted again, and served in

Italy. He distinguished his courage on many occasions, both in the field and in private quarrels, to which last he seems to have been much inclined. Being once deserted by his comrades in a fray with the suite of a French ambassador at Viterbo, he defended himself against five Frenchmen with so much vigour, that, though wounded he put them to flight. In 1515, learning that his cousin, John Hutten, marshal to the court of the duke of Wirtemberg, had been killed by that prince, who, it is said, was enamoured of his wife, he drew his pen in his kinsman's cause, and published some very severe harangues against the duke, which have been compared for eloquence and bitterness to Cicero's Catilinarian orations. He was at Rome in 1516, where he defended the cause of Reuchlin against the Dominicans. He was also concerned in writing the satirical "Epistolæ Obscurorum Virorum," which aggravated the enmity of the monks towards him. His services, and the recommendation of Conrad Pentinger, procured for him the poetical laurel from Maximilian in 1517, and thenceforth he indulged his vanity in causing himself to be painted in armour with a garland on his head. He was, indeed, a man "tam Marti quam Mercurio;" and after attacking the duke of Wirtemberg with his pen, he employed his arms against him in a war which drove him from his dominions. Having imbibed the opinions of Luther, he published the bull of Pope Leo X. against that reformer; with interlineary and marginal remarks, in which he treated the pontiff with so little respect, that orders were transmitted from Rome to the elector of Mentz to send Hutten thither in fetters. He had already manifested his hostility against the papal court by publications exposing its continual attacks upon the emperors, and impositions upon the German nation. He was obliged to retire from Mentz; but such was his spirit, that he is said to have written to the elector, "If you burn my books, I will burn your towns." He threatened the life of the nuncio Aleander; and learning that the monks of a Carthusian convent had applied his engraved portrait to a dishonourable purpose, he laid upon them a mulct of two thousand pistoles. From his retreat at the castle of Ebernberg, he issued his remonstrances against the court of Rome, addressed to the Emperor Charles V., the electors and states of the empire. He afterwards wandered from place to place, and was at Basil in 1523, where the senate made him a considerable present. He received, however, the mortification of having his visit refused by Erasmus, then residing in that city. Some further quarrels drove him from Basil, and he finally took refuge in the Isle of Uffnau, in the Lake of Zurich, where he died in 1523. Ulric was a little man, of a weak bodily frame, but fiery and extremely courageous. He was considered as a man of learning; and published various Latin works in prose and verse, which displayed more animation than correctness. He also edited two new books of Livy, and discovered new MSS. of Pliny, Quintilian, and Marcellinus. A collection of his works appeared in five volumes, Berlin and Leipsic, 1821—1825; and his life by Wagenseil was published at Nuremburgh in 1823.

HUTTER (Elias) was born at Ulm in 1553, and is advantageously known as an excellent Hebrew and Oriental scholar. His Hebrew Bible, which contains no less than thirty versions of the 117th psalm in various languages, and has all the radical letters distinguished by a peculiarity of type, is a literary curiosity. He also published two polyglotts, of which that printed in 1596 contains four, the other, printed in 1599, six languages, both in folio. He died in 1603, at Nuremburgh.

HUTTER (Leonard), who studied at Strasburgh, and several other of the German universities, distinguished himself as a staunch supporter of the reformed church. He published a variety of able treatises, principally on controversial subjects. He obtained the divinity-professor's chair in the university of Wittemberg, and died there in 1616.

HUTTON (William), a self-educated writer, was born at Derby in 1723, and from the age of seven to fourteen worked at a silk-mill. He was afterwards apprenticed to a stocking-weaver, and in 1750 opened a shop in Birmingham for the sale of old books, to which he added a circulating library, and succeeded so well as to be enabled to embark in the paper business, and by industry and frugality he arrived gradually at opulence. He died September 20, 1815. Among his works are, "The History of Birmingham," 8vo.; "Journey to London;" "History of the Court of Requests, and of the Hundred Court of Birmingham," a lively and ingenious work; "History of Blackport," &c., &c.

HUTTON (James), distinguished as the author of a system of geology, which refers the structure of the solid parts of the earth to the action of fire, was born at Edinburgh, in 1726, and studied in the university under Maclaurin, the celebrated mathematician. He also applied himself to chemistry; and after having been for some time clerk to a writer to the signet, or attorney, he went to Leyden, where he graduated as M.D. in 1749. On his return to this country, he did not, however, immediately adopt the medical profession, but devoted himself to the occupation of agriculture. About 1768 he settled at Edinburgh, where, at different periods, he published several works relating to natural philosophy, of which the titles are as follow: "Considerations on the Nature, Quality, and Distinctions of Coal and Culm," Edinb., 1777, 8vo. This was followed by an answer, entitled, "Remarks on Considerations, &c.," 1777; "Dissertations on different Subjects in Natural Philosophy," Edinb., 1792, 4to.; The Theory of Rain, the Principle of Fire, on the Power of Matter, and the appearances of Bodies; "Dissertation upon the Philosophy of Light, Heat, and Fire, in seven parts," Edinb., 1794, 8vo.; "An Investigation of the Principles of Knowledge, and of the Progress of Reason from Sense to Science and Philosophy, in three parts," Edinb., 1794, 3 vols., 4to.; "Theory of the Earth, with Proofs and Illustrations, in four parts," Edinb., 1795, 2 vols., 8vo. Dr. Hutton was also the author of several papers in the transactions of the Royal Society of Edinburgh, of which he was a member. His death took place in 1797. The geological system, or theory of the earth, proposed by this philosopher, excited a warm controversy among men of science; and while it was opposed by Kirwan, Dr. Murray, and others, it met with an advocate of no mean talents in the late Professor Playfair, who, in 1802, published a work entitled "Illustrations of the Huttonian Theory of the Earth."

HUTTON (Charles), LL.D., an eminent mathematician, was born at Newcastle-upon-Tyne, on the 14th of August, 1737. Having received an early

injury in one of his arms, he was found unfit for his intended occupation, (a viewer of mines,) on which the natural bent of his inclinations led him to prepare himself for becoming a mathematical teacher. He accordingly gave instructions in that capacity, at the age of eighteen, at Jesmond, a village near Newcastle, to which town he removed in 1760, where his scholars became numerous, and among whom was the Lord-chancellor Eldon. He continued making advances in mathematical knowledge, and was a prolific contributor to the Ladies' Diary and Martin's Philosophical Magazine. His earliest separate publications were a treatise on arithmetic, and another on mensuration; which were soon after followed by selections from the mathematical portions of the Ladies' Diary. About 1772 he was employed by the magistrates of Newcastle to make a survey of that town and neighbourhood; and some time after, the destruction of the old bridge at Newcastle having attracted his attention to the subject of the construction and properties of arches, he was led to the production of a small work on the principles of bridges, which laid the foundation of his future fame. On the resignation of Mr. J. L. Cowley, professor of mathematics at Woolwich-college, Mr. Hutton became a candidate for the appointment; which was to be given to the individual, who, upon a public examination, should appear the most fit for it. He bore away the prizes on this occasion from no less than ten competitors, and received at his temporary lodgings the notice of his appointment from the master-general, who had never before so much as heard his name. Shortly after his settlement at Woolwich, he was elected a fellow of the Royal Society; and in 1779 received the degree of LL.D. from the university of Edinburgh. In the same year, he was also appointed foreign secretary to the Royal Society, which office he held until the close of 1783, when he retired with Dr. Horsley, and other eminent mathematicians, from the society. In the Philosophical Transactions for 1778, appeared Dr. Hutton's first paper "On the Force of exploded Gunpowder, and the Velocities of Balls exploded from Artillery," which obtained its author the Copleian medal, and much distinction both at home and abroad. Various other papers of great merit succeeded, the last of which, presented to the society in 1783, was a "Project for a new Division of the Quadrant." In 1785 he published his elaborate "Mathematical Tables," which has gone through no fewer than five editions. The next year Dr. Hutton published a quarto volume of "Tracts, Mathematical and Philosophical," which was not long after followed by his "Elements of Conic Sections," for the use of the academy at Woolwich. For some years after the publication of the last-mentioned work, he was occupied in the composition of his "Mathematical and Philosophical Dictionary," 2 vols., 4to., which first appeared in 1796, and of which a new and greatly enlarged edition was published in 1815. In 1798 he gave the world the first edition of his "Course of Mathematics," in 2 vols., 8vo., to which a third was added in 1811. From 1803 to 1809 he was employed, in conjunction with Drs. Pearson and Shaw, in an abridgment of the Philosophical Transactions, published in eighteen thick quarto volumes, for his labour in which work he is said to have received no less a sum than £6000. While this great concern was in progress, he also produced a translation of Ozanam and Montucla's "Mathematical Recreations." In July 1807 he retired from the professorship at Woolwich, which he had held for thirty-four years, and was assigned a pension of £500 per annum. In 1812 he published another collection of "Tracts" on mathematical and philosophical subjects. The last scientific labour of Dr. Hutton, which he accomplished at the age of eighty-four, was a laborious correction of the computations in Mr. Henry Cavendish's paper on the mean density of the earth. He died on the 27th of January, 1823. Dr. Hutton, who was twice married, left a son and two daughters, the former of whom, Lieutenant-general Hutton, is a member of several learned societies, and honoured with the degree of LL.D. from the university of Aberdeen.

HUXHAM (John), an English physician, was a native of Halberton, in Devonshire, and studied under Boerhaave at the university of Leyden, where he took the degree of M.D. Returning to England, he settled as a medical practitioner at Plymouth, and after a residence of about thirty years, died there in 1768. His professional writings consist of "A Treatise on Fevers," 1739, 8vo.; "A Dissertation on the malignant ulcerous Sore-throat;" "Observations on Air and Epidemic Diseases;" and "Observations on Antimony."

HUYGENS (Christian), a very eminent Dutch mathematician and astronomer, was born at the Hague in 1629. The early part of his education was undertaken by his father, Constantine Huygens, lord of Zuylichem, who had served three successive princes of the house of Orange in the capacity of secretary. He afterwards studied at Leyden and Breda, and after his return to the Hague in 1649, he went in the suite of Henry, count of Nassau, to Holstein and Denmark. In 1651 he gave to the world the first specimen of his genius for mathematics, in a treatise, entitled, "Theoremata de Quadratura Hyperboles, Ellipsis, et Circuli, ex dato Portionum Gravitatis Centro," &c., 4to.; which in 1654 was followed by another on the magnitude of the circle. During the following year he travelled into France, and was admitted to the degree of doctor of laws at Angers. We shall not attempt to enumerate all the pieces which Huygens afterwards produced; one of the principal appeared in 1657, under the title of "Brevis Institutio de Usu Horologiorum ad inveniendas Longitudines." In this work he exhibited a model of a new invented pendulum; but as some persons, envious of his reputation, were desirous to deprive him of the honour of the invention, he published, in the following year, a treatise, entitled, "Horologium," 4to., with the design of explaining the construction of it, and of showing that it was very different from the pendulum of astronomers, invented by Galileo. The celebrated philosopher last mentioned, in the course of his observations on the planet Saturn, had discovered what he imagined to be two satellites, almost in contact with his body, which some time afterwards he found had disappeared. Huygens being very desirous of accounting for these appearances and changes, applied himself to the improvement of the telescope; and succeeded in constructing an instrument, with glasses of his own forming, possessing a higher power than any which had been before invented. With this telescope he carefully observed all the phases and appearances of Saturn, and drew up a journal of the different aspects of

that planet. After a long course of observations he was enabled to ascertain, that Saturn is surrounded with a solid and permanent ring, which never changes its situation, and, without touching the body of the planet, accompanies it in its revolution about the sun; and that what Galileo had imagined to be two satellites, were only the *ansæ*, or extreme parts of that ring. He also discovered one of the satellites belonging to that planet, which had hitherto escaped the observations of astronomers. These discoveries, which gained him a high rank among the astronomers of his time, he communicated to the world in his "Systema Saturninum, sive de Causis mirandorum Saturni Phænomenon, et Comite ejus Planetâ novo," 1659, 4to. In 1660 Huygens took a second journey into France; and in the following year he passed over into England, where he communicated his art of polishing glasses for telescopes, and was admitted a member of the Royal Society. While in England, he made considerable improvements in the air-pump, then recently invented; and he also discovered the laws of the collision of elastic bodies. About the same time our celebrated countrymen, Wallis and Wren, made the same discovery, with whom he had a dispute respecting the claim to priority of invention. He returned to France in 1663, where the minister, Colbert, invited him to settle; and being tempted by the offer of a considerable pension, and other advantages, he removed to Paris in 1666, and resided there till 1681. He was admitted into the Academy of Sciences, and assiduously dedicated his time to the advancement of astronomical science, and other branches of mathematics. His health being impaired by close application, he twice visited his native country, for the benefit of the air, and at length was obliged to leave Paris entirely, after having passed fifteen years in that metropolis. He however continued his labours in the cause of science till his death, which took place in 1695. He was the author of a Latin treatise on the plurality of worlds, and the probability of the planets being inhabited, which was published posthumously in 1698; of tracts on the construction of telescopic glasses, and many other philosophical pieces, which appeared at intervals between 1703 and 1728, under the title of "Opuscula Posthuma." Independent of the merit due to his literary productions, Huygens deserves notice for his invention of optical instruments, and of a very ingeniously constructed planetarium.

HUYGENS (Gomarus), a celebrated professor of the university of Louvain, was born at Liere, in the territory of Antwerp, in 1631. He was appointed to fill the chair of philosophy at Louvain in his twenty-first year, and held that situation until 1668, when he was admitted to the degree of doctor of divinity, and deputed to proceed to Rome, to defend the privileges of the university of Louvain, before Pope Clement X. Having succeeded in the object of his mission, he returned to Louvain, where he was incessantly occupied in theological studies till 1677, when he was appointed president of the college of Pope Adrian VI., in that university. In 1682 his Catholic majesty bestowed on him a canonry of the church of St. Peter, at Louvain. Soon afterwards he was involved in violent contests with the Jesuitical party, for refusing to write against the four articles of the French clergy, at their assembly in 1682. After his enemies had succeeded in procuring an interdict to be issued against him, by which he was prohibited the exercise of his functions as president, preacher, and confessor, and the university had been distracted by theological quarrels for several years, with the consent of his majesty both parties appealed to Rome, towards the commencement of the pontificate of Pope Innocent XII. The decrees of his holiness proving favourable to M. Huygens, a temporary peace was produced among the combatants at Louvain, during which our author died in 1702, aged seventy-one. Besides other works, he was the author of a course of theology, under the title of "Breves Observationes," which is nevertheless extended to fifteen volumes, 12mo., published at different periods from 1695.

HUYSUM (John Van), a painter at the head of his profession in one particular branch, was born at Amsterdam in 1682. He was educated under his father, Justus Van Huysum the elder, an artist of considerable talents, who practised various branches of the art, but was chiefly eminent as a flower-painter. John bent the whole force of his genius to this department, in which he attained an excellence that leaves him without a rival. He had methods of mixing his tints, and preserving the lustre of his colours, which were peculiar to himself, and the result of much patient experiment: these he kept secret, and many of them probably died with him. He also painted landscapes in a superior style, carrying his imitation of nature so far as to distinguish the different species of trees by their leafing. Domestic disquiets rendered him fretful and morose, and he fled from society into his work-room. He never took a disciple except one lady, named Haverman, of whose proficiency he at length grew jealous. He died in 1749.

HYACINTHUS (in fabulous history), a son of Amyclas and Diomede, greatly beloved by Apollo and Zephyrus. He returned the former's love, and Zephyrus, incensed at his coldness and indifference, resolved to punish his rival. As Apollo, who was intrusted with the education of Hyacinthus, once played at quoits with his pupil, Zephyrus blew the quoit, as soon as it was thrown by Apollo, upon the head of Hyacinthus, and he was killed with the blow. Apollo was so disconsolate at the death of Hyacinthus, that he changed his blood into a flower, which bore his name, and placed his body among the constellations.

HYAS (in classical history), a son of Atlas, of Mauritania, by Æthra. His extreme fondness for shooting proved fatal to him, and, in his attempts to rob a lioness of her whelps, he was killed by the enraged animal. Some say that he died by the bite of a serpent, and others that he was killed by a wild boar. His sisters mourned his death with such constant lamentations, that Jupiter, in compassion for their sorrow, changed them into stars.

HYDE (Edward), earl of Clarendon, and lord high-chancellor of England, an eminent statesman and historian, was the son of Henry Hyde, a private gentleman, residing at Dinton, in Wiltshire, where he was born in February 1608. He received his early education in his father's house, under the tuition of the vicar of the parish; and at the age of thirteen was sent to Oxford, where he remained a year a student in Magdalen-hall. In the following year he was chosen to fill the next vacancy of a demy's place in Magdalen-college; but no vacancy occurring, and his father now resolving (as he was

become an only son) to bring him up to the law, he was entered of the Middle Temple. He staid, however, in the university long enough to take the degree of B.A. He was only in his seventeenth year when he removed to London, under the protection of his uncle, Nicholas Hyde, afterwards chief-justice of the King's-bench. He was still a student when his uncle died; this disappointment, however, did not prevent him from pursuing his intention. The manners at that time were very licentious, and an early marriage being thought by the sober the best expedient for preventing irregularity, he was united, in his twenty-first year, to the daughter of Sir George Ayliffe, a beautiful young lady, whom he had the misfortune to lose by the small-pox within six months. After a widowhood of three years, he married for a second wife the daughter of Sir Thomas Aylesbury, master of requests to the king, with whom he lived thirty-six years in mutual affection. A cause in which he was engaged on the part of the London merchants introduced him to the notice of Archbishop Laud, then a commissioner of the treasury, who treated him with much regard, and favoured his professional advancement. The easiness of his fortune, and his other connexions, also contributed to bring him forwards, so that his employment as a barrister became considerable. He did not, however, so far immerse himself in legal pursuits, as to neglect polite literature; and in his manner of living, and the company he kept, he rather affected the gentleman than the mere lawyer. Such was his reputation, that in the parliament called by Charles I. in 1640, on occasion of the Scotch rebellion, he was chosen burgess for both Wotton-Basset and Shaftesbury, for the former of which places he made his election. Public grievances being the topic immediately entered upon by the house, Hyde brought forward a complaint of the illegal practices and oppressions of the Earl-marshal's-court, but the speedy dissolution of the parliament prevented any proceedings upon it at that time. He was, however, chosen to the new parliament of the same year, for the borough of Saltash; and renewed with so much effect his attack upon the Marshal's-court, that he procured its suppression. He now laid aside his gown, and entirely gave himself up to public business; and being considered as enlisted in no party, was frequently appointed chairman of committees in matters of the greatest importance. One of these was that which drew up the charges against the judges for their decision in the case of ship-money; but though in this case he took part with those who opposed the court, yet he showed in other instances so much attachment to regal government, and to the established church, that he was regarded with dislike and suspicion by the heads of that party. On the other hand, he was represented in so favourable a light to the king, that his majesty desired a private conference with him, in which he expressed his acknowledgments for what he had done in his service, and especially for his affection to the church. When the Commons' remonstrance on the state of the nation came out, Hyde, as he himself says, "only to give vent to his own indignation, and without the least purpose of communicating it," drew up a reply to it, which, however, he showed to Lord Digby. After some political coquetry, which might have been spared, he suffered it to appear as "The King's Answer with the Advice of his Council." He was soon after offered the place of solicitor-general, which he declined; but he agreed to be one of a private consultation on the king's affairs and their management in parliament, with Lord Falkland and Sir John Colepepper. In this office he stood apart from the others, by opposing the king's assent to the bill for depriving the bishops of their seat in the house of lords; which, however, his majesty was prevailed on to give. In April 1642 Hyde was sent for by the king to York; and repairing thither, he assisted in drawing up many papers in the royal cause, and in private consultations. The parliament sent an order to recall him, with which he refused compliance till his majesty should give him permission; and, in return, he was exempted from pardon by a special vote. After the commencement of the civil war, when the king held his court at Oxford, Hyde was nominated to the chancellorship of the Exchequer, sworn of the privy-council, and knighted. He remained with his majesty till March 1644; when he accompanied Prince Charles into the west, and afterwards attended him to the island of Jersey. After the prince's departure thence, Sir Edward remained there two years longer, pursuing his studies in great tranquillity, and attending to the composition of a history of the transactions in which he had borne a part. He also drew up and published an answer to the parliament's declaration of February 1647, against sending any more addresses to the king. In 1648 he was ordered to attend the prince at Paris; but as he had in the meantime proceeded to Holland, Sir Edward embarked for Dunkirk. He found the prince at the Hague, where news arrived of the king's death. A resolution being then taken in the young king's council of sending an embassy to Spain, Hyde with Lord Cottington were nominated the ambassadors, and arrived at Madrid towards the end of 1649. When their attendance in that capital was no longer useful, Hyde returned to Paris, where he found great differences prevailing between the queen-mother and the duke of York. The king's court at the Hague was not in a better state of union; and he found so little good to be done by a personal attendance, that he obtained leave to retire to Antwerp, where his wife and children were, with whom he lived in a studious and domestic retreat, suited to his reduced circumstances. The assignment of a house rent-free at Breda, by the princess of Orange, the late king's eldest daughter, induced him to remove to that city. That princess also manifested her kindness to his family by proposing to take his daughter for one of her maids of honour; to which, by his own account, he was very difficultly brought to consent, and not till he looked upon the matter "as having some marks of Divine Providence in it." It was, indeed, the first step to an extraordinary event, hereafter to be mentioned. The only further remarkable incident that occurred to him before the king's restoration, was his appointment, in 1657, to the post of lord-high-chancellor of England. At the Restoration, the chancellor might be considered as the king's first and most confidential minister; and it is agreed that he displayed great wisdom and integrity in settling the many difficult affairs, public and private, which this event brought for decision. He is particularly praised for rejecting the proposal of raising a great standing revenue, which would have made the king independent of future parliaments; and for

the earnestness with which he proceeded to disband the army. He also moderated the forward zeal of the royalists, and checked their appetite for revenge. In these points he acted as a sound constitutionalist; but he is thought to have been influenced by a degree of religious bigotry in the impatience he showed for the re-establishment of episcopacy and the abolition of every vestige of presbyterianism. His honours naturally rose with his power: in 1660 he was created a peer and elected chancellor of the university of Oxford; and in 1661 he was advanced to the titles of Viscount Corubury and earl of Clarendon. He also received various grants from the crown, which rendered his estate adequate to his dignity. A short time after the king's return, a circumstance of great delicacy occurred, which was likely to exert a powerful influence upon his future fortune. His daughter, in her situation with the princess of Orange, had attracted the notice of the duke of York; who, failing of success in an attempt to obtain her favours upon easy terms, had entered into a private contract of marriage with her. She returned to her father's house in a state of pregnancy; and having, with a proper spirit, insisted upon an avowal of her marriage from the duke, who had meanly wished to keep it secret, it became necessary to inform the king of the affair. The chancellor was at the same time made acquainted with it, and his behaviour on the occasion does not redound to his honour. By his own account, his passion made him forget all decency and humanity. He said before the council, "that he had much rather his daughter should be the duke's whore than his wife," and advised "that the king should immediately cause the woman to be sent to the Tower, and to be cast into a dungeon under so strict a guard that no person should be admitted to come to her; and that an act of parliament should be immediately passed for the cutting off her head." No wonder that such extravagant brutality should, with many, have passed for acting a part, and that he should be suspected of having been privy to the whole affair. It is most probable, however, that he had no previous knowledge of it; and that, as he says, "he looked upon himself as a ruined person," and expected "the king's indignation to fall upon him as the contriver of that indignity to the crown." It may be added, that his high notions of royalty were likely enough to make him regard with real horror the alliance of one of so inferior a rank with the presumptive heir to the crown. The king behaved with great justice and propriety in the business; and though the duke basely denied his marriage, and even encouraged scandalous reports against his wife, and the queen-mother expressed the utmost rage at the connexion, she was at length acknowledged as duchess of York, and eventually gave two queens to England. If this alliance strengthened the chancellor's interest with the crown, it exposed him to additional envy and ill-will from the courtiers; and notwithstanding the general integrity and ability of his public conduct, several things occurred to make him unpopular with the nation, and at length odious to the king. A detail of the transactions of his ministry belongs rather to history than biography, and it will be sufficient to touch upon the circumstances which principally conduced to his fall. The sale of Dunkirk to the French, however it might be justified in policy and economy, was regarded by the nation as highly dishonourable. His opposition to a bill for liberty of conscience, and his assistance to the hierarchy in their persecuting schemes, brought upon him the enmity of all the sectaries, and the displeasure of the king, who wished to obtain some indulgencies for the Papists. The bad success of the Dutch war, though he had opposed it, was made a charge against him; and he unwisely aggravated the public discontents by building a magnificent house during the most calamitous periods. The stateliness of carriage which he assumed was prejudicial to him; and still more, the true dignity with which he refused all communication with the royal mistresses. Nor could the freedom with which he admonished the king of his misconduct fail to injure him, with a master who was radically corrupt in his own principles, and had little esteem for virtue in others. Notwithstanding all his faithful services to the crown, he was therefore, without reluctance, given up as a sacrifice to the national odium; and in August 1667 he was required to resign the great seal, and removed from all offices of public trust. This was followed by an attack upon him in the House of Commons by Mr. Seymour, which produced an impeachment of high-treason, consisting of seventeen articles carried to the bar of the House of Lords. That house refused to commit him upon the charge; and during the debates upon this head he received the king's commands to withdraw from the kingdom. The apology which he sent to the House of Lords upon his departure was voted a libel, and burnt by the common hangman; and a bill of banishment was passed against him as a fugitive from justice. He landed at Calais, and was proceeding to Rouen, when he was met by an order from the court of France instantly to quit its territories. A fit of sickness rendered this impossible, and he finally obtained permission to reside in that country. Being on his way from Rouen to Avignon, at the town of Evreux, he was very near losing his life through the outrage of some English seamen, who broke into his lodgings, and gave him a wound in his head. They had been taught that it was the chancellor who had defrauded them of their pay, and they partook of the hatred against him on other accounts. He was with difficulty rescued out of their hands; but the French court apologized to him for the accident, and punished the perpetrators. He proceeded to Montpellier, where he was treated with much respect during a residence of four years, which he employed in a vindication of his conduct, and in other writings. He afterwards passed some time at Moulins, and finally removed to Rouen, where he died in December 1674. His body was brought to England and interred in Westminster-abbey. Lord Clarendon, besides various occasional writings upon public topics, was the author of "Contemplations and Reflections on the Psalms;" "Animadversions on a Book of Mr. Cressy's in the Roman Catholic Controversy;" "A brief View of the Errors in Hobbes's Leviathan;" "The History of the Grand Rebellion," 3 vols. folio, 6 vols. 8vo.; to which was added his "Life, and a Continuation of his History," 2 vols. 8vo., published in 1759 by the university of Oxford. It is only as a historian that he is now known in a literary capacity, and his work on the civil war is regarded as a very valuable source of information on the events of that unhappy period. Hume says of it, that, "except Whitlocke's Memorials, it is the most candid account of those times

composed by any contemporary author." Lord Clarendon writes like a man who has taken a decided part; and in his moral estimate of persons and things, assumes as principles the justice of the side to which he attached himself, and the criminality of the opposite. But with this allowance, his representations are usually fair and moderate. His style is not without beauty, but the construction of his sentences is often extremely perplexed, and great ambiguity results from his unskilful use of the relative pronoun. His peculiar excellence is in drawing characters, and few have ever exceeded him in the truth and animation of his portraitures.—His son, HENRY, was lord-lieutenant of Ireland under James II., and refusing to take the oaths to William III. was imprisoned, but soon released. He published "State Letters," and other works, and died in 1709.

HYDE (THOMAS), a celebrated Orientalist, was the son of a clergyman in Shropshire, and was born in 1636. Being sent to King's-college, Cambridge, he was recommended to Brian Walton, as a person capable of assisting him in his great polyglott Bible; and such were his attainments at that time, as to enable him to make a Latin translation of the Persian Pentateuch for that work. In 1658 he went to Oxford, where he was admitted a student of Queen's-college, and soon after appointed Hebrew reader to that society, and made M.A. Soon after the restoration of Charles II., he was appointed under-keeper of the Bodleian library, and in 1665 he was made head-keeper to the same establishment. In 1666 he was promoted to a prebend in the cathedral of Salisbury; and in 1697 he was appointed regius-professor of Hebrew and canon of Christchurch, Oxford. He resigned the post of keeper of the Bodleian library in 1701, and died in the following year, at his apartments in Christchurch. During the reigns of Charles II., James II., and William III., he held the office of interpreter and secretary for the Oriental languages, a station for which he was admirably qualified. Besides his labours as the editor of many eastern works, he published a curious treatise on the religion of the ancient Persians; and left behind him an immense number of MSS., which show him to have been a most indefatigable Oriental scholar and profound critic.

HYDER ALLY KHAN, a formidable foe to the English in Hindostan, was born at Dinavelly, in the Mysore. He became general-in-chief of the forces of Cinoas, who then reigned at Seringapatam as a vassal of the great mogul; and having quarrelled with the grand vizier of his master, he marched against the capital, and obliged Cinoas not only to deliver the vizier into his power, but also to appoint him regent. He subsequently assumed the sovereignty himself; and having deposed the royal family, he founded the Mahometan kingdom of Mysore in 1760. His reign was passed in wars with the English and with the Mahrattas, the former of which powers excited his peculiar jealousy. A treaty which he made with the East India Company in 1769 was violated in 1780, and he was opposed with success in the field by the English general, Sir Eyre Coote. The Mahrattas joining in a league against him, he carried on a disadvantageous war, during the continuance of which he died in 1782.

HYGEIA, or HYGIEA (in fabulous history), the goddess of health, daughter of Æsculapius, held in great veneration among the ancients. According to some authors, Hygeia is the same as Minerva, who received that name from Pericles, who erected her a statue, because in a dream she had told him the means of curing an architect, whose assistance he wanted to build a temple.

HYGINUS (CAIUS JULIUS), an ancient grammarian, is said by Suetonius to have been a native of Spain. He became the freedman of Augustus; and was appointed keeper of the Palatine library, at the same time giving instructions to many pupils. He was very intimate with the poet Ovid, and with the consular historian, Caius Licinius, who records that he died poor, and was long supported by the relator's bounty. He wrote lives of illustrious men, referred to by A. Gellius and others; but the only works of his come down to our times in his name are, a piece entitled "Poeticon Astronomicon, de Mundi et Sphæræ, ac utriusque Partium, Declaratione, Lib. IV," and a book of mythological fables. The best edition of both in conjunction is contained in Munker's "Mythographi Latini," 2 vols. 8vo.

HYLARET (MAURICE), a French divine and preacher of great celebrity in the time of the *League*, was born at Angoulême in 1539. He entered early among the Cordeliers, and went through his course of philosophy at Paris. He was admitted into priest's orders at the age of nineteen, and in 1562 was appointed to the philosophical chair in his order. Afterwards he was nominated to the professorship of theology, the duties of which he discharged till the year 1571. His fame as a preacher occasioned his being invited to Orleans in 1572, where he was one of the most enthusiastic and furious opponents of the court. He died in that city in 1591. After his death, the infatuated partisans of the *League* venerated him as a saint; and some of them maintained, that the good Father Hylaret and the Guises formed a second Trinity in heaven. He was the author of a number of "Homilies," in Latin, published at different times, of which the titles may be seen in Moréri.

HYLAS (in classical fable), a son of Thiodamas, king of Mysia and Menedice, stolen away by Hercules, and carried on board the ship Argo to Colchis. On the Asiatic coast the Argonauts landed to take a supply of fresh water, and Hylas, following the example of his companions, went to the fountain with a pitcher, and fell into the water and was drowned. The poets have embellished this tragical story, by saying, that the nymphs of the river, enamoured of the beautiful Hylas, carried him away; and that Hercules, disconsolate at the loss of his favourite youth, filled the woods and mountains with his complaints, and, at last, abandoned the Argonautic expedition to go and seek him.

HYLL (ALBAN), an English physician, who practised in London with much reputation in the sixteenth century, and died there December 26, 1559. He is highly praised by foreign writers, and wrote commentaries or observations on the works of Galen, particularly relating to anatomy; but his productions are become obsolete.

HYLLUS (in classical history), a son of Hercules and Dejanira, who, soon after his father's death, married Iole. He, as well as his father, was persecuted by the envy of Eurystheus, and obliged to fly from the Peloponnesus. The Athenians gave a kind reception to Hyllus and the rest of the Heraclidæ, and marched against Eurystheus. Hyllus obtained a victory over his enemies, and killed with his own

hand Eurystheus, and sent his head to Alcmena, his grandmother. Some time after he attempted to recover the Peloponnesus with the Heraclidæ, and, was killed in single combat by Echemus, king of Arcadia.

HYMENÆUS, and HYMEN (in fabulous history), the god of marriage among the Greeks, was son of Bacchus and Venus, or according to others, of Apollo and one of the muses. Hymenæus, according to the more received opinions, was a young Athenian of extraordinary beauty, but ignoble origin. He became enamoured of the daughter of one of the richest and noblest of his countrymen, and, as the rank and elevation of his mistress removed him from her presence and conversation, he contented himself to follow her wherever she went. In a certain procession, in which all the matrons of Athens went to Eleusis, Hymenæus, to accompany his mistress, disguised himself in woman's clothes, and joined the religious troop. His youth, and the fairness of his features, favoured his disguise. A great part of the procession was seized by the sudden arrival of some pirates; and Hymenæus, who shared the captivity of his mistress, encouraged his female companions, and assassinated their ravishers while they were asleep. Immediately after this, Hymenæus repaired to Athens, and promised to restore to liberty the matrons who had been enslaved, provided he was allowed to marry one among them who was the object of his passion. The Athenians consented; and Hymenæus experienced so much felicity in his marriage state, that the people of Athens instituted festivals in his honour, and solemnly invoked him at their nuptials, as the Latins did their Thalassius.

HYPATIA, a female philosopher of the Eclectic sect, whose extensive learning, elegant manners, and tragical end, have rendered her name immortal, was the daughter of Theon, a celebrated mathematician of Alexandria, and flourished towards the close of the fourth, and in the early part of the fifth century. Besides being educated in all the qualifications belonging to her sex, and made mistress of the different branches of polite learning, she became most intimately conversant in the sciences of geometry and astronomy, as far as they were then understood. Afterwards she entered upon the study of philosophy, which she prosecuted with such uncommon success, that, according to the testimony of Socrates, the ecclesiastical historian, she excelled all the philosophers of her time. So high was the reputation which she acquired, that she was strongly solicited to become a public preceptress in the school where Ammonius, Hierocles, and other great and celebrated philosophers, had taught. Such was her love of science, that it enabled her so far to subdue the natural diffidence of her sex, that she yielded to the public voice, and exchanged her female decorations for the philosopher's cloak. She was distinguished by a ready elocution, and graceful address; which, united with rich erudition and sound judgment, procured her as many admirers as she had auditors. What reflects the highest honour on her memory is, that she discovered no pride of learning; and though she was in person exceedingly beautiful, she never yielded to the impulse of female vanity, or gave occasion to the slightest suspicion against her chastity. In consequence of these attractive qualities, the house of Hypatia became the general resort of all the persons of learning and distinction in Alexandria, and among others, of Orestes the governor, a man of liberal education, who frequently sought her company. At this time, the patriarchal chair of Alexandria was filled by Cyril, a prelate in the highest degree intolerant and haughty, who was guilty of the outrage of encouraging the populace to plunder the property of the Jews. Orestes resenting this improper conduct, laid the affair before the emperor, who declining to interpose his authority, Alexandria became a frequent scene of tumult between the partisans of the governor and of the bishop. Hypatia's intimacy with Orestes produced the anger and jealousy of Cyril; and, in consequence she was much calumniated by his Monkish partisans and the Christian populace, as if guilty of fomenting the breach between the bishop and Orestes. Their blind resentment at length led them to a conspiracy against her life, and a furious band of assassins, headed by one Peter, a reader, seized upon her as she was returning home from the schools, dragged her through the streets of Alexandria, stripped her naked, and finally tore her limb from limb, with circumstances of the greatest barbarity, and committed her mangled members to the flames. This infamous and disgraceful transaction took place in 415, under the reign of Theodosius II.

HYPERIDES, an Athenian orator, disciple to Plato and Socrates, and long the rival of Demosthenes. His father's name was Glaucippus. He distinguished himself by his eloquence and the active part which he took in the management of the Athenian republic. After the unfortunate battle of Cranon, he was taken alive, and, that he might not be compelled to betray the secrets of his country, he cut off his tongue. He was put to death by order of Antipater, B.C. 322. Only one of his numerous orations remains, admired for the sweetness and elegance of its style. It is said that Hyperides once defended the courtesan Phryne, who was accused of impiety, and that when he saw his eloquence ineffectual, he unveiled the bosom of his client, upon which the judges, influenced by the sight of her beauty, acquitted her.

HYPERION (in fabulous history), a son of Cœlus and Terra, who married Thea, by whom he had Aurora, the sun and moon. Hyperion is often taken by the poets for the sun itself.

HYPERIUS (Andrew Gerard), a learned divine of Ypres. He was educated in France; but embracing Protestant principles, he came to England, and afterwards settled as professor of divinity at Marpurg, where he died in 1564. His works, which relate chiefly to divinity and the mathematics, were published in 7 vols. folio.

HYPERMNESTRA, one of the fifty daughters of Danaus, who married Lynceus, son of Ægyptus. She disobeyed her father's bloody commands, who had ordered her to murder her husband the first night of her nuptials, and suffered Lynceus to escape unhurt from the bridal bed. Her father summoned her to appear before a tribunal for her disobedience, but the people acquitted her, and Danaus was reconciled to her and her husband, to whom he left his kingdom at his death.

HYPSICLES, a mathematician of Alexandria, who flourished in the reigns of Marcus Aurelius and Verus. He is principally known as the author of a treatise, entitled "Anaphoricus," which is still extant. An edition of this work appeared at Paris in 1680, with a Latin version, in one volume, 4to.

HYPSIPYLE (in classical history), a queen of Lemnos, daugnter of Thoas and Myrine. During her reign, Venus, whose altars had been nniversally slighted, punished the Lcmnian women, and rendered their mouths and breath so extremely offensive to the smell, that their husbands abandoned them and gave themselves np to some female slaves, whom they had taken in a war against Thrace. This contempt was highly resented by all the women of Lcmnos, and they resolved on revenge, and all unanimously pnt to death their male relations, Hypsipyle alone excepted, who spared the life of her father Thoas. Soon after this mnrder, the Argonauts landed at Lemnos, in their expedition to Colchis, and remained for some time in the island. During their stay, the Argonauts rendered the Lemnian women mothers, and Jason, the chief of the Argonautic expedition, left Hypsipyle pregnant at his departure, and promised her eternal fidelity. Hypsipyle brought twins, Euneus and Nebrophonus, whom some have called Deiphilus or Thoas. Jason forgot his vows and promises to Hypsipyle, and the unfortunate queen was soon after forced to leave her kingdom by the Lemnian women, who conspired against her life, still mindful that Thoas had been preserved by means of his daughter. Hypsipyle, in her flight, was seized by pirates, and sold to Lycurgus, king of Nemæa. She was intrusted with the care of Archemorus, the son of Lycurgus; and, when the Argives marched against Thebes, they met Hypsipyle, and obliged her to show them a fonntain, where they might quench their thirst. To do this more expeditiously, she laid down the child on the grass, and in her absence he was killed by a serpent. Lycurgus attempted to revenge the death of his son, but Hypsipyle was screened from his resentment by Adrastus, the leader of the Argives.

HYRCAN I. (John), high-priest and prince of the Jews, was the son of Simon Maccabeus. On the invasion of Judæa by the Syrian governor, Cendebens, B.C. 139, he, with his brother Judas, led a body of troops, who entirely defeated the invaders. After his father's mnrder by his son-in-law Ptolemy, he went to Jerusalem, where he was declared Simon's successor in the priesthood and sovereignty, B.C. 135. Antiochus Sidetes, called in by Ptolemy, laid siege to Jerusalem, but was induced to grant a peace to the Jews, upon condition of their dismantling the city, and the payment of a large sum of money. Hyrcan afterwards made an alliance of friendship with Antiochus, and accompanied him in his war against Phraates, king of Parthia, in which he did good service. After the death of Antiochus, he took advantage of the civil dissensions prevailing in Syria, made himself master of several neighbouring towns, and entirely shook off all dependence on that crown. Then turning his arms against the Samaritans, he took Shechem and Gerizim, demolished the temple built by Sanballat, and put to death several of the Samaritan priests. He next subdued Idumæa, and compelled the inhabitants to submit to circumcision, after which they became incorporated into the Jewish nation. He sent two embassies to Rome, which renewed the alliance with that state formed by Simon, and obtained from the Roman senate the possession of some places which had been taken from the Jews by Antiochus. The troubles of the surrounding countries enabled Hyrcan to strengthen and enrich himself, and pursue other schemes of aggrandisement. He seized a pretext for again quarrelling with the Samaritans, and laid siege to Samaria. The inhabitants called in the aid of Antiochus Cyzicenus, king of Syria, who marched to their relief; but his army was defeated in a bloody engagement by Aristobulus, the son of Hyrcan, and Samaria was taken and razed to the ground. The power of Hyrcan thenceforth increased, so that he extended his dominion not only over all Palestine, but over the provinces of Samaria and Galilee, and the Jewish state appeared with greater lustre than nnder any of his predecessors since the captivity. He was extremely zealous for his religion, and much attached to the sect of Pharisees; but a quarrel with that haughty and powerful body embittered the latter part of his life. One Eleazer, a leader among the Pharisees, called in question his legitimacy, which so exasperated him that he threw himself into the arms of their adversaries, the Sadducees; and a succession of tumults and seditions was the result of their rancorous resentment. He died B.C. 107, and was succeeded by Aristobulus.

HYRCAN II., high-priest and king of the Jews, was eldest son of Alexander Jannæus. At the death of his father, B.C. 79, he was about thirty years of age; and being of a heavy, nnenterprising disposition, his mother Alexandra took the reins of government, and allotted to him the succession to the high-priesthood. In the last illness of the queen, her younger son, Aristobulus, entered into machinations for securing the crown; she, however, at her death, B.C. 70, declared Hyrcan her successor. In the troubles that followed, Hyrcan was soon reduced by his brother to the necessity of divesting himself of both the regal and pontifical dignities, and living upon his patrimony as a private person. He was afterwards persuaded by Antipater to accompany him to Arabia, whose king, Aretas, engaged to restore him. The Romans, gained over by Aristobulus, defeated Aretas; and the two brothers at length pleaded their cause in person before Pompey. After that general had taken Jerusalem, B.C. 63, he restored Hyrcan to the pontifical office, with the title of prince, but divested him of royalty, and made him tributary. He lived for several years under the protection of the Romans, and was particularly favoured by Cæsar: the real power, however, was possessed by Antipater, and after his death, by his son Herod. Hyrcan at length fell into the hands of his nephew, Antigonus, who cut off his ears in order to incapacitate him for the priesthood. He was then carried into Parthia, where he remained during the contest between Antigonus and Herod, which ended in the death of the former, and elevation of the latter to the Jewish throne. Hyrcan, though well treated in Parthia, complied with an invitation from Herod to return to Jerusalem and resume the pontificate. The jealousies of that tyrant induced him to put an end to the vicissitudes of the pontiff's life by beheading him in the eightieth year of his age.

HYSTASPES, a noble Persian, of the family of the Achæmenides. His son Darius reigned in Persia after the murder of the usurper Smerdis. It is said by Ctesias that he wished to be carried to see the royal monument which his son had built between two mountains. The priests who carried him, as reported, slipped the cord with which he was suspended in ascending the mountain, and he died of the fall. Darius is called *Hystaspes*, to distinguish him from his royal successors of the same name.

I.

IARBAS, king of Gætulia, and a suitor of Dido, who, however, preferred Æneas, and to prevent her marriage with the former, destroyed herself.

IASION (in fabulous history), a son of Jupiter and Electra, one of the Atlantides, who reigned over part of Arcadia, where he diligently applied himself to agriculture. He married Cybele or Ceres. He was killed with a thunderbolt of Jupiter, and ranked among the gods after death by the inhabitants of Arcadia.

IBARRA (Joachim), an eminent Spanish printer, was born at Saragossa, and exercised his professiou at Madrid, where he died in 1785, aged sixty. His editions of Don Quixote, 1780, 4 vols. quarto, and the Spanish translation of Sallust by Don Gabriel, 1772, small folio, from the press of Ibarra, are regarded as typographical *chefs d'xuvres.*

IBAS, bishop of Edessa iu the fifth century, was a Syrian by nation, and elected to the see of Edessa about 436. A letter written by him, in which he was thought to favour the Nestorian doctrine, subjected him to much persecution. After several trials, however, the council of Chalcedon pronounced his sentiments orthodox, and in 451 he was restored to his bishopric.

IBBETSON (Julius Cæsar), a native of Scarborough, was an eminent landscape-painter, and called by West the Berghem of England. The best parts of his pictures are his cattle, which are touched with great spirit. He died at Masham, in Yorkshire, in 1817, author of a work eutitled "An Accidence, or Gamut of Oil-painting for Beginuers," &c., 1805, 8vo.

IBBOT (Benjamin), a learned English divine, was born at Beachamwell, Norfolk, in 1680, and died in 1725. After having takeu orders at Cambridge, he became librarian and chaplain to Archbishop Tenison, and gradually rising in church preferment, obtained ultimately the rectory of St. Paul's, Shadwell, and a prebend at Westminster. His chief publications are a "Course of Sermons preached at the Lecture founded by the Hon. Robert Boyle;" which are regarded as masterly replies to Collins's "Discourse on Free Thinking."

IBN DOREID, or DOREIDI, a native of Bassora in the ninth century, celebrated as an Arabic poet. Though appointed governor of Fars, he was reduced to indigence by his generosity, and returned to Bagdad upon a peusion of fifty dinars per month. He died in 933. His works comprise every species of poetical composition.

IBN EL ALAM (Ali ben al Hassan), a famous Arabian astronomer, died at Osaila, in 985. He had a great reputation among his contemporaries, and it is to be regretted, therefore, that his works are lost.

IBN KHILCAN. See Schemseddin.

IBRAHIM, sultan of the Turks, succeeded his brother Amurath or Morad IV. in 1640, being then in his twenty-third year. He had been long a prisoner at the instance of Morad, who would have put him to death had he not been prevented by his mother; and such was the state of his mind, that he refused admission to the great officers of the government wheu they came to announce his brother's death, and his own accession to the throne, nor could he be prevailed on to open the doors of his dungeon till the dead body of Morad was laid in his view. Ibrahim was ill fitted for the cares of a crown, aud resigued the duties of his station to his ministers, contenting himself with trifling amusements and gross voluptuousness. One of the first eveuts of his reign was the capture of Azof, the priucipal post of the Cossack pirates who infested the Black sea; by which measure their depredations were repressed, and the navigation rendered clear to Constantinople. An attempt was made upon the island of Candia, but it was not successful. The lascivious desires of Ibrahim were the cause of his death: he had violated the chastity of the beautiful daughter of the mufti, who, resolved upon revenge, took such means as to effect the end. He ordered the sultan to appear before him, which he refused; he then declared him an infidel, and incapable of exercising the authority of government. The janisaries took the part of the head of the church, and he was almost immediately strangled. This was in 1649; he left several sons, of whom three successively filled the throne.

IBRAHIM AL MEROUZI, a celebrated Mussulman doctor, who derived his surname from the city of Merou, in the province of Khorasan, where he was born. He wrote mauy pieces in the Arabic language, which are greatly valued; and among others a commentary on the "Mozni," consisting of an abridgment of Mussulman law. At Bagdad, where he resided, he was cousulted as an oracle in all matters relating to jurisprudence. In advanced life he removed from Bagdad to Cairo in Egypt, where he died in the year of the Hegira 340.

IBRAHIM AL SHIRAZI, a celebrated Mussulman doctor, a native of Shiraz, the capital of Fars, or Persia properly so called. It is not kuown at what period he flourished, but he sustains a very high rank auong the expounders of the law, and was author of many works in Arabic, very highly esteemed. The principal of these are "Au Exhortation to the Study of Jurisprudence," "The Exemplar," an illustration of the principal articles, or, as the Mahometans call them, the foondations of the law. He is supposed to have been the author of a work on the art of scholastic disputation, with the Arabic title, signifying "The Search after Truth."

IBRAHIM BEN IBRAHIM MEHERAN, one of the celebrated doctors of the sect of Schafêi, was author of many works of high reputation, of which the chief is a defence of the Mussulman law against the objections of those unbelievers and atheists described under the Arabic title, signifying "Men without Religion." He died in the year 418 of the Hegira.

IBRAHIM EFFENDI, a native of Poland, who was raised by his courage and talents to the principal dignities in the Ottoman empire. He established the first priuting-press in Turkey. The earliest work which he produced was on the military art; he afterwards published the "Account of an Expedition against the Afghans;" "A Turkish Grammar;" and "A History of Turkey."

IBYCUS, a Greek lyric poet, of whose works there are only a few fragments remaining, flourished in the year B.C. 550. It is said that he was assassinated by robbers; and that, dying, he called upon some cranes he saw flying to bear witness. Some time after, one of the murderers seeing some cranes, said to his companions, "There are the witnesses of Ibycus's death;" which being reported to the magistrates, the assassins were tortured into confession, and hanged. Hence arose the proverb, *Ibyci Grues.*

ICARIUS. See PENELOPE.

ICARUS (in fabulous history), the son of Dædalus, who was shut up by the king of Crete, with his father, who had favoured the amours of the queen in the labyrinth. As Dædalus knew all its mazes, he found no great difficulty in extricating himself; and having gotten a ship which Pasiphae had provided for him, he fixed sails to it, the use of which was not then known in Greece, and thus was able to outstrip Minos's galley which pursued him with oars. His son Icarus, having arrived in an island very remote from the continent, and endeavouring to land too precipitately, fell into the sea and was drowned; or, not having skill enough to manage his barge, as we learn from Pausanias, perished near the island of Samos. The poets veiled this escape under the ingenious fiction of wings, the invention and use of which are ascribed to Dædalus; thus Horace speaks of them:—

"Expertus vacuum Dædalus aera
Pennis non homini datis."

The young and adventurous Icarus, it is said, disregarded the wise counsel of his father, who recommended him not to soar too high, lest the heat of the sun should melt the wax with which his wings were fastened, while he himself flew near the surface of the water, and even took care, as Diodorus Siculus remarks, to moisten his wings from time to time, lest they should be over-heated; and fell into the sea.

ICTIMUS, a celebrated architect, 430 years before Christ. He built a famous temple to Apollo Epicurius at Phigalia, and to Minerva at Athens. This last, afterwards called the Parthenon, was 100 feet on all sides, and remarkable for its magnificence.

IDANTHYRSUS, a powerful king of Scythia, defeated by Darius, because he refused to give that monarch his daughter in marriage.

IDAS. See CASTOR and POLLUX.

IDOMENEUS (in classical history), one of the heroes of the Trojan war, succeeded his father Deucalion on the throne of Crete. Having escaped a dangerous tempest on his return from Troy, he made a vow to Neptune that he would sacrifice to him the first living creature that he saw on the Cretan shore. This person was his son; and the sacrifice of him rendered Idomeneus so hateful to the Cretans, that he migrated in quest of a settlement, and founded Salentum in Italy, where he died in an extreme old age. Diodorus says, that he returned to Crete, and there died.

IETZELER (CHRISTOPHER), a Swiss architect, was born at Schaffhausen in 1734. He studied mathematics under Euler; and after travelling in several parts of Europe, was appointed city architect at home, and mathematical professor of the gymnasium. He died in 1791. He founded the orphan-house at Schaffhausen, of which he published a plan.

IFFLAND (AUGUSTUS WILLIAM), a celebrated German actor and dramatic writer, was born at Hanover, April 19, 1759. His parents opposing his early taste for the theatre, he ran away from home, and made his debût as an actor at Gotha, in 1777. He afterwards went to Manheim and Berlin, where he was appointed general director of all the plays. He died September 22, 1814, in great reputation both as an actor and author. His works were published at Leipsic in 1798, seventeen volumes, octavo. They comprise, besides forty-seven plays, memoirs of his theatrical career, and reflections on the theory of his art. Madame de Stael said of Iffland, that there was not an accent or a gesture for which he could not account as a philosopher and an artist.

IGNARRA (NICHOLAS), professor of sacred literature at Naples, and a canon of the cathedral of that city, was born in 1728, and died in 1808. He published a learned work entitled "De Palæstra Neapolitana Commentarium," 1770, and other pieces.

IGNATIUS, one of the apostolical fathers, was bishop of Antioch, in Syria, towards the latter part of the first, and the beginning of the second century. According to Eusebius and St. Jerome, he succeeded Euodius in the see of Euodius, having been ordained, says the former, in 69, after the death of Peter and Paul at Rome, or, as others say, by Peter; and hence we may conclude, that he was acquainted with several of the apostles Indeed, St. Chrysostom says, that he conversed familiarly with them, and was perfectly acquainted with their doctrine. He was condemned, in the persecution of Trajan, to be devoured by wild beasts in the public theatre at Rome, whither he was brought from Syria by the emperor's order for this purpose. The time of his martyrdom has been placed by Eusebius, and after him by Dupin, Tillemont, Cave, and Lardner, in the tenth year of Trajan, A.D. 107; but by Pearson, Loyd, Pagi, Le Clerc, and Fabricius, in 116: the former, however, is thought to be the most probable opinion concerning the time of his death. Eusebius and Jerome mention seven epistles written by this father; and besides these, other epistles have been ascribed to him, which are universally supposed by learned men to be spurious. These epistles are now extant in Greek, and in an ancient Latin version, which latter was published by Archbishop Usher in 1664.

IHRE (JOHN), a celebrated Swedish professor of rhetoric and politics, was born in March 1707. After travelling with his grandfather, the archbishop of Upsal, he was elected a member of the Academy of Sciences in that city, and in 1737, public professor of poetry. In 1748 he was appointed professor of rhetoric and politics, and in 1756 was raised to the rank of counsellor of the Chancery. He died in 1780. His works are "Conspectus Prælectionum in Linguam Succanam;" "Lexicon Dialectorum;" "Glossarium Sueco-Gothicum," 2 vols. folio, &c. &c.

IKEN (CONRAD), a learned German divine and Orientalist, was born at Bremen, where he was public professor of theology, preacher of St. Stephen's-church, and president of the German Society. He died in 1753, aged sixty-four, author of "Hebrew Antiquities," and other works, all written in Latin.

ILUS (in classical history), the fourth king of

Troy, and son of Tros by Calirrhoe, father of Laomedon, and grandfather of Priam.

IMBERT (Joseph), an eminent artist, was a native of Marseilles, and studied under Le Brun and Vandermeulen. In 1688 he became a monk of Chartreux, but continued to employ his pencil on scriptural subjects. He died at Avignon in 1749, aged ninety-five.

IMBERT (Bartholomew), an ingenious French writer, was born in 1747, at Nismes, and died there in 1790. He was the author of several admired compositions, both in prose and verse.

IMHOFF (John William), an eminent genealogist, was a German of a noble family, who devoted himself to the study of history, politics, and particularly the descents and alliances of all the great houses in Europe. His principal works are "De Notitia Procerum Germaniæ;" "Historia Genealogica Italiæ et Hispaniæ;" "Familiarum Italiæ, Hispaniæ, Portugalliæ, Magnæ Britanniæ, cum Appendice;" "Récherches sur les Grands d'Espagne." He died in 1728.

IMPERIALI (John Baptist), a celebrated physician of a noble family, born at Vicenza in 1568. He was professor of philosophy and physic at Padua; and composed several esteemed works both in prose and verse, particularly "Exercitationes Exoticæ," 1640, 4to. He died in 1623.

INA, king of Wessex, one of the most illustrious princes in the Saxon heptarchy, succeeded to the crown in 689, and began his course by attempts at extending his dominions by force of arms. He invaded Kent, but was induced by a large sum of money to desist from his enterprise. He then obtained possession of Cornwall and Somersetshire, which he annexed to his kingdom, treating the vanquished with a degree of humanity hitherto but little practised by the Saxon conquerors. By his code of laws he is placed as a legislator at the head of the Saxon kings previously to Alfred. Though he was disturbed by some insurrections at home, his long reign of thirty-seven years may be regarded as one of the most glorious and most prosperous of the heptarchy. In the decline of life he made a pilgrimage to Rome, and after his return shut himself up in a cloister, where he died.

INCHBALD (Elizabeth) was the daughter of a farmer named Simpson, and was born at Staningfield in Suffolk in 1756. She came to London in 1772, and soon after obtained an engagement at Drury-lane Theatre, where she became acquainted with Mr. Inchbald, and married him. In October 1780 she made her debût at Covent-garden Theatre, as Bellerio, in Philaster. Her personal charms, aided by her natural talents, procured her a flattering reception, and she continued to be a popular actress till her retirement from the stage in 1789. She had, in the mean time, written several dramatic pieces; but it is to the production of her celebrated novels, "The Simple Story," and "Nature and Art," that she owes her chief fame as an authoress. In genuine pathos and domestic interest, these performances have never been surpassed, to say nothing of the merit attached to them for the morals which they inculcate, and the clear and impressive style in which they are composed. Mrs. Inchbald, who was of the Roman Catholic persuasion, died at Kensington on August 1, 1821; and it is said that a short time previous to her decease, she repurchased her autobiography, which she had formerly sold for a large sum, and had the manuscript consumed in her presence. An account of her life was published in 1833, by Mr. Boaden, who represents her as a most amiable and exemplary woman. Besides editing a collection of British dramas, entitled the "British Theatre," she wrote the comedy of "Every one has his fault," and several other dramatic pieces.

INCHOFFER (Melchior), a learned German, was born at Vienna in 1584. Having laid the foundation of a learned education, he applied himself to the study of the law, and became a distinguished proficient in it at the age of twenty-three. He then quitted it, and entered himself among the Jesuits, went to Rome, and employed his time in the study of philosophy, theology, and the mathematics. Shortly after this he was called to fill the chair of professor in those faculties, during several years at Messina, in Sicily. In 1630 he published a book entitled "The Virgin Mary's Letter to the People of Messina proved to be genuine." Complaints were preferred against him before the congregation of the "Index" at Rome, on account of this publication. He immediately repaired to the city, vindicated himself, and was allowed to reprint his work, with a small alteration in the title. He died at Milan in 1648, author of "Monarchia Solipsorum," and other works, besides the one above mentioned.

INCLEDON (Benjamin Charles), an eminent vocalist, was born at St. Keverans, Cornwall, in 1764, and died at Worcester on February 11, 1826. He passed the early part of his life as a seaman in the navy, but in 1783 came upon the stage at Southampton as Alphonso, in the castle of Andalusia. He afterwards studied under Ranzzini at Bath, and in 1790 made his debût at Covent-garden. He at once became a favourite with the public, and continued so until his retirement from the stage in 1815. Incledon had a voice of uncommon power, both in the natural and the falsetto. The former was from A to G, a compass of about fourteen notes. His forte was ballad, not of the sentimental cast, but such songs as the Storm, Black-eyed Susan, &c., in which he was unequalled. Incledon was a man of low manners and dissipated habits, but generous to prodigality. He was twice married, and left two sons.

INDULPHUS, the seventy-seventh king of Scotland, began his reign in 959. The early years of his reign were peaceable and prosperous, but afterwards his kingdom was invaded several times by the Danes, who were enraged against him for making an alliance with the English. Their first descent was upon East Lothian, whence they were soon expelled, but crossed over to Fife. Here they were defeated and driven out, and so well had Indulphus taken care to guard the coasts, that they could find no other opportunity of invading the country; till, having thrown the Scots off their guard, they made good their landing in Banffshire. Here Indulphus attacked them in their camp, and drove them towards their ships, but was killed in an ambuscade, into which he fell during the pursuit.

INGELO (Nathaniel), author of a religious romance entitled "Bentivolio and Urania," was a fellow of Emanuel-college, Cambridge, and died in 1683.

INGENHOUZ (John), an eminent physician and chemist, was born at Breda in 1730. Little is known of his early life; but in 1767 he came to England with a view of obtaining information on the Suttonian method of inoculation for the small-

pox, and in the following year he went, on the recommendation of the late Sir John Pringle, to Vienna, to inoculate the archduchess, Theresa Elizabeth, only daughter of Joseph II., and the archdukes, Ferdinand and Maximilian, brothers of the emperor. For these services he obtained rewards and honours: he was made body-physician and counsellor of state to their imperial majesties, with a pension of £600 per annum. In the following spring he went to Italy, and inoculated the grand-duke of Tuscany: after this he returned to England, to which he was much attached, where he spent his time in scientific pursuits. He published a very valuable work, entitled "Experiments on Vegetables," discovering their great power of purifying the common air in sunshine, but injuring it in the shade and night." He was also the author of many papers inserted in the Transactions of the Royal Society, and died in 1799.

INGHIRAMI (Tomaso Fedra), an eminent Italian scholar, born in 1470. Alexander VI. made him a canon of St. Peter's, and sent him as his nuncio to the Emperor Maximilian, who created him count-palatine and laureate in 1495. On his return he was made librarian of the Vatican, and secretary to the College of Cardinals. He died in 1516, author of a "History of Rome," and other works.

INGRAM (Robert) was born in Yorkshire, and educated at Beverley-school, from whence he was sent to Corpus Christi-college, Cambridge, of which he became fellow, and took there his degrees in arts. His first preferment was the perpetual curacy of Bridhurst, in Kent, after which he obtained successively the small vicarage of Orston, in Nottinghamshire, and the vicarages of Wormington and Boxted, in Essex. He died in 1804, author of "A view of the great events of the seventh plague, or period, when the mystery of God shall be finished," and other works.

INGRASSIAS (John Philip) was a native of Sicily. He studied medicine at Padua, where he took the degree of doctor in medicine in 1537, with singular reputation; insomuch that he soon received several invitations to professorships from different schools in Italy. He accepted the chair of medicine and anatomy at Naples, which he occupied for a number of years, lecturing to the most crowded audiences drawn by his fame from all parts of the country. At length he quitted his situation at Naples in order to return to his native island, where he settled at Palermo. Here also he received many marks of public distinction. The rights of citizenship were conferred upon him; and in 1563, Philip II., king of Spain, appointed him first physician for Sicily and the adjacent isles. When the plague raged at Palermo in 1575, he adopted such excellent regulations, in quality of deputy of health and first consultant, that he put a stop to the calamity, and restored the city to health, and was hailed by all the citizens, the Sicilian Hippocrates. He died greatly regretted in 1580, at the age of seventy years. Ingrassias cultivated anatomy with great assiduity, and is esteemed one of the improvers of that art, especially in regard to the structure of the cranium, and the organ of hearing. He discovered the small bone of the ear, called the *stapes*, which has been claimed as the discovery of others, but is admitted even by Fallopius to have been his. A list of his works will be found in Haller.

INGUIMBERTI (Dominic Joseph Mary d'), a learned French prelate, was born at Charpentras in 1683. He devoted himself from a very early age to the ecclesiastical profession, became a member of the Dominicans, and afterwards joined the Cistercians, in order that he might submit to what he conceived the more perfect rules of monastic discipline. In this last order his merits raised him to the highest offices of honour and confidence. Being deputed to Rome on the business of his monastery, he so highly recommended himself to the esteem of Pope Clement XII., that in 1733 he was raised to the rank of bishop of Charpentras, and other ecclesiastical preferment. He died in 1757, and is known in the republic of letters by several original works, and translations of others. As a bishop he obtained universal respect, and employed his wealth in serving the public and in relieving the poor. He built a large and noble hospital, and he collected the most extensive and valuable library in Provence, which he gave for the use of the public.

INGULPHUS, a monastic historian, was the son of a courtier of Edward the Confessor, and was born at London about 1030. He pursued his maturer studies at Westminster and Oxford, and distinguished himself as a great adept in the Peripatetic philosophy. Scarcely had he attained the age of manhood when he was appointed secretary to Duke William, by whose permission he visited the Holy Land and Constantinople in 1064, and upon his return he entered into the order of the Benedictines at the abbey of Fontenelle, in Normandy, of which he became prior. When his patron, William, obtained the crown of England, Ingulphus was created abbot of the rich monastery of Croyland, which being in a dilapidated state, he rebuilt, and for which he obtained many privileges. He died in 1109, leaving behind him as evidences of his great learning, a work on the life and miracles of St. Guthlac, and a history of the monastery of Croyland. The last gives the author rank with the English historians. It was published at London, by Sir Henry Saville, among the quinque scriptores, in 1596, being almost five hundred years after the death of the author. It has been several times reprinted: the best edition is that of Oxford in 1684.

INNOCENT I., Pope, was a native of Albano, and was unanimously elected to the popedom by the clergy and people, on the death of Anastasius in 402. He obtained from the emperor new and severe laws against the Donatists, in consequence of which that sect was cruelly persecuted, and those who refused to return to the bosom of the Catholic church were punished with fines, banishment, the confiscation of goods, and in some instances with death. He espoused the cause of Chrysostom, and even refused to hold communion with the eastern churches, on account of their treatment of that eminent man. He was the first who persecuted the Novatians at Rome, by depriving them of their churches, and preventing their assembling in public, for religious worship; the Pelagians came likewise under his lash; he declared them not only unworthy of Christian communion, but of human society, and even of life. He died in 417, after having presided over the church about fifteen years. He was a person of great address, and a lively genius, and was well acquainted with the traditions of the church. His decretals sufficiently show his usurping and domineering spirit, and his wishes to make the Christian world submit to his insolence; they have

been frequently quoted by the advocates of the see of Rome, to demonstrate how early the popes claimed, as the successors of St. Peter, a universal authority and jurisdiction. Thirty-four letters in the first volume of the "Letters of the Popes" have been attributed to this pontiff, but by many of the ablest critics the greater part of them has been regarded as supposititious.

INNOCENT II., Pope, a descendant from a noble family at Rome, ascended the papal throne in 1130. He had already filled some respectable offices in the church, and is said to have led a most exemplary life from his infancy, and to have been distinguished for eminent abilities and strict probity, while he was at the same time of a most humane and courteous disposition. He was promoted to the sacred college by the title of Cardinal St. Angelo, and was employed by several of the popes in important negotiations at home and abroad. Upon the death of Honorius II. he was elected his successor by a part only of the conclave, the rest choosing Peter de Leon, the son of a Jew, who took the name of Anacletus II., and was acknowledged by the kings of Scotland and Sicily, while Innocent was received by the other princes of Europe. Being driven from Italy, he fled to France, where he held several councils, at one of which he thundered out a sentence of excommunication against Anacletus, and all his adherents. He crowned the Emperor Lotharius with great solemnity, and for the support of his new dignity granted to him, to his daughter, and to his son-in-law, during their lives, all the estates of the Countess Matilda. On the death of his rival, another pope was chosen by the same party, who took the name of Victor, but who, probably, feeling himself unequal to contend with the power of Innocent, threw himself at the feet of the pontiff, and thus put an end to the schism in the church. Innocent, having now no enemy to disturb his peace, took up his residence at Rome, and summoned a general council to meet in the Lateran in 1139. This was the most numerous council that had ever been held, consisting, it is reported, of a thousand bishops, besides a crowd of abbots and other ecclesiastics, who, besides other business, declared the ordinations of Anacletus null; excommunicated Roger, king of Sicily, and condemned the opinions of the famous Arnold of Brescia. Innocent, after this, was not contented with the pacific duties of his office, but actually marched in person, with his army, against the prince, who seemed to set at his defiance the sentence of excommunication. Roger was too well skilled in military tactics to leave the event of the contest doubtful; he attacked the Episcopal army, which he put to flight, and was so completely successful, as to take the holy pontiff prisoner, with several cardinals, and other persons of distinction. When Innocent was conducted into the king's camp, he found, what he little expected, that he had fallen into the hands of a generous enemy; the victorious king sent some of his principal officers to beg his holiness's pardon, and to assure him he was ready to enter into an accommodation upon the terms which he had formerly offered by his deputies. Innocent readily acceded: the terms were drawn up and executed, in consequence of which the pope absolved Roger from excommunication, and solemnly invested him with the kingdom of Sicily, the dukedom of Apulia, and the principality of Capua; while, on the other hand, the king acknowledged Innocent for lawful pope, and engaged to assist him whenever his aid should be required. Upon the recovery of his liberty Innocent returned to Rome, but the remainder of his life was spent in much disquiet. The last two years of his life were wholly occupied in reducing several cities which attempted to shake off the yoke of the apostolic see, and to recover their ancient liberty. The Romans also refused to obey him as their prince, restored their senate, and created their own magistrates. In the midst of these calamities the pope fell sick, and died in 1143, after a pontificate of nearly fourteen years. In private life he was most highly esteemed on account of the suavity of his manners, but from the several revolts which took place while he was head of the church, it has been suspected that his administration of government was not conducted with prudence and wisdom, and that his zeal for exalting the papal pretensions was not behind that of any of his predecessors. Forty-three of his letters are inserted in the tenth volume of the Collect. Concil.

INNOCENT III., Pope, originally called *Lotharius*, was a descendant of the illustrious house of the counts of Segni, and born at Anagni about 1161. After pursuing his studies at Rome, he went to the university of Paris, where he was admitted to the degree of doctor. From this period he was advanced very rapidly in the church; was ordained subdeacon by Gregory VIII., and preferred to the dignity of cardinal-deacon by Clement III., under the title of Cardinal St. Sergius and St. Bacchius. On the death of Pope Celestine III., in 1198, Lotharius was elected his successor, being then only in his thirty-seventh year. Being at this period only in deacon's orders, he was first ordained priest, in order to his being able to undertake the high office of pope, when he assumed the name of Innocent III. From the moment of his exaltation he seems to have set before him as objects for his imitation, the character and conduct of Pope Gregory VII., and with equal intrepidity and address, pursued his plans of ambition, till he arrived at a height of despotism, which the world beheld with wonder and astonishment, but to which the states of Europe submitted with a silence that was highly disgraceful to them. "Under this young and ambitious priest," says Gibbon, "the successors of St. Peter attained the full meridian of their greatness; and in a reign of eighteen years, he exercised a despotic command over the emperors and kings whom he raised and deposed; over the nations, whom an interdict of months or years deprived, for the offence of their rulers, of the exercise of Christian worship. In the council of the Lateran he acted as the ecclesiastical, almost as the temporal, sovereign of the East and West. It was at the feet of his legate that John of England surrendered his crown; and Innocent may boast of the two most signal triumphs over sense and humanity, the establishment of transubstantiation, and the origin of the inquisition. At his voice, two crusades, the fourth and the fifth, were undertaken; but except a king of Hungary, the princes of the second order were at the head of the pilgrims; the forces were inadequate to the design; nor did the effects correspond with the hopes and wishes of the pope and the people." Innocent did not confine his efforts to the Holy Land, he promoted a crusade against the Albigenses. He first attempted to convert them by his missionaries, one

of whom was murdered, which was the signal for the display of all his wrath; he did not even deign to institute an inquiry, but ordered the whole race to be pursued with fire and sword, and to be treated with more severity than the Saracens themselves. Immense numbers of lives were sacrificed in this holy war, and barbarities practised, before unheard of; but the perpetrators of them were applauded and rewarded by the cruel pontiff, and the infernal spirit by which they had been actuated was impiously called zeal in supporting the cause of God and of the church. In 1215 the fourth general Lateran council was held at Rome, which was so managed by the all-controlling power of the pontiff, that instead of exercising the functions of a deliberative body, it was made use of only as an instrument to register canons and decrees which Innocent had drawn up, and which he permitted to be read for their approbation. In this council a sentence, which had been pronounced some time before, suspending Stephen Langton, archbishop of Canterbury, was confirmed. The pope, likewise, thundered out a sentence of excommunication against the barons, which they treated with merited contempt, and bravely persisted in defending those privileges, the charters of which they had lately compelled their monarch to sign. In 1216 Innocent undertook a journey to Pisa; but on his arrival at Perugia he was attacked with a violent disorder, which put an end to his life in a few days. According to Mr. Berington, "Innocent was learned, magnificent, perseverant, wise. In the knowledge of laws and politics he had no equal: he possessed the art of government, and was obeyed more from fear than love. Ambition was his ruling passion, to gratify which, he overstepped the bounds of decency and justice, playing as wantonly with the solemn censures of the church as if they had been instituted for the common purposes of wayward caprice or resentful vengeance. To look into him for the amiable virtues of life, or for those which should form the pastoral character, would be loss of time. The prerogative of the holy see, built up by adulation and misjudging zeal, filled his mind; its aggrandizement he sought sometimes, perhaps, from motives which the cool reasoner may excuse; and the meteor of universal empire gleaming on his senses, did not permit the operation of a dispassionate and unbiassed judgment. No tears were shed when Innocent fell but those which Religion wept, too justly pained by the inordinate exertions and worldly views of her first minister." Innocent was the author of a variety of works, which are enumerated by Dupin, but the most valuable are his "Epistles," which threw considerable light on the ecclesiastical history of his time. His works have been collected in two volumes, folio; the best edition is that published at Paris in 1682.

INNOCENT IV., Pope, was a native of Genoa, and being distinguished for his learning and attainments, he was in early life made canon of Parma, from which he was promoted to the chancellorship of the Roman church. In 1227 he was raised to the purple by Gregory IX., and in 1243 he was elevated to the papal throne, when he took the name of Innocent IV. Previously to this he was on terms of strict intimacy with the Emperor Frederick II., who had been engaged in a contest with the court of Rome, and that prince no sooner received the news of his exaltation, than he sent a splendid embassy to congratulate him upon his election, and to assure him that nothing should be wanting to re-establish harmony between the church and the empire. The pope, however, began to assume a dignity inconsistent with friendship, and he plainly declared that he was resolved to maintain the highest pretensions of the apostolical see. Legates were dispatched to accommodate all differences, but it was of no avail, and hopes of reconciliation being at an end, Frederick prepared to reduce the pope to reason by the terror of his arms. Innocent, unable to resist the power of the emperor, fled for protection to his native city, where he was received with every mark of distinction. Here he assembled a council, consisting of about one hundred and forty prelates, some princes, and the ambassadors of most of the crowned heads in Europe; he laid before this august assembly the motives which induced him to call them together, describing the emperor as a tyrant, a persecutor of the church, and as guilty of heresy, sacrilege, and other grievous crimes. The council gave credit to the pontiff, and sanctioned the sentence of excommunication pronounced against him. This led to a most destructive war, which was carried on in Germany and Italy till the death of the Emperor Frederick in 1250, who was succeeded by his eldest son Conrad, who took up his father's cause with so much zeal and intrepidity, as rendered Innocent fully sensible of his inability to withstand that prince with his own forces only. He accordingly made many unsuccessful attempts for obtaining assistance, and his army was defeated, which so affected the pontiff, that he fell sick and died in the month of December 1254, after he had presided over the church nearly twelve years. He had high notions respecting the power and authority of the papal see: he possessed considerable learning; was well acquainted with the divinity of the times, and was regarded as the best civilian of his age. He was author of a work entitled "Apparatus, Libris quinque distinctus, in totidem Libros Decretalium," first printed at Venice in 1570; and of several other pieces, besides twenty letters, which are inserted in the eleventh volume of the Collect. Concil. He was not only learned, but a great encourager of learning, and is said to have been the first who gave red hats to the cardinals.

INNOCENT V., Pope, was born at a town on the Isère, in Burgundy. When very young he entered the Dominican order of preaching friars, and pursued his studies in divinity with so much success, that he was appointed to fill the theological chair in the university of that city, and was considered as one of the most learned divines of the age. He obtained considerable preferment in the church, and about 1271 was nominated by Pope Gregory X. archbishop of Lyons, and soon afterwards was promoted to the sacred college by the title of cardinal-bishop of Ostia. On the death of Gregory he was unanimously chosen his successor in the papal dignity, and took the name of Innocent V. Besides reconciling those states of Italy which were carrying on the most bloody wars against each other under the opposite denominations of Guelphs and Gibellines, and bringing about a peace between the republics of Lucca and Pisa, he projected the mission of a splendid legation into the East, to obtain from the emperor, Michael Palæologus, the confirmation of the articles of union, but he died before he could carry his design into execution,

after a short pontificate of about five months. He wrote "Commentaries" upon the Pentateuch, the Canticles, and the Gospels; "Notes on the Epistles of St. Paul," and other pieces, which have been published since his death.

INNOCENT VI., Pope, formerly called *Stephen Aubert*, was brought up to the study and practice of the law, and in 1335 he was professor of the civil law at Toulouse, and chief judge of that city. In two years after we find him bishop of Noyon, and in 1340 he was translated to the see of Clermont. In 1342 he was raised by Pope Clement VI. to the dignity of cardinal-bishop of Ostia, and at the same time appointed grand penitentiary of the Romish church. In 1352 he was unanimously chosen pope, and took the name of Innocent VI. He made it his business to correct abuses, and also abolished the heavy impositions laid upon the clergy, when preferred to any new benefice or dignity. He retrenched all the unnecessary expenses of the papal court, contenting himself even with a small number of attendants: he obliged the cardinals to follow his example, urging them to bestow the superabundance of their wealth in relieving the necessities of the poor. Innocent maintained the decrees of his predecessors against those Minorite friars who assumed the title of "Spiritual Brethren," and who contended against the right of the clergy possessing any property. Two of this description were arrested at Montpellier in 1354; the pope attempted to convert them from the error of their ways, but finding them obstinate, he gave them up to the inquisitors to be burnt alive. In the following year he sent a legate a latere to Rome, to crown Charles, king of Germany, and his queen, Anne, with the imperial crown, but not before that prince had subscribed to the most humiliating conditions. After this, nothing occurred during the remainder of Innocent's pontificate which requires to be noticed. He died at Avignon in 1362, after he had filled the papal chair nearly ten years. He has been highly commended for his probity and the sanctity of his life: he was generous to the wants of the poor: an enemy to vice, the patron and protector of virtue in every condition of life. He left behind him many epistles, some of which have been printed, and others are preserved in the Vatican.

INNOCENT VII., Pope, was born at Salmona, in Abruzzo, about 1339, obtained a high reputation for his knowledge of the civil and canon law, was made clerk of the apostolic chamber by Pope Urban VI., and was afterwards employed to collect the revenues of the apostolic see of England. As a reward for his services in those situations he obtained considerable church preferment, and was at length raised to the sacred college under the title of cardinal-presbyter of Santo Croce. On the death of Boniface IX. he was chosen to the popedom, and took the name of Innocent VII. Scarcely had he been consecrated, when a dreadful tumult broke out in Rome between the Gibellines and the Guelphs: this led to other disturbances, which lasted during the pontificate of Innocent, who died in about two years after his elevation. He is represented as of a mild and pacific disposition; of a generous and beneficent temper; an enemy to all pomp and show; free from pride and ambition, and of great address in state affairs. He is much blamed for having been the occasion of elevating unworthy persons to the highest posts of dignity and trust. He is author of a discourse "On Church Union," and some "Letters."

INNOCENT VIII., Pope, was born at Genoa in 1432: at an early age he was sent to the court of Naples, where he lived several years during the reigns of Alphonso and his son Ferdinand, and received substantial marks of favour from both princes. After this he removed to Rome, and obtained considerable church preferment, till at length he was raised to the purple under the title of cardinal of St. Balbina in 1473. Upon the death of Sixtus IV., in 1484, he was elected his successor, and took the name of Innocent VIII., having been previously known by that of John Baptist Cibo. As soon as he was seated in his government, he attempted to procure another crusade, but without success. His efforts, however, contributed to bring much wealth into the apostolic treasury, part of which the pope appropriated to his own use; and the rest he expended on the repair of ancient works of art, or in support of a war in which he soon became involved with Ferdinand, king of Naples. Innocent spent the concluding years of his pontificate in endeavouring to maintain order and good government in the church, and in cultivating the arts of peace. He cleared the country of robbers and assassins, with which it was at that time much infested; adopted measures for the regular supply of Rome with provisions, and adorned it with many magnificent buildings. He died in 1492, aged sixty, after he had filled the papal throne nearly eight years. He was possessed of a very moderate share of learning and talents, but secured the attachment of all ranks by the sweetness of his temper and the gentleness of his manner. His character, in a moral point of view, will not bear examination: he unblushingly acknowledged himself the father of a numerous progeny of natural children, and is said to have been the first of the popes who introduced that new and extraordinary proceeding of owning publicly his spurious issue, heaping upon them riches without measure. He left behind him some letters, and one to Henry VII., king of England, against citing the clerical orders before secular tribunals.

INNOCENT IX., Pope, known originally under the name of *John Anthony Facchinetti*, was born at Bologna in 1519, where he received his education, and was admitted to the degree of doctor in 1544. He now became a domestic in the family of Cardinal Farnese, who sent him in the capacity of vicar to Avignon, and again to Parma. In 1566 he was sent by Pius V. as nuncio to Venice, where he had a principal concern in establishing the confederacy between the pope, the king of Spain, and the republic against the Turks. After this he was created patriarch of Jerusalem, president of the inquisition, and cardinal. In 1591 he was unanimously elected to the popedom, when he took the name of Innocent IX. He immediately projected grand plans of improvement, of an ecclesiastical and economical nature, none of which did he live to execute. He died in the second month of his pontificate, at the age of seventy-two.

INNOCENT X., Pope, was born at Rome about 1575, where he was educated and brought up to the profession of the civil law, of which he was admitted doctor when he was only in his twentieth year. He obtained many instances of preferment in the church, and, in 1627, a cardinal's hat was presented

to him by Pope Urban VIII. He was next made prefect of the ecclesiastical immunities, supreme judge of the inquisition, and protector of the kingdom of Poland. On the death of Urban he was elected pope; he had already carried on an illicit commerce with his brother's widow, Donna Olympia Maldachini, to whom he now abandoned himself, the administration of his temporal affairs, and the government of the church. All benefices, all employments, whether ecclesiastical, civil, or military, were disposed of by her to the highest bidders, without any regard to friendship or merit, or to the character of the purchasers. She induced the pope to forget all sense of right and wrong when it interfered with her wishes. In 1645, upon the application of the Dominicans, who were associated with the Jesuits in the mission to China, Innocent condemned the indulgence which the Jesuits had shown to the Chinese superstitions. The most remarkable transaction of his pontificate, was his condemning, by a bull, in 1653, the five propositions selected by the Jesuits from Jansenius's "Augustinus." He died in 1655, about the age of eighty-one, having filled the papal throne little more than ten years.

INNOCENT XI., Pope, was born at Como, in the duchy of Milan, in 1611. He was the son of a rich banker, and his first profession was that of a soldier, in which he distinguished himself by his gallantry. Quitting the military character he embraced the ecclesiastical profession, and went to study at Naples, where he was admitted to the degree of doctor. Having filled, with high reputation, several offices in the church, he was raised to the purple in 1645, and in 1676 he was elected to the popedom. He began his high career with abolishing abuses, and suppressing many gross superstitions then prevailing in the church of Rome. He likewise attempted, by wise institutions and judicious regulations, to reform the manners of the clergy, and to stem the torrent of licentious morals among the laity. In 1677 he suppressed the "right of asylum," enjoyed by foreign ministers at Rome, extending much further than their palaces, the immunities of which it was not designed to violate. Most of the ambassadors from foreign courts readily acquiesced, but the minister from the court of France refused to submit to it, and the pope, unwilling to enter into a contest with Louis XIV., allowed his ambassador to enjoy his ancient privileges. He had now a contest with the French king, about the right of disposing of benefices and church-lands claimed by that monarch, and confirmed to him by an assembly of the clergy, which nearly terminated in a separation of the Gallican church from the Roman communion. It was on this occasion that Louis summoned the famous assembly of bishops, which met at Paris in 1682, and drew up the four celebrated propositions declaring the power of the pope to be merely spiritual, and inferior to that of a general council, and maintaining the inviolability of the rules, institutions, and observances of the Gallican church. Innocent died in 1689, having presided over the Roman see twelve years and a half. He was virtuous and pious, but without pretensions to learning. His zeal for the reformation of abuses, the improvement of morals, and the restoration of church discipline, has given him a rank among the best of the popes.

INNOCENT XII., Pope, originally named *Anthony Pignatelli*, was descended from an illustrious family at Naples, and born there in 1615, and succeeded to the popedom in 1691, as successor to Alexander VIII. In imitation of the example of Pope Innocent XI. he applied himself to the reformation of the church and court of Rome. He was unwearied in his endeavours to reform the corrupt manners of the clergy, which were not wholly unsuccessful, though he found that the entire accomplishment of the Herculean task was a consummation, which all his prudence and resolution were unable to effect. He was anxiously devoted to the interests of the poor, and the wealth which many of his predecessors had been accustomed to accumulate, or to bestow on worthless relatives, he devoted to the public benefit, employing it in the erection of hospitals, and other useful institutions, and particularly in the improvement of the ports of Anzio and Nettuno. Innocent died in 1700, at the advanced age of eighty-five, after presiding over the church about nine years. He had rendered himself universally respected by his talents, and beloved on account of his many virtues.

INNOCENT XIII., Pope, formerly named *Michael Angelo Conti*, son of Charles Conti, duke of Poli, was born at Rome in 1655. He rose successively to the highest offices in the church, till at length he was elected successor to Clement XI., in the papal dignity, in 1721. He died in 1724, leaving behind him a character for great wisdom, virtue, and learning. When a cardinal he distinguished himself above most of the members of the sacred college; but the infirmities to which he had been some years subject, prevented him from distinguishing his pontificate by any actions which are worthy of being recorded.

INO (in fabulous history), a daughter of Cadmus and Harmonia, who nursed Bacchus. She married Athamas, king of Thebes, after he had divorced Nephele, by whom he had two children, Phryxus and Helle. Ino became mother of Melicerta, and Learchus, and soon conceived an implacable hatred against the children of Nephele, because they were to ascend the throne in preference to her own. Phryxus and Helle were informed of Ino's machinations, and they escaped to Colchis on a golden ram. Juno, jealous of Ino's prosperity, resolved to disturb her peace, and more particularly because she was of the descendants of her greatest enemy, Venus. Tisiphone was sent, by order of the goddess, to the house of Athamas; and she filled the whole palace with such fury, that Athamas, taking Ino to be a lioness, and her children whelps, pursued her, and dashed her son Learchus against a wall. Ino escaped from the fury of her husband, and from a high rock she threw herself into the sea, with Melicerta in her arms.

INTAPHERNES, one of the seven Persian noblemen who conspired against Smerdis, who usurped the crown of Persia. He was so disappointed for not obtaining the crown, that he fomented seditions against Darius, who had been raised to the throne after the death of the usurper. When the king had ordered him and all his family to be put to death, his wife, by frequently visiting the palace, excited the compassion of Darius, who pardoned her, and permitted her to redeem from death any one of her relations whom she pleased. She obtained her brother; and when the king expressed his astonishment, because she preferred him to her husband and children, she replied that she could pro-

cure another husband and children likewise; but that she could never have another brother, as her father and mother were dead. Intapherues was put to death.

IO (in fabulous history), daughter of Inachus, or, according to others, of Jasus or Pirenes, was priestess of Juno at Argos. Jupiter became enamoured of her; but Juno, jealous of his intrigues, discovered the object of his affections, and surprised him in the company of Io, though he had shrouded himself in all the obscurity of clouds and thick mists. Jupiter changed his mistress into a beautiful heifer; and the goddess, who well knew the fraud, obtained from her husband the animal, whose beauty she had condescended to commend. Juno commanded the hundred-eyed Argus to watch the heifer, but Jupiter, anxious for the situation of Io, sent Mercury to destroy Argus, and to restore her to liberty. Io, freed from the vigilance of Argus, was now persecuted by Juno, who sent one of the furies, or rather a malicious insect, to torment her. She wandered over the greatest part of the earth, and crossed over the sea, till at last she stopped on the banks of the Nile, still exposed to the unceasing torments of Juno's insect. Here she entreated Jupiter to restore her to her ancient form; and when the god had changed her from a heifer into a woman, she brought forth Epaphus. Afterwards she married Telegonus, king of Egypt, or Osiris, according to others, and she treated her subjects with such mildness and humanity, that after death she received divine honours, and was worshipped under the name of Isis. According to Herodotus, Io was carried away by Phenician merchants, who wished to make reprisals for Europa, who had been stolen from them by the Greeks. Some suppose that Io never came to Egypt. She is sometimes called *Phoronis*, from her brother Phoroneus.

IOLE (in fabulous history), a daughter of Eurytus, king of Œchalia. Her father promised her in marriage to Hercules, but he refused to perform his engagements, and Iole was carried away by force. It was to extinguish the love of Hercules for Iole, that Dejanira sent him the poisoned tunic, which caused his death.

ION (in classical history), a son of Xuthus and Creusa, daughter of Erectheus, who married Helice, the daughter of Selinus, king of Ægiale. He succeeded on the throne of his father-in-law, and built a city, which he called Helice, on account of his wife. His subjects from him received the name of Ionians, and the country that of Ionia.—A tragic poet of Chios, whose tragedies, when represented at Athens, met with universal applause. He is mentioned and greatly commended by Aristophanes and Athenæus, &c.

IPHICLUS, or IPHICLES (in fabulous history), a son of Amphitryon and Alcmena, born at the same birth with Hercules. As these two children were together in the cradle, Juno, jealous of Hercules, sent two large serpents to destroy him. At the sight of the serpents, Iphiclus alarmed the house; but Hercules, though not a year old, boldly seized them, one in each hand, and squeezed them to death.

IPHICRATES, a celebrated Athenian general, was born in a humble rank of life; but by improving the situation in which he was thrown, he, at an early age, raised himself to a high military command. As he advanced in the army, he showed himself a strict disciplinarian, and attentive to every circumstance of military improvement. He made war against the Thracians, obtained some victories over the Spartans, and assisted the Persian king against Egypt. He changed the dress and arms of his soldiers, and rendered them more alert and expeditious in using their weapons. In the social war, a fleet was fitted out by the Athenians for the recovery of Byzantium, under the joint commands of Iphicrates, Timotheus, and Chares. The two former differed from the latter on his proposal to attack the enemy's fleet during a violent storm, and were in consequence charged by him with treasonable intentions. They were recalled by the people of Athens, and publicly prosecuted. Timotheus was condemned, and went into exile: Iphicrates defended himself with great spirit, and was acquitted. He was indebted for this not only to his eloquence, but to the menacing appearance, round the tribunal, of several military partisans. When reproached for allowing and encouraging so violent a proceeding, he replied, "I have long borne arms for the safety of my country, and should be a great fool not to employ them to save myself." From this time, however, he ceased to serve in the army. He lived to a great age, and saw his countrymen fully reconciled to him. He left one son, named Menetheus, by the daughter of the king of Thrace.

IPHIGENIA (in fabulous history), a daughter of Agamemnon and Clytemnestra. When the Greeks, going to the Trojan war, were detained by contrary winds at Aulis, they were informed by one of the soothsayers, that to appease the gods, they must sacrifice Iphigenia, Agamemnon's daughter, to Diana. The father who had provoked the goddess by killing her favourite stag, heard this with the greatest horror and indignation, and rather than shed the blood of his daughter, he commanded one of his heralds, as chief of the Grecian forces, to order all the assembly to depart each to his respective home. Ulysses and the other generals interfered, and Agamemnon consented to immolate his daughter for the common cause of Greece. As Iphigenia was tenderly loved by her mother, the Greeks sent for her on pretence of giving her in marriage to Achilles. Clytemnestra gladly permitted her departure, and Iphigenia came to Aulis: here she saw the bloody preparations for the sacrifice; she implored the forgiveness and protection of her father, but tears and entreaties were unavailing. Calchas took the knife in his hand, and as he was going to strike the fatal blow, Iphigenia suddenly disappeared, and a goat of uncommon size and beauty was found in her place for the sacrifice. This supernatural change animated the Greeks, the wind suddenly became favourable, and the combined fleet set sail from Aulis. Iphigenia's innocence had raised the compassion of the goddess on whose altar she was going to be sacrificed, and she carried her to Taurica, where she intrusted her with the care of her temple. In this sacred office Iphigenia was obliged, by the command of Diana, to sacrifice all the strangers who came into that country. Many had already been offered as victims on the bloody altar, when Orestes and Pylades came to Taurica. Their mutual and unparalleled friendship disclosed to Iphigenia that one of the strangers whom she was going to sacrifice was her brother; and, upon this, she conspired with the two friends to fly from

the barbarous country, and carry away the statue of the goddess. They successfully effected their enterprise, and murdered Thoas, who euforced the human sacrifices. According to some authors, the Iphigenia, who was sacrificed at Aulis, was not a daughter of Agamemnon, but a daughter of Heleu, by Theseus.

IPHIS (in classical history), son of Alector, succeeded him. He advised Polynices, who wished to engage Amphiaraus in the Theban war, to bribe his wife Eriphyle, by giving her the golden collar of Harmonia. This succeeded, and Eriphyle betrayed her husbaud.—A beautiful youth of Salamis, of ignoble birth. He became enamoured of Anaxarete, and the coldness and contempt he met with rendered him so desperate that he hung himself. Anaxarete saw him carried to his grave without emotion, and was iustantly changed into a stone. —A daughter of Ligdus and Telethusa, of Crete. When Telethusa was pregnant, Ligdus ordered her to destroy her child, if it proved a daughter, because his poverty could not afford to maintain a useless charge. The severe orders of her husband alarmed Telethusa, and she would have obeyed, had not Isis commanded her in a dream to spare the life of her child. Telethusa brought forth a daughter, which was given to a nurse, and passed for a boy under the name of Iphis. Ligdus continued ignorant of the deceit, and when Iphis was come to the years of puberty, her father resolved to give her in marriage to Ianthe, the beautiful daughter of Telestes. A day to celebrate the nuptials was appointed, but Telethusa and her daughter were equally anxious to put off the marriage; and, when all was unavailing, they implored the assistance of Isis, by whose advice the life of Iphis had been preserved. The goddess was moved, she changed the sex of Iphis, and on the morrow, the nuptials were consummated with the greatest rejoicings.

IPHITUS (in fabulous history), a son of Eurytus, king of Œchalia. When his father had promised his daughter Iole to him who could overcome him or his sons in drawing the bow, Hercules accepted the challenge, and came off victorious. Eurytus refused his daughter to the conqueror, observing that Hercules had killed one of his wives in a fury, and that Iole might perhaps share the same fate. Some time after, Autolycus stole away the oxen of Eurytus, and Hercules was suspected of the theft. Iphitus was sent in quest of the oxen, and in his search he met with Hercules, whose good favours he had gained by advisiug Eurytus to give Iole to the conqueror. Hercules assisted Iphitus in seeking the lost animals; but when he recollected the ingratitude of Eurytus, he killed Iphitus by throwing him down from the walls of Tirynthus.—A king of Elis, son of Praxonides, in the age of Lycurgus. He re-established the Olympic games 338 years after their institution by Hercules, or about 884 years before the Christian era. This epoch is famous in chronological history, as every thing previous to it seems involved in fabulous obscurity.

IRELAND (Samuel) was originally a silk-manufacturer in Spitalfields, but his chief claim to notice arises from his concern in the publicatiou of a work entitled "Miscellaneous Papers, &c., under the Hand and Seal of William Shakspeare, from the original MSS.," 1796. The papers were forgeries, but it turned out that the son of Mr. Ireland had imposed upon his father, who thought the productions genuine. Mr. Samuel Ireland died in 1802. His son produced upon the stage "Vortigern," as a tragedy of Shakspeare's, and, although it did not succeed, many learned persons were deceived, for a time, as to its authenticity.

IRENÆUS (in classical history), a native of Greece, disciple of Polycarp, and bishop of Lyons, in France. He wrote on different subjects; but, as what remains is in Latin, some suppose that he composed in that language, and not in the Greek. Fragmeuts of his works in Greek are however preserved, which prove that his style was simple, clear, and ofteu animated. His opinions concerning the soul are curious. He suffered martyrdom, A.D. 202. The best edition of his works is that of Grabe, Oxon., folio, 1702.

IRENE, empress of Constantinople, born in 752, was an Athenian orphan, but being distinguished by her great accomplishments she was married, at the age of seventeen, to Leo, son of the Emperor Constantine V. This prince afterwards sat upon the imperial throne as Leo IV., and at his death, in 780, left his wife guardian of their son, Constantine VI., then but ten years old. During his childhood, Irene most ably and assiduously discharged, in her public administration, the duties of a faithful mother; and her zeal in the restoration of images has given her the title and honours of a saint, which she still holds in the Greek church. As the young emperor attained the maturity of youth, the struggle for power between him and his mother was carried on with the utmost ardour. He listened to his favourites, who shared his pleasures, and were ambitious of his power, and was convinced of his right, and of his ability to reign, and determined to reward the services of his mother by a perpetual banishment to the isle of Sicily. She, on the other hand, saw through his projects in time to frustrate, for the present, his plans. The contest, however, was not over; and the soldiers determiuing for the prince, he was proclaimed lawful emperor, and his mother was dismissed to a life of solitude. Here she excited a powerful conspiracy against Constantine, and, in 797, not only dethroned him, but most barbarously caused him to be deprived of his sight. After this she entered Constantinople in a chariot of state, attended by several patricians as her slaves, and assumed the reigns of empire. "But these patricians," says Gibbon, "were for the most part eunuchs; and their black ingratitude justified, on this occasion, the popular hatred and contempt. Raised, enriched, intrusted with the first dignities of the empire, they basely conspired against their beuefactress: the great treasurer Nicephorus was secretly invested with the purple; her successor was introduced iuto the palace, and crowned at St. Sophia by the venal patriarch. In their first interview, she recapitulated with dignity the revolutions of her life, gently accused the perfidy of Nicephorus, insinuated that he owed his life to her unsuspicious clemeucy, and, for the throne and treasures which she had resigned, solicited a decent and honourable retreat. His avarice refused this modest compensation; and, in her exile in the isle of Lesbos, the empress earned a scanty subsistence by the labours of her distaff." In this forlorn condition she died in the succeeding year. Her zeal for orthodoxy, and her liberality to the church and the poor, have, in the eyes of ecclesiastical historians, almost wholly obliterated her savage cruelty and injustice towards

her son. It is universally admitted that she was endowed with a strong understanding, and with great talents for government.

IRETON (Henry), a celebrated commander and statesman of the parliamentary party in the civil wars of Charles I., was descended of a good family, and brought up to the profession of the law. In the contests of the period in which he flourished, Ireton joined the parliament army, and by his superior talents, and the interest of Cromwell, whose daughter he married, rose to the high office of commissary-general. At the famous battle of Naseby he was wounded and taken prisoner. By his address he soon obtained his liberty, and had a great share in all those political transactions which threw the parliament into the power of the army, and afterwards changed the constitution from a monarchy to a republic. His councils had great influence with his father-in-law; and his education as a lawyer caused him to be employed in drawing up many of the public papers of his party. From his suggestion, Cromwell secretly called, at Windsor, a council of the chief officers, in order to deliberate concerning the settlement of the nation, and the future disposal of the king's person, and he had a principal hand in framing the ordinance for the king's trial, at which he sat as one of the judges. Through his instigation Fairfax put to death, by martial law, Lucas and Lisle, taken at the siege of Colchester. This unusual severity was loudly exclaimed against by all the prisoners. Lord Capel reproached Ireton with it; and challenged him, as they were all engaged in the same honourable cause, to exercise the same impartial vengeance upon all. Ireton accompanied Cromwell to Ireland in 1649, and in the following year was left by him in that island as lord-deputy. Having finished his military career with the capture of Limerick, he was seized with a pestilential disease in that place, of which he died in November 1651; sincerely lamented by the republicans, who revered him as a soldier, a statesman, and a saint. According to Hume, he was "fierce in his nature, though probably sincere in his intentions; he proposed, by arbitrary power, to establish liberty, and in the prosecution of his imagined religious purposes, he thought himself dispensed from all the ordinary rules of morality, by which inferior mortals must allow themselves to be governed." In gratitude for his great public services, the parliament voted an estate of £2000 per annum to his family, and honoured him with a magnificent funeral at Westminster-abbey.

IRIS (in fabulous history), a daughter of Thaumas and Electra, one of the Oceanides, messenger of the gods, and more particularly of Juno. Her office was to cut the thread which seemed to detain the soul in the body of those that were expiring. She is the same as the rainbow, and, from that circumstance, she is represented with wings, with all the variegated and beautiful colours of the rainbow, and appears sitting behind Juno ready to execute her commands. She is likewise described as supplying the clouds with water to deluge the world.

IRUS (in classical history), a beggar of Ithaca, who executed the commissions of Penelope's suitors. When Ulysses returned home, disguised in a beggar's dress, Irus hindered him from entering the gates, and even challenged him. Ulysses brought him to the ground with a blow, and dragged him out of the house. From his poverty originates the proverb, "Iro pauperior."

IRVING (Edward), an eminent dissenting minister, was born at Annan, in Dumfriesshire, in 1792, and educated chiefly at Edinburgh. "His mind," says a writer in Fraser's Magazine, "showed great strength at a very early age. Before he had attained his thirteenth year, he was a good mathematician, and knew Greek well. We have heard that he read through the first five books of Euclid in four days, and six books of Homer in a still shorter time, at twelve years of age; and that Leslie, observing his mathematical talent, strongly recommended his devoting himself wholly to this instead of entering the church. At seventeen he was master of a large school in his native land. But the circumstance of his early life, which most decidedly gave the peculiar tone to his character, and most contributed to draw forth its strength, was meeting with Hooker's Eccl. Pol. when a boy, at a farm-house near his father's. Though only a boy, he justly appreciated the 'judicious Hooker;' and from this source he derived accurate theology and sound doctrine to guide his studies, while he also learned what the true standing of a church is; and in learning these great truths, imbibed a partiality for the nervous though antiquated phraseology in which they were expressed by Hooker. This is the true account of that taste for profound theology, that reverence for establishments, and that relish for the phrase of olden time, which some attributed to affectation of singularity. There was in truth no affectation in him; these peculiarities were become habitual and natural to him, and it required thought and effort to avoid them, which was continually apparent to those who saw him often, and who invariably found that all his peculiarities both of manner and expression became most strongly marked when he became most animated, at which times it is obvious that a man is most natural; he forgets to be affected in proportion as he becomes animated. The next great impulse given to the mind of Edward Irving was, by being brought in contact with Coleridge, to whom he was introduced by Basil Montague. From assistant to Dr. Chalmers at Glasgow, where we think he acquired nothing save a thirst for popularity, which it cost him many a pang to subdue, he had been invited to the small church, and still smaller congregation, in Cross-street, Hatton-garden. There he very soon attracted an audience, which for talent and station in life, for variety of doctrine in the churches from whence they came, and for the distances they came, was, we believe, unprecedented. Under these circumstances he was speedily brought into means of intimate acquaintance with the 'élite' of the religious world, and soon after with Coleridge; and he often expressed the estimate he formed of them, and of the service which Coleridge did him, in a single sentence, comparing himself to a ship drifting with the tide towards a sand-bank, when Coleridge took him in tow, and launched him into deep waters again." From Cross-street, Hatton-garden, Mr. Irving removed to a chapel built for him in Regent-square, where he continued increasing in popularity until a pretended manifestation of the Spirit in unknown tongues by a portion of his congregation. The noises uttered by these individuals were quite unintelligible to the hearers, but Mr. Irving encouraged rather than suppressed them; and the re-

sult was the loss of many of his followers, and his dismissal from the ministry. He still, however, continued to preach, and had numerous admirers until his death, which occurred in Scotland, whither he had gone for the benefit of his health, in his forty-second year. Mr. Irving was an eloquent preacher, and although mistaken in some of his notions, is admitted, even by his opponents, to have been conscientious and zealous in the discharge of his duties, both as a Christian and a man. He published three volumes of sermons, and other works, but has not obtained much fame as an author.

IRVING (Washington). See Appendix.

ISAAC, the son of Abraham and Sarah, was born at Gerar, in the country of the Philistines, B.C. 1896, when his father was one hundred and his mother ninety years of age. His birth was previously announced to Abraham, as the son of covenant and promise, in whose seed all the nations of the earth should be blessed. His name, according to its Hebrew etymology, which denotes "he has laughed, or shall laugh," expresses the pleasure with which his parents received the prediction of his birth, and augured the honour that awaited his posterity. This venerable patriarch, for whose history we refer to the book of Genesis, ch. xviii—xxxv., died B.C. 1716, and was buried with his parents in the cave of Machpelah.

ISAAC I. (Comnenus), emperor of the East, son of Manuel, was the first of the noble family of Comneni who arrived at the imperial throne. Isaac and his brother John were bequeathed by an affectionate father, conscious of his own deserts in the service of his country, to the gratitude and favour of his sovereign. The noble youths were carefully trained in the learning of the times, the arts of the palace, and the exercises of the camp; and had become extremely popular with the people and the army. On the elevation of Michael VI., the discontent of the soldiery was openly manifested. The generals, who considered themselves insulted by the election of Michael, secretly assembled in the sanctuary of St. Sophia, and would have chosen the venerable and valiant Catacalon, if the modesty of the veteran had not suggested the importance of birth as well as merit in the choice of a sovereign. Upon his refusal of the dignity, Isaac Comnenus was approved by general consent. Comnenus, then in Paphlagonia, soon learnt the decision of the military synod; and invested with the imperial ensigns, marched to Nice, which he took by surprise; but being encountered in the neighbourhood of that city by Michael's generals, he entirely defeated them, and proceeded to Constantinople. The dethroned emperor resigned his dignity, and retired to a monastery; and Isaac was solemnly crowned, September 1, 1057. His short reign was undisturbed by foreign enemies: he fell into a declining state of health, which he took as an admonition to retire from the world. John, whom he would gladly have invested with the imperial purple, refused to accept the toil, and it was conferred upon Constantine Ducas; and Isaac ended his reign of two years and three months in a monastery. Isaac in a great measure recovered his health, and survived two years his voluntary abdication. He observed the rule of St. Basil, and executed the most servile offices of the convent; but he was gratified by the frequent visits of the reigning monarch, who revered in his person the character of a benefactor and saint.

ISAAC II. (Angelus), emperor of the East, was raised to that dignity by the fall of Andronicus, the last of the Comnenian family who reigned at Constantinople. The revolution which hurled him from the throne, saved and exalted Isaac Angelus, who was descended by the female line from the same imperial dynasty. "The successor of a second Nero," says the historian, "might have found it an easy task to deserve the esteem and affection of his subjects; nevertheless they sometimes had reason to regret the administration of Andronicus." Isaac abandoned himself to frivolous amusements and luxurious indulgences, and oppressed his people by the lavish expenses of his household. "Isaac," says Mr. Gibbon, "slept on the throne, and was awakened only by the sound of pleasure: his vacant hours were amused by comedians and buffoons, and even to these the emperor was an object of contempt: his feasts and buildings exceeded the examples of royal luxury; the number of his eunuchs and domestics amounted to twenty thousand." His generals were successful in expelling the Sicilian invaders; but Isaac disgraced himself by the cruelty with which he treated the captives. Constantinople was besieged, and the weak emperor put all his trust in an image of the Virgin Mary, and the prayers of the monks. A revolt of the Bulgarians proved a lasting injury to the empire; and it became necessary to suffer them to establish an independent kingdom. Isaac drew upon himself various acts of hostility from Frederick Barbarossa, who was the friend and ally of the crusaders. At length the perfidy of his own brother Alexius was more fatal to him than foreign violence. In 1195 he seized upon the throne, during the absence of Isaac on a hunting party; and obtaining possession of his person, deprived him of his sight, and shut him up in a lonesome prison. His son Alexius escaped, and engaged the western powers in his behalf; who, in 1203, took Constantinople, and replaced Isaac upon the throne in conjunction with his son. Another revolution, in 1204, effected by Alexius Ducas, deprived them of their seat; and the death of Isaac very soon followed, or perhaps preceded, the murder of his son.

ISABELLA, queen of Castile, born in 1451, was the daughter of John II. She passed the early part of her life in great obscurity, and without any prospect of a crown; but the Castilians having conspired against her brother, Henry IV., obliged him to declare Isabella heiress to the kingdom. In 1469 she married Ferdinand, king of Arragon; and upon the death of Henry in 1474, they were conjointly declared king and queen of Castile. They were proclaimed at Segovia amidst loud acclamations; and the fidelity of their new subjects enabled them to defeat all the designs of their enemies, who had declared in behalf of Joanna, the supposed daughter of Henry. Alphonso IV., king of Portugal, espoused the person and the cause of the latter, and took up arms in her defence and his own. The defeat at the battle of Toro, in 1475, was fatal to his pretensions; and by a peace concluded in 1479, the right of Isabella and her husband was fully acknowledged, and Joanna retired into a monastery. In this same year, the crown of Arragon fell to Ferdinand; and from that period the kingdoms of Castile and Arragon were inseparably united, comprising the whole of Spain not possessed by the Moors. Religious zeal was a leading feature in her

character; and the desire of propagating the Christian faith in parts of the world where it was yet unknown, was the chief motive of the encouragement she gave to the projects of Columbus, which eventually added so much to the Spanish monarchy. Her merits towards the church were rewarded by the title of "The Catholic," conferred by Innocent VIII. on both the royal partners, and their successors in the Spanish crown. Isabella died with the great regret of her subjects, in November 1504, in the fifty-fourth year of her age.

ISÆUS (in classical history), an orator of Chalcis, in Eubœa, who came to Athens, and became there the pupil of Lysias, and soon after the master of Demosthenes. Some suppose that he reformed the dissipation and imprudence of his early years by frugality and temperance. Demosthenes imitated him in preference to Isocrates, because he studied force and energy of expression rather than floridness of style. Ten of his sixty-four orations are extant.—Another Greek orator who came to Rome, A.D. 17. He is greatly recommended by Pliny the younger, who observes that he always spoke extempore, and wrote with elegance, unlaboured ease, and great correctness.

ISAIAH, the first of the four greater prophets, was of the royal blood, his father Amos being brother to Uzziah, king of Judah. He prophesied under Uzziah, Jotham, Ahaz, Hezekiah, and Manasseh, in whose reign he is said to have been sawn asunder, about the year of the world 3180. Isaiah, who is justly styled the Evangelical prophet, on account of his clear predictions concerning the Messiah, is called by Grotius, the Demosthenes of the Hebrews, and as Bishop Louth observes, "he abounds in such transcendent excellencies, that he may properly be said to afford the most perfect model of the prophetic poetry."

ISAURE (Clemene), called the *Sappho of Toulouse*, was born in that city in 1464. She acquired great fame as a poetess, and is said to have given the name of the *jeux floraux* to the poetical contests of that age.

ISIDORE (Mercator, or Peccator), the name given to the author of a collection of canons, which for some time were attributed to Isidore of Seville, is supposed to have flourished towards the close of the eighth century. This collection contains the pretended decretals of more than sixty popes, which are followed by the canons of the councils which were held in Greece, Africa, France, and Spain. They are generally considered as spurious, of which there is abundant internal evidence, arising from the style, the incorrectness of their dates, and from many historical, geographical, and chronological errors. They were invented for the purpose of strengthening the already overgrown power of the church, and to enforce the belief that the bishop of Rome was constituted and appointed by Jesus Christ as supreme legislator and judge of the church universal; and that, therefore, the bishops derived all their authority from the Roman pontiff, nor could the councils determine any thing without his permission and consent. Though the forgery was manifest to every thinking person, yet with the great mass of the people it produced the intended effect, and contributed to enrich and aggrandize the Roman pontiffs, and exalt them above all human authority and jurisdiction.

ISIDORE, of Pelusium, a celebrated disciple of St. John Chrysostom, and distinguished in the Greek and Roman calendars by the epithet of "Saint," was by birth an Egyptian; and flourished, as the contemporary of Nonnus, and according to Cave, about 412. As his name does not occur after 433, he probably died before the middle of the fifth century. He embraced the monastic life at Pelusium, and acquired, by his austerities and indefatigable application to literary studies, high reputation for sanctity, learning, and eloquence, so that he was honoured by the Greeks with the appellation of "the famous." Facundus says, that he wrote 2000 epistles for the edification of the church; and Suidas ascribes to him 3000, explanatory of the Scriptures. Of these there are still extant 2012, in five books; of which Mosheim speaks in terms of high commendation: saying of them, that though they are short, they are admirably written, both with respect to the solidity of the matter, and the purity and elegance of their style. He adds, that they manifest more piety, genius, erudition, and wisdom, than are to be found in the voluminous productions of many other writers, and that they cast a considerable degree of light upon several parts of Scripture. Dr. Lardner, citing a dissertation of Dr. Heumann on Isidore of Pelusium informs us, that this learned writer argues, that most of Isidore's letters are fictitious, and not a real correspondence; and, says Lardner, he seems to have proved what he advances. Isidore has largely quoted all, or most of the canonical books of the Old Testament; but he very seldom quotes any apocryphal books. He also often cites the four gospels, the Acts of the Apostles, and all St. Paul's epistles, except that to Philemon. He likewise quotes and explains passages of the epistle of James, the first and second epistle of Peter, and the first epistle of John. He explains the eighth verse of the second epistle of John, and there is no reason to doubt his having received the other. He explains a passage of the epistle of Jude; and uses several expressions that seem to have been taken from the book of Revelation: so that, upon the whole, his canon of Scripture was the same as ours. Isidore had a great respect for the Scriptures, and often recommends the perusal of them. The best edition of his works was published at Paris, in Greek and Latin, 1638, folio.

ISIDORE, of Seville, was an eminent bishop of this city in Spain for forty years, from 595 or 596 to 636. He was the son of Severianus, governor of Carthagena, and brother of Leander, bishop of Seville, who had the care of his education. He presided at a council held in Seville in 619, and at another in Toledo in 633; in which measures were adopted that served to reform the lax state of ecclesiastical discipline and manners in Spain. He was a voluminous writer, and his works are enumerated by Dupin and Lardner; and the best edition of them was published at Paris, in 1601, by Father James du Breuil, a Benedictine monk, in folio. As a writer, he is characterized more by learning and pedantry, than by judgment, taste, or accuracy. Mosheim reckons him among those authors, who gave rise, by their collections, to that species of divinity, which was afterwards distinguished by the Latins under the denomination of "positive theology." Dupin, though he represents him as a prodigy of learning, and an oracle, admits that he wanted genius, and a discriminating judgment; and that his opinions are often false, and his remarks trivial,

and frequently erroneous; and that his style is rather perspicuous than eloquent or polished. Isidore received all the same books of the New Testament which we receive; and he speaks of them with great respect, stating that they contain the precepts of life and the rule of faith, and that they may be profitably read by all sorts of men. This Isidore is sometimes called "the younger," to distinguish him from Isidore, bishop of Cordova, in the fifth century, who wrote "Commentaries on the two Books of Kings," which he dedicated to Paul Orosius, the disciple of St. Augustine. Isidore was a man of great and extensive learning, but particularly, it is said, in geometry, music, and astrology, which, in the time of Isidore, was another name for astronomy. His book on the holy offices contains the principal points of discipline and ecclesiastical polity. He is frequently ranked among musical writers. In his treatise on the divine offices, much curious information occurs concerning canto fermo, and music in general; but particularly its introduction into the church, the institution of the four tones by St. Ambrose, and the extension of that number to eight by St. Gregory. In treating of secular music, he has a short chapter on each of the following subjects: of music, and its name; of its invention; its definition; of its three constituent parts, harmonics, rhythm, and metre; of musical numbers; of the three-fold divisions of music; 1st, Of the harmonical division of music; 2dly, Of the organic or instrumental division; 3dly, Of the rhythmical division. These chapters are very short, and contain little more than compressed definitions of musical terms. In enumerating the seven liberal arts, cap. ii., he ranks them in the following manner: grammar, rhetoric, logic, arithmetic, music, geometry, astronomy. Isidore died in 636, and is enrolled among the saints of the Romish calendar.

ISIDORE, of Charax, a Greek author, in the time of Ptolemy Lagus, about three centuries before the Christian era, composed several historical works, and a description of Parthia, which has been published by Heschelius, and likewise at Oxford, among the collection of the lesser geographers. It is entitled "Mansiones Parthicæ."

ISIS (in fabulous history), a celebrated deity of the Egyptians, daughter of Saturn and Rhea, according to Diodorus of Sicily. Some suppose her to be the same as Io, who was changed into a cow, and restored to her human form in Egypt, where she taught agriculture, and governed the people with mildness and equity, for which reason she received divine honours after death. According to some traditions mentioned by Plutarch, Isis married her brother Osiris, and was pregnant by him even before she had left her mother's womb. These two ancient deities, as some authors observe, comprehended all nature, and all the gods of the heathens. Isis was the Venus of Cyprus, the Minerva of Athens, the Cybele of the Phrygians, the Ceres of Eleusis, the Proserpine of Sicily, the Diana of Crete, the Bellona of the Romans, &c. Osiris and Isis reigned conjointly in Egypt; but the rebellion of Typhon, the brother of Osiris, proved fatal to this sovereign. The ox and cow were the symbols of Osiris and Isis, because these deities, while on earth, had diligently applied themselves in cultivating the earth. As Isis was supposed to be the moon, and Osiris the sun, she was represented as holding a globe in her hand, with a vessel full of ears of corn. The Egyptians believed that the yearly and regular inundations of the Nile proceeded from the abundant tears which Isis shed for the loss of Osiris, whom Typhon had basely murdered. The worship of Isis was universal in Egypt; the priests were obliged to observe perpetual chastity, their heads were closely shaved, and they always walked barefooted, and clothed themselves in linen garments.

ISLA (Joseph Francis de), a Spanish Jesuit of Madrid, who, after the destruction of his order, retired to Italy, and died at Bologna in 1781. He was author of a satire on the ignorance and vices of the monks, entitled, "Historia del Fra. Gerundio de Compazas alias Zotes," which the supreme council of Castile was obliged to suppress. It has been translated into English and German, and it is said that since the time of Cervantes, no Spanish writer has displayed so much wit and humour.

ISLEIF, an Icelandic historian, who flourished early in the eleventh century. After having studied in Germany, he went to Rome, and returning in 1057, he founded the see and school of Scalholt. Isleif, who died in 1080, wrote "Annals of Iceland," a "History of Norway," &c., &c.

ISMENE (in classical history), a daughter of Œdipus and Jocasta, who, when her sister Antigone had been condemned to be buried alive by Creon, for giving burial to her brother Polynices, against the tyrant's positive orders, declared herself as guilty as her sister, and insisted upon being equally punished with her. This instance of generosity was strongly opposed by Antigone, who wished not to see her sister involved in her calamities.

ISMENIAS (in classical history), a Theban general, sent to Persia with an embassy by his countrymen. As none were admitted into the king's presence without prostrating themselves at his feet, Ismenias had recourse to artifice to avoid doing an action which would have proved disgraceful to his country. When he was introduced, he dropped his ring, and the motion he made to recover it from the ground was mistaken for the most submissive homage, and Ismenias had a satisfactory audience of the monarch.

ISMENIAS, one of the most celebrated performers on the flute in antiquity, was a native of Thebes; and not less renowned for splendour, extravagance, and caprice, than for his skill in music. Having been taken prisoner by Atheas, king of the Scythians, he performed on the flute before this rude monarch; but though his attendants were charmed so much that they applauded him with rapture, the king laughed at their folly, and said that he preferred the neighing of his horse to the flute of this fine musician. Ælian tells us, that he was sent ambassador into Persia: Lucian, that he gave three talents, or 581*l.* 5*s.*, for a flute at Corinth. Antisthenes, not very partial to music, said he was sure that Ismenias was a worthless fellow, by his playing so well on the flute. Plutarch relates the following story of Ismenias:—Being sent for to accompany a sacrifice, and having played some time without the appearance of any good omen in the victim, his employer became impatient, and, snatching the flute out of his hand, began playing in a very ridiculous manner himself, for which he was reprimanded by the company; but the happy omen soon appearing, "There!" said he, "to play acceptably to the gods, is their own gift!" Ismenias

answered with a smile, "While I played, the gods were so delighted, that they deferred the omen, in order to hear me the longer; but they were glad to get rid of your noise upon any terms." The same author, in his life of Demetrius, informs us, that Ismenias used to instruct his pupils by examples of excellent and execrable performances; letting them hear, immediately after each other, a good and a bad player on the flute; saying of the first, "this is the way you *should* play;" and of the second "this is the way you should *not* play." He is recorded by Pliny as a prodigal purchaser of jewels, which he displayed with great ostentation. Being at Cyprus, he found at a jeweller's an engraved emerald of the most exquisite kind, representing the Princess Amyona, one of the daughters of Danaus, for which the jeweller asked him five talents, with which demand Ismenias immediately complied. But the jeweller, astonished at his facility, and expecting that an abatement would have been required, offered, conscientiously, to return two of the five talents; but the magnificent musician refused to take them, saying that it would for ever diminish the value of the gem.

ISOCRATES, a celebrated Greek rhetorician, was born at Athens about 436 B.C. He received a good education, but his father, being ruined by the Peloponnesian war, left him no other inheritance. He had studied under Gorgias, Prodicus, and other great masters of eloquence, but the weakness of his voice, and his want of a proper degree of confidence, prevented him from exercising the talent of speaking in public. He employed himself, therefore, in composing discourses in his closet, and in teaching the art of rhetoric. He was the instructor of Timotheus, son of Conon, whom he afterwards accompanied to several parts of Greece as his secretary. He had numerous scholars at Athens, and was amply remunerated for some of his writings, particularly for a discourse which he addressed to Niocles, king of Cyprus, for which he received a sum equal to between four and five thousand pounds of our money. Though courted by the great, he had an ardent mind in defence of what was just and right. When Theramenes, proscribed by the thirty tyrants, took refuge at the altar, he pleaded in his defence, at the hazard of sharing his fate; and after the death of Socrates, when all his disciples took flight, he dared appear in mourning in the public streets of Athens. He passed a long life in peace and honour, and had reached his ninety-eighth year at the fatal battle of Cheronæa, when, unable to bear the calamity which had befallen his country, he abstained from all sustenance for four days, and expired. It was mentioned, to his praise, that he never, by writing or accusation, injured a single individual. A statue of bronze was raised to his memory by Timotheus, and another by his adopted son Aphareus. The style of Isocrates is pure, sweet, and flowing: he was extremely attentive to the harmony of his periods, and he is reckoned by Cicero as the first who introduced into Greek prose that melody of which it is susceptible. He spent a deal of time in polishing his compositions; his panegyric on Athens is said to have cost him ten years' labour. Twenty-one of his discourses remain, which have been distributed into the moral, the deliberative, the panegyrical, and the agonistical.

ISTHVANVIUS (Nicholas), author of a history of his own times and country, in thirty-four books, in the Latin language, was born in Hungary, and entering the army, distinguished himself under the Emperor Maximilian and his son Rodolph, who made Isthvanvius vice-palatine of Hungary. His work was first published in 1622.

ITALUS (in classical history), an Arcadian prince, who came to Italy, where he established a kingdom, called after him. It is supposed that he received divine honours after death, as Æneas calls upon him among the deities to whom he paid his adoration, when he entered Italy.

ITTIGIUS (Thomas), who flourished in the seventeenth and eighteenth centuries, was born at Leipsic about 1654. Here he pursued his studies, and was afterwards appointed assessor of the faculty of philosophy at the same place. Being admitted to the ministry, he discharged the duties of that office in different churches in that city. In 1686, he was admitted to the degree of doctor of divinity, and in the following year he was appointed first professor extraordinary in that faculty, and then professor in ordinary. He took a considerable share in publishing the "Leipsic Acts," and besides other employments, filled the post of superintendant of the ecclesiastical district of that city. He died in 1710, and was author of "A Treatise on Burning Mountains;" "Dissertatio de Hæresiarchis Ævi Apostolici, eique proximi;" "Prolegomena ad Josephi Opera," and many other works, which were highly esteemed by his contemporaries.

ITURBIDE, a modern Mexican chief and emperor, was born at Valladolid, in Mexico, in 1790, and was the son of a native Spaniard, by a Creole lady. He was bred a farmer, but entered early into the militia of his native province; and the part he took in suppressing the insurrection of Morales, procured for him the rank of colonel. He was also for a time commander of Bahia; but seems to have been offended with the public authorities for depriving him of that post. In the latter part of 1819 he was invited to take the command of an army destined to the south, and marched to Acapulco, where he matured a plan for rendering Mexico independent, and the extension of freedom to all classes of people. In the summer of 1820 he was declared emperor of Mexico; but he was incapable of maintaining his authority against a cabal, and in the beginning of 1823 he abdicated, and left Mexico for England. A strong party, however, existed in his favour, and in the summer of 1824 he ventured to return to Mexico, on the coast of which he landed privately, near Soto la Marina. Being obliged to apply for a passport, he was recognised, and sent a prisoner to Padillo, where he was shot by order of the congress, on the evening of the 19th of July.

ITYS (in fabulous history), a son of Tereus, king of Thrace, by Procne, daughter of Pandion, king of Athens. He was killed by his mother when he was about six years old, and served up as meat before his father. He was changed into a pheasant, his mother into a swallow, and his father into an owl.

IVAN I. (Vassilievitch, John Basilowitz), czar of Russia, was born in 1438, and succeeded to the throne in 1462. At this period Russia was divided into a number of petty principalities: some of them were subject to the czar or great duke, and all, together with him, tributary to the Tartars, who assumed a superiority over that prince. The following is given as an instance of the servitude of the great duke. It is recorded by Cromer, the

Polish historian, and quoted by Coxe in his travels: "Whenever the Tartar ambassadors were sent to Moscow to collect tribute, the great duke used to meet them, and offer, as a mark of his respect, a cup of mare's milk; and if a drop chanced to fall upon the mane of the horse on which the Tartar ambassador was sitting, he would himself lick it up. When they reached the hall of audience, the ambassadors read the khan's letter seated upon a carpet of the choicest furs, while the great duke with his nobles knelt, and listened in respectful silence." Ivan, who may be justly esteemed the founder of Russian greatness, was a man of gigantic stature, and of corresponding resolution and vigour, accompanied with the ferocity of a barbarian despot. In the course, however, of a prosperous reign of above forty years, he gave a new aspect to the Russian affairs: he annexed to his dominions several neighbouring principal duchies, subdued Novogorod, and rescued his country from the Tartar yoke. He had no sooner delivered Russia from this dependence, than his alliance was courted by many European sovereigns, and during his reign, for the first time, the emperor of Germany, the pope, the grand signior, the kings of Poland and Denmark, and the republic of Venice, felt it their interest to send ambassadors to the Russian court. The talents of Ivan were not confined to military affairs. Russia was indebted to him for the improvement of her commerce, and for opening a more ready communication with European nations. Under his auspices the knowledge of gunpowder, and the art of casting cannon were first brought into Russia by Aristotle of Bologna: he employed the same artist, and some other foreigners, to re-coin Russian money, which had hitherto been disfigured by Tartar inscriptions: he engaged, at a vast expense, Italian artists to enclose the citadels of Moscow and Novogorod, with walls of brick, and to erect several churches and other public structures with the same materials. For his various services he obtained the title of *Great*. It should be observed, that the manners of Ivan were softened and polished in some degree by the example of his second wife Sophia, a Grecian princess, daughter of Thomas Palæologus, a lady of consummate beauty and winning address, who, to all the softer graces of her sex, added a vigorous and manly spirit, and who, while she infused into her husband a taste for the arts of peace, animated him to those glorious enterprises which occasioned the aggrandisement of his country. He is represented as being stern and unfeeling, given to inebriety, though he punished it severely in others, and an object of dread to all who approached him. He died in 1505, in the sixty-seventh year of his age, and the forty-third of his reign. On each side of his remains were deposited those of his father, Vassili Vassilievitch, and of his son, Vassili Ivanovitch, who succeeded him on his throne, and expired in 1533.

IVAN II. (Vassilievitch) succeeded his father Ivanovitch in 1533. Being only three years of age, he was left under the care and superintendance of guardians, who faithfully performed the duty committed to them, and defeated the plots of the young prince's uncles, who were desirous of depriving him of his crown. At the age of nineteen he sent a splendid embassy to the Emperor Charles V., the chief purpose of which was to obtain from Germany proper persons to assist him in the civilization of his subjects, and in introducing arts and manufactures. More than three hundred artisans, of all professions, actually arrived at Lubeck, in their way to Moscow, but were prevented from proceeding on their journey by the intrigues of the inhabitants of that town. Ivan II. raised the superstructure of the Russian grandeur, of which his grandfather had laid the foundation. He instituted a standing army, trained his soldiers to the use of fire-arms, and accustomed them to a more regular discipline. By means of this formidable body, he extended his dominions on all sides, conquered the kingdoms of Kasan and Astracan, and rendered the Russian name respectable to the distant powers of Europe. He gave to his subjects the first code of written laws; he introduced printing into Russia; he promoted commerce, and regulated all the duties connected with it. While involved in a war with the Poles, a domestic conspiracy, in 1566, occasioned by his tyranny, threatened to deprive him of his crown. Such was the danger, that he thought it best to make a feigned abdication. This produced the proposed effect of awakening the dormant loyalty of the people; but as soon as he had resumed the reins of government, he put to death the leaders of the conspiracy, and secured himself against any future rebellion, by the institution of a body of guards drawn from the remote provinces, and attached solely to himself. These he augmented, till at length they proved ready instruments of despotism. He entered into a friendly intercourse with Queen Elizabeth of England, to whom he proposed an alliance offensive and defensive. Though the queen did not agree to his proposal in its full extent, yet a treaty was made, which was the commencement of the intercourse which has since subsisted between the two nations. In an invasion of Rossia by the Poles, the city of Novogorod incurred the suspicion of having, by its principal inhabitants, held a correspondence with the king of Poland. This defection was punished in the most barbarous manner by the czar, who, in the course of a few weeks, adjudged several thousand persons to death. In 1571, after Russia had been desolated by the plague, the Crim Tartars, instigated by the Poles, made an irruption into the southern provinces, and advancing towards Moscow, entirely defeated the Russian army, which made a stand within eighteen leagues of the capital. Ivan, upon the news, shut himself up in a fortified cloister, with his two sons, and most valuable effects, and by this cowardly desertion, allowed the Tartars to enter Moscow, which they plundered and burnt, with a vast destruction of the inhabitants. The czar's most formidable enemy was Stephen Battori, king of Poland, who, with the king of Sweden, declared war against Russia in 1579, took Narva and Riga, and became masters of the whole of Livonia. The Russians murmured at his conduct, and some of the nobles ventured to make remonstrances against his suffering foreign enemies to ravage the country, and requested that he would permit his eldest son to appear at the head of the army. The czar, suspecting that the prince had urged the nobles to this step, reprimanded him in very severe terms; and he attempting to justify himself, the father's anger was roused to such a pitch, that he gave him a violent blow with a staff tipped with iron, which laid him at his feet, and which in four days proved fatal. The savage monarch, who did not probably intend his son's death,

passed from the extreme of anger to that of sorrow: he refused to take food or change his dress for several days, and endeavoured to expiate the deed by a magnificent funeral. An unsuccessful attempt to chastise the Tartars, who had made a new incursion into the Russian territories, was the last act of this reign. He negotiated with them and returned to Moscow, when the approach of his own death awakened in him a desire of conferring benefits on his people. He now endeavoured to correct abuses introduced by his long wars, performed many acts of clemency, enjoined his successor to liberate prisoners, repeal taxes, and redress the injuries which his brutality had inflicted. He expired in 1584, in the fifty-fourth year of his age. He has been reckoned among the great monarchs of his country, on account of his spirited and successful attempts to free it from a foreign yoke, and to introduce arts and civilization. He left two sons, of whom Feodor or Theodore succeeded him.

IVES (John), born at Yarmouth in 1751, was author of the preface to Swinden's "History and Antiquities" of that city, and other works. He died in 1776, aged twenty-five, leaving a very valuable library and collection. He was a fellow of the Royal and Antiquarian societies, and held the office of Suffolk herald-extraordinary.

IVETAUX. See Vauquelin.

IXION (in fabulous history), son of Antion by Perimela, daughter of Amythaon, married Dia, daughter of Eioneus or Deioneus, and promised his father-in-law a valuable present for the choice he had made of him to be his daughter's husband. His unwillingness, however, to fulfil his promises, obliged Deioneus to have recourse to violence to obtain it, and he stole away some of his horses. Ixion concealed his resentment under the mask of friendship; he invited his father-in-law to a feast at Larissa, the capital of his kingdom, and when Deioneus was come according to the appointment, he threw him into a pit which he had previously filled with wood and burning coals. This premeditated treachery so irritated the neighbouring princes that all of them refused to perform the usual ceremony, by which a man was then purified of murder, and Ixion was shunned and despised by all mankind. Jupiter had compassion upon him, and he carried him to heaven, and introduced him at the table of the gods. Such a favour, which ought to have awakened gratitude in Ixion, served only to inflame his lust; he became enamoured of Juno, and attempted to seduce her. Juno was willing to gratify the passion of Ixion; though, according to others, she informed Jupiter of the attempts which had been made upon her virtue. Jupiter made a cloud in the shape of Juno, and carried it to the place where Ixion had appointed to meet Juno. Ixion was caught in the snare, and from his embrace with the cloud, he had the Centaurs, or, according to others, Centaurus. Jupiter, displeased with the insolence of Ixion, banished him from heaven; but when he heard that he had seduced Juno, the god struck him with his thunder, and ordered Mercury to tie him to a wheel in hell, which continually whirls round. The wheel was perpetually in motion, therefore the punishment of Ixion was eternal.

IXNARD (Michael d'), an eminent German architect, was born at Nismes, and died at Strasburg in 1795. He built the commercial hall at Strasburg, the electoral palace at Treves, &c.

IZIOCALT II., successor to his nephew, Chiluapopoca, on the throne of Mexico, may be regarded as the real founder of the Mexican empire. He greatly extended his kingdom by conquest, and improved and enlarged the city of Mexico, and died, regretted by his people, in 1445.

J.

JAACOB, a learned Jewish rabbi, who flourished in the early part of the sixteenth century. He resided at Jerusalem in 1517, where he compiled a learned work, entitled "The Eye of Israel," which was a collection of the various expositions of the law which are found in the Talmud. He did not live to finish his design, but left it to his son Levi, who was no less learned than his father; and who completed, and published it in 1538.

JAAPHAR EBN THOPHAIL, a learned Arabian philosopher and physician in the twelfth century, was a native of Seville, in Spain, and preceptor to Maimonides and Averroës. He was famous for his medical skill, and for his knowledge of the Peripatetic philosophy. He employed the doctrine of Aristotle as an instrument of enthusiasm, in the elegant philosophical romance, entitled "The History of Hai Ebn Yokdhan," &c. This tale describes the life of a man, who, having been exposed when an infant, was nourished by a hind in an uninhabited island; and who, by the unaided exertion of his powers, attained to the knowledge of things natural and supernatural, and arrived at the felicity of an intuitive intercourse with the Divine Mind. An English translation of it was published in 1708 by Simon Ockley, entitled "The Improvement of Human Reason, exhibited in the Life of Hai Ebn Yokdhan," &c. 8vo.; with notes and an appendix.

JABLONOWSKY (Joseph Alexander von), prince of Jablonow, &c., member of the Academy of Sciences at Paris, and of other learned societies, was born in 1712. He became wayvode of Novogorod, but devoted himself chiefly to the sciences; and when the troubles broke out in Poland, he left that country entirely, and in 1773 resigned the senatorial dignity. He then fixed his residence at Leipsic, where he died in March 1777. His works are "The Lives of twelve Generals," in the Polish language; "A Treatise on the Sclavonic Poetry;" and several others of a similar nature; "Vindiciæ Lechi et Czechi," Lips. 1770, 4to.; another enlarged edition of which was published at the same place in 1775.

JABLONSKY (John Theodore) was born at Dantzic in 1654. After having completed his education, he made a tour through Germany, Holland, and England; and in 1687 accompanied the princess of Dessau, consort of Prince Radzivil, to Poland, where he remained till the prince's death. He was then secretary at the court of the duke of Saxe-Barby; and in 1700 was appointed secretary to the

Academy of Sciences at Berlin, then newly established. From 1715 to 1717 he accompanied on his travels, in the capacity of tutor, to Geneva and Italy, Frederick William, hereditary prince of Prussia; and on his return was appointed a counsellor of state. He died in 1731. Of his works, the following deserve to be mentioned: "Nouveau Dictionnaire, François Allemand et Allemand François;" "A French Grammar for the Germans;" "An Explanation of Gallicisms;" and "A general Dictionary of Arts and Sciences."—DANIEL ERNEST, a learned Polish Protestant divine, was brother of the preceding, and born at Dantzic in 1660. After completing his studies, part of which he pursued at Oxford, he was admitted to the ministry, and appointed pastor of the reformed church at Magdeburg. In 1686 he was promoted to the rectorship of the college of Lissa, with which was connected the office of Polish minister. In 1690 he accepted of an invitation to be minister at Konigsburg; and three years afterwards was called to Berlin, to be minister to the court. In 1706 he received the diploma of doctor of divinity from the university of Oxford. In 1718 the king of Prussia nominated him counsellor of the Consistory; in 1729, member of the Directory of the reformed churches; and in 1733, president of the Academy of Sciences at Berlin. He died in 1741, after he had completed his eightieth year. He was the author of "Biblia Hebraica," and a variety of other works, mentioned in Moréri.—PAUL ERNEST, son of the preceding, was born in the Prussian metropolis in 1693. He inherited the talents of the family, and applying himself to the study of theology, filled the professor's chair in that science at Frankfort-on-the-Oder. He was the author of a very erudite treatise on the mythology of ancient Egypt, entitled "Pantheon Egyptiacum," 3 vols. 8vo.; also of "Institutiones Historiæ Ecclesiasticæ," 2 vols. 8vo.; "Disquisitio de Linguâ Lycaonicâ;" and "De Memnone Græcorum." His death took place in 1757.

JABLONSKY (CHARLES GUSTAVUS), a diligent naturalist, and private secretary to the queen of Prussia, died at Berlin, in May 1787, at the early age of thirty-one. He is known as the author of "A System of all the known indigenous and foreign Insects," arranged according to the Linnæan system, and intended as a continuation of Buffon's Natural History.

JACCETIUS (FRANCIS CATANEUS), a philosophical writer, whose true Italian name was DIACETO, was born at Florence in 1466. He succeeded Ficinus in the chair of philosophy at that city, and retained that post till his death in 1522. A collection of all his pieces was printed at Basil in 1563, in folio.

JACKSON (THOMAS), a learned divine, who became dean of Peterborough in 1638, and king's chaplain, was born at Willowing, in the palatinate of Durham, in 1579, and died in 1640. He was master of Queen's-college, Oxford, vicar of Newcastle, and held also a stall in Winchester-cathedral. His principal work is "A Commentary on the Apostles' Creed;" which, together with his other writings, was printed in three volumes, folio, in 1672, and is highly commended by Bishop Horne and other eminent divines.

JACKSON (JOHN), a learned English divine, was the son of a clergyman at Sensey, near Thirsk, in Yorkshire, where he was born in 1686. After having completed his school-education, he was entered of Jesus-college, Cambridge, where he studied Hebrew under the famous Simon Ockley, and proceeded B.A. at the statutable period. In 1708 he was admitted to deacon's orders; and two years afterwards was ordained priest, when he entered into possession of the rectory of Rossington, which had been reserved for him by the corporation of Doncaster after the death of his father. Soon after this he married, and went to reside on his benefice. In 1714 Mr. Jackson commenced his career as an author, by publishing three letters in defence of Dr. Samuel Clarke's "Scripture Doctrine of the Trinity," under the name of a country clergyman. During the Bangorian controversy, Mr. Jackson proved an able defender of Bishop Hoadly; and in 1716 he again became the defender of Dr. Clarke against Dr. Waterland. The Arian opinions which Mr. Jackson had avowed in his writings, prevented him from taking the degree of M.A. at Cambridge; but he was consoled by being appointed, through the interest of Dr. Clarke, to the confratership of Wigston's-hospital, in Leicester; a piece of preferment particularly acceptable to Mr. Jackson, as it did not require subscription to any Athanasian articles. With the confratership was connected the place of afternoon-preacher, or lecturer, of St. Martin's-church in Leicester; but the neighbouring clergy were so incensed at his appointment, that he was refused the use of the pulpit, and on one occasion even the eucharist. Dr. Clarke, master of the hospital, dying in 1729, the duke of Rutland, patron of the establishment, nominated Mr. Jackson as his successor, and he would have obtained a stall at Salisbury but for the freedom of his tenets, evinced in his attacks on Bishop Warburton, and other defenders of the Trinity. Besides these and other controversial tracts, he was the author of a valuable work in three quarto volumes, printed in 1752, under the title of "Chronological Antiquities." A new edition of the Greek Testament, which he had long had in contemplation, and for which he had amassed a large collection of notes and other materials, he did not live to complete, dying May 12, 1763.

JACKSON (WILLIAM), an eminent musical composer, was born in 1730, at Exeter. His father, a shop-keeper in that city, gave him a liberal education with a view to a learned profession; but he displayed so decided a taste for music, that he was placed as a pupil to Mr. Travers, organist to the cathedral of Exeter. In 1748 he removed to London, and passed two years under the tuition of the organist to the king's chapel, who was an eminent song-composer. He then returned to his native place, where he settled for life as a teacher, performer, and composer of music. He soon attained reputation and employment; but it was not till 1777 that he succeeded to the place of sub-chanter, organist, lay-vicar, and master of the choristers, in the cathedral. His talents in musical composition were first made known in 1755, when he printed a collection of twelve songs, set in a manner so simple, elegant, and original, as presently to become favourites with the public. He afterwards published a second and a third collection of songs; and it is by his vocal compositions that he has acquired the greatest reputation. Among his musical works are also anthems, hymns, odes, elegies, and canzouets, some of them of great merit and originality. He first appeared to the world in a literary capacity by a publication, in 1782, of "Thirty Letters on various

Subjects," two vols. small octavo. They were well received, and were republished in a third edition, with additions and corrections, in 1795. His other works are, "Observations on the present State of Music in London;" "The four Ages; together with Essays on various Subjects." To his other tastes, he added that for painting, in which art he was no mean proficient. He employed his pencil chiefly in landscape, and by his study of strong and partial lights produced striking effects. Mr. Jackson enjoyed a very select acquaintance, and was greatly respected by the principal persons in his neighbourhood. He died in 1803, leaving two sons and a daughter.

JACKSON (William), an Irish clergyman of the last century, notorious for his intrigues against the government of his country. In the early part of his life he was chaplain to the celebrated duchess of Kingston, and assisted her in her controversy with Foote. Having accompanied the duchess to France, he there became acquainted with some of the revolutionary politicians, who made him one of the instruments of their designs on this country. Jackson was detected in carrying on a correspondence with them from Ireland, and being brought to trial, was found guilty; when, on appearing for sentence April 30, 1795, he died suddenly in court.

JACKSON (Cyril), dean of Christchurch, was the son of a medical practitioner, and was born at Stamford, in Lincolnshire, in 1746. He was educated at Westminster-school, and went first to Trinity-college, Cambridge, and afterwards to Christchurch, Oxford, where he proceeded to the degree of D.D. in 1781, having been previously appointed sub-preceptor to the heir-apparent, preacher at Lincoln's-inn, and canon of Christchurch. In 1783 he was elected dean of his college, and he might have been raised to the episcopal bench on two occasions; but he preferred a life of study and retirement, which he closed at Felpham, Sussex, August 31, 1819.—His brother, William, who became bishop of Oxford, and died in 1815, translated a mathematical tract by Eratosthenes into Latin, and was an able divine.

JACKSON (Robert), an eminent army-surgeon, who died at Thursby, near Carlisle, April 6, 1827, aged seventy-six. He was for many years chief of the medical department of the army in the West Indies, and published several important professional works, among which we may mention a treatise "On the Fevers of Jamaica;" and "An Exposition of the Practice of affusing Cold Water on the Body, as a Cure of Fever."

JACOB, the Hebrew patriarch, was the son of Isaac and Rebecca, and twin-brother of Esau, and born in the year 1836 B.C. His history, as recorded in Genesis xxv.—l., is too well known to require more than a short sketch of it in this place. Being gentle and weak, he became his mother's favourite; and it was at her instigation that, after purchasing his brother Esau's birthright for a mess of pottage, he obtained the blessing intended for him, by imposing on their father in the manner related in Scripture. This conduct drew upon him the vengeance of Esau, which he avoided by flying to Padan-aran, where he served his uncle Laban for fourteen years, and obtained his two daughters, Leah and Rachel, for wives. He was afterwards reconciled to his brother, and went to Egypt with all his family, in consequence of the elevation of his son Joseph to the supreme power of the country under Pharaoh. He died in Egypt in the hundred-and-forty-seventh year of his age, and was honourably interred in Abraham's burying-place, near Hebron. The name of Jacob signifies in Hebrew a Supplanter; and the Hebrews are called from him Israelites, in consequence of the name of *Israel* being given to him as the *hero of God*.

JACOB (Ben Naphtali) flourished in the fifth century of the Christian era. He was educated at Tiberias, as a Masorite, and is said to have invented, in conjunction with his friend Ben Aser, the Masoretic points, since commonly used in distinguishing the vowels of the Hebrew language. The year 476 is generally assigned as the epoch of this invention, which is said to have been confirmed by a Jewish synod held at Tiberias.

JACOB, surnamed Al Bardi, or in Latin *Baradæus*, a celebrated champion of the Eutychian doctrine in the sixth century, and after whom the Monophysites of the east are still called *Jacobites*, was a native of Syria, and was ordained to the episcopal office by some bishops of his sect, who were in prison on account of their principles. With the approbation of these prelates he travelled on foot through the whole east; established bishops and presbyters every where, revived the drooping spirits of the Monophysites, and produced such an astonishing change in their affairs, that at the time of his death in 588, when, according to Mosheim, he was bishop of Edessa, he left the sect in a most flourishing state in Syria, Mesopotamia, Armenia, Egypt, Nubia, Abyssinia, and other countries. He was the author of "A Catechism," which is the grand rule of the Monophysite faith. Cave maintains that he was not bishop of Edessa, but that the famous Jacob who filled that see, and was called "The Doctor" by way of distinction by the Syrians, flourished nearly a century later than Al Bardi.—There was a third Jacob, bishop of Sarug, in Mesopotamia, who was orthodox in his creed, and lived about the same time with the bishop of Edessa. His "Hymns," and other works, composed in an elegant style, are preserved in the monastery of St. Mary de Cannubin, in mount Libanus; and according to the testimony of Ludolf, his "Liturgy" is still extant among the Ethiopians.

JACOB (Ben Hajim) lived in the sixteenth century, and edited the celebrated Masora and Hebrew bible, with the Chaldee paraphrase and rabbinical commentaries annexed, which appeared in 1525, at Venice, in four folio volumes.—There was also an Hungarian fanatic of this name in the thirteenth century, who pretended a commission from the Virgin to liberate Louis IX. from the Saracens at Damietta. But the government discountenancing the crusade, his project failed, and he himself fell by the hand of a butcher.

JACOB (Jehudah Leon), a learned Jew, who flourished in the seventeenth century, was born in Spain, but resided chiefly in Holland. He is known as the author of a Description of the Temple of Solomon, which he published, first in Latin, and afterwards in Hebrew, under the title of "Tabnith Hekal."

JACOB (John), an ingenious Armenian mechanic in the seventeenth century, who attempted to introduce the art of printing into Persia. He was a native of Zulpha, and in 1641 filled the post of principal of the joiners to the king of Persia. He

was the author of numerous useful mechanical inventions. Having occasion to visit Europe, he formed so complete an idea of the art of printing, that upon his return to Ispahan, he succeeded in erecting a press, and cut himself the matrices for the necessary types. With that press he printed in Armenian, "The Epistles of St. Paul," and "The seven Penitentiary Psalms." He was frequently solicited by the king to embrace the Mahometan faith; but the most tempting offers of preferment could not prevail upon him to renounce his Christian principles.

JACOB (Louis), a Carmelite monk, born in 1608, at Chalons-sur-Saone, was librarian to the President de Harlay and Cardinal de Retz; by the interest of the latter of whom he obtained the office of almoner to the king of France. His principal work is his "Bibliotheca Pontifica," a catalogue raisonné of the papal library at Rome, printed by him in 1642. His death took place in 1670.

JACOB (Henry), celebrated as the founder of the first independent or congregational church in England, was a native of Kent, and received his academical education at St. Mary's-hall, Oxford. Having entered into holy orders, he was made precentor of Corpus Christi-college, and afterwards obtained the benefice of Cheriton, in Kent. Soon after, his publication of two polemical tracts drew upon him the persecution of Bishop Bancroft, to avoid which he fled into Holland, where he became a convert to what were then called Brownist principles, since known by the name of Independency. In Holland he published several treatises; and upon his return he avowed a desire of setting up a separate congregation upon the model of those in Holland; which in a short time he effected. He was elected pastor of the church, and continued with his people till 1624, when he went to Virginia, where he soon afterwards died.—His son, Henry, became an able Orientalist under Erpenius. He was a fellow of Merton-college, Oxford, but was ejected for nonconformity, and died at Canterbury in 1652, aged forty-four. He was the author of "Delphi Phœnicizantes," edited by Dickinson; and other works.

JACOB (Joseph), an eccentric nonconformist divine, born about 1667, was in early life a linen-draper in London, but in 1697 set up a weekly lecture at a meeting-house in Thames-street, whence he was expelled for his imprudent censures of government, in his public discourses. His friends built him a new chapel in Southwark in 1698; and he proceeded forthwith to establish a peculiar class of sectaries, distinguished by some exclusive rites and observances. "In this reformed church all periwigs, then almost universally worn, were discarded; the men wore whiskers upon their upper lips, in which Mr. Jacob set them an example; and an order passed for the regulation of the women's garb. Some persons, not conforming to the new rules, were forthwith excommunicated; but this harsh usage only offended others, who withdrew in consequence. This proved a great detriment to Mr. Jacob; and in the end his church dwindled away, so that he was obliged to quit his meeting-house about 1702." He, however, procured another, but pursuing the same eccentric course, his followers gradually deserted him, previously to his death, which took place June 26, 1722. He is said to have possessed good natural talents, and was not destitute of literary acquirements, as appears from his publications, consisting of a "Catechism," 1702, 12mo.; "The Covenant to be the Lord's People under Joseph Jacob's Pastoral Charge, with an Appendix," 1706, 12mo.; and two or three sermons.

JACOB (Giles), an eminent lawyer, born at Romsey in Hampshire in 1686. He is principally known for his Law Dictionary, in one volume, folio, the best edition of which is that by Ruffhead and Morgan. He also wrote two dramatic pieces, and a poetical Register, containing the lives and characters of English dramatic poets. He died in 1744.

JACOB (Edward) was a fellow of the Society of Antiquaries, and died in 1788, at Feversham, in Kent, where he practised as a surgeon. He republished the old play of Arden of Feversham, in 1770, with a preface, "in which some reasons are offered in favour of its being the earliest dramatic work of Shakspeare now remaining: and the genuine account given of the murder [of Arden] from authentic papers of the time." He was also author of a "History of the Town and Port of Feversham, in Kent;" and other works.

JACOBAZZI (Dominic), (in Latin *Jacobatius*), a learned Italian cardinal, was born at Rome about 1443. Having embraced the ecclesiastical life, he particularly applied himself to the study of canon law and theology, and was employed by Pope Sixtus IV. and five of his successors, in the management of several important affairs. He was appointed auditor consistorial, and afterwards one of the twelve auditors of the rota, and bishop of Lucera. Pope Julius II. made him vicar of Rome, and president of the university in that city. He was also instituted to the sees of Massano and Grosseto. The last promotion which he received was that to the rank of cardinal, to which he was elevated by Pope Leo X. in 1517. He died in 1527, or early in 1528. The most important of his works was "A Treatise concerning the Councils," in Latin, which was originally published at Rome in 1538, in a folio volume.

JACOBÆUS (Oliger), a celebrated Danish physician and philosopher, was son of the bishop of Jutland, in which peninsula he was born at Arhusen, in 1651. Having studied for some years at Copenhagen, he set out on his travels, and on his return obtained the professorship of medicine and natural philosophy in the university of Copenhagen. King Christiern V. appointed him his librarian and superintendant of the royal museum, in which capacity he published a catalogue of the rarities contained in that collection. His other works are, two treatises on the natural history of frogs and lizards; and a few miscellaneous poems written in elegant Latin. He died in 1701, at Copenhagen.

JACOBI (John George), a German poet, born at Dusseldorf in 1740. After studying theology at Gottingen and Helmstadt, he was appointed professor of philosophy and eloquence at Halle, and obtained a prebend in the church of St. Boniface at Halberstadt. The emperor Joseph II., in 1784, gave him the chair of belles-lettres at Fribourg, which he retained till his death, January 4, 1814. Jacobi was an imitator of the French poets, Chapelle, Chaulieu, and Gresset. His works, consisting of "Epistles," in verse and prose; "Songs;" "Cantatas;" "Operas;" "Comedies," &c. &c., were published together at Zurich in seven volumes. Jacobi was likewise engaged as editor of the "Iris," a periodical journal, which contributed much to spread among the Germans a taste for polite litera-

ture; and he enriched with his productions the "German Library of the Fine Arts," published by Professor Klotz; "The German Mercury," of Wieland, &c.—HENRY FREDERICK, younger brother of the preceding, was brought up to his father's business, but resigned his mercantile occupations for literature, and became president of the Bavarian Academy at Munich, where he died, March 10, 1819. He was the author of several works, published at Leipsic in six volumes, in which he combats with equal force and skill, the dogmatism of Mendelssohn, the criticism of Kant, the idealism of Fichte, and the pantheism of Schelling.

JACOBS (JURIAN), an eminent artist, born in Switzerland, in 1610, studied under Francis Snyders, and is celebrated for the spirit with which his animals are depicted, especially in hunting pieces.

JACOBS (LUCAS), more generally known as *Lucas Van Leyden*, from the place of his birth, was a pupil of Cornelius Engelbrecht, and excelled both in oils and in distemper; he was also a good engraver, and died in 1533, in his thirty-ninth year.

JACOBSON (JOHN CHARLES GOTTFRIED), an able technologist, the son of a shopkeeper at Elbingen, was born at that place in 1726. He studied at Leipsic; but in consequence of an unfortunate duel was obliged to abscond, and to enter into the service of the elector of Saxony. He afterwards obtained a subaltern's place in the Prussian service; but as the severity of his duty prevented him from devoting any part of his time to study, to which he had been always attached, he resigned his office and enlisted in a regiment of infantry at Berlin. During a residence of two years in that city, he diligently frequented the different manufactories and workshops, and between 1773 and 1776 published his "Description of all the Cloth Manufactories in Germany," 4 vols. 8vo.; and at the same time assisted Sprengel in his "Collection of the Arts and Handicrafts," and Nicolai in his "Description of Berlin." After the campaign of 1778, in which he was actively employed, he at length obtained a discharge and began his "Technological Dictionary of all the useful Trades, Arts, and Manufactures, with an Account of the different Processes, Tools, Instruments, &c., and an explanation of the technical Terms." He was appointed, in 1784, inspector of all the royal manufactories in the kingdom of Prussia, and died in the month of September 1789. Jacobson was author also of "A Description of all the Linen, Cotton, and Woollen Manufactures in the Prussian States," 4 vols., 1773-76.

JACOPONE DA TODI, an ancient Italian poet, celebrated for his piety, was born in the thirteenth century at Todi, of the noble family of Benedetti, or Benedettoni. He was brought up to the study of the law, of which he became a doctor and an eminent practitioner at Rome. He married, sought to enrich himself by professional arts, and lived like a man of the world; when the death of his wife, in consequence of the fall of a scaffold at a public spectacle, awakened him to serious reflection, and induced him to quit all secular concerns, and devote himself to religion. He entered into the third order of Franciscans, of which he became a claustral in 1278. He counterfeited folly in order to receive the humiliation of contempt, in which he succeeded so well, that his baptismal name of Jacopo was changed for the nick-name of Jacopone. The rigour of his superiors aided his voluntary mortifications, and for a slight fault he was thrust into a noisome dungeon, where he is said to have composed one of his most rapturous canticles of divine love. He underwent greater sufferings from the resentment of Pope Boniface VIII.; for when that violent pontiff, exasperated against the Colonna, laid siege to Palestrina, Jacopone, who was there at the time, lamented the evils brought upon the church by its head, in two canticles. As a punishment for this freedom, Boniface, when master of the town, threw the poor monk into fetters, and kept him on bread and water, till he himself was imprisoned by the Colonna. This last event is said to have been predicted by Jacopone, who, when the pope insultingly asked him when he should come out of prison, replied "When you shall enter it." He survived his liberation about three years, and died in 1306. His "Spiritual Canticles," of which many editions were published, have given him a place among the Italian poets. He also wrote some religious pieces in Latin, and is said to have been the author of the well-known liturgic anthem beginning "Stabat Mater." The best edition of his Canticles is that of Venice, quarto, 1617, with notes.

JACQUELOT (ISAAC), a learned French Protestant divine, was the son of a minister at Vassy, in Champagne, where he was born in 1647. He was preacher at the Hague, when he attracted the notice of the king of Prussia, who persuaded him to become his minister at Berlin, and settled on him a considerable pension, which he enjoyed till his death in 1708. He was the author of several works, among which are "Dissertations on the Existence of God;" "Dissertations on the Messiah," 1699, 8vo.; "A Treatise on the Inspiration of the sacred Books, in two Parts;" "Sermons;" and "Letters addressed to the Bishops of France."

JACQUET (LOUIS), a French writer, died in 1793, aged sixty-one. He was a native of Lyons, and obtained some celebrity by two works, entitled a "Parallel between the Greek and French Tragic writers," and a prize essay on the discovery of America, entitled "Idée des quatre Concours."

JACQUET (PIERRE), an advocate of the parliament at Paris, about the middle of the last century, was the author of several works connected with French jurisprudence. Of these the principal are, "Traité des Fiefs;" "Traité des Justices, des Seigneurs, et des Droits independans, &c.;" "Commentaire sur la Coutume de Touraine," 4to., 2 vols.

JACQUIER (FRANCIS), a Jesuit of Vitry, eminent for his knowledge both of languages and the mathematics, was born in 1711, and died at Rome in 1788. He edited, with the assistance of Le Sueur, the "Principia" of Newton, in four volumes, quarto, and was the author of "Riflessioni sovra alcune difficolta spettanti i dauni della cuppola di S. Pietro," 4to.; "Institutiones Philosophicæ," 5 vols. 12mo.; and other works.

JACQUIN (ARMAND PIERRE), born at Amiens in 1721, was chaplain in the cathedral of his native city, and historiographer to the count d'Artois. He died about 1780. Among a number of useful publications of which he was the author, may be mentioned, "Entretiens sur les Romans," 1754, 12mo. "Discours sur la Connoissance et l'Application des Talens," 1760, 12mo., &c. &c.

JACQUIN (NICHOLAS JOSEPH), a celebrated botanist, was born at Leyden in 1727, and was edu-

cated for the medical profession. His botanical science procured him the notice of the emperor, Francis I., who sent him to the West Indies to collect curious plants for the gardens of Schoenbrun. He published in 1760 an account of his researches and collections, with which he had enriched the gardens of Schoenbrun, and of the university of Vienna, which were under his direction. Two years after appeared his catalogue of plants growing in the neighbourhood of Vienna; and in 1773 a magnificent work, entitled "Floræ Austriacæ," folio, with five hundred coloured engravings. He engaged in the practice of medicine in the Austrian metropolis; and also occupied the professorships of chemistry and botany in the university of that city. He was created a baron in 1806, decorated with the cross of the order of St. Stephen, and made a counsellor of mines and coinage. He was also a corresponding member of the Academy of Sciences at Paris, and of many other learned associations, and died October 24, 1817.

JADDUA, or JADDUS, high-priest, of the Jews, succeeded his father Johanan in that office, in 342 B.C. During his pontificate Alexander the Great laid siege to Tyre; and being informed that the Tyrians were chiefly supplied with provisions from Judea, Samaria, and Galilee, sent his commissaries to Jaddua, requiring him to furnish those necessaries for the subsistence of his army which he had been accustomed to send to the Persians. Jaddua modestly excused himself from complying with this command, alleging, that his oath of fidelity to Darius did not permit him to transfer that tribute to an enemy. Alexander, provoked at this refusal, had no sooner succeeded in the reduction of Tyre, than he marched towards Jerusalem, resolving to punish the Jews with as great severity as he had done the Tyrians. In this emergency Jaddua was divinely instructed in a dream, to go and meet the conqueror, arrayed in his pontifical robes, accompanied by all the priests in their proper habits, and followed by the rest of the people dressed in white garments. Alexander, on seeing the procession, hastened forwards, and bowed to the high-priest, saluting him with religious veneration. His attendants were astonished at the extraordinary scene, and Parmenio took the liberty of asking him, why he adored the Jewish high-priest. Alexander answered, that he did not adore the high-priest, but God, whose minister he was; and added, that when he was at Dium, in Macedonia, and much troubled in mind about the preparations necessary for his expedition into Asia, he saw in a dream this very person, in his pontifical dress, who encouraged him to lay aside his anxiety, and to enter boldly on his projected undertaking, assuring him that God would be his guide, and give him the empire of the Persians. He then gave orders to march on to Jerusalem, where Jaddua showed him the prophecies of Daniel, which predicted the overthrow of the Persian empire by a Grecian king. Fully satisfied that he was the person designated in those prophecies, Alexander proceeded on his expedition, with an assurance of complete success in the Persian war; having previously confirmed the Jews in the enjoyment of all their privileges. Such is the account which Josephus gives: but some of the most judicious modern critics reject the relation of the Jewish historian as a fabulous tradition. Jaddua died in 323 B.C.

JADELOT (Nicholas), an eminent physician, was born at Pont-à-Mousson in 1738, and made professor of anatomy and physiology in 1768, which offices he also held on the removal of the university to Nancy, where he died in 1793. His chief work is entitled "Physica Hominis sani, sive Explicatio Functionum Corporis Humani," and has passed through several editions.

JAEGER (John Wolfgang), a Lutheran divine, born at Stuttgard, where the duke of Wirtemberg, whose son he had educated, made him his counsellor, and also preacher of the cathedral, and abbot of the monastery of Adelberg. In 1702 he was made divinity-professor, chancellor of the university, and provost of Tubingen, and died in 1720. His principal works are "Ecclesiastical History compared with Profane History;" "A System of Divinity;" several pieces upon mystical divinity, in answer to Fenelon, Poiret, &c.; "Observations upon Puffendorf and Grotius de jure Belli et Pacis;" "A Treatise of Laws;" "An Examination of the Life and Doctrine of Spinosa."

JAGEMANN (Christian Joseph), librarian to the duchess of Weimar, was the author of a description of Tuscany; a history of the arts and sciences in Italy, 3 vols. 8vo.; a magazine of Italian literature, 8 vols. 8vo.; the life of Galileo; an Italian and German dictionary, 2 vols. 8vo.; and an Italian grammar, and chrestomathy. He died in 1804.

JAGO (Richard), a minor poet, was born at Beaudesert in Warwickshire, in 1715. He was vicar of Snittersfield, in Warwickshire, and rector of Kimcote, in Leicestershire, at the time of his death, which took place April 8, 1781. A collective edition of his poems appeared in 1784.

JAHN (John), a learned Orientalist, who was canon of the metropolitan church of St. Stephen, at Vienna. After having been professor of biblical archæology and theology in the university of that capital, he obtained the chair of Oriental literature, which he held till 1806, when he was obliged to relinquish it on account of his heterodoxy. He died in 1817. Besides Hebrew, Arabic, and Chaldee grammars, he published "Biblical Archæology," 1797-1802, 3 vols. 8vo.; a Hebrew bible, 1806, 4 vols. 8vo.; "Enchiridion Hermeneuticæ generalis Tabularum veteris et novi Fœderis," 1812, 8vo.; "Appendix ad Hermeneuticam sacram, sive Fasciculi duo Vaticiniorum de Messia," 1815, 8vo.; "Lexicon Arabico-Latinum;" with a collection of pieces in the Arabic language.

JAILLOT (Alexis Hubert), geographer to the king of France, in the last century, was at first a sculptor, but on marrying the daughter of a person who coloured maps, he turned his attention to geography. His work, entitled "Récherches, critiques, historiques, et topographiques, sur la Ville de Paris," 5 vols. 8vo., 1772, is deemed a very curious work. He died in 1780.

JALLABERT (John), an ingenious philosopher, was born at Geneva in 1712, and became a minister of the church in 1737. The magistrates of Geneva founded for him the professorship of experimental philosophy, and after taking possession of his office, he travelled for improvement in Switzerland, Holland, England, and France; and returning to Geneva in 1759, published an inaugural discourse, "On the Utility of Experimental Philosophy, and its connexion with Mathematics." Some time after he was nominated keeper of the public library of

Geneva. In 1750 he was appointed professor of mathematics; and two years after he succeeded to the chair of philosophy, on the death of Gabriel Cramer. In 1756 he became a member of the lesser council of Geneva; and in 1765 was made syndic of the republic. He died in 1768. Besides some essays and papers on natural philosophy, he was the author of "Experiences sur l'Electricité," 1748; and he was the first who demonstrated the utility of electricity in the cure of diseases.

JAMBLICUS, the name of three ancient philosophers who lived at different periods. The first in order of time was a Syrian by nation, and educated at Babylon. When the Emperor Trajan conquered Assyria, he was reduced to slavery; but afterwards recovered his liberty, and flourished under the reign of the Emperor Antoninus. He was the author of a treatise, in the Greek language, entitled, "Babylonica de Sinonidis et Rhodanis Amoribus," in sixteen books, the heads of which may be seen by the curious reader in the ninety-fourth chapter of Photius's Codex.

JAMBLICUS, the second, a Platonic philosopher of the eclectic school, who flourished towards the beginning of the fourth century, was probably a descendant from the preceding, and born at Chalcis, a city of Cœlo-Syria. He first studied under Anatolius, who presided in a peripatetic school in Alexandria; but he soon left that school, and became a disciple of Porphyry. He made himself a perfect master of all the mysteries of the Plotinian system, and taught it with such reputation and success, that he was attended by crowds of disciples, who flocked to him from all parts. He astonished them with wonders, which he professed to perform by means of an intercourse with invisible beings. Hence he was called "the most divine and wonderful teacher." "The Life of Pythagoras;" "An Exhortation to the Study of Philosophy;" "Three Books on Mathematical Learning;" "A Commentary upon Nicomachus's Institutes of Arithmetic;" and "A Treatise on the Mysteries of the Egyptians, Chaldeans, and Assyrians," are all the writings of Jamblicus now extant. St. Jerome tells us, that he also wrote copious comments on the precepts of Pythagoras, commonly called "The Golden Verses;" and the Emperor Julian, who equals him to Plato himself, quotes a treatise of his on the sun. Jamblicus died about 333.

JAMBLICUS, the third, who was also a Platonic philosopher, was a native of Apamea, in Syria, and flourished under the reign of the Emperor Julian. He is said to have been poisoned under the reign of the Emperor Valens. From the circumstances of his having been of the same name and country with the preceding, the productions of Jamblicus of Chalcis have been improperly attributed to Jamblicus of Apamea. Among the most esteemed editions of Jamblicus's works, are those "De Myst. Egypt. Chald. et Assyr. nec non et alii Tractatus Philosophici," printed at Venice by Aldus, 1497, folio; "De Myst. Ægypt. nec non Porphyrii, Epistola, &c. Gr. et Lat. ex Interpretatione et cum Notis Thomæ Gale," Oxon. 1678, folio; and "De Vita Pythagoræ Liber, Gr. et Lat. ex Emendatione et cum Notis Ludolphi Kusteri," Amstel. 1707, 4to.

JAMES I., king of Scotland, of the house of Stuart, born in 1394, was the son of Robert III. by Anabella Drummond. In 1405 his father determined to send the young prince, his heir, to France for safety and education: but the ship in which he was embarked was taken by an English cruiser; and he with his suite was sent as a prisoner to the Tower of London. Robert died soon after his son's misfortune, and James, in June 1406, was proclaimed king by the States of Scotland, and the regency was committed to his uncle the duke of Albany. The regent was little in earnest in his negotiations for procuring his nephew's liberty, and his confinement continued during the remainder of the reign of Henry IV., and the whole of that of Henry V. Soon after the latter's death, the English regent, the duke of Bedford, negotiated the restoration of their king with the Scotch nation, then under the regency of Murdac, son of the duke of Albany, and the business was completed in 1423. James soon after espoused Joanna Beaufort, a lady of great beauty, and descended from the royal family of England. He re-entered his kingdom in 1424, after a captivity of nineteen years. He was now of the mature age of thirty, well furnished with the learning of the time, a proficient in poetry and music, and other elegant accomplishments, as well as in every manly exercise, and formed in the school of adversity to the arts of policy. He found his affairs in great disorder, many of the most valuable possessions of the crown having been alienated in grants by the two last regents, while the licence of the great defied all restraints of law and justice. A tax which he was obliged to impose on the nation having excited much discontent, James took a shorter way of augmenting his revenues, while he removed the chief obstacles to the exertion of his authority. He caused the whole family of Albany to be arrested, together with the principal lords and gentlemen who were their kindred and supporters; and after setting at liberty the latter, proceeded to the trial of the late regent, his two sons, and his father-in-law, who were convicted and executed, and their estates annexed to the crown. The manner in which he entrapped a number of Highland chieftains, by hospitably entertaining them in his castle at Inverness, and then closing the gates upon them, further proves that he was not scupulous in the means of maintaining his authority, though their predatory and lawless conduct justified severe measures. His political ability was displayed in a less exceptionable manner by the enactment of many good laws in his parliaments, which much improved the state of society in the kingdom, where they could be executed. In 1428 he renewed the ancient alliance with France by a treaty, of which one condition was, a marriage between his eldest daughter Margaret, and the dauphin, both at that time children. The attempts of the English council to frustrate it were ineffectual; but the truce between the two nations remained unbroken. The north of Scotland was by no means pacified by the severities which had been practised, and it was thought politic to connive at private feuds between the different clans, by which some of them were almost extirpated. James continued to pursue his favourite plan of weakening the great lords, and improving the crown revenues, and with this view committed many acts that rendered him odious to the nobility. In 1436 he fulfilled that part of the French treaty which related to the marriage, by sending his daughter, with a splendid train and a body of troops, to France. The English, who had in vain attempted to prevent its execution by negotiations, endeavoured to intercept the Scotch fleet

in its passage; but the armament fitted out for the purpose being engaged by a Spanish squadron for the recovery of some Flemish prizes, missed its object, and the young princess arrived in safety at Rochelle. In resentment of this hostility, James declared war against England, and summoned the whole array of his kingdom, to assist in the siege of Roxburgh. It is supposed that the suspicion of a conspiracy meditating among the nobles, was the cause why he broke up the siege and disbanded his army, after investing the town fifteen days. He buried his disgrace in his favourite residence, the Carthusian monastery of Perth, which he had himself founded: and there he lived with his family in a privacy which facilitated the success of a plot formed against his life. The chief actor in this tragedy seems to have been Robert Graham, uncle to the earl of Strathearn, a man who had undergone exile and forfeiture of property for his actions against the king, and had formally renounced allegiance to him. But the author of the conspiracy is supposed to have been Walter, earl of Athole, the king's uncle, who flattered himself with the hope of gaining the crown upon his removal. He engaged in it his grandson, Robert Stuart, then residing at court as the king's particular favourite. In February 1437, Graham, with a body of Highlanders, came one night to Perth, and was secretly admitted, with seven determined associates, by Robert Stuart, into the king's apartments. An alarm was raised, and the ladies attempted to secure the chamber-door, while James concealed himself in a hole beneath the floor. One of these ladies, Catharine Douglas, thrust her arm through a staple by way of bar, and held it till it was broken. The assassins rushed in, and at length discovering the king in his concealment, put him to death by multiplied wounds. He perished in the forty-fourth year of his age, and the thirteenth of his actual reign, leaving one son and five daughters. The base murder was revenged by the death of the conspirators in exquisite tortures. The memory of James I. is highly honoured for the improvements of law and police which he introduced into his country, and his vigorous attempts to abolish the anarchy and disorders which before prevailed in it. His private and domestic character was also amiable and virtuous, and his accomplishments were such as would have gained him reputation even in a private condition. Some of his poems in the Scotch dialect, and humourously descriptive of the manners and pastimes of the age, became extremely popular, and are still read with pleasure.

JAMES II., king of Scotland, was in his seventh year at the murder of his father James I. in 1437. The custody of his person and administration of the civil government were committed to Sir Alexander Livingston and the Chancellor Crichton, while the potent Archibald, earl of Douglas and duke of Touraine, was declared lieutenant-general of the kingdom. Discord soon arose between Livingston and Crichton, who alternately gained possession of the young king's person; and in the mean time the nation fell into all the disorders consequent upon a weak and divided government. William, earl of Douglas, who succeeded his father Archibald, by his pride and violence augmented the public confusion, and set all civil authority at defiance. Mutual interest producing a reconciliation between the joint regents, they determined upon the destruction of this too powerful noble; and with the base and cowardly policy of weakness, employed treachery for the purpose. They procured, from the parliament of 1440, an invitation to the earl to come to Edinburgh and take his seat. Accompanied by his only brother and his chief confidant, he proceeded thither; and after being met by the chancellor and sumptuously entertained by him, he accepted an invitation to dine with the king at the castle. There, while sitting at the royal table, they were seized by armed men, and either without any trial, or the mere mockery of one, were all three beheaded. So little was gained by this atrocious deed, that William, earl of Douglas, three years afterwards, having united all the estates of the family by marriage with his cousin, became as formidable as any of his predecessors, and even conciliated the favour of the young king. Such was his influence, that he procured the proscription of Livingston and Crichton, and under the royal authority besieged Edinburgh-castle, which was held by the latter. Crichton made so good a defence that Douglas entered into a negotiation with him, by which a full restoration to his honours and estates was the price of his surrender. The family of Douglas now obtained accumulated dignities. The earl himself was made lord-lieutenant of the kingdom, two of his brothers were created earls, and the third a baron; and the highest offices were filled by their friends. In 1449 James was married to Mary, daughter of the duke of Guelderland, a woman of an elevated character. A breach of the truce between England and Scotland brought on some mutual incursions; in one of which the earl of Northumberland sustained a considerable defeat at the river Sark, in Annandale. The great power of the Douglasses now began to be viewed by the king with jealousy, while their atrocious violences and contempt of law and justice excited the general hatred of the nation. Opportunity was taken of the earl's absence at Rome to enter a prosecution against him, and the contumacy of his brothers caused force to be employed to redress the injuries he had committed. Upon his return he appeared at court, and seemed to be restored to favour; but, aware of the dangers to which he was exposed, he had previously negotiated an asylum at the court of England, and also entered into a bond with the earls of Crawford and Ross, and other noblemen, mutually to support each other against all adversaries. The knowledge of these practices, and a new act of atrocity of which he was guilty, so much irritated the king, that the ruin of the family was resolved upon. The earl was summoned to court, but refused to come without a safe-conduct under the great seal. As treachery had already been employed against the family, no scruple was entertained of repeating it, and his condition was complied with. The king received him with apparent cordiality in his castle of Stirling, and invited him to supper. After the repast he took the earl into another chamber, and began a warm expostulation with him on his conduct, concluding with a peremptory demand to deliver up his bond of defence with the earls of Crawford and Ross. Upon Douglas's haughty refusal, James, in a rage, drew his dagger and stabbed him, and a knight who stood by finished the deed by a blow of his battle-axe. The rage of the earl's kindred at this event was extreme, and might have produced fatal consequences to the king, had not the family been at variance with itself. The succeeding earl, after some unsuccessful enterprises, made an accommodation with the court,

which, however, was not lasting. His ill designs again became manifest, and the king marched an army into his territories, and laid siege to his castle of Abercorn. Douglas assembled a superior force of tenants and dependants; but when they came in face of the royal army, a promise of pardon induced many of them to go over, and the chief was at length almost entirely deserted, and obliged to take refuge in England. He afterwards entered the borders with a body of troops, but sustained a defeat from the loyal barons, in which one of his brothers was killed, and another taken prisoner; and the power of the house was finally broken. A rebellion of Donald, lord of the isles, in combination with an invasion from the English borders, brought the country into danger in 1456; but both enemies were at length repelled, and the king retaliated by a destructive inroad into Northumberland. Salutary regulations, made by different parliaments, are the only occurrences which distinguish some succeeding years of peace. The contests between the houses of York and Lancaster produced renewed and prolonged truces with England, nor does it clearly appear upon what grounds James, in 1460, resumed hostilities by the siege of Roxburgh-castle. With a well-appointed army he proceeded to this enterprise in the end of July; and on August 3, as he was observing the effects of a piece of artillery, it burst, and gave him a wound of which he died on the spot. He is represented as free from vice, brave and manly, extremely affable and courteous, and well qualified to obtain the love and esteem of his subjects. He left three sons and two daughters.

JAMES III., king of Scotland, succeeded to the crown in his eighth year, on the death of his father, James II., in 1460. A regency was appointed, by which the custody of the king's person was committed to his mother, while the chief management of affairs devolved on Lord Evandale, the chancellor, and James Kennedy, bishop of St. Andrew's. The early transactions of the minority chiefly concerned the part taken by the Scottish government in the contention between Lancaster and York. The former house was most favoured, and Henry VI. surrendered to Scotland the important town and castle of Berwick as the price of its friendship. Edward IV. endeavoured to counterbalance this by an alliance with John, earl of Ross, and lord of the isles, who in consequence broke out in rebellion against the Scottish king. A long truce concluded after the complete ruin of the Lancaster party put an end to these disorders. The death in 1466 of Bishop Kennedy, a wise and patriotic minister, proved a public misfortune, by delivering the young king into the power of flattering and mercenary courtiers. Among these, the family of Boyd obtained the superiority; and such was their audacity, that they took forcible possession of the king's person at Linlithgow, and carried him to Edinburgh. In a parliament there holden, the Boyds received a solemn pardon for this outrage, which the king declared to be with his own consent; and Lord Boyd, the head of the family, was invested with offices which gave him the whole power of the crown. He married his eldest son to the king's sister, and accumulated estates and posts on all his kindred and friends. In 1468 the young king was contracted to Margaret, daughter of Christiern I., king of Sweden, Denmark, and Norway. For the marriage portion, the Orkney and Shetland isles were pledged, and they ever after remained under the dominion of Scotland. This marriage took place in July 1469, when the young queen arrived at Leith. In the mean time a great change had happened at court, where the enemies of the Boyds had so injured them in the king's favour, that he came to regard them with equal hatred and jealousy. In consequence, they were accused before parliament of their former crime of carrying off the king, and found guilty of treason. One of the family who appeared to his trial was executed: Lord Boyd and his son, Lord Arran, became fugitives, their estates were confiscated, and this potent house was involved in sudden ruin. James, now arrived at the age of majority, took the reins of government into his own hands. His character, as it opened, displayed weakness, indolence, and caprice, a propensity to be ruled by favourites, an attachment to literature, and more particularly to the fine arts, and an inclination to despotism, but accompanied with lenity. He was pious, if minute devotional practices deserve that name, but he did not scruple indulging his avarice by alienating ecclesiastical benefices to laymen. A treaty of friendship with Edward IV., cemented by the contract of the infant prince of Scotland with a young daughter of Edward, was the most important transaction of some succeeding years; and the annual payment of a sum by Edward as a nominal portion with his daughter operated like a subsidy in securing the amity of the Scottish court. In 1477 an unhappy quarrel took place between the king and his two brothers, the duke of Albany, and the earl of Mar. The favour shown by James to certain persons of mean birth and station who assisted him in his study of the arts, on one hand, and the ambitious and fiery spirit of the brothers, on the other, appeared to have been the causes of this breach. Both were apprehended, and an accusation was brought against Mar of employing magical practices against the king's life. He was confined close prisoner, and shortly after died. By some historians his death is directly ascribed to the opening of a vein for that purpose; but another account states that he was seized with a phrenitic fever, as a remedy for which blood was drawn, but that he perished either through his own rage, or the neglect of his attendants. Albany made his escape from Edinburgh-castle, and took refuge in France. In 1480 war broke out between England and Scotland, but it was not till the next year that it bore a serious aspect. Edward's preparations were such as to excite the greatest zeal and unanimity in the Scotch parliament to resist them, and the nation appeared inspired by the warmest spirit of loyalty. The king, on his part, in this season of danger, made unusual concessions to the parliamentary authority. Beneath this apparent mutual good-will, however, there lurked much discontent. The long-banished earl of Douglas had a party among the nobility. Albany, in despair of a reconciliation with his brother, had entered into a most dishonourable treaty with Edward, in which, assuming the style of king of Scotland, and branding James with illegitimacy, he acknowledged that he held his title "by the gift of the king of England," and promised to make over to him several of the border districts in case of success. The king himself continued to offend all his nobility by giving his confidence to his chief favourite, Cochrane, a mason or architect, whom he raised to the dignity of earl of Mar, and

who behaved with the insolence usual in persons so elevated. In 1482 Edward's brother, the duke of Gloucester, accompanied by Albany and several English noblemen, invested Berwick with a powerful army. James marched to Lauder to meet him, attended by his minions. The indiguant nobles, headed by Archibald Douglas, earl of Angus, determined to rid themselves by force of the disgrace to which their weak king subjected them. They seized Cochrane as he was going to council, and arrested in the king's own teut five others of the royal companions, of equally mean origin, and instantly hauged them over the bridge of Lauder. The astonished king, with his uncle, the earl of Athol, either retired, or was conducted, to Edinburgh-castle, and the army disbanded. The town of Berwick capitulated, but its castle still held out; and nothing now appearing to oppose the English, they marched as far as Edinburgh, and took possession of it. Iu this disastrous state of affairs, a party of nobles who had assembled a small army, effected an accommodation on the condition of the submission of Albany, aud his restoration to his brother's favour. The king was set at liberty aud resumed the reins of government, and Berwick remained in the possession of the English. It was not to be expected that after such a demonstration of weakness in the sovereign, he should be able to rule in peace amid court factions aud aristocratic turbulence. Albany soon revived his ambitious projects, and renewed his criminal treaty with Edward. The death of that prince prevented its execution, and Albany, on the discovery of his designs, was obliged to take refuge in England. He there collected a body of pillagers from the borders, with which, accompanied by the exiled Douglas, he made an incursion into Annandale; but he was defeated in an action at Lochmaben, and again became a fugitive. He finished his turbulent and guilty career in France, where he died in consequence of a wound received at a tournament. Some succeeding years are marked with little else than misgovernment on the part of the king from want of firmness and vigour, and progressive discontents among the nobles: at the same time the kingdom was externally tranquil, as the interests both of Richard III. and Henry VII. of Englaud were adverse to the renewal of war. At length, in 1488, a confederation of disaffected nobles broke out into an open rebellion, the objects of which were to dethrone aud imprison James, and place his son on the throne. The king, alarmed at the gathering storm, retired to the north, which was for the most part well affected to him, and having collected a considerable army returned southwards. In the mean time the confederate barons had prevailed upon the governor of Stirling-castle to deliver to them the persou of the king's eldest son, whom they placed at the head of their array. The armies met at Blackness, when the king's timidity and unwillingness to shed the blood of his subjects induced him, though superior in force, to consent to a pacification. He then proceeded to Edinburgh-castle, where he resided for some time; but mistrusting the designs of the other party, he again turned towards the north. Arriving at Stirling, the governor refused him admittance, and he was now deserted by several of the northern peers. Resolving to commit his fortune to the decision of a battle, he met the opposite army near Bannockburn on June 11, 1488, when a sharp conflict ensued, which was soon ended by the king's hasty flight. In crossing the rivulet which gives name to the place, his horse started and threw him, and he was carried unknown into a neighbouring mill, where some of the pursuers recognised and cruelly murdered him, being then in the thirty-sixth year of his age, and twenty-eighth of his reign. By his queen, who died the precediug year, he left three sons.

JAMES IV., king of Scotland, was in his sixteenth year when he had the misfortune to stand in battle against his father, James III., whose murder raised him to the crown in 1488. Remorse for his unfilial conduct was one of the first feelings which attended his elevation, and he condemned himself to wear an iron chain round his body, to which he added one link for every succeeding year. The party of the victorious barons of course possessed the superiority in the beginning of the new reign, and they obtained a declaration in parliament of their innocence with respect to the late king's death, and other slaughters, which were imputed to his own perverseness and deceit. An insurrection which took place in the north for the purpose of revenging his death was soon suppressed. A subsequent parliament in 1490 was instrumental in healing the feuds and animosities of parties and restoring internal tranquillity. The young kiug contributed to this desirable end by the impartial administration of justice, and equal courtesy to all the nobles. His opening qualities were well calculated to gain popularity. He was addicted to manly and martial sports, gallaut, frank, and magnificent. Even his prevailing foible of attachment to the fair sex was probably a means of conciliating the favour of his subjects; for among the objects of his fugitive amours were several daughters of the first families, by whom he had children; and there is little doubt that such notice was at that time regarded as an honour. His invitations of the peers and gentry to frequent tournaments and other festivities inspired a general spirit of loyalty, though the splendour of his court involved his finances in occasional disorder. The prudent policy of Henry VII. maintained peace between the two nations, which for some years was only interrupted by some unavowed hostilities at sea. It was one of James's passions to become powerful on that element, and the valour of the Scottish commanders was crowned with success in some petty conflicts. In 1496 James was induced, partly by a personal dislike to Henry, and partly by a romantic generosity, to adopt the cause of Perkin Warbec, the pretended duke of York, who came to his court with recommendations from the king of France and the king of the Romans. James appears to have given full credit to his pretension, and besides had in view the advantages to be made, if by his aid Perkin should ascend the English throne. He treated him with respect, married him to the daughter of the earl of Huntley, a lady of royal blood, and entered the English border with an army in his behalf. This was, however, chiefly a pillaging expedition on the part of the Scotch king, and he withdrew after loading his army with booty. He repeated his incursion in 1497, and laid siege to Norham-castle; but the approach of the earl of Surrey caused him to retreat, and the English retaliated on the Scotch border. Peace was, however, so much the object of Henry, that he soon made overtures of accommodation, and through the mediation of Spain a truce was agreed upon during

the lives of both monarchs. James abandoned the cause of Perkin, but would not consent to deliver him up. Soon after, he listened to a proposal for a nearer union of the two crowns, by his marriage with Margaret, the daughter of Henry; and the first treaty of peace between the two nations from 1332, was concluded in 1502. By reason of Margaret's tender age the marriage did not take place till the summer of 1503. It was an important event, which in the issue produced the desirable union of the two kingdoms under one crown. In a subsequent parliament, several very useful laws for the improvement of the country and the preservation of internal tranquillity were passed; and James, occupied in these patriotic cares, appears in a truly respectable light. He also paid attention to foreign affairs and the concerns of his allies, and the success of his interposition in more than one instance showed that Scotland was considered as of some weight in the scale of European politics. His close connexion with the English court did not prevent him from cultivating the ancient amity between his country and France. Louis XII., through the medium of Bernard Stuart, Lord d'Aubigny, carried on negotiations in Scotland, and obtained the promise of a succour for his wars in Italy; nor could the pope, Julius II., subvert the attachment of James to France, though superstition was one marked feature in his character. The death of Henry VII. in 1509 made no immediate change in the relations between England and Scotland, and the treaty of peace was renewed by Henry VIII. The haughty violence of this monarch, however, endangered the duration of this friendship; and his capturing, upon pretence of piracy, the two ships of the Scottish Barton by means of the Admiral Lord Thomas Howard, was considered by James as an act of hostility peculiarly provoking, on account of his fondness for maritime consequence. The confederacy against France, between the pope, the king of Arragon, and the king of England, was a still more powerful means of setting James and Henry at variance. By the arts of France, and the money lavished by her at the Scottish court, a treaty was formed binding the kings of the two countries to assist each other "against all who may live and die." One of the artifices employed to inflame the spirit of James was well calculated to operate upon his romantic character: this was, his appointment by the French queen, Anne of Brittany, to be her knight and champion, after the example of the times of chivalry. Various negotiations were, however, carried on between the English and Scotch courts, as it was an important point to Henry to secure the northern part of his kingdom from incursion, while he should be absent with the strength of the nation in France. These, however, were ineffectual. James in 1513 sent a fleet with troops to France. Soon after, in retaliation for some depredations of the English borderers, he sent the earl of Home to make an inroad into England, which proved unfortunate, in consequence of his falling into an ambush on his return. Soon after, James, summoning the whole array of his kingdom, amounting to a hundred thousand men, entered England, and made himself master of some castles on the borders. One of these was that of Ford, whose mistress, of the name of Heron, a woman of art and beauty, detained the amorous king some days in a state of inglorious inaction. During this fatal period, his army suffering through bad weather and scarcity of provisions, and dispirited by delay, was seized with a spirit of desertion, which prevailed to such a degree, that it is said not more than thirty thousand remained in the field. In the mean time, the earl of Surrey, having collected the force of the northern counties, advanced at the head of twenty-six thousand well-appointed troops. The two armies met at Flodden on the banks of the Till, in Northumberland; and after some skilful manœuvres of the English general, which intercepted the retreat of the Scotch, a general battle was brought on by the attack of the English in the afternoon of September 9, 1513. Great valour was displayed on both sides, and night alone put an end to the conflict. The king, bravely fighting in the centre, fell mortally wounded. His natural son, the archbishop of St. Andrew's, twelve earls, and many inferior nobility and gentry, fell around him; and Scotland reckons few more fatal days than that of Flodden-field. The loss of the English in common men was not much inferior to that of the Scotch, but it did not comprise a single man of rank. The victory on their side was attested by the possession of the field and the enemy's artillery. The king's body also fell into the hands of the victors, and was carried to the monastery of Sheene, near Richmond, where it was interred; but the Scotch populace long entertained a fond opinion that their beloved sovereign was not dead, but had buried his disgrace in some foreign pilgrimage. James IV. was slain in the forty-first year of his age, and twenty-sixth of his reign. He left only one legitimate child; another, born after his death, died an infant.

JAMES V., king of Scotland, was only a year and a half old at the death of his father in 1513. His minority passed in that contention of parties and feudal anarchy which usually attended such a period in Scotland. During the early part of it, the regency was conducted by the duke of Albany, a native of France, but the next in succession to the Scottish throne. He made various bold attempts to control the aristocracy and strengthen the crown, and was considered as the head of the French party, while the queen-mother, and her second husband, Douglas, earl of Angus, supported the English interest. After the final return of Albany to France, the young king, then in his thirteenth year, fell into the hands of Angus and the other Douglasses. Though he was treated with respect, and too much indulged in youthful pleasures, his high spirit revolted at the state of restraint under which he was held; and in the summer of 1528, he made his escape from the palace of Falkland; and repairing to Stirling-castle, where his mother then resided in a state of variance with her husband, was soon joined by a number of nobles, who resisted the efforts of the Douglasses to regain possession of his person. Being now in his seventeenth year, he assumed the regal authority, and proceeded to call to account those who had abused the weakness of his youth. The earl of Angus and other Douglasses were declared traitors in parliament, with forfeiture of estate; and on the capture of their strong castle of Tantallon, were obliged to take refuge in England; nor was the king ever prevailed upon to permit their restoration. The character of James displayed itself in decided features. To a graceful person and vigorous constitution, he joined uncommon activity of mind and body, warmth of temper, ardent zeal for justice, accompanied with

severity and impatience of control, high designs for the advancement of his country, somewhat impeded by love of pleasure. He was illiterate, yet a friend to letters and the arts; parsimonious in private expenses, but splendid in plans of public magnificence or utility. The disorders he had witnessed and felt from a potent and lawless aristocracy, rendered him the constant and determined foe of the nobility; but while he depressed the powerful, he raised and favoured the low, so as to obtain from his people the appellation of King of the Poor. He was also a friend to the clergy, from whom he chose his confidants and ministers, the chief of whom was the celebrated Cardinal Beaton. In foreign politics he was inclined to the French interest, yet he perceived the advantage of living at peace with his uncle, the king of England. No object was nearer to James's heart than the suppression of those bands of freebooters whom the licence of the times had suffered to range uncontrolled in the remote parts of the country. In all seasons of the year, and at all hours, he was ready to expose his person in expeditions against these marauders, whom he treated with unrelenting rigour. In a progress towards the English borders, he surprised many of the pillagers in those lawless districts; and when the most noted among them, John Armstrong of Gilnockey, had the audacity to appear before him with a train of followers in splendid habits, he caused them all to be apprehended and executed. This act of severity is the subject of a popular ballad, in which the fate of Armstrong is lamented; for he was a robber of generosity, whose depredations were chiefly confined to the English territories. After reducing the borders and Highlands to order, James, in 1535, paid a visit to the isles of his dominions, and held courts of justice in the Orkneys and the Hebrides, to the terror of the tyrannical chieftains of those distant regions. Having sent an embassy to France to negotiate a matrimonial connexion with that court, he went thither in person in 1536 for the purpose of making a nuptial choice. On his arrival, he found the king, Francis I., gone to Provence to defend his country against an invasion from Charles V., and he was induced by his martial ardour to set out for the scene of action; but before he reached it, the emperor had retired, and the king of France was upon his return. He was received by his brother monarch with great cordiality, and indulged with his wish of a union with his sister Magdalen, though the delicate health of that princess had been made an objection. The marriage took place on January 1, 1537, and James brought home his bride; but he had to lament her death in the July following. In this year he incurred the stain of cruelty by the beheading of the son of Lord Forbes for treason, upon slight evidence; and still more, by the shocking execution at the stake of the beautiful and heroical Lady Glamis, sister to the earl of Angus, for the imaginary crime of witchcraft practised against his own person. His inveterate hatred of the Douglasses was thought to have influenced him upon this occasion. James had contracted such a partiality for the French court, that soon after his queen's death, he sent Cardinal Beaton to demand in marriage, Mary, daughter of René, duke of Guise, and widow of the duke of Longueville; and the nuptials were consummated in 1538. This union with a bigoted family seems to have enforced his propensity to severe measures against the Protestants, who now began to spread their opinions in Scotland, and of whom several suffered death. The wealth acquired by his marriages, and the prospect of children to strengthen his throne, also encouraged him to rule his nobles with a tighter rein, several of whom he harassed by fines and forfeitures. Henry VIII. saw with jealousy his nephew's close connexion with France; and having brought upon himself the utmost hostilities of the Roman see by his attacks upon the church, he was desirous of securing himself by drawing James into similar measures. He sent in 1540 an embassy into Scotland to sound the king's intentions, and persuade him to enrich himself with the spoils of his monasteries. In this latter purpose he entirely failed; one reason of which was, that James had already provided for some of his natural children by grants of wealthy abbacies and priories, the revenues of which he brought to his own coffers during their minority. He was led, however, to agree to a proposed interview at York with Henry, who hoped to be able to influence him by his arguments in a free conference. When this intention became known, it occasioned great apprehensions in the French or prelatical party, who employed their utmost efforts to prevent it. The most effectual of their measures was the offer of a large sum of money, with a future annual increase of revenue; and this proved irresistible. James sent an excuse to Henry for the breach of his engagement, by which that haughty prince was extremely exasperated, and a rupture between the two kingdoms became the probable consequence. Some hostilities from the Scotch borderers aggravated the quarrel to such a degree, that Henry sent a fleet to the Firth of Forth, and ordered an immediate incursion from the warden of the east marshes. Negotiations were afterwards resumed, in which the Scots commissioners seemed only desirous of gaining time; and the king of France in the mean time promised succours to James, while the clergy did not cease urging him to war against the oppressor of the church. Henry issued a violent manifesto, and sent the duke of Norfolk with an army, who entered Scotland in October 1542, but want of provisions soon obliged him to return. In the mean time, James lay in Ettrick-forest with thirty thousand men, and thinking he had a fair opportunity to gain an advantage, proposed in a council of war to follow the enemy into England. The nobles, however, recollecting the disaster at Flodden, and not cordially affected to their king, almost unanimously remonstrated against the design. James in a rage upbraided them with treachery and cowardice, and disbanding his troops, returned deeply chagrined to Edinburgh. His mind was previously ulcerated by the loss of two infant princes, the desired fruit of his second marriage. By the efforts of Lord Maxwell, warden of the marches, seconded by the clergy, a body of ten thousand men was re-assembled, joined by several barons. They were reviewed by the king at Lochmaben, and marched with a train of artillery to besiege Carlisle, in which quarter there was scarcely any force to oppose them. They had reached the banks of the Esk, beyond which Lord Wharton was posted with a hastily raised body of five hundred horse. The unhappy suspicions of the king against his nobles had caused him to send his favourite, Oliver Sinclair, to take the command as soon as the army had crossed the border. He caused

himself to be elevated on men's shoulders, and declared his commission to the indignant assembly. A prodigious confusion instantly spread through the whole host, and bodies of them began tumultuously to disband. The English leader perceived the disorder, and did not hesitate to lead on his small troop to the attack. The effect was astonishing; not the least resistance was made, and the principal nobles yielded themselves prisoners, while the multitude took to flight. This disgraceful affair, called the rout of Solway, completed the perturbation of the king's mind. Overwhelmed with anguish, shame, and despair, he retired to Falkland, and soon showed symptoms of a broken heart. While his frame was manifestly giving way, news was brought him of the birth of a daughter: he took no other notice of the event, than to say, "The crown came with a girl and will go with a girl." He expired on December 14, 1542, in the thirty-first year of his age. Besides his only legitimate child, he left several natural children, whose mothers were all ladies of family.

JAMES I., king of England and VI. of Scotland, was the son of Mary, queen of Scotland, by her cousin, Henry Lord Darnley. He was born in the castle of Edinburgh in June 1566, at the unfortunate period when his mother was at open variance with her husband, and had begun to fix her affections on the earl of Bothwell. In the stormy and disgraceful times which soon followed, the infant prince was committed to the charge of the earl of Mar, who with true fidelity kept him out of the hands of Bothwell. When Mary was reduced, in 1567, to resign the royal authority, James was solemnly crowned at Stirling, and thenceforth all public acts ran in his name. His childhood passed in civil wars under the regencies of Murray, Mar, and Morton, during which he resided in Stirling-castle under the tuition of the celebrated Buchanan and other masters. His progress in school-learning was rapid, and appeared to give a favourable presage of his talents for government; but, as his character opened, an instability and weakness of temper was manifest, which rendered him, like many of his predecessors, an easy prey to flatterers, and nourished that propensity to favouritism which marked his whole reign. Some of the first into whose hands he fell, instilled into his mind pernicious maxims of the plenitude of regal authority, and urged him to unpopular measures, which, in 1582, produced a conspiracy of nobles, who took possession of his person at Ruthven-castle. He was conveyed to the palace of Holyrood-house, and treated with much external respect, while he was in reality held under restraint. A new confederacy, however, procured his liberation, and he again put himself under the sway of his former favourite, the earl of Arran, who engaging the young king in a constant round of amusement, exercised with unlimited sway all the regal authority, and by his insolence and rapacity rendered himself universally odious. He was soon rivalled in the king's favour by the master of Gray, who was sent ambassador to England, and was engaged by Elizabeth in her interest. Though James had been induced to treat his mother irreverently, and had never known enough of maternal caresses to contract a filial affection, yet when her life appeared in imminent danger from the sentence pronounced against her by an English judicature, he felt himself bound in honour to interfere, and wrote a warm and menacing letter to Elizabeth on the occasion. He also applied to other courts for their assistance, and assembled his own nobles, who promised to stand by him in preventing or avenging such an injustice. When he learned the fatal catastrophe, he rejected with indignation the hypocritical excuses of Elizabeth, and seemed to prepare for immediate hostilities; but some cool reflection on the inadequacy of his means, and the necessity of keeping on good terms with England in order to secure his succession to its crown, of which he was the presumptive heir, gradually softened his anger, and induced him to resume a friendly correspondence with the English court. One of the first acts of James's full majority, in 1587, was a meritorious attempt to put an end to all the family feuds among the nobility, and personally reconcile them with each other at a solemn festival held in Holyrood-house. When the invasion of England was resolved upon by Philip of Spain, that monarch employed all his art to engage the king of Scotland in his party. Elizabeth, on the other hand, courted him with a promise of publicly acknowledging him as her successor. As he clearly perceived that his true interest was connected with that of England, he rejected Philip's offers, and put his kingdom in a state of defence against any invasion from the Spaniards. At the same time the people, zealous for the preservation of Protestantism, entered into a national bond for the maintenance of true religion, which was the origin and model of all after-engagements of the like kind under the name of solemn leagues and covenants. After the defeat of the armada, Philip, by way of revenge against James, stirred up a conspiracy of some popish lords in his kingdom, which was discovered by Elizabeth; and when it broke out into open rebellion, was quashed by the king at the head of a body of troops. The conspirators were treated with that lenity which James ever showed towards the Catholics, and which brought the sincerity of his own professed faith into question; though it seems to have proceeded partly from mildness of temper, and partly from timidity. Further, though as a theological controversialist (one of his prominent characters) he was convinced of the errors of popery, he was fond of the splendour of ecclesiastical hierarchy, and bore a rooted antipathy to the republican model of Presbyterianism. In 1589 James married Anne, the second daughter of Frederick II., king of Denmark. After some tedious negotiations, the princess had put to sea in order to come to her royal spouse, but was driven back to Norway by a storm. James, with an ardour and spirit which were foreign to his usual character, sailed in quest of her, and consummated the marriage at Upsal: he afterwards passed the winter in a series of feasting and amusements at Copenhagen. The domestic history of Scotland for several subsequent years displays much turbulence and party contest. Presbyterian church government, the darling of the nation, was established by law in 1592. The popish lords renewed their conspiracies; and the daring ambition of Stewart, earl of Bothwell, more than once endangered the king's life and liberty. The weakness and unsteadiness of his temper led him to fluctuate and temporize, and dissimulation became his principal art of government. He, however, opposed with firmness the usurpations of the Presbyterian clergy and the licence of the citizens of Edinburgh, and employed

rigorous measures for their humiliation. In 1600, while the country was in a state of unusual tranquillity, a very extraordinary event took place, the nature and causes of which remain a mystery. As the king was hunting near his palace of Falkland, he was accosted by a brother of Ruthven, earl of Gowrie, who by a feigned tale induced him with a small train to ride to the earl's house at Perth. He was there led to a remote chamber on pretence of having a secret communicated to him, where he found a man in complete armour, and a dagger was put to his breast by Ruthven, with threats of immediate death. His cries from a window summoned some of his attendants to his relief, and in the end, Gowrie and his brother were both slain, and the king remained unhurt. It appears probable, that the design was rather to get possession of the king's person than to murder him; but the plot was so wild and incoherent, and the circumstances so dubious and unaccountable, that no consistent explanation of the affair has been given. As Elizabeth advanced in age, the English nation began to look with more and more confidence to James as their future king; and many persons of consequence held a secret correspondence with him. Her jealousy of a successor continued to the last; and it was not till a short time before she expired, which was in March 1603, that she declared the king of Scotland the heir of her crown. His proclamation as king of England immediately followed her death, and without a shadow of opposition he took possession of this inheritance. Both nations rejoiced in an event that was to terminate the many calamities which ages of hostility had been spent in inflicting upon each other. James was now arrived at the mature age of thirty-seven, experienced in the cares of government, and enjoying a reputation among foreigners rather commensurate with his acquired knowledge and plausible discourse than his real wisdom. He took an affectionate leave of his countrymen, and proceeded amidst the acclamations and festivities of his new subjects to the seat of the British empire. One of his first acts was to bestow a profusion of honours and titles, in which, as in so many other points, he displayed a contrast to the maxims of the late reign. Many of his Scotch courtiers who accompanied him were the objects of this liberality, as well as of the more solid bounty of crown grants. A conference held at Hampton-court in 1604 between the divines of the established church and the Puritans, afforded James an opportunity of exhibiting his skill in theological controversy, and the ill-will he bore to popular schemes of church-government. The meeting of parliament gave occasion to his asserting those principles of absolute power in the crown which he held theoretically in a degree subversive of all public liberty, though in practice his timidity and irresolution produced continual concessions. Thus he provided the rising spirit of freedom in the House of Commons with constant matter of alarm and contention, while he suffered his authority to sink into contempt. Although James had in Scotland distinguished himself by lenity to the Roman Catholics, yet those of that religion in England were so much disappointed in their expectations of his favour, that some zealots among them laid a plot of a more horrid and atrocious kind than can easily be paralleled in the annals of history. This was, to blow up the House of Lords at the first meeting of parliament, and with it, the king, queen, and prince of Wales, and all the principal nobility and gentry of the kingdom, and then to set upon the throne the young Princess Elizabeth, and establish the Catholic religion. Such was the secrecy with which this conspiracy was conducted, that it was discovered only on the eve of the designed execution, November 5, 1605. A letter written in mysterious terms to Lord Monteagle to warn him against attendance in parliament on that day, is said to have led the sagacity of James to a suspicion of the nature of the plot; but there is reason to suppose that other notices had been communicated to the court. Either the magnanimity or the timidity of the king led him to speak and act with great moderation respecting the Catholic party after this event, in which he gave some displeasure to the zealous Protestants. An attempt to effect a union between England and Scotland, though favoured by the king, was rendered abortive through the prejudices of the English parliament. Although the general policy of James led him to regard with indifference the affairs of foreign nations, yet he displayed his zeal for orthodoxy in 1611, by haughtily remonstrating with the Dutch States on their permitting the Arminian Vorstius to hold a professorship in one of their universities, and he obtained the important point of his removal. His cares for reducing Ireland to a settled form of law and government were more to his honour. In 1612 he lost his eldest son, Henry, a prince just advancing to manhood, whose qualities rendered him the hope and darling of the nation. The suspicion of his being poisoned is fully refuted by the minute narrative of his illness given by Sir Theod. Mayerne, which proves it to have been a putrid fever. In the following year, the Princess Elizabeth was married to Frederick, elector-palatine. The object of James's passion for favourites about this period was Robert Carr, a youth from Scotland, whose sole attractions were a handsome person and graceful demeanour. Introduced by accident to the king's notice, he made such an impression upon him, that he was in a short time raised to the titles of Viscount Rochester, and earl of Somerset, and loaded with honours and riches. None of the king's minions contributed more to discredit him. Engaging in a criminal correspondence with the countess of Essex, he influenced the king to promote a scandalous divorce between her and her husband, after which the lovers were married. Carr's friend, Sir Thomas Overbury, having strongly dissuaded him from this connexion, the vengeful and abandoned countess, with her paramour's aid, caused him to be poisoned. The deed was discovered, and several of the agents suffered death for it; but Somerset and his countess, though convicted, and the most guilty of all, obtained the royal pardon, to the general indignation of the public. Somerset, however, lost all his consequence, and was succeeded in the king's favour by the handsome George Villiers; who was rapidly advanced through a course of honours to the dukedom of Buckingham, and continued to possess unrivalled influence during the remainder of this reign, and the next, till his tragical exit. No circumstance in James's reign was more unpopular than the treatment of the celebrated Sir Walter Raleigh. Soon after the king's accession to the English crown he had been involved in a conspiracy, for which he had

been capitally condemned, but reprieved, and during thirteen years was kept a prisoner in the Tower. Prince Henry, who greatly admired him, was used to say, that "no king but his father would keep such a bird in a cage." In 1615 he obtained his release from prison, in consequence, it is said, of a sum of money paid to the favourite Villiers; but the king refused to grant him a pardon on his former sentence. Raleigh had formerly made an expedition to Guiana, where he pretended to have discovered a rich gold mine, and it is probable that the prospect of wealth accruing to the crown from this source was a principal motive for his liberation. He was now suffered to fit out an expedition under the royal commission, for the purposes of trade and discovery, with which he proceeded to Guiana. The result was, that the Spanish town of St. Thomas was attacked and burnt to the ground. When Raleigh returned, great complaints of this act of hostility were made to the king by the Spanish ambassador, Gondemar; in consequence of which, James was induced to order him to be executed, October 1618, upon his former sentence. Although much may be urged respecting the misconduct of Raleigh, who, with all his great qualities, was a man of very lax principles, yet it was thought an act of tyranny to put him to death on a sentence passed so many years before, and which appeared to be virtually repealed by the command which had been conferred upon him; and James was supposed to have been more influenced by the promises and threats of the Spanish court, than by regard to justice. How much he was under the influence of that court, soon appeared in his negotiations for marrying his son Prince Charles to the infanta of Spain;—a union which his regal pride and want of money led him to seek, though extremely unpopular among his subjects. His consent to the prince's romantic journey with Buckingham to that country, was extorted from his weakness by the favourite. The breach of that match was succeeded by proposals of marriage to the French princess, Henrietta, which were brought to effect, accompanied with the very impolitic and disgraceful stipulation that the children should be educated by their mother, a bigoted papist, till the age of thirteen. Violent dissensions with his parliament, which rose in its pretensions in proportion to his weakness, embittered the latter years of his reign, and prepared dreadful consequences for his successor. The affairs of his son-in-law, the elector-palatine, who, having been induced to accept the crown of Bohemia, and act as the head of the Protestant religion in Germany, was defeated and stript of all his dominions by the emperor, occasioned James much disquiet. His pacific policy, and profound reverence for the rights of sovereignty, which he thought in the emperor's favour, induced him to employ only fruitless negotiations. At length, however, the nation's zeal for the Protestant cause compelled him, in 1624, to declare war with Spain and the emperor, and troops were sent over to Holland to act in conjunction with Prince Maurice for the recovery of the palatinate. But from mismanagement, the greater part of these perished through sickness, and the whole enterprise was defeated. Not long after, the king was seized with an intermitting fever, of which he died in March 1625, in the fifty-ninth year of his age, having reigned over England twenty-two years, and over Scotland almost his whole life. He left no other issue than his son Charles and his daughter Elizabeth. Though many princes have been inferior to James I. in good intentions, and in abilities, yet few have left a less respected name. All his best qualities were perverted in their exertion by radical weaknesses. His learning degenerated into pedantry and prejudice, his generosity into profusion, his good-nature into pliability and unmanly fondness, his love of peace into pusillanimity, and his wisdom into cunning. His reign, though not unprosperous to his subjects, was inglorious; and he possessed neither the attachment of his own people, nor the esteem of foreigners. He received in his life-time a great deal of adulation on account of his literary accomplishments, as he was not only an encourager of learning, but an author. In this capacity Hume says of him, "Whoever will read his 'Basilicon Doron,' particularly the two last books, 'The True Law of Free Monarchies,' his Answer to Cardinal Perron, and almost all his speeches and messages to parliament, will confess him to have possessed no mean genius." Unfortunately, he is more remembered as the zealous advocate for the doctrine of witchcraft and demoniacal possessions in his "Demonology," and for his "Counterblast to Tobacco." His character with posterity is that of a solemn trifler; and a kind of ridicule is attached to his very name.

JAMES II., king of England, VII. of Scotland, second son of Charles I. and Henrietta of France, was born in October, 1633, and immediately declared duke of York. After the capture of Oxford by the parliament army in 1646, he was carried to London and placed under the care of the duke of Northumberland. He made his escape in 1648, and was conducted to his sister, the princess of Orange. In the next year he joined his mother at Paris, and at the age of twenty he served in the French army under Marshal Turenne, and obtained the esteem of that great commander. He afterwards entered into the Spanish army in Flanders, under Don John of Austria and the prince of Condé; and thus advantageously passed the years of family exile, in acquiring military experience and the reputation of a spirit suited to his birth. There seems, however, to have been nothing of brilliancy in his character, and he had rather the desire than the ability of excelling. At the restoration of his brother in 1660, the duke of York took the command of the fleet as high-admiral. A matrimonial engagement which he had contracted abroad with Ann Hyde, daughter of Chancellor Hyde, afterwards Lord Clarendon, becoming known in consequence of her pregnancy, the king consented to their lawful union. The duke had ungenerously attempted to free himself from the obligation, and one of his ignoble favourites had pretended to have been admitted to her favours; but the spirit of the lady triumphed over these unworthy artifices, and she became the acknowledged duchess of York. Her husband, however, did not pique himself on conjugal fidelity; and, with a cold saturnine temper, he was as much under the influence of female attractions as his gay brother. It was, indeed, remarked that his mistresses were generally little distinguished for beauty or elegance. Maritime and commercial affairs engaged the duke's attention; and he was at the head of an African company when, in 1664, he took a leading part in promoting a Dutch war for the supposed interests of trade.

He was made commander-in-chief of a powerful fleet, which, on June 3, 1665, engaged that of the Dutch under Opdam, and obtained a victory; Opdam's ship being blown up in the action, and nineteen of his fleet sunk or taken, with the loss of one only on the part of the English. The duke was in the thickest of the fight, and three men of quality were killed close at his side; nor could any imputation have fallen upon his courage, had not his ship, in pursuit of the enemy, slackened sail in the night, which was in consequence of orders from Brounker, his gentleman of the bedchamber, while his master was asleep. It is asserted that the duke knew nothing of the order, and was highly displeased with it; but Brounker was never punished for what he had done, except by dismission after the House of Commons had taken up the matter. The duke had no further share in the naval actions of that war. In 1671 the duchess of York died, leaving her husband two daughters, who came to be successively queens of England. Before her death she declared herself a convert to the Roman Catholic religion, which had been secretly that of the duke many years, and was now openly avowed by him. This declaration produced a great impression on the people, whose constant fears of popery were revived with greater force and reason now that the heir apparent of the crown had embraced that religion. With respect to James himself, an attachment to it, and zeal to promote it, became the ruling passion of his life, and influenced all his after-fortune. A narrow understanding, and a cool steadfastness of temper, peculiarly fitted him for imbibing and retaining the opinions which the Catholic clergy possess such powerful means of inculcating upon their devotees; and the licentiousness of his life was an additional means of subjugating him to their sway. In the Dutch war of 1672 the duke of York was again placed at the head of the fleet, with the earl of Sandwich next in command. As he lay in Solebay, joined by the French admiral d'Estrées, he was attacked by de Ruyter. A furious engagement ensued, in which Sandwich was blown up, and the duke's ship so shattered that he was obliged to shift his flag to another. At length the Dutch retired, and were not pursued; and the loss sustained on both sides was nearly equal. The French kept aloof and suffered little. The jealousy of parliament having afterwards caused a test act to be passed in order to exclude papists from public employments, the duke of York was obliged to resign his command. It is not to be wondered at, that, after this occurrence, he entered heartily into the plot of the king and his popish counsellors for introducing the Catholic religion into England, and that he maintained an intimate correspondence with the French king for this purpose. In 1673 he married for a second wife Mary Beatrix Eleonora of Este, daughter of the duke of Modena. In 1677 the duke's eldest daughter, Mary, was married to the prince of Orange;—an alliance that gave universal satisfaction. Both his daughters had been brought up in the Protestant faith, to which they steadfastly adhered. During the violent proceedings on occasion of the supposed popish plot, the duke of York, in 1679, by his brother's advice, withdrew to Brussels. A bill afterwards passed the House of Commons for his exclusion from the succession to the throne, but it was rejected by the Lords, though not without vehement debates. Limitations of his authority were afterwards proposed; and it was manifest that dread of a popish reign was one of the most prevalent sentiments throughout the nation. When, from the change of the times, the royal party again triumphed, the duke, in 1681, was sent to Scotland to hold a parliament as king's commissioner. His conduct in that country justly exposed him to the imputation of cold unrelenting tyranny; and the manner in which the remnant of the Covenanters was treated, was cruel in the extreme. Having returned to London, he went to Scotland a second time by sea, when the frigate in which he embarked struck upon a sand-bank off the coast and was lost. The duke escaped in the barge, and is said to have showed more solicitude to save his dogs and his priests than several persons of quality who accompanied him, and who were left to perish. Among those whom he preserved, was, however, Churchill, afterwards the renowned duke of Marlborough, and then one of his favourites. During the remainder of Charles's reign, the duke of York possessed a great influence in the government, and was forward in promoting all the severe measures which have left a stain upon that period. Charles II. died in February 1685, and the duke, as James II., succeeded to the crown without the least opposition. From the time of his ascending the throne he seems to have pursued with steady determination the two objects, of rendering himself absolute, and of introducing the Roman Catholic religion into his dominions. He began with going openly, with the ensigns of his dignity, to mass, though as yet an illegal meeting. He also immediately showed an intention of carrying the prerogatives of the crown as high as possible, and beyond the true constitutional limits. A rebellion in the kingdom soon gave him an indication of the temper of the zealous adherents to civil liberty, and the reformed religion. It was excited by the duke of Monmouth, the late king's natural son; who, near the close of the last reign, had been sent abroad on account of his rivalry to the duke of York. By the counsels of the malcontents he was urged to try his fortune in an attempt to gain the crown, to which he pretended to be entitled by virtue of a supposed marriage between Charles, and his mother. He landed in June 1685, with a very small train, at Lyme, in Dorsetshire; where he was soon joined by a considerable body of people, chiefly of inferior rank, with which he took possession of some neighbouring towns, assuming the title of king. His followers, however, were undisciplined and unwarlike, and sustained an entire defeat from the king's troops at Sedgmoor, in Somersetshire, the duke himself after the battle falling into the hands of the pursuers. The throne of James might have been strengthened by the suppression of a rash and unjustifiable rebellion; but the severity of his temper induced him to employ so much cruelty of revenge against the vanquished, that the hatred was even greater than the terror he inspired. Monmouth, notwithstanding his mean supplications, paid, not unjustly, his life as the penalty of his hostile attempt. Of his followers, many were put to death on the field, and many in cold blood by martial law, with circumstances of savage ferocity. When it was thought expedient to have recourse to the civil courts for punishing those who had escaped and their abettors, Judge Jefferies, whose name has been consigned to perpetual in-

famy, was sent down with a special commission, in the exercise of which he displayed the most brutal and unrelenting rigour, and filled the towns of the west with mourning and consternation. These measures struck a temporary awe into the nation; and even the parliament was so far daunted, that James was suffered almost without opposition to take steps for the confirmation of his authority. All idea of resistance to arbitrary power might have been lost, had not the king, pushed on by his own bigotry and the violent counsels of his queen and priests, pursued with such impolitic haste his designs of introducing popery, that all the religious zeal of the general body of Protestants was brought into action. By virtue of his assumed dispensing power, he rendered tests of no avail, and filled the army and council with Catholics, to whom he gave all his confidence. He put Ireland entirely in the hands of the papists, governed Scotland by means of a few converted noblemen, and made daily advances towards giving a preponderance to the same party in England. By a declaration in favour of liberty of conscience, he attempted to gain the attachment of all the persecuted sectaries; but the greater part were too well aware of his own disposition and the spirit of his religion, to confide in a toleration thus introduced. He soon proceeded to direct attacks upon the established church. An ecclesiastical commission was formed, which cited before it all clergymen who had done any thing to displease the court. The rights of the universities were invaded; and in particular, a mandate was issued to Magdalen-college, in Oxford, commanding the election of a man as president who had shown a disposition to turn Catholic. A still bolder exercise of power followed, which may be regarded as the immediate prelude of the storm that burst upon the infatuated monarch's head. The king published a declaration of indulgence in matter of religion, which was ordered to be read by the clergy in all the churches of the kingdom. Seven bishops met and drew up a very loyal and humble petition against this ordinance. This was considered as an act of disloyalty, and they were committed to the Tower. They were afterwards prosecuted for sedition, and solemnly tried; but it was impossible to procure their condemnation, and they were acquitted amidst the universal plaudits of the bystanders. The general rejoicing extended to the regiments encamped at Hounslow, and was loudly re-echoed by the soldiers. Even this proof of the national spirit did not deter James from his rash projects, and he seemed resolved to hazard every thing upon the issue. He had already sent a solemn embassy to Rome in order to reconcile his kingdoms to the holy see; which was received with great coolness by that politic court, sensible of the dangers in which he was involving himself and the cause by his precipitation. The birth of a son and heir at this time, June 1688, supported his confidence; but so unpopular was he become, that a general persuasion prevailed that a supposititious child was obtruded upon the nation. Meantime the dangers threatening religion and liberty had occasioned a union of parties in England; and many of the nobility and gentry had concurred in an application to William, prince of Orange, stadtholder of the United Provinces, the king's son-in-law, for aid. He had prepared a fleet and army for the invasion of the country, and measures had been secretly taken to secure his success. James, after being long kept in ignorance, was informed of these transactions by his minister at the Hague, and was struck with terror at the impending hazard. He immediately repealed all his most obnoxious acts, and practised every method to gain popularity. It was too late; all confidence between king and people was at an end, and concessions were regarded only as a token of fear. William, after having once been put back by a storm, arrived with a fleet in Torbay, November 4, 1688, and landed his forces. The remembrance of the ill fate of Monmouth's rebellion for a time prevented the people in the west from joining him; but at length several men of rank came in, and an association was formed for the support of the cause. The royal army began to desert by whole regiments; and even the favourite Churchill left his master for the prince. The king, who had advanced to Salisbury, found it advisable to retire. He saw himself abandoned by those whom he most trusted; and even his daughter Anne, married to George, prince of Denmark, put herself into the hands of the insurgents. At this news, the unhappy father, in agony of heart, exclaimed, "God help me! my own children have forsaken me." Incapable of forming any vigorous resolution, he only thought of his own personal safety and that of his family; and finding his overtures of accommodation disregarded, he resolved to seek shelter in a foreign country. He sent the queen and infant prince to France, under the conduct of the duke de Lauzun; and himself embarked, December 2, to get on board of a ship at the mouth of the Thames, leaving all public affairs in the utmost confusion. Putting in at Feversham, he was recognised by the people; who detained and insulted him, till he was protected by some of the gentry. They brought him back to London, where (such is the versatility of the populace, and so soon does pity for distress succeed to hatred) he was received with acclamations, and honourably lodged at Whitehall. The prince and his party began to fear lest he should be invited to resume the reins of government; and by harsh treatment endeavoured to renew his purpose of taking refuge out of the kingdom. The plan succeeded: he desired leave first to retire to Rochester, whence he privately embarked on board a frigate, which conveyed him to Ambleteuse, in Picardy. He thence repaired to St. Germain's, where he was received with the greatest kindness and hospitality by the French king, Louis XIV. The throne of Great Britain meantime was declared vacant by the king's *abdication;* and was filled, with the national consent, by his daughter, Mary, and her husband William, conjointly, Anne being nominated the next in succession, to the exclusion of the infant prince. Louis, whom both religious and political considerations rendered sincerely desirous of the restoration of James, enabled him, in March 1689, to make a trial for the recovery of Ireland, where the Catholics possessed the chief power. He was received with open arms, and without resistance became master of the whole island, except part of the north. He failed in the siege of Londonderry, and, returning to Dublin, held a parliament. Violent and arbitrary measures against the Protestants were the result of his temporary authority in the kingdom, which proved that his principles of government had undergone no change. At length William landed with an army

in Ireland, and the decisive battle of the Boyne was fought in June 1690. In this action, so important to his interest, James kept aloof from danger, and gave reason to conclude either that all his earlier displays of valour were forced and fallacious, or that late disasters had enfeebled the tone of his mind. He soon after returned to France, and buried his disgrace in the retreat of St. Germain's. All succeeding projects for his restoration were abortive, and he spent the last years of his life only distinguished by the practices of a punctilious devotion. He is said to have entered into the society of Jesuits, from which he had unfortunately chosen his principal confidants and advisers. He died at St. Germain's, on September 16, 1701, at the age of sixty-eight.

JAMES I., king of Arragon, was the son of Peter II., who was slain in battle in 1213. James was at that time about six years old; and though the loyal part of his subjects caused him to be solemnly proclaimed, and an oath of allegiance to be taken to him, yet the usual disturbances in a country divided by potent nobles occurred in his minority. At the age of twelve, he had the spirit to put himself at the head of a body of troops, in order to reduce a rebellious subject, in which he was successful. In 1221 he was married to the infanta, Leonora of Castille. Two years afterwards, his uncle, Don Ferdinand, aided by a party of the nobility, got possession of the person of the young king and queen, and kept them in a state of restraint. James made his escape; and a series of intestine disorders took place, till he became finally master of his kingdom about the age of twenty. The trade of Catalonia, part of the Arragonese dominion, being much injured by the Moors of Majorca, James proposed to the states of that province an expedition for conquering the island, which was crowned with full success in 1229. He was about that time divorced from his queen under pretence of relationship; but it was agreed that the infant Alphonso, the fruit of this marriage, should not be prejudiced in his right of succession. So great was the reputation of James, that Sancho, king of Navarre, having quarrelled with his nephew, the count of Champagne, adopted the king of Arragon for his successor, and obliged his nobles to acknowledge him as such. Upon the death of Sancho, however, James, finding the states of Navarre unwilling to confirm this disposition, wisely released them from their obligation, and suffered the inheritance to take its proper course. It was now his great object to annex to his dominions the Moorish kingdom of Valentia, for which purpose he solicited a bull of crusade from the pope, Gregory IX. It was granted him; but in return he was obliged to permit severe canons against heresy and reading the Scriptures to be enforced in his dominions, and the inquisition to be introduced into Arragon. He married for a second wife Iolande, daughter of Andrew, king of Hungary, at which time he was engaged in the conquest of Valentia. He became master of the capital in 1238; and almost the whole of the province was afterwards reduced by his commanders, who made no scruple of breaking a truce to pursue their advantage. Revolts of the oppressed Moors were finally quelled by expelling the greatest part of the people from the country: they retired into the neighbouring kingdoms of Grenada and Murcia, and into Africa. A severe revenge which he took of his confessor for revealing his secrets to the pope, caused him to be excommunicated by the holy see; but he was absolved upon submission. Other disquiets arose from his intentions of dividing his territories among his sons; and notwithstanding his external successes, he passed a troubled and agitated life. On the death of his second wife, he espoused Donna Theresa Vidaura, a lady who had been his mistress and borne him several children; for a strong propensity to amorous indulgences was his prevailing weakness. As an atonement for his repeated failings with respect to the fair sex, he took the cross in 1668, and embarked for the Holy Land; but being driven by a storm into a port in France, he returned without accomplishing his purpose. A quarrel between his now eldest son, Don Pedro, and his natural son, Don Hernando Sanchez, gave him much uneasiness, which was aggravated by seeing the latter in open rebellion against him in Catalonia. Don Pedro put an end to this disturbance by the death of Hernando. In 1276 the remaining Moors of Valentia broke out into revolt, and defeated an army sent against them. This disaster had such an effect upon the mind of the king, that he fell sick, and, resigning the crown to his son Pedro, took the habit of a Cistercian monk. He soon after died at Xativa, in July 1276, at the age of sixty-nine. To his second son, James, he left the kingdom of Majorca and his possessions in France. The conquests of James I. of Arragon gave him the title of *the Great* and *the Warlike*; and he is acknowledged as one of the most active and fortunate monarchs of his line.

JAMES II., king of Arragon, surnamed *the Just*, son of Peter III., was born in 1261. He was king of Sicily in right of his mother, at the death of his elder brother, Alphonso III., in 1291, whom he succeeded on the throne of Arragon. He was persuaded by Sancho, king of Castille, to renounce his rights on Sicily; but his mother and his brother Ferdinand did not think themselves bound by this cession, and held the island by force. James in 1295 married the daughter of Charles, king of Naples. Equipping a fleet he conquered Alicant and the best part of the kingdom of Murcia; and afterwards visited Rome, where he was persuaded by the pope to make war upon his brother Ferdinand in order to expel him from Sicily. He soon, however, discontinued the war, and when the persecution broke out against the knights-templars, James, unlike the other sovereigns of Europe, refused to concur in the severe measures against them. In conjunction with the king of Castille, he made an expedition in 1308 against the Moorish king of Grenada, with whom he seems to have had no other quarrel, than the standing one of religious difference. This enterprise was unsuccessful, and both kings retreated to their own dominions without taking the towns they had besieged. James succeeded better in an expedition against the piratical Tunisians; whom he restrained from their depredations upon the commerce of his subjects, by taking possession of several of their fortresses. He then turned his attention to the improvement of his dominions, and the aggrandizement of his family by matrimonial alliances. He compelled his eldest son, Don James, against his will, to marry Eleonora of Castille. The prince, however, immediately quitted his spouse; and when menaced by his father with being set aside from the succession, he replied, that he desired nothing more than to be permitted to renounce it.

Accordingly, at a solemn assembly of the States, he made this renunciation, took an oath of fealty to his next brother, and assumed the habit of Calatrava. This extraordinary person afterwards passed a private life, not without follies and vices, but in apparent content. At the same assembly, Arragon, Catalonia, and Valentia, were united, and the union was declared inseparable. The pope having formerly conferred upon James the right to the islands of Sardinia and Corsica, an expedition was set on foot in 1323, under the command of the Prince Alphonso, for taking possession of the former island; which was attended with success. Some revolts, indeed, followed; but they were quelled before the death of the king, which took place in October 1326, the thirty-sixth year of his reign. He was greatly esteemed and regretted by his subjects, to whom he was endeared by the equity and moderation of his government.

JAMES (St.), usually called *the Elder*, to distinguish him from the subject of the next article, was one of the apostles of Christ, and, together with his brother John, and Peter, admitted to peculiar intimacy with their master. He was the son of Zebedee; and followed his father's occupation, which was that of a fisherman, at or near Bethsaida in Galilee, on the northern coast of the lake of Gennesareth. To him and his brother John, our Lord gave the surname of *Boanerges*, or *the Sons of Thunder;* in allusion, perhaps, to the zeal and fortitude for which he knew they would prove eminent while engaged in propagating his religion. James was one of the three chosen disciples who were admitted to be present at the miraculous resurrection of the daughter of Jairus, and at the scene of our Lord's illustrious Transfiguration upon the mount. He was one of the four to whom Christ addressed himself in private, when he delivered an express prophecy concerning the destruction of Jerusalem, and the approaching calamities of the Jewish nation. He was also one of the three whom our Lord chose to attend him during the scene of his trying agony, while contemplating his approaching sufferings and death. After the resurrection of Christ, James retired into Galilee; whence he soon returned to Jerusalem, and was witness of the ascension of his Lord, and received the same supernatural communications with the other apostles on the day of Pentecost. From this time he appears to have preached the Gospel to the Jews with great activity and success till the year 44, when the persecutions with which they had at intervals harassed the converts to Christianity, broke forth with redoubled fury. Among others whom Herod Agrippa caused to be apprehended and put to death was James, whom he ordered to be beheaded with the sword; by which event this son of Zebedee became the first martyr among the apostles, and an early example to the rest of the treatment which they also might expect to meet with for propagating the religion of their Master.

JAMES (St.), another apostle of Christ, called by way of distinction from the preceding *the Less*, not improbably on account of the shortness of his stature. He was the son of Alpheus, or Cleophas, who had married Mary, the sister of our Lord's mother; and is sometimes called the Lord's brother, in conformity to the latitude with which the Jews were accustomed to apply the terms brother or sister, so as to include the first cousins of any particular person. He appears to have been one of the earliest disciples of Christ; but we have no account of the time when he was called to the apostleship, neither is there any thing said of him particularly in the history of our Saviour which is given in the Gospels. From the Acts of the Apostles, however, and from the Epistles of Paul, we are enabled to collect several circumstances concerning him. Soon after St. Stephen's death, about the year 36, he seems to have been appointed president, or superintendant in the church of Jerusalem, where, and in Judea, he resided during the remainder of his life. He appears to have been considered as a leading man among the apostles, and is spoken of by St. Paul, in the second chapter of the Epistle to the Galatians, together with St. Peter and St. John, as one of the pillars of the Christian church. On account of his excellent character for virtue and piety, he was held in high esteem by the Jewish people, both believers and unbelievers, and was generally distinguished by the surname of *the Just*. But notwithstanding his great merit, the hatred of the leading people among his countrymen to the Christian cause excited a tumult against him, in which he suffered martyrdom at Jerusalem about the year 62. He was the author of an "Epistle," which was early questioned in some of the Christian churches; but after a very severe scrutiny, it was at length universally received as a part of canonical Scripture. The other works ascribed to him are now acknowledged not to be his.

JAMES, a saint in the Roman calendar, and a celebrated eastern prelate in the fourth century, was a native of Nisibis, a city of Mesopotamia, which was anciently the boundary between the Persian and Roman dominions. He was a distinguished confessor in the persecution under the Emperor Maximinus, and, on account of his eminent sanctity and virtues, was at length elected bishop of his native city. When at the commencement of the reign of the Emperor Constantius, about the year 338, Sapor, king of Persia, laid siege to Nisibis, our prelate performed the functions both of governor and bishop, and so effectually animated the citizens by his example and by his prayers, that they repulsed all the attacks of the assailants, and obliged Sapor to retire from before their walls with disgrace. James died at Nisibis during the reign of the Emperor Constantius; and so highly was his memory venerated by the inhabitants of that city, that when the greater part of them quitted it, upon its being delivered up to the Persians by the Emperor Jovian, they carried the bishop's remains with them, as sacred relics.

JAMES. The name of one of the first in point of rank of the Armenian patriarchs, concerning whose time and life we have not met with any particulars. He is deserving, nevertheless, of this slight notice, on account of his having been the author of an Armenian version of the Bible. It was printed in Holland, in 1666, in quarto, and is esteemed a valuable work.

JAMES DE VORAGINE, a pious Italian prelate, who derived his surname from Voraggio in the territory of Genoa, where he was born about 1230. In 1244 he entered into the Dominican order at Genoa, and rose to be prior of his house. In 1267 he was appointed provincial in Lombardy, and presided over that province till 1286. Afterwards he was created general of his order; and in 1292 was nominated archbishop of Genoa, by Pope Nicholas IV. He died in 1298, highly respected for his

piety and virtues. He was the author of a voluminous collection of the lives of the saints, known by the name of the "Golden Legend," which was translated into English, French, and Italian, and underwent more numerous impressions than any other work, from the first invention of the art of printing till towards the close of the sixteenth century. The author also published numerous "Sermons," and other works, a list of which will be found in Cave and Moréri.

JAMES DE VITRY, a noted French cardinal, and historical writer, was born at the little town near Paris whence he took his surname, in the latter part of the twelfth century. After having entered into orders, he employed himself in preaching up the crusades; and going into the east, was made bishop of Ptolemais, or Acre. In 1228 Pope Gregory IX. raised him to the purple, and bestowed on him the bishopric of Frescati. He was then sent into France in the capacity of papal legate, to preach up a new crusade against the Albigenses, and he was afterwards sent in the same character into Brabant, and the Holy Land. He died at Rome in 1244. He was the author of several works, the most curious and valuable of which was entitled, "Historiæ Orientalis et Occidentalis Libri III." The first and second books were published at Douay, in 1597, octavo; and the first and third books are printed in the second volume of Bongars's collection, entitled, "Gesta Dei, per Francos."

JAMES (Thomas), a learned English divine and critic, was born at Newport in the Isle of Wight, about 1571. He was educated at Winchester-school, and New-college, Oxford, of which house he was made fellow in 1593. He took his degree of B.A. in 1595, and that of M.A. in 1598. During the following year, after having collated several MSS., he published "Philobiblion Richardi Dunelmensis," with an Appendix "De Manuscriptis Oxoniensibus," 4to. In 1600 appeared his "Ecloga Oxonio-Cantabrigiensis," 4to.; containing a catalogue of all the MSS. in each college library at Oxford, but not those in the public library, and in each college library as well as the public one at Cambridge. In 1602 he was confirmed by the university in the office of keeper of the Bodleian-library, to which he had been appointed by the founder; and in 1605 he printed "Catalogus Librorum in Bibliothecâ Bodleiana," on which Joseph Scaliger bestowed high commendation. In 1614 he accumulated his degrees in divinity, and had the subdeanery of Wells bestowed upon him, together with the rectory of Mongeham in Kent, and some other preferments. In 1620 he was appointed a justice of the peace; and in the same year he resigned his place of library-keeper, in order that he might pursue his studies with less interruption. He was a member of the convocation which was held with the parliament at Oxford, in 1625, and he moved in it that commissioners should be appointed for the purpose of collating the MSS. of the fathers in all the libraries in England, with the Popish editions, in order to detect the forgeries in the latter. Receiving, however, but little encouragement in his plan, he set about the execution of it himself, and was only prevented from completing his design by his premature death, which took place in 1622. A list of his numerous works will be found in Wood's Athen. Oxon.—Richard, nephew of the preceding, was born at Newport, in the Isle of Wight, about 1592. After taking the degree of M.A. at Oxford, he entered into holy orders, travelled into Russia in 1619, and on his return graduated B.D., and was employed to assist the celebrated Mr. Selden in composing his "Marmora Arundeliana," published in 1628. He assisted Sir Robert Cotton and his son Sir Thomas, in disposing and settling their library; and with the former of these gentlemen, who boldly declared his opinions against the illegal extension of the royal prerogative, he was committed close prisoner by order of the House of Lords in 1629. He died in 1638, at the house of Sir Robert Cotton. Wood says, "he was noted by all that knew him to be a very good Grecian, poet, an excellent critic, antiquary, divine, and admirably well skilled in the Saxon and Gothic languages," and that "nothing was wanting to our author and his studies, but a sinecure or a prebendship; either of which, if conferred upon him, Hercules's labours would have seemed a trifle." His published pieces consisted only of two Latin "Sermons," and five English ones; "Poemata quædam in mort. clariss. Vir. Roberti Cotton et Thomæ Allen," 1633, 4to.; and an English translation of "Minutius Felix's Octavius," 1636, 12mo. But he left behind him forty-five manuscripts, all in his own hand-writing, which were placed by his friend Dr. Thomas Greaves in the Bodleian-library. Among his own compositions in this collection is a life of Thomas à Beeket.

JAMES (Thomas), an English navigator, employed by a society of merchants at Bristol, in 1631, together with Luke Fox, to search for a north-west passage. He left Bristol May 3, and on the 26th of August 1632, sailed as far as sixty-five degrees and a half north, where the sea to the north-west was covered with ice. Unable to proceed, he returned to England, where he arrived the 22nd of October. He published in 1633, "The strange and dangerous Voyage of Captain Thomas James, for the Discovery of a North-west Passage to the South Sea," 4to. Captain James made some discoveries on the coast of Hudson's-bay; to the country on the western side of which he gave the appellation of New Wales.

JAMES (Robert), a physician and medical writer, but best known as the inventor of a specific for the cure of fever, called James's Powder. He was born at Kinverston, in Staffordshire, in 1703, and after taking at Oxford the degree of B.M., he practised medicine successively at Sheffield, Lichfield, and Birmingham. He subsequently removed to London, and became a licentiate of the College of Physicians. He first made himself known as an author, and in 1751 published "A Dissertation upon Fevers;" the purpose of which was to recommend the medicine, since known by the name of "James's Powder." In 1755, when the king was at Cambridge, James was admitted by a mandamus to the degree of M.D. In 1760 he published a work entitled "The Practice of Physic," 2 vols. 8vo.; and subsequently a treatise on canine madness, and a dispensatory. He died March 23, 1776.

JAMESON (George), a Scotch artist, was born at Aberdeen in 1586. He quitted Scotland for the purpose of studying under Rubens. A portrait which he executed of Charles I., obtained for him from that unfortunate monarch the present of a valuable diamond; and there are also several historical pieces, as well as some excellent landscapes, from his pencil. His death took place in 1644.

JAMESON (Robert), born at Leith, near Edin-

burgh, is one of the most eminent of the British mineralogists, regius-professor of natural history in the university of Edinburgh, keeper of the museum, president of the Weruerian Society, member of the Royal Society of Edinburgh, and of the Antiquarian and Linnæan Societies. His principal work is his "System of Mineralogy," 1804-8, 3 vols., founded on the Wernerian theory, of which a third edition appeared iu 1820.

JAMI (Abd Alrahman), a celebrated Oriental poet, regarded as the Petrarch of Persia, was born in 1414, in the province of Khorasan. His reputation procured him an invitation to the court of the sultan Abusaid, whose patronage he enjoyed, as well as that of his successor, till his death, which happened in 1492. Some of his compositions have been translated and published by M. Langlés, in his "Contes, Sentences et Fables tirées d'auteurs Arabes et Persans," 1788.

JAMIESON (John), an eminent philologian, minister to a congregation of Scotch dissenters in Edinburgh, is known as the author of a poem called "Eternity;" and of an "Etymological Dictionary of the Scotch Language," 2 vols. 4to., which is esteemed a masterpiece of learned research; besides other works.

JAMYN (Amadis), an early French poet, contemporary with Ronsard, died in 1585. After having travelled over great part of Asia Minor and the countries of ancient Greece, he returned to France, and was appointed private reader and secretary to Charles IX. He published seven prose essays, and two volumes of poems. He also completed the translation of the Iliad, begun by Salel, to which he added the three first books of the Odyssey, and was also the author of a treatise, entitled "Discours de Philosophie à Passicharis et à Pdanthe."

JANE of Flanders. See Mountfort.

JANICON (Francis Michael), an able journalist, was born at Paris in 1674. His religious opinions making it convenient for him to quit his native country, he took up his abode in the Netherlands, and was for many years an active contributor to the gazettes of Amsterdam, Utrecht, and Rotterdam. His other works are, "The Present State of the Republic of the United States," 2 vols. 12mo., 1729; and translations of Gavin's satire against Monachism, 4 vols. 12mo., and of Steele's Ladies' Library. He died in 1730.

JANOZKI, or JANISCH (John Daniel), canon of Kiow and Scarbinur, librarian of the Zaluski library at Warsaw, was born at Wieborg in 1720, and died in 1786. He distinguished himself by his literary talents; and by several useful works, which he published, rendered great service to the literary history of Poland. His principal works are, "Letters on Criticism," 2 vols. 8vo.; "Account of rare Polish Books in the Zaluski Library," five parts, Breslaw, 1747-53, octavo, and several other works relating to Polish literature.

JANSENIUS, or JANSEN (Cornelius), a learned Flemish prelate, and scriptural commentator, was born at Hulst in 1510, and was educated at Ghent and Louvaiu. He officiated as professor of theology for twelve years in the abbey of Tongerloo, belonging to the Prémontré order; and held for about the same period the benefice of St. Martin's-in-Courtray. He then returned to Louvain, where he was admitted to the degree of doctor of divinity, of which faculty he was also appointed professor, and at the same time promoted to the deanery of St. James's in that city. He was sent by Philip II. to the famous council of Trent, and upon his return to Flanders in 1568, he was nominated the first bishop of Ghent. He died in 1576. He was the author of several biblical works, of which the chief is his "Concordia Evangelica" in folio, which was first printed in 1549, and afterwards underwent numerous impressions. Dupin says, that "this is the most perfect harmony of the four gospels, which had till then appeared," and calls the author "one of our ablest expositors of the evangelical history."

JANSENIUS (James), a learned professor of divinity, was born at Amsterdam in 1547. He studied at Louvain, where he held the office of professor of divinity; regius-professor of the sacred Scriptures; and dean of the collegiate church of St. Peter's at Louvain. He died in 1625. His works, particularly such as are exegetical, are held iu much esteem. The principal of them are, "Expositio in Prophetam Job," folio; "Commentarius et Expositio iu Psalmos Davidicos," 4to.; "Commentarius in Canticum Canticorum," 8vo.; &c. &c.

JANSENIUS, or JANSEN (Cornelius), leader of the sect called after his name, was descended from Catholic parents, and born at the village of Accoy, near Leerdam in Holland in 1585. He commeuced his studies at Utrecht; whence he removed to Louvain, aud afterwards to Paris, where he obtaiued the post of tutor in a respectable family, and by his own literary acquirements he soon secured the acquaintance of some persons eminent for their talents and erudition. Among these was Hauranne, afterwards abbot of St. Cyran, with whom Jansenius removed to Bayonne, in which city Jansenius obtained the headship of a college. Returning to Louvain in 1614, he was appointed principal of St. Pulcheria's-college; but this post interfered too much with that time which he was desirous of devoting to his favourite studies; and on the same account he refused the philosophical chair, which he was urged to accept. In 1617 he took his degree of doctor of divinity, with great reputation, and was admitted one of the professors in ordinary of that faculty. The Jesuits having embarked in some undertakings which interfered with the privileges of the university of Louvain, Jansenius was sent as their ambassador to the king, to defend their rights against the encroachments of those fathers. This appointment occasioned him to take two journeys into Spain, one in 1624, and the other in 1625; and the success of both is a proof of the dexterity and prudence of his uegotiatious. In 1630 the king appointed him professor of the holy Scriptures in the university of Louvain; and soon after he was engaged in a controversy with the Protestants, arising out of an edict of the States-general, prohibiting the public exercise of the Romish religion in Bois-le-duc. It is unnecessary to specify the pieces written by Jansenius in this controversy, which was succeeded by one of more importance in 1634. In that year he was waited upon by Theodore Simonis, a wavering Roman Catholic, who entreated him to solve some doubts which he entertained respecting the pope's infallibility, the worship of the eucharist, and some other points. As Jansenius was often puzzled with his objections, he told him one day that he would not dispute with him any longer by word of mouth, but in writing; and that he plainly saw that he had to do with a Roman Catholic, who intended to join the

Protestants, and make it the subject of his boasts that he had overcome him. Simonis was at first averse to engage in a written disputation, but at length consented, and different communications passed between them on the subjects in question. Their correspondence terminated in a manner not very honourable to Jansenius: for the lodgings of Simonis were surrounded with soldiers, and he was carried to prison as a heretic. As, however, the person who examined Simonis, in the name of the archbishop of Mechlin, declared that he found him to be a good Catholic, and fully resolved to persevere in the Romish communion, the prisoner was set at liberty, and Jansenius was forced to pay the expenses of the soldiers, &c. At this time the Spaniards and the Dutch were at war; and in 1634 a treaty was concluded between Louis XIII., king of France, and the States-general, according to the terms of which Louis engaged to join his forces with those of the Dutch republic. This treaty exasperated the passions of the king of Spain against the French court; and nothing could prove more acceptable to him than the severest philippics against the new confederacy. On this occasion Jansenius took up the pen, and published, in 1635, a work entitled, "Alexandri Patricii Armacani, Theologi, Mars Gallicus, seu de Justitia Armorum et Fœderum Regis Galliæ Libri duo." The spirit and language of this piece perfectly corresponded with the deep resentment of the king of Spain; and in the same year in which it was published he rewarded the author for the zeal which he had displayed in his cause, by promoting him to the bishopric of Ypres. No sooner had our new prelate taken possession of his see, than he commenced the reform of the diocese; but he was prevented from finishing that good work by his death in 1638. He died highly respected, not only for his learning and other eminent qualifications, but also for his piety and virtues. His chief work, on which he had employed the labour of more than twenty years, is entitled, "Augustinus, seu Doctrina Sancti Augustini de Humanæ Naturæ Sanctitate, Ægritudine, Medicina, adversus Pelagianos et Massilienses," folio. This work, which gave such a wound to the Romish church, as neither the power nor wisdom of its pontiffs will ever be able to heal, is divided into three parts. The first is historical, and contains a relation of the Pelagian controversy, which arose in the fifth century. In the second, we find an accurate account and illustration of the doctrine of Augustine, relating to the constitution and powers of the human nature, in its original, fallen, and renewed state. The third contains the doctrine of the same father, relating to the aids of sanctifying grace procured by Christ, and to the eternal predestination of men and angels. It immediately excited the anger of the Jesuits as a tacit, but formidable refutation of their opinions concerning human liberty and divine grace; and by their strenuous endeavours it was condemned in 1641, by Urban VIII., in a solemn bull, as infected by several errors which had long been banished from the church. It is the province of history to relate the incessant struggles between the partisans of the opinions of Jansenius, and the Jesuits in France and elsewhere, until the condemnation, by Innocent, of the famous five propositions supposed to be contained in the great work of Jansenius. 1. That there are divine precepts which good men are unable to obey for want of God's grace, although desirous to do so. 2. That no person can resist the influence of divine grace when bestowed. 3. That for human actions to be meritorious, it is not requisite that they should be exempt from *necessity*, but only from *constraint*. 4. That the semi-pelagians err in maintaining that the human will is at liberty either to resist or receive the aid of preventive grace. 5. That whoever maintains that Christ died for the sins of *all* mankind, is a semi-pelagian. After this condemnation, bull after bull was required to settle a dispute, in which the most eminent clergy were divided. The persecutions in France of the Jansenists by Louis XIV., the destruction of the celebrated Port Royal, with the dispersion of its able members, and the subsequent fate of the maintainers of these opinions, will be found in the ecclesiastical writings of the seventeenth and eighteenth centuries.

JANSSEN (Abraham), a history-painter, was born at Antwerp in 1569. He early displayed an uncommon genius for his art; but his progress was impeded by an amorous passion, and after marriage he fell into an indolent and dissipated mode of life which reduced him to poverty. Attributing his depressed condition rather to the injustice of his countrymen than his own negligence, he challenged his celebrated contemporary and townsman Rubens to a trial of skill in the art, that their respective merits might be determined by fair comparison. Rubens declined the competition, and modestly observed that the world would eventually do justice to both. Janssen, however, had he employed his talents properly, would have been no mean rival to that master. He drew correctly, composed with spirit and elegance, painted with a free touch, and as a colourist had no superior in his time, unless it were Rubens. He wrought in the highest department of his art, history-painting. Two fine pieces by his hand adorn the church of the Carmelites at Antwerp. A Descent from the Cross in the cathedral of Ghent by Janssen is often taken for a work of Rubens; but his masterpiece is the Resurrection of Lazarus, in the collection of the elector-palatine. We are not informed of the later circumstances of his life.

JANSSEN, or JOHNSON (Cornelius), an eminent portrait-painter, is said by Sandrart to have been born in London of Flemish parents, but more probably was a native of Amsterdam. He came over to England about 1618, and obtained great distinction by painting portraits, both of the natural size and in small, which were coloured with extreme clearness, softness, and delicacy, and possess a strong character of truth and nature. During the civil wars he left England, and took up his residence first at Middleburg, and then at Amsterdam, where he died in 1665.

JANSSEN (Honorius Victor) was born in 1664 at Brussels. The duke of Holstein took him under his protection, and sent him to Rome at his own expense, in order to give him an opportunity of cultivating his talents to the best advantage, by studying the works of the first masters. He made Raphael his principal model, and on his return enriched the churches of his native country by various valuable productions of his pencil. His death took place in 1739.

JANTET (Anthony Francis Xavier), a learned mathematician, born in 1747, at Bief du Fourg, in the mountains of Jura. In 1773 he obtained the chair of philosophy in the college at Dole; on the sup-

pression of which establishment, he became professor of transcendental mathematics in the central school of Jura, and he continued in his post after the removal of the school to Besançon, with the title of lyceum. He died in 1805. His only published work, "Traité élémentaire de Méchanique," 1785, 8vo., is much esteemed.

JANUARIUS (St.), the patron saint of Naples, was bishop of Benevento, and beheaded at Pozzuoli, in the beginning of the fourth century, a martyr to the Christian faith. His body is buried in the cathedral at Naples; but his head, with two phials of his blood, which a pious matron caught, as the tradition is, at his execution, is preserved in a separate chapel. Of this blood, the Neapolitans assert, that, as soon as it is brought near the head of the saint, it begins to flow, however hardly congealed. A trial is made every year, on the first Sunday of May; and it is believed that the patron saint is particularly propitious if the blood moves briskly in the phials, while the opposite is regarded as presaging ill to the country.

JANUS (in fabulous history), the most ancient king who reigned in Italy. He was a native of Thessaly, and son of Apollo, according to some. He came to Italy, where he planted a colony and built a small town on the river Tiber, which he called Janiculum. Some authors make him son of Cœlus and Hecate; and others make him a native of Athens. During his reign, Saturn, driven from heaven by his son Jupiter, came to Italy, where Janus received him with much hospitality, and made him his colleague on the throne. Janus is represented with two faces, because he was acquainted with the past and the future; or, according to others, because he was taken for the sun who opens the day at his rising, and shuts it at his setting. He was chiefly worshipped among the Romans, where he had many temples, some erected to Janus Bifrons, others to Janus Quadrifrons. The temples of Quadrifrons were built with four equal sides, with a door and three windows on each side. The four doors were the emblems of the four seasons of the year, and the three windows in each of the sides the three months in each season, and all together, the twelve months of the year. Janus was generally represented in statues as a young man. After death Janus was ranked among the gods, for his popularity, and the civilization which he had introduced among the wild inhabitants of Italy. His temple, which was always open in times of war, was shut only three times during above seven hundred years, under Numa, 234 B.C., and under Augustus; and during that long period of time, the Romans were continually employed in war.

JAPETUS (in classical history), a son of Cœlus, or Titan, by Terra, who married Asia, or, according to others, Clymene, by whom he had Atlas, Menœtius, Prometheus, and Epimetheus. The Greeks looked upon him as the father of all mankind, and from his antiquity old men were frequently called Japeti.

JAPHETH, the third son of Noah. His descendants peopled the isles of the Gentiles, or Southern Europe, and thus the Greeks, who call him Japetus, consider him the ancestor of the European race.

JARCHI (Solomon Ben), known also by the surnames *Isaaki*, *Isarchi*, and *Raschi*, a famous rabbi, was born at Troyes in Champagne in 1104. When about thirty years of age, he commenced a series of very extensive travels, in subserviency to a design of writing a history of the Jews, from the period of the destruction of Jerusalem. In Egypt he met with the celebrated rabbi, Maimonides, who entered into close friendship with him; but who advised him, for reasons of religion as well as policy, to relinquish the undertaking which he had projected, and to leave the execution of it to more favourable times. Solomon followed his advice, and after his return to France, he employed himself in writing Annotations on the Five Books of Moses, the Mischna, Gemara, and Pirke-Avoth, with such success, as to have acquired the appellation of the "prince of commentators." He died at Troyes in 1180, whence his remains were removed to Prague in Bohemia, for interment. A Latin translation of his Comment on the Pentateuch was published by Breithaupt at Gotha, in 1710.

JARDINS (Mary Catharine des), a lady, celebrated as a novel-writer, was born about 1640, at Alençon, of which place her father was provost. An early adventure in gallantry having obliged her to quit her native town, she went to Paris, in her twentieth year, and made herself known by her talents as a dramatic writer and a novelist. Though not handsome, she possessed attractions which procured her admirers. Among these was a young captain, named Villedieu, who was already married. His love for her made him attempt to dissolve his marriage, but his project met with obstacles. In the mean time his mistress followed him to Cambray, where his regiment lay in garrison; and on their return to Paris, she appeared as *Madame de Villedieu*, the name by which she has been chiefly known. This union was not attended with much happiness, and she soon consoled herself when her lover, or husband, was killed in the next campaign. The sudden death of a friend inspired her with pious sentiments, which caused her to retreat to a convent; but when her former adventures became known to the community, they thought proper to dismiss her. Returning into the world, she became acquainted with the Marquess de la Chasse, who had separated himself from his wife. She married him privately, and bore a son, who died within the year, and the marquess soon followed. She exchanged the state of widowhood for a third marriage with one of her cousins, who permitted her to resume the name of Villedieu. She passed some more years in intercourse with the witty and gay, receiving and answering gallant addresses in prose and verse; and at length retired to a small village in the province of Maine, where she died in 1683. The works of this lady were printed collectively in ten volumes, 12mo., 1702. They contain a number of novels, or short romances, which were much read, and contributed to set aside the long serious romances before in vogue.

JARDYN (Karel du), a Dutch painter, celebrated for his animals and landscapes, was born in 1640 at Amsterdam, and died in 1678.

JARNOWICK, or GIORNOVICKI (Giovanni Mane), an eminent musician and violinist, born at Palermo in Sicily in 1745. He studied the violin under the celebrated Lulli, and exercised his art with great reputation at Paris, Potsdam, London, and St. Petersburg, in which last city he died in 1804. The character of Jarnowick was as eccentric as his talents were brilliant, and several anecdotes are told of the effects produced by the irritability of his disposition. He piqued himself on his knowledge of the use of the small-sword, and once gave

a box on the ear to the celebrated fencer St. George, but the chevalier took no further notice of the assault than by saying, "I admire his talents too much to fight him."

JAROSLAF (George), grand-duke of Russia, and prince of Novogorod, was son of Wladimir I., against whom he revolted in 1015. After Wladimir's death, his son Sviatopok ascended the throne of Russia, having previously murdered two of his brothers. Jaroslaf dreading the same fate, rebelled against Sviatopok, and after defeating him in a pitched battle, was himself declared sovereign of all the Russias in 1016. With the assistance, however, of Boleslas, king of Poland, Sviatopok continued to harass his brother, who was not securely fixed upon the throne until after severe struggles. When peace was established he devoted his attention to the internal prosperity of his country, and he drew up a code of laws which entitles him to the honour of being considered the first lawgiver of Russia. He encouraged literature and education, and built chapels for the encouragement of the Christian religion, the seeds of which had been introduced into Russia in the former reign. Jaroslaf died in 1054, aged seventy-seven, after a reign of thirty-five years.

JARS (Gabriel), an eminent mineralogist, was born at Lyons in 1732. At an early age he was placed by M. Trudaine in the establishment for the construction of bridges and causeways; and in 1757, at the desire of Count Maurepas, he went in company with M. Duhamel to visit the mines of Saxony, Bohemia, Austria, and Hungary, finishing his survey in 1759 with those of Tyrol, Stiria, and Carinthia. In 1765 he was employed alone to examine the mines of England and Scotland. His brother, who was also a skilful mineralogist, accompanied him in 1766 to Hanover, Brunswick, Hesse, Norway, Sweden, Holland, and the Low-countries. On his return from these laborious journeys, M. Jars was admitted into the Academy of Sciences. He was employed in arranging the numerous and valuable observations he had collected, when a sudden death in 1769 broke off his designs. His brother, however, reduced his manuscripts to order, and fitted them for publication; and in 1774 printed, at Lyons, the first volume, quarto, of a work entitled "Voyages Métallurgiques, ou Récherches et Observations sur les Mines et Forges de Fer, la Fabrication de l'Acier, celle du Fer-blanc, et plusieurs Mines de Charbon de Terre," &c. Two more volumes appeared afterwards, and they form together a complete collection of theoretical and practical metallurgy down to the time in which the observations were made.

JARVIS (John), an eminent painter on glass, was born in Dublin about 1749, and practised his art at first in his native city. He removed to London, where he obtained great reputation, and died there in 1804. He was particularly famous for his exquisite finishing of single subjects; but his most celebrated performance is the west window of New College chapel, Oxford, from the design of Sir Joshua Reynolds.

JASON, a hero in the semi-fabulous age of Greece, was the son of Æson, king of Thessaly. On his father's death or retreat from government, the guardianship of Jason and regency of the kingdom were committed to Pelias, the maternal brother of Æson. The young prince was sent for education to Chiron, whom fable has represented as a centaur. When he was grown to manhood, Pelias, desirous of securing the kingdom to himself, sent Jason on the expedition which has made his name so famous, under the title of the *Argonautic*, and the object of which was to bring a certain *golden fleece* from Colchis, a country at the extremity of the Euxine, or Black sea, the modern Mingrelia. It has been a subject of various conjecture what the fabulists have disguised under the fiction of the golden fleece; the most probable supposition seems to be, that the particles of gold washed down from the mountains by certain streams in that country were received upon fleeces sunk in their beds, and that the fame of the riches obtained in this manner had reached Greece, and excited a desire of pillage. The intended expedition being made known through Greece, brought a number of young men of the first families to join it as adventurers, and many names of the most celebrated of the early heroes are found among them. A galley of fifty oars was equipped in the Pagasean bay, which was named after its builder, the Argo. This is generally represented as the sole vessel; but some accounts, more probably, relate that several others were fitted out for the enterprise. This memorable voyage is by most chronologers dated in the thirteenth century B.C. The adventures that befel the navigators in their voyage have given great scope for poetical fiction and exaggeration, in which there is probably a foundation of traditionary truth. Those which ensued after their arrival at Colchis are still more obscured by the marvellous; but we may gather that the Argonauts succeeded in their purpose, partly by their own valour, and partly by the assistance of Medea, daughter of the king, Æetes, who fell in love with Jason, and accompanied him on his return. Jason found Pelias established on the throne of Thessaly; and after his death, Acastus, his son, who succeeded him, expelled Jason and Medea from the country. They retired to Corinth, where they lived several years in peace under the protection of the king, Glaucus, or Creon. At length Creon having given his daughter as a second wife to Jason, the jealous rage of Medea induced her to kill her two children by him, and set the palace on fire, in which it is said that Jason, with his new wife, was consumed. Other writers tell the story differently, and suppose them to have been afterwards reconciled. It is impossible to ascertain the exact truth respecting the latter history of this hero amidst so many varying narrations of poets and fabulists; but the preceding narrative seems on the whole to possess the greatest share of probability.

JAUCOURT (Louis, chevalier de), a French author, born in 1704. Abandoning the advantages held out to him by his rank and the fortune of his connexions, he became a member of the university of Leyden, where he studied medicine and natural philosophy under the celebrated Boerhaave, directing his attention at the same time to ethics, antiquities, and the belles-lettres. On his return to France he assisted Gaubius and his coadjutors in the Museum Sebæanum, was a contributor to the Encyclopédie, and in 1740 became editor of the "Bibliothèque Raisonnée." He died in 1780, at which time he was a member of the Academies of Stockholm and Berlin, and an honorary fellow of the Royal Society of London. A valuable work of his, of which great expectations were formed, and which occupied six large folio volumes, was lost in manu-

script, the vessel which had it on board foundering on its way to Holland.

JAUFFROY (Stephen), a French priest of the congregation of the Christian doctrine, was a native of Ollioules in the diocese of Toulon, and died in 1760, at what age we are not informed. His character is represented to have been very respectable, both on account of his extensive knowledge and his virtuous manners. He presented to the world a collection of "The Synodal Statutes published by the General Synod held at Mende, in 1738 and 1739," 8vo.; and he drew up an account of "The Conferences at Mende," which appeared after his death, in 1761, 12mo.

JAVELLO (Chrysostom), a learned Italian Dominican monk, was born in the duchy of Milan about 1471. He taught philosophy and theology, successively, at the university of Bologna, from 1507, and he filled the divinity chair in 1519. We have no information concerning the date of his death. He was the author of a treatise on "Christian Philosophy;" another on "Christian Politics;" and another on "Christian Œconomics;" and various other works, which were collected together, and published at Lyons, in three volumes, folio.

JAY (Guy Michael de), a learned advocate of the parliament of Paris, who flourished in the seventeenth century. He was profoundly skilled in the Oriental languages, and formed the noble design, when the copies of the Polyglott of Antwerp were becoming scarce, of publishing a similar work, on a larger plan, and at his own expense. This design he was enabled to carry into execution, though with the ruin of his fortune. He might have been reimbursed his expenses, however, and also received an ample compensation for his labours, if he would have permitted it to appear under the name of Cardinal Richelieu, who was jealous of the reputation which Cardinal Ximenes had acquired by patronizing the famous Spanish Polyglott; but M. le Jay chose to reserve to himself all the glory of the undertaking. Being now poor and a widower, he embraced the ecclesiastical life, and obtained the small deanery of Vezelay, in the Nivernois. The income arising from this benefice, and the inadequate sums which he received from the sale of some of the copies of his work, were his only means of subsistence till some years afterwards, when Cardinal Mazarine made him a present of nineteen thousand livres. The king, likewise, as a reward of his zeal and disinterestedness, granted him letters of nobility, and a brevet of counsellor of state. He died in 1675, but at what age we are not informed. The Polyglott of M. le Jay is in ten very large folio volumes, which were published at different periods from 1628 to 1645.

JAY (John), an eminent American jurist and statesman, was born at New York, December 1, 1745. He was brought up to the bar, and in 1774 was chosen a delegate to the first American congress, which met at Philadelphia. He was chosen president of congress in 1776, and in the following year was made chief-justice of the State of New York. In 1780 he went as minister-plenipotentiary to Spain, and in 1784, going as envoy-extraordinary to Great Britain, he concluded the treaty which has been called after his name. From 1795 to 1801 he filled the post of governor of his native state; in the latter year he retired from public life, and died May 17, 1829, universally regretted.

JEACOCKE (Caleb), author of the Vindication of the moral character of the Apostle Paul, against the charges of Lord Bolingbroke, Dr. Middleton, and others, was a baker of High-street, St. Giles's, and died in 1786, much respected. He was a frequent attendant of the Robin Hood Speaking Society, where it is said his oratory proved often more powerful and convincing than that of Edmund Burke.

JEANNIN (Peter), a very able and honest minister of state, born in 1540, was brought up to the law, and first acted in quality of an advocate in the parliament of Burgundy. He soon distinguished himself by his eloquence and force of argument, of which a singular anecdote is related. A rich citizen who heard him plead in a cause was so charmed with his talents, that he waited upon him with the intention of offering him his daughter in marriage, provided there was any parity of fortune. On questioning Jeannin concerning the nature and amount of his property, the advocate, pointing first to his head and then to the books on his table, "Here," said he, "is all my estate and all my goods." The states of Burgundy appointed him agent for the affairs of the province. In this situation he displayed his worth and humanity by resisting, with all his power, the order for perpetrating at Dijon the horrid massacre of the Protestants, on St. Bartholomew's-day, which was the more meritorious in him, as he was a zealous Catholic. Henry IV. conferred upon him the post of first-president of the parliament of Burgundy, with the intention that he should dispose of it to another, and devote himself solely to attendance in his council. From that time he was one of Henry's principal advisers and confidants, and was chosen for the management of the most delicate negotiations. Henry having once discovered that a secret of state had been revealed, complained of it at the council-board, saying, at the same time, while he took the president Jeannin by the hand, "I answer for this good man; the rest of you must examine one another." Jeannin possessed an elevated mind, and knew his own value. When once asked by a prince, who meant to disconcert him, whose son he was, he replied, "The son of my virtues." This respectable minister, who had witnessed the succession of seven kings to the throne of France, died in 1622, at the age of eighty-two. His "Memoirs and Negotiations" were published in 1659, folio, Paris; and in 1695, four volumes 12mo.

JEAURAT (Edme Sebastian), born at Paris in 1724, was an able mathematician and astronomer, and member of the Academy of Sciences and of the National Institute. He founded an observatory in the Military-school, and wrote "New Tables of Jupiter;" a "Treatise on Perspective;" "Graphical Method of dissecting the Angle;" &c. He died in 1803.

JEBB (Samuel), M.D., a man of learning, and editor of several works, was a native of Nottingham. He became a member of Peter-house, Cambridge, and, imbibing the sentiments of the non-jurors, accepted the office of librarian to Jeremy Collier. While at Peter-house he printed a translation of "Martin's Answers to Emlyn," 1718; and in the following year published an edition of "S. Justini Martyris Dialogus cum Tryphone," Gr. Lat. 8vo., London. On leaving the university, he married the daughter of an eminent apothecary in

Loudon, from whom he took instructions in pharmacy. Subsequently having procured the degree of M.D., he practised as a physician at Stratford in Essex, and at length retired with a moderate fortune into Derbyshire, where he died in 1772. Dr. S. Jebb was the conductor of a classical journal, entitled, "Bibliotheca Literaria," of which a few numbers appeared in 1722; and he edited several publications, the most important of which is the "Opus Majus" of Roger Bacon, 1733, folio.—Sir RICHARD, son of the preceding, was born at Stratford in Essex, and educated at Oxford. He studied medicine at London and Leyden, and obtained the degree of M.D. from the latter university. In 1768 he was elected a fellow of the London College of Physicians, and in 1777 was made physician-extraordinary to the king. He subsequently became physician in ordinary to the king, and was made a baronet. Being sent for in 1787 to attend two of the princesses, who were sick of the measles, he was taken with a fever, and died at Windsor, in July of the same year.

JEBB (JOHN), an eminent scholar, divine, and physician, was born at London in 1736, and received his early education in various schools in Ireland and England. In 1753 he was entered a pensioner of Trinity-college, Dublin, which he quitted the next year for St. Peter's-college, Cambridge. He took there the degree of B.A. in 1757, and was admitted probationer-fellow of St. Peter's-college in 1760, and in the ensuing year he proceeded to the degree of M.A., and was confirmed fellow. In 1762 he received deacon's orders, and in 1763 priest's orders; and in 1764 he was elected by the university to the rectory of Ovington in Norfolk. In 1765 he published, in conjunction with the Rev. Robert Thorpe, and the Rev. George Wollaston, a work, entitled "Excerpta quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis variorum," 4to., the value of which is testified by its general use at Cambridge in the course of academical education. It would be tedious and uninteresting to trace the steps of Mr. Jebb in his clerical removals, but his return to Cambridge in the end of 1766 was an important era in his life. He resumed his office of private tutor, read occasional lectures, acted repeatedly as moderator, and warmly interested himself in the concerns of the university. In 1769 he was presented to the vicarage of Flixton near Bungay, and to the united rectories of Homersfield and St. Cross, two contiguous parishes; and was also nominated chaplain to the earl of Harborough. From this time he divided his residence for some years between Bungay and Cambridge. His theological lectures having excited much obloquy against him, he printed a "Short Account" of them in 1770, which he re-edited with large additions in 1772. When a design was formed by some of the clergy of applying to parliament for relief in the matter of ecclesiastical subscription, Mr. Jebb wrote a series of letters on the subject, in the Whitehall Evening Post, and he took a leading part in the unsuccessful attempt to improve academical education in Cambridge, by means of annual examinations. The direction which Mr. Jebb's theological opinions had taken, was so adverse to the system of the church to which he belonged, that it was manifest one of his zeal and integrity could not permanently continue to officiate as one of its ministers. Accordingly, in September 1775, he resigned all his livings, but remained at Cambridge some time longer, still occupying himself with his favourite schemes for the reformation of discipline. Finding, however, a determined opposition, together with personal hostilities, which cut off his prospects of support from private tuition, he finally left the place in September 1776. He was now, at the age of forty, to look out for some new way of life; and by the advice of his relation, Sir Richard Jebb, a physician of eminence, he determined upon the medical profession. Taking up his abode in the metropolis, he assiduously attended the lectures of medical teachers and the practice of the hospitals, and in 1777 he received a diploma of M.D. from St. Andrew's, and was admitted a licentiate of the London-college. In November 1778, he was elected a fellow of the Royal Society. It was still impossible for him to attend to his private interests to the exclusion of what he thought the public duties of society: opposition to the principles of the American war, and schemes for the reform of parliament, therefore, took a powerful hold on Dr. Jebb's mind, and induced him to stand forward on many occasions as a speaker in assemblies for political purposes. His character of a party-man was injurious to him professionally, as appeared in the failure of his attempts to obtain the place of a hospital-physician; yet he had many warm friends who were zealous to serve him, and his practice increased as long as his health permitted him to follow it regularly. He died on March 2, 1786. His works, theological, medical, and political, were published collectively, in three volumes octavo, 1787.

JECHONIAH, king of Judah, succeeded his father Jehoiakim B.C. 599, in his ninth year. He reigned only three months and ten days, being carried prisoner to Babylon by Nebuchadnezzar. He was afterwards promoted by Evil-Merodach, about B.C. 562.

JEFFERSON (THOMAS), the third president of the United States, was born April 2, 1743, at Shadwell, in Albemarle county, Virginia; but, according to some accounts, in Chesterfield county. His father died when the subject of our sketch was about twelve years old, having previously given him every means of knowledge that could be procured, and left him a considerable estate. After having received the highest honours at the college of William and Mary, Jefferson studied law under the celebrated George Wythe, late chancellor of Virginia. He also applied himself closely to geometry, geography, natural history, and astronomy; and was devotedly attached to literature and the fine arts. On coming of age in 1764, he was nominated one of the justices of the county in which he lived; at the first election following he became one of its representatives in the legislature, and before he had attained his twenty-fifth year, he was a distinguished member of the Virginia assembly, taking an active part in all the measures adopted in opposition to the English government. In 1775 he is said to have been the author of the Protest against the propositions of Lord North. From the assembly of Virginia he was sent to the old congress, and there distinguished himself by the warmth of his sentiments and the energy of his compositions. From 1777 to 1779 he was employed, in conjunction with Mr. Pendleton and Mr. Wythe, in reducing to a single code of the whole body of the English statutes, the acts of the Virginia assembly, and certain parts of the

common law. In 1780 he succeeded Patrick Henry as governor of Virginia, for which he drew up a constitution in 1783. He afterwards went as ambassador to France, and shortly after his return, in 1789, was appointed secretary of state to the new government. He resigned that office in 1794, but was called from his retirement in 1797, to fill the vice-president's chair; and in 1801 he succeeded Mr. Adams as president. He was re-elected in 1805, and when his term had expired, he was solicited to accept the office a third time, but he refused, and retired to private life, in which he died July 24, 1826. The last years of his life were passed at Monticello, where he took an active part in the foundation of a new university, which was erected at Charlottesville, and of which he was appointed rector. Mr. Jefferson in 1774 published a "Summary View of the Rights of British America;" and in 1781 appeared his "Notes on Virginia." He published also various essays on political and philosophical subjects, and a Manual of Parliamentary Practice, for the use of the Senate of the United States. His posthumous works, including an autobiography of the author to 1790, have been published by his grandson. As an agriculturist he was active, and fond of experiments; and he invented a new plough, or rather effected an improvement in the old one. He married at an early age, Miss Wright, by whom he had four daughters.

JEFFERY (Thomas), an English Protestant dissenting divine, memorable for his excellent defences of Christianity, was the son of a respectable merchant at Exeter, in Devonshire, where he was born about 1700. He received his academical education in the seminary under the care of the elder Mr. Joseph Hallet, and in 1726 he settled at Little-Baddow in Essex; but returned to Exeter in 1728, and soon after died. His publications met with the approbation and applause of the learned and judicious, and even extorted high encomiums from Mr. Anthony Collins, against whose works they were principally directed. They are entitled "The true Grounds and Reasons of the Christian Religion;" "A Review of the Controversy between the Author of a Discourse of the 'Grounds and Reasons of the Christian Religion,' and his Adversaries;" "Christianity the Perfection of all Religion, natural and revealed," and "The Divinity of Christ proved from Holy Scripture."

JEFFREY (Francis), lord-advocate of Scotland, was born in Edinburgh on October 23, 1773, and educated at the high-school of his native city, and the university of Glasgow, whence he removed to Queen's-college, Oxford. He was called to the Scotch bar in 1795, and in 1830 was made lord-advocate of Scotland, and returned to Parliament, but lost his seat by the decision of the committee on contested elections. Neither at the bar, however, nor in parliament did he make a very distinguished figure; and he is chiefly eminent in his capacity of editor of the Edinburgh Review, of which he was one of the original projectors. To this periodical he has contributed several articles, and he is generally admitted to be a very acute critic, though not always profound and impartial. His severe remarks on Lord Byron's early poems roused the noble bard to exert his highest energies, and possibly may have been the stepping-stone to his lordship's fame. Mr. Jeffrey has been twice married, first to a Miss Wilson, and secondly to a grand-niece of the celebrated John Wilkes. One of Mr. Jeffrey's best pieces of writing is his Essay on Beauty, in the Supplement to the Encyclopedia Britannica, which is considered a fine specimen of philosophical criticism.

JEFFREYS (Lord George), Baron Wem, commonly known by the name of Judge Jeffreys, was the sixth son of John Jeffreys, Esq., of Acton, in Denbighshire, and was educated at Westminster; whence he removed to the Inner Temple, where he applied himself very assiduously to the law. After he had been called to the bar, Alderman Jeffreys, a namesake, and probably a relation, introduced him among the citizens of London; and, being a jolly bottle companion, he became very popular amongst them, came into great business, and was chosen their recorder. His influence in the city, and his readiness to promote any measures without reserve, introduced him at court; and he was appointed the duke of York's solicitor. He was subsequently made a judge in his native country; and, in 1680, was knighted, and made chief-justice of Chester. When the parliament began the prosecution of the abhorrers, he resigned the recordership, and obtained the place of chief-justice of the King's-bench; and soon after the accession of James II., the great seal. He was one of the greatest advisers and promoters of all the oppressive and arbitrary measures of that unhappy tyrannical reign: and his sanguinary and inhuman proceedings against Monmouth's miserable adherents in the west will ever render his name infamous. Yet, it is said, that when he was under no state influence he could act uprightly; of which an instance has been recorded in his proceedings against the mayor and aldermen of Bristol. When the prince of Orange came, Jeffreys, being very obnoxious to the people, disguised himself in order to go abroad. He was in a seaman's dress, and drinking a pot in a cellar, when a certain scrivener (whom he had formerly in a cause ill-treated, and contemptuously called a trimmer) came into the cellar after some of his clients. His eye caught the chancellor's face, who, seeing himself observed, feigned a cough, and turned to the wall with his pot in his hand; but the scrivener went out, and giving notice that he was there, the mob immediately rushed in, seized him, and carried him to the lord-mayor. Thence, under a strong guard, he was sent to the lords of the council, who committed him to the Tower; where he died April 18, 1689, and was buried privately the Sunday night following.

JEFFREYS (George), an English poet born in 1678, is known as the author of "Miscellanies, in prose and verse," 4to., among which are two tragedies, "Edwin," and "Merope," both acted at Lincoln's-inn-fields; and "The Triumph of Truth," an oratorio. The anonymous verses prefixed to the tragedy of Cato were by this gentleman, a fact which Addison never knew. He died in 1755, at the age of seventy-seven.

JEFFRIES (John), an American physician, born at Boston in 1744. He studied medicine in London, and received from the university of Aberdeen the degree of M.D. Returning to America, he was made surgeon-general to the forces in Nova Scotia under Lord Howe, and subsequently surgeon-major to the forces in America. In 1780 he returned to London, where he devoted himself principally to scientific research, and declined the office of surgeon-general of the forces in India. For the purpose of ascertaining the correctness of certain

hypotheses relative to atmospheric temperature, he undertook two aërial voyages; the second one being from the cliffs of Dover, across the British channel, into the forest of Guiennes. He finally returned to Boston in 1789, and died there in 1819.

JEHOAHAZ, king of Israel, was the son of Jehu, and succeeded his father at the period when Hazael, king of Syria, had subjugated that part of the kingdom of Israel which was beyond Jordan. Jehoahaz courageously disputed the further progress of the conqueror; but, as he was addicted to that idolatry which proved the ruin of the house of Jeroboam and many of his successors, Providence did not favour his enterprises. He died, after a reign of seventeen years, in the year 839 B.C.

JEHOAHAZ, the son and successor of Josiah, king of Judah. His impious conduct was reproved by Jeremiah, and, as the prophet's remonstrances were disregarded by the king, when he was only in the third month of his reign he was deposed by Pharaoh Necho, king of Egypt, who carried him away captive into that country, where he died. He was deprived of his crown in the year 608 B.C.

JEHOIAKIM, king of Judah, was the son of Josiah, and originally called *Eliakim*. His wickedness drew from Jeremiah the most severe denunciations of God's wrath, all of which the king disregarded. Jeremiah therefore predicted that he should be given up into the hands of his most dreaded enemy Nebuchadnezzar, and die unpitied and unlamented, and that his carcase should rot upon the ground. In the fourth year of his reign this prediction was begun to be accomplished, when Nebuchadnezzar marched against Jerusalem, and made Jehoiakim his vassal. After a subjection of three years, while Nebuchadnezzar was taken up with other conquests, Jehoiakim ventured to rebel against him, and for about three years continued to withold the annual tribute. This conduct so highly exasperated Nebuchadnezzar, that he sent a powerful army into Judea, which laid waste the whole kingdom, carried away a multitude of prisoners, put Jehoiakim to death, and dragged his carcase out of the city gates, where it was left unburied, according to Jeremiah's prediction. His death took place in the eleventh year of his reign, or 598 B.C.

JEHOSHAPHAT, king of Judah, was the son of Asa, whom he succeeded at the age of thirty-five, in the year 914 B.C. He was an excellent and pious prince, and distinguished for the extraordinary zeal and activity, which he displayed in rooting out idolatry, and promoting the pure worship of God throughout his kingdom. He was, however, imprudent enough to contract affinity with Ahab, king of Israel, by suffering his son Joram to marry Athaliah, the daughter of that idolatrous prince, who afterwards proved the cause of great mischiefs to Judah. Three years after this event, Jehoshaphat paid a visit to Ahab at Samaria, who persuaded him to become his ally in an expedition which he had projected for the re-capture of Ramoth Gilead from the Syrians. Ahab was killed; and Jehoshaphat, on his return towards Jerusalem, was met by the prophet Jehu, who severely reproved him for having entered into a confederacy with the idolatrous Ahab. Towards the latter end of this good king's reign, the kingdom of Judah was unexpectedly invaded by an immense army of Ammonites, Moahites, and a mixed multitude of other nations; all of whom Jehoshaphat was enabled to defeat by miraculous interposition. He spent the rest of his days in peace, and died in the sixtieth year of his age, or in the year 889 B.C. He had reigned over Judah twenty-five years.

JEHU, the tenth king of Israel, B.C. 885. Though he obeyed the divine command in destroying Joram and all the family of Ahab, and cut off all the idolatrous priests of Baal, yet he afterwards disregarded the worship of the true God, for which he was deprived of his kingdom by Hazael, king of Syria, and died 856 B.C.

JEKYLL (Sir Joseph), a lawyer and statesman of the eighteenth century. He was a native of Nottinghamshire, and the son of an episcopal clergyman. Being educated for the bar, he distinguished himself in his profession; and becoming connected with the whig statesmen in the reign of Queen Anne, he had a seat in parliament, and was one of the managers of the trial of Sacheverel. When George I. ascended the throne, he was knighted, and raised to the office of master of the rolls. He published a tract relative to the jurisdiction of his court, in consequence of a dispute with the Lord-chancellor King. His death occurred in 1738, at the age of seventy-four.

JELAL EDDIN ROUMI, a Persian poet, who was a native of Balkh, and died in 1272. He was the author of several works combined under the title of "Kilat Elmetsnevy," which signifies a collection of pieces composed of a peculiar kind of verse, consisting of distichs or couplets.

JEMSHID, or GIAMSCHID, a Persian sovereign, said to have ascended the throne of Persia about 800 B.C., and to have founded the city of Istakhar, called by the Greeks Persepolis. He instructed his subjects in astronomy, and also probably in the mysteries of Sabiism, or the worship of the heavenly bodies. Though a wise and powerful monarch, he was unfortunate in war; and having been dethroned by Zohak, an Arabian king, he spent the latter part of his life in indigence and obscurity.

JENKIN (Robert), a learned divine, was born at Minster, in the Isle of Thanet, in 1656, and received his education in King's-school, Canterbury, and St. John's, Cambridge. In 1680 he was elected a fellow of that society; and five years afterwards he was appointed chaplain to Dr. Lake. In 1688 his patron collated him to the precentorship of his cathedral-church; but upon his refusal to take the oaths at the Revolution, he was obliged to resign that preferment, when he retired to his fellowship. He was doctor of divinity when he was elected master of his college in 1711, and he was at the same time appointed Lady Margaret's professor of divinity. Upon the accession of King George I., an act was passed, obliging all those who held any post of five pounds a year, to take the abjuration oath. On this occasion, Dr. Jenkin appears to have surmounted his former scruples, as far as related to himself; but he suffered much uneasiness in being compelled to eject those fellows of his college who would not comply. This preyed upon his spirits, till he sunk by degrees into childishness; in which condition he was removed to his elder brother's house, at South Runton, in Norfolk, where he died in 1727. He was the author of a valuable work on "The Reasonableness and Certainty of the Christian Religion," 2 vols. 8vo., of which the fifth edition appeared in 1721; besides other publications.

JENKINS (Sir Leoline), a civilian and statesman, was born in 1623, at Llantrisaint in Glamor-

ganshire, of which place his father was a small farmer. After a school-education at Cowbridge, he was entered of Jesus-college, Oxford, where he continued till after the king's death in 1618. Upon that event he retired into his native country, and was employed in the tuition of the eldest son of Sir John Aubrey, and of other young men of family in those parts attached to the episcopal church. He removed with his pupils to a house in Oxford, where he continued till, falling under the suspicion of the ruling powers, he found it advisable to go abroad. During three years he led his pupils through a course of study and travel upon the continent; and returning in 1658, lived in retirement till the Restoration. In 1661 he was chosen principal of Jesus-college, which post he held till 1673. In the mean time he followed the practice of the civil law, for which purpose he removed to London in 1663, and was admitted an advocate of the court of Arches. He rose successively to the posts of judge of the Admiralty, and judge of the Prerogative court of Canterbury; and in 1669 was sent by the king to France as one of the commissioners for recovering the effects of the queen-mother Henrietta, lately dead in that country. He was knighted for his services on this occasion, and thenceforth was regarded as a political character. He entered the House of Commons in 1671, as representative for Hythe. In 1673 he was appointed one of the ambassadors to treat of peace with the Dutch, in which he did not succeed; but subsequently, in conjunction with Sir William Temple, was mediator of the treaty of Nimeguen. On his return to England, he was chosen member for the university of Oxford, sworn of the privy-council, and made secretary of state, which office he resigned in 1684. On the accession of James II., he was again chosen for Oxford, but was never in sufficient health to sit in that parliament, and expired September 1, 1685. He never married, and left all his estate to charitable uses; and in particular was a great benefactor to Jesus-college. His letters and papers were collected under the title of his "Works," in two folio volumes, by W. Wynne, in 1724.

JENKINS (David), celebrated for his staunch adherence to the cause of Charles I., was born at Hensol, Glamorganshire, in 1586, and after having completed his education at Oxford, was called to the bar, and made a Welsh judge. In this capacity, he condemned to death several persons for bearing arms against the king; and when afterwards he was arrested by the parliamentary forces, and brought before the House of Commons on a charge of treason, he refused to kneel, and called the house a den of thieves. He was in consequence sentenced to be hanged, but escaped with a fine of 1,000*l.*, and the sequestration of his estates. He lay in prison until the Restoration, after which he received no other reward but the thanks of the king. He died in 1667. He was the author of "Reports of Cases adjudged in the Exchequer Chamber," folio.

JENKINSON (Anthony), an English traveller of the sixteenth century. After having visited various parts of Europe, Asia Minor, and Palestine, he was employed in 1557 by a commercial company on two missions to Russia. On his return he wrote an account of his adventures, which was published by Hakluyt and Purchas; but his authority is somewhat questionable, from the romantic nature of some of his incidents and descriptions.

JENKINSON. See Liverpool.

JENNENS (Charles), generally known by the appellation which his profusion gained him, of "Solyman the Magnificent." He was a native of Gopsal, in Leicestershire, and employed a large fortune acquired by his family in trade at Birmingham, as well in the encouragement of literature as in the most unbounded hospitality, and in the keeping up of a princely establishment. The selection of the words for Handel's celebrated oratorio, the Messiah, is ascribed to him; and he had in contemplation a splendid edition of the works of Shakspeare. He died at Gopsal in 1773.

JENNER (Edward), the discoverer of vaccination, as a preventive of the small-pox, was the son of a clergyman at Berkeley, in Gloucestershire, where he was born May 17, 1749. After having completed his education, he was apprenticed to Mr. Ludlow, a surgeon at Sodbury, near Bristol; whence he removed to London, and studied two years under the tuition and in the house of the celebrated John Hunter. On the return of Captain Cook from his first expedition of discovery in 1771, Jenner was selected to prepare and arrange the specimens of natural history brought home by Mr. Banks; and he completed his task in so satisfactory a manner, that he was offered, but declined accepting, the appointment of naturalist to the expedition which sailed in the following year. Returning to the country, he settled at Berkeley as a practitioner of the various branches of his profession. A situation like this afforded but little leisure or opportunity for acquiring distinction, and an occasion presented itself for obtaining a larger field for observation, improvement, and emolument; this, however, he was induced to decline. The circumstances of the transaction are thus related by Dr. Lettsom, in an address to the London Medical Society:—"Dr. Jenner happened to dine with a large party at Bath, when something was introduced at the table which required to be warmed by the application of the candle, and doubts were expressed by several persons present, whether the most speedy way would be to keep the flame at a little distance under, or to immerse the substance into it. Jenner desired that the candle might be placed near him, and immediately putting his finger into the flame, suffered it to remain some time; next he put his finger above it, but was obliged to snatch it away immediately. 'This, gentlemen,' said he, 'is a sufficient test.' The next day he received a note from General Smith, who had been of the party the preceding day, and who was before that time an utter stranger, offering him an appointment in India, which would ensure him, in the course of two or three years, an annual income of 3,000*l.* The offer was referred to his brother, and our Jenner, from his attachment to him, declined it." A disappointment in his affections soon after occurred, which seems for some time to have embittered his existence. He still, however, continued his scientific and professional pursuits; in the latter of which he attained such high reputation, as to be sent for in a case of exigency to perform a difficult operation at the Gloucester Infirmary. In March 1788 he married a Miss Kingscote, and in 1792 he obtained from St. Andrew's-college the diploma of M.D. About this time he began to think of making known his discovery of vaccination, his researches upon which subject he had commenced as early as 1776; when his attention was excited by the circumstance of finding that some individuals,

to whom he attempted to communicate the small-pox by inoculation, were insusceptible of the disease; and, on inquiry, he found that all such patients, though they had never had the small-pox, had undergone the casual cow-pox, a disease common among the farmers and dairy-servants in Gloucestershire, who were not quite unacquainted with its preventive effect. Other medical men were aware of the prevalence of this opinion; but they treated it as a popular prejudice, and Jenner seems to have been the first who ascertained its correctness, and endeavoured to derive from it some practical advantage. He discovered that the variolæ vaccinæ, as the complaint has been since termed, having, in the first instance been produced by accidental or designed inoculation of the matter afforded by a peculiar disease affecting the udder of a cow, could be propagated from one human subject to another by inoculation, to an indefinite extent, rendering all who passed through it secure from the small-pox. When he first propagated this discovery in his immediate neighbourhood, it was received with ridicule; and at the Convivio-medical society of Alverton, he was threatened with expulsion, if he persevered in harassing those who attended the meetings on what was termed so unprofitable a topic. At length he obtained the support of Mr. Cline, surgeon of St. Thomas's-hospital, and some other London practitioners; and in July 1796 succeeded in introducing vaccination into the metropolis. So singular and anomalous a fact as the prevention of an infectious disease by means of another, in many respects extremely differing from it, could not but be received with hesitation; and a warm controversy took place on the subject among the medical faculty. This ultimately proved advantageous both to the discovery and the discoverer, as it terminated in establishing the truth of the most important positions which he had advanced, and left him in full possession of the merit due to him as a successful investigator of the laws of nature. The practice of vaccine inoculation was adopted in the army and navy, and honours and rewards were conferred on the author of the discovery. The physicians and surgeons of the fleet presented him with a gold medal, the obverse of which exhibits Apollo as the god of physic, introducing a sailor recovered from vaccination to Britannia, who holds forth a civic crown inscribed with the name of "Jenner:" below is the appropriate motto, "Alba Nautis Stella refulsit." On the reverse is an anchor, and above it, "Georgio Tertio Rege;" below, "Spencer Duce." The diploma constituting him doctor of medicine, was presented to Jenner as a tribute to his talents, by the university of Oxford; he was chosen a fellow of the Royal Society, and of other learned associations; and a parliamentary grant was made to him of 20,000*l.* The extension of the benefits of vaccination to foreign countries spread the fame of the discoverer, who received several congratulatory addresses from continental potentates. The emperor of Russia, when in this country in 1814, sought an interview with Dr. Jenner, treated him with great attention, and offered to bestow on him a Russian order of nobility. He also visited the king of Prussia, Marshal Blucher, and the Cossack general, Count Platoff; the latter of whom said to him, "Sir, you have extinguished the most pestilential disorder that ever appeared on the banks of the Don." On receiving his diploma, Dr. Jenner practised as a physician at Cheltenham during the season, and that watering-place was his principal residence till he became a widower, when he removed to Berkeley, to spend in retirement the evening of his life. He died suddenly, in consequence of apoplexy, January 26, 1823, and was interred in the parish-church of Berkeley. He left a son and a daughter. In person, Dr. Jenner is described as having maintained "the ancient affinity between Apollo and Æsculapius." His dress was particularly neat; his stature rather below the middle standard; his countenance highly intelligent; and his conversation playful with the superficial, but with the learned, profound. At an early part of his career, he is said to have frequently amused himself by extemporaneous versification, chiefly facetious and epigrammatic; of which the following specimen, a note which a lady received from him with a brace of ducks, has been preserved:—

"I've dispatch'd, my dear madam, this scrap of a letter,
To say that Miss —— is very much better.
A regular doctor no longer she lacks,
And, therefore, I've sent her a couple of quacks."

"The meekness, gentleness, and simplicity of his demeanour," says his biographer, Dr. Baron, "formed a most striking contrast to the self-esteem which might have arisen from the great and splendid consequences of his discovery. He was thankful and grateful for them in his heart, but to pride and vain-glory he seemed to be an utter stranger." The last words which the writer just quoted heard him speak, were, "I do not marvel that men are not grateful to me; but I am surprised that they do not feel gratitude to God for making me a medium of good." Besides having made the grand discovery which exalted him to so enviable a rank among the greatest benefactors of mankind, he investigated, with considerable success, the difficult subject of migration among birds; and, according to Dr. Baron, made considerable progress in geology, and in the knowledge of organic remains; amended several pharmaceutical processes; explained the cause of one of the most painful affections of the heart; and advanced far in his inquiries respecting the diseases of the lymphatic system. Besides the productions already mentioned, he was the author of a paper on the "Natural History of the Cuckoo," printed in the Philosophical Transactions; "Observations on the Distemper in Dogs;" "A Process for preparing pure Emetic Tartar;" and some other pieces.

JENNINGS (David), a learned dissenting divine, was the son of an ejected minister, and born at Kibworth, in Leicestershire, in 1691. He was respectably educated in London; and in 1714 entered on the pastoral duty. After occupying other situations, he became minister of an independent congregation, meeting in Old Gravel-lane, Wapping. In 1743 he became a trustee of the charities of Mr. William Coward, and one of his lecturers at the chapel in Little St. Helen's; and next year he was chosen theological tutor at the academy founded by that gentleman. He now published some works of merit, particularly "An Introduction to the Use of the Globes and the Orrery, and also the Application of Astronomy to Chronology," &c.; "An Appeal to Reason and Common Sense for the Truth of the Holy Scriptures;" "An Introduction to the Knowledge of Medals," 8vo.; and a treatise on "Jewish Antiquities," 2 vols. 8vo.; which is one of

the best works extant on the subject. He died in 1762.—John, brother of the foregoing, was also a dissenting minister. He was for some time pastor of a congregation, and master of an academy for students in divinity at Kibworth, whence he removed to Hinckley in 1722, and died there the next year. Besides some theological pieces, he was the author of a "Genealogical Table of the Kings of England," &c.; and of a valuable little work, called, "Miscellanea in usum Juventutis Academicæ," printed at Northampton in 1721, 12mo., for circulation only among his pupils.

JENNINGS (Henry Constantine), born in 1731, was the son of an Oxfordshire gentleman, whose fortune he inherited, but speedily dissipated by his extravagance and folly. He recovered himself after a short imprisonment, but again became embarrassed, and finally settled at Chelsea upon a very reduced income. He had collected a valuable museum of books, manuscripts, shells, prints, busts, &c., which were sold by auction in 1816. He died in 1819. He never published any thing; but printed in 1798, for private distribution, a volume entitled "Summary and Free Reflections, in which the great outline only, and principal features of several interesting subjects, are impartially traced and candidly examined."

JENSON, or JANSON (Nicholas), an eminent printer of the fifteenth century, was an engraver in the mint of Paris, when he was appointed by Louis XI. to go to Mentz, and endeavour to bring away with him the newly-discovered art of typography. Another account ascribes this mission to Charles VII. in 1458; and says, that Jenson on his return finding that king dead, went and settled elsewhere. It is certain Venice was the place where he exercised his art, and in which he acquired a high degree of reputation in the three branches of cutting punches, founding types, and printing. The earliest work from Jenson's press is one entitled "Decor Puellarum," 4to., with the date 1461, but which, from internal evidence, is pronounced an error for 1471. Several editions of Latin books followed, of which the latest date is 1481, probably the last year of his life.

JENYNS (Soame), a witty and elegant writer, was the only son of Sir Roger Jenyns of Bottisham-hall, Cambridgeshire, and was born in London in 1704. He received a domestic education till the age of seventeen, when he was entered a fellow-commoner of St. John's-college, Cambridge, where he remained three years. In 1728 he published a poem on "The Art of Dancing;" and continued occasionally to make himself known by pieces in verse, which were collected into a volume in 1752. His father's death leaving him master of a considerable estate, he entered in 1741 into public life as a representative for the county of Cambridge. He again represented that county in 1747, the town of Dunwich in 1754, and that of Cambridge in 1761, which last station he held as long as he continued in parliament. As he began his career by supporting Sir Robert Walpole, probably in consequence of his attachment to the Whig interest, so he continued the habitual adherent of the minister for the time being, ever after. This conduct was rewarded by the place of one of the lords of trade, which he held from 1755 through every change till its abolition in 1780, when he retired from parliamentary business. As a country gentleman, Mr. Jenyns maintained a very respectable character. He was a constant summer-resident at his estate in Cambridgeshire, where he officiated as a magistrate, and exercised charity and hospitality among his neighbours. With the liveliness of a man of wit he joined the urbanity of a man of politeness, and his social intercourse is represented as highly engaging and delightful. He died without issue in December 1787. We are now to consider Soame Jenyns as a writer, in which capacity he attained no small share of temporary celebrity. His poems, besides that already mentioned, consist of a variety of miscellaneous pieces, which have been received into some of the standing collections of English poetry. His prose works are, in point of style, of a superior degree of excellence. He was one of the fashionable contributors to "The World," first published in 1753; and his five papers in this periodical work are distinguished by humour and vivacity. One of his chief works appeared in 1757, entitled "A Free Inquiry into the Origin of Evil, in six Letters." The doctrines which he advocated, produced several replies; and a very severe and masterly critique of it was made by Dr. Johnson in the Literary Magazine, which the author appears never to have forgotten or forgiven. A pamphlet in 1756 in favour of a national militia, one in 1767, entitled "Thoughts on the Causes and Consequences of the high Price of Provisions," and other occasional pieces on political subjects, proved his attention to topics of that class. He resumed in 1776 his theological discussions by a work of great temporary fame, "A View of the internal Evidence of the Christian Religion," 12mo. He was supposed to have passed from early fanaticism to deism or scepticism; and he now declared to the world a full conviction of the truth of Christianity, and displayed the arguments most proper in his opinion to support that belief. The foundation of his reasoning is, that this religion contains a system of ethics not only infinitely superior to, but unlike, every thing which had before entered into the mind of man, and therefore that it must have had a divine origin. In 1782 appeared his "Disquisitions on various Subjects," 8vo. These are marked with the author's characteristics of sprightly wit and shrewd observation, but are vague, fanciful, and declamatory. But the chief force of his wit and argument is directed against the principles of civil liberty, towards which he shows a hostility that could not be surpassed by the most thorough-bred tory. His works were printed complete in four volumes, octavo, 1810.

JEPHSON (Robert), a dramatical writer, was born in Ireland in 1736, and died in 1803. He received a liberal education, and attained the rank of captain in the seventy-third regiment; and when his regiment was reduced in 1763, retired on half-pay. Subsequently he became master of the horse to the lord-lieutenant, Viscount Townshend; and he was again nominated to the same post by the duke of Rutland, and he also became a member of the Irish House of Commons. As a dramatic writer, his claims are chiefly founded on his tragedies of "Braganza," and "The Count of Narbonne;" the latter of which borrows its plot from the Castle of Otranto. He was also author of "Roman Portraits," a poem, and of "The Confessions of James Baptist Couteau," a satire on the French revolution.

JEPHTHA. A natural son of Gilead, who, being driven from home by his brothers, lived in the

land of Tob; but when the Ammonites waged war against Israel, he was sent for to defend his countrymen. He first tried conciliatory measures, but finding them unsuccessful, took up arms, and defeated the enemies of Israel. Having rashly made a vow that if he was victorious he would sacrifice to God as a burnt offering whatever should first come to meet him from his house, he was met on his return by his daughter, his only child, whom he sacrificed, in consequence, to the Lord. With regard to Jephtha's vow, most commentators believe that his daughter was not sacrificed, as that would have been a violation of the law of Moses; and especially, when by the same law, he might have redeemed her for ten shekels of silver; they contend, therefore, that Jephtha only devoted her to a life of celibacy, or dedicated her to the service of God.

JEREMIAH, the second of the great prophets of the Old Testament, of a noble Jewish family of the priestly order, flourished during the darkest period of the kingdom of Judah, under the last four kings, till the Babylonish captivity; and exercised the prophetic office for forty years with unwearied patience and fidelity. After the destruction of Jerusalem, when all the people were carried into captivity, he was honoured by Nebuchadnezzar as the noblest of his nation, and permitted to choose his own place of residence. He staid by the ruins of the holy city, and continued to direct the remaining Jews by his councils, till their flight into Egypt, where he died at an advanced age. St. Jerome has observed that Jeremiah's style is more easy than that of Isaiah and Hosea; that he retains something of the rusticity of the village where he was born; but that he is also at times learned and majestic.

JERNINGHAM (Edward), a dramatic and poetical writer, was descended from an ancient Roman Catholic family, and born in Norfolk in 1727. He was educated abroad; and on his return to England, became a member of the established church, and made himself known by various publications, the chief part of which were collected in four volumes, octavo, in 1806. He died November 17, 1812.

JEROBOAM I., king of Israel, was chosen to fill that station, in opposition to Rehoboam, the successor of Solomon, 975 B.C. His attempt to introduce idol-worship into his dominions proved his destruction; after disregarding the prophecies of Abijah, he was attacked by Abijam, king of Judah, and lost the principal part of his dominions. He died in the year 954 B.C. His death was shortly followed by the destruction of all his posterity, according to the prediction of Abijah.

JEROBOAM II., king of Israel, succeeded his father, Joash, in the year 823 B.C. According to the predictions of Hosea and Jonah, he completed the deliverance of Israel, which his father had begun; but his reign was disgraced by idolatry and other crimes, which were reprehended by the prophet Amos. Jeroboam died 783 B.C.

JEROME, a very eminent father of the church, and saint, was born at Strido, a town situated on the confines of Dalmatia and Pannonia, about 342. After being well grounded in the elements of learning in his native country, he was sent to Rome, where he was placed under the tuition of the ablest masters in all the branches of literature. On coming to adult age, he was baptized; after which he set out on his travels to foreign countries, for the sake of further improvement. He first visited France and Italy, and then set out for the eastern part of the world, with the intention of devoting himself to the severities of the monastic life; and, after passing through different countries, and making trial of different situations for seclusion, he retired into the frightful deserts of Syria, which were uninhabited excepting by wild beasts and a few solitary monks. In this retreat he spent four years, with such intenseness of application, and such unremitting severity of ascetic discipline, that his health became greatly impaired, and he was obliged to return to Antioch in order to recruit his strength. Here he was ordained a presbyter by Paulinus, bishop of Antioch; but he would not accept of that office excepting upon the express condition that his services should not be confined to any one church, and that he should not be drawn from his monastic studious course of life. Soon after his ordination he went to Constantinople, in order to avail himself of the advice and instructions of Gregory Nazianzen; and in 382 he accompanied Paulinus to Rome, where his merit soon gained him the esteem and confidence of Damasus, who made him his secretary, and also constituted him the spiritual director of those Roman ladies who had renounced the world and devoted themselves to a religious life. During his residence at Rome he lodged in the house of a matron of this description, named Paula, who was a woman of rank and fortune, and afterwards followed him with her daughters into the east. This event exposed him to some scandal from his opponents, the Origenists, and to more merited censure from the relations and friends of the many weak females whom he thus encouraged in their desertion of their proper duties, and misapplication of their wealth to the support of useless or pernicious institutions. On the death of Damasus, finding his situation at Rome uneasy, he determined to return to the east, and accordingly embarked in 385 with a great number of monks and females whom he had induced to embrace the monastic life. He at length settled at Bethlehem, where the wealthy and devout Paula founded four monasteries, three for females, and one for males under Jerome. Here he pursued his studies with great ardour, and wrote many of his best treatises; and in these occupations might have peacefully closed his days, but for his detestation of the opinions of Origen, which involved him in the most acrimonious controversy for many years with John, bishop of Jerusalem, his former friend Ruffinus of Aquileia, and Jovinian, an Italian monk. In 410, when Rome was besieged by the Goths, he afforded an asylum to many who fled from thence to Jerusalem, but was very careful to exclude all whom he deemed tinctured with heresy. He died in 422. Jerome is considered the most learned of the Latin fathers; and notwithstanding the defects pointed out by Le Clerc in his "Questiones Hieronymianæ," his writings will always be of great value to the biblical student. A full enumeration of his works will be found both in Cave and Dupin. The most important of these is a Latin version of the whole "Old Testament," from the Hebrew, accompanied with a corrected edition of the ancient version of the "New Testament," finally adopted by the Roman Catholic church, and commonly distinguished by the name of "The Vulgate." The first printed edition of the works of Jerome appeared at Basil, under the care of Erasmus, 1516-26. There have been several

subsequent editions, at Lyons, Rome, Paris, and Antwerp; but the best and most recent is that by Father Martianay, a Benedictine, Paris, 1693-1706, five volumes, folio, and that of Vallarsius, Verona, 1734-42, with notes, eleven volumes, folio.

JEROME of PRAGUE, the intimate friend and associate of John Huss, and, like him, a martyr to the zeal with which he opposed the tyranny of the court of Rome. After pursuing his studies in the university of Prague, where he was admitted to the degree of M.A., he went for further improvement to the universities of Paris, Heidelberg, and Cologne, in each of which seminaries he was admitted to the same degree. Afterwards he passed over into England, where he is said to have studied in the university of Oxford, and copied the writings of Wickliffe, which he carried with him into Bohemia. He was admitted to the degree of doctor in divinity in 1399, but at what university we are not informed. Upon his return to Prague in 1400, he entered into a strict intimacy with John Huss, whose doctrines he began openly to adopt in 1408. In 1410 he was involved in the sentence pronounced by Subinco, archbishop of Prague, against those doctors who had not complied with his mandate to bring in their copies of Wickliffe's writings; and in the same year he went into Poland, at the request of the king, to regulate the university of Cracow. From Poland he passed into Hungary, in which country an accusation of heresy was preferred against him; and from thence he went to Vienna, where he was imprisoned on account of his opinions, but liberated at the solicitation of the university of Prague. When in 1415 he was apprized of the arrest and imprisonment of his brother reformer, Huss, he deemed himself bound in honour to repair to Constance, to vindicate the cause of his persecuted friend, and to administer to him comfort and assistance. He arrived at that city without being known; but alarmed at the violence of spirit which seemed to rage against reputed heretics, he soon withdrew to Uberlingen, and wrote from thence to the emperor and to the council, to demand a safe-conduct. A pretended instrument of that kind was sent to him, which promised him protection in coming to Constance, together with a citation from the council to appear before them. Fully sensible that such an instrument offered no pledge for his safety, he prepared to return to Bohemia, but was arrested at Hirsaw by the officers of the duke of Sultzbach, who sent him in chains to Constance. The severity with which he was there treated, the importunity of some of his prosecutors, and his solitary meditations on the dreadful catastrophe of Huss, at length shook his constancy; and on September 15, 1415, he read in open council a recantation of his errors, and subscribed to the council's condemnation of the doctrines of Wickliffe and of Huss. This submission, however, though it produced some relaxation of the severity which he had experienced, was not attended with the advantages which he expected from it. In the course of a few months after his recantation, new articles were exhibited against him; to which he pleaded in a solemn assembly of the council, held for that purpose, having resumed his fortitude, and expressed the greatest shame and compunction for the cowardice which had led him to make his submission, in violation of his conscience. Poggio, who was present at this trial of Jerome, gives a most interesting account of it in a letter to his friend Aretine. His fate was decided on this occasion, being sentenced to a similar death to that of John Huss, which he endured May 30, 1416, when he was burnt to death, and his ashes thrown into the Rhine. The labours of Jerome of Prague, as an author, appear to have been chiefly confined to the assistance which he afforded Huss in his various works. The answers which he gave to the articles preferred against him, may be seen in the twelfth volume Collect. Concil.

JEROME DE SANTA FE', a learned Spanish Jew in the fifteenth century, whose original name was *Joshua Larchi.* After a careful examination of the Old Testament prophecies relating to the Messiah, he became a convert to Christianity, and upon his baptism changed his Jewish name for that under which he is described above. He was physician to Peter de Luna, who was chosen pope by the cardinals at Avignon, in opposition to Boniface IX., and took the name of Benedict XIII. In 1413 he presented to the pope a treatise in confutation of the errors of the Jews, and another against the Talmud; which are said to have produced such an impression upon the Jews, that the reading of them induced more than five thousand of that people to become Christians. They were both published at Frankfort, under the title of "Hebræo-mastigis," 1602, 8vo.; and are inserted in the "Bibl. Patr."

JEROME BUONAPARTE (since 1816, prince of Montfort), youngest brother of Napoleon, and formerly king of Westphalia, was born at Ajaccio, December 15, 1784. The first part of his life was passed in the French navy; and in 1805 he was employed by Napoleon on a mission to Algiers, to obtain the delivery of the Genoese held there in slavery. The emperor, on his return, created Jerome a captain, and gave him the command of a seventy-four; and soon after, of a squadron of eight ships of the line, which sailed for Martinique in 1806. In 1807 he entered the land-service, and became a general of division in the campaign against Prussia. Jerome, in 1803, had married an American lady, but for political purposes Napoleon procured a declaration that the marriage was invalid; and in 1807 his brother was united to Frederica Catherine, princess of Wurtemburg, and soon after, made king of Westphalia. He fixed his capital at Cassel, and that city was much embellished by him. In the campaign against Russia in 1812, he commanded a division of Germans, at the head of which he distinguished himself at the battles of Ostrowa and of Mohilow. The French being obliged to evacuate Germany in 1813, Jerome retired to France, and after the abdication of Napoleon, to Switzerland. He fought at the battle of Waterloo with great courage; and after his brother's exile to St. Helena retired to Switzerland, and finally to Austria.

JERUSALEM (John Frederick William), a Lutheran divine, was born at Osnaburgh in 1709. Returning from his travels to Germany, he became almoner to the court of the duke of Brunswick Wolfenbuttel, who gave him the abbey of Riddaghausen, near Brunswick, where he formed a seminary, of which he was director and principal professor during forty years. He died September 2, 1789, leaving a son, who was the unfortunate prototype of Goethe's Werter. Jerusalem's chief work is entitled "Considerations on the principal Truths of Religion;" which has been translated into several European languages.

JERVAS (Charles), a painter, was a native of Ireland, and studied a short time under Kneller. He afterwards went to Italy, and on his return was characterized in the Tatler, as "the last great painter that Italy has sent us," and rose to the head of his profession in the walk of portrait. Yet, according to Mr. Walpole, he was deficient in drawing, colouring, composition, and even in the talent of taking a likeness. He was extremely vain; and having married a widow of large fortune, he stood high in society. Pope, who had, or thought he had, a disposition for painting, put himself under the tuition of Jervas, and repaid him by a poetical epistle extant in his works. Some letters of Jervas to him have been printed in the additional volumes of Pope's works. Jervas was a writer, and published a translation of Don Quixote, as Pope affirmed, without understanding Spanish. He died in 1739.

JERVIS. See St. Vincent.

JESHUA BEN SIRACH, the author of the apocryphal book of Ecclesiasticus, was a native of Jerusalem, as he himself informs us, and appears to have lived in the time of the high-priest Eleazar, about 300 B.C. All that can be gathered concerning him from that work is, that he was a person whose great thirst after wisdom made him pray fervently, study hard, travel much, and expose himself to great danger on account of it; that he had been unjustly traduced to Antiochus; whence he is supposed to have retired into Egypt, and there composed his book; and that he was the last writer of the Jewish nation who treated on moral subjects.

JESUA LEVITA, a Spanish rabbi in the fifteenth century, was the author of a work which will be found of great use to those who wish to understand the Talmudical writings. It is entitled "Halicoth Olam," or, "The Ways of Eternity;" and may without impropriety be called *Talmudic logic*. There have been numerous editions of this piece in rabbinical Hebrew; a good one, in Hebrew and Latin, was published by the learned Bashuysen, at Hanover, 1714, quarto.

JEUFFROY (R. V.), an eminent gem-engraver, was born at Rouen in 1749, and died at St. Germain-en-laye in 1826. He studied under Pickler, at Rome, and returning to Paris, was made director of the school of gem-engraving at the institution for the deaf and dumb, and a member of the French Institute. His principal works include the portraits of Mirabeau and D'Ancarville, and an engraving in the royal cabinet, said to have been executed in one night, the subject of which is entitled, *Le vainqueur buvant dans une coupe.*

JEUNE (John le), a celebrated French preacher, was born at Poligni in Burgundy in 1592. When young he was nominated to a canonry in the cathedral church of Artois, but soon after resigned his preferment to become a member of M. Berulle's newly-founded congregation of the Oratory, into which institution he was admitted in 1613 or 1614. He was soon after ordained to the office of priest, and sent to the seminary of Langres, by the bishop of which city he was employed, conjointly with Father Bence, in introducing the reform of his congregation into the abbey of Tart. But the peculiar province to which he devoted himself, and for which his talents were admirably adapted, was that of a public preacher. In this character he embarked on missions through different parts of the kingdom; and his labours are said to have produced wonderful effects in the reformation of the vicious, and the conversion of unbelievers, or of persons tinctured with heretical opinions. He was held in high esteem by many of the French prelates, and was finally persuaded by the bishop of Limoges to settle in his diocese. He died in 1672, at the age of eighty. He was the author of "Sermons," in ten large octavo volumes, which have undergone repeated impressions at Toulouse, Rouen, and Paris.

JEVERI (Ismael Ben Hammad), a distinguished Arabian lexicographer, born at Farab in Transoxiana, about the middle of the tenth century. He resided for some time in Egypt, where he applied himself to the study of Arabic, and returning to Khorasan, published there, in 999, the most complete dictionary which the Arabians possess, entitled "Sihah alloghat," the pure language. It was translated into Turkish by Vancouli, Constantinople, 1728, republished for the third time at Scutari, in 1803. Jeveri died about 1003.

JEVON (Thomas), a dramatic author and actor of the seventeenth century. "The Devil of a Wife," or the Comical Transformation, London, 1695, 4to., claims him as its author, being the original of the standard farce of the "Devil to Pay."

JEWEL (John), a learned and zealous champion for the Protestant cause, was descended from an ancient and respectable family in Devonshire, and born at the village of Buden in that county in 1522. Before he was fourteen years of age he was sent to the university of Oxford, admitted a postmaster at Merton-college, and initiated in the principles of the reformed religion. In 1539 he removed to Corpus-Christi-college, of which he had been elected a scholar; and in the following year he took the degree of B.A. He now began to prosecute his studies with an ardour which injured his health; and commencing tutor with great reputation and success, he contributed much to promote the Reformation, by privately instructing his pupils in Protestant principles. Soon afterwards he was chosen professor of rhetoric in his college, and discharged the duties of that office with distinguished honour for seven years. Nor was he more celebrated for his learning and talents, than for his eminent piety; and it is recorded, that the dean of his college, who was a rigid papist, once said to him, "In thy faith I hold thee a heretic; but surely in thy life thou art an angel." In 1544 Mr. Jewel was admitted to the degree of M.A., and upon the accession of King Edward VI. in 1546, openly avowed himself to be a Protestant; and when Peter Martyr entered on his divinity professorship at Oxford, he contracted a close friendship with that eminent man. In 1550 he commenced bachelor of divinity; and about the same time he was presented to the rectory of Sunningwell in Berkshire. On the accession of Queen Mary, so eager were the Catholic zealots in his own college to signalize their fury against him, that the majority of the fellows expelled him as a heretic, by their own private authority. But notwithstanding his expulsion, so high was the opinion which the university entertained of his abilities, that they appointed him their orator, and employed his elegant pen to draw up their congratulatory address upon the accession of the new queen. Mr. Jewel, upon his expulsion from his own college, withdrew to Broadgate-hall, now Pembroke-college, whither many of his pupils, and other gentlemen, privately resorted to him for instruction. But not long after-

wards, upon the re-establishment of popery, being required to subscribe to the tenets of that faith, with threatenings of death upon his refusal, his fortitude forsook him, and he gave his signature to sentiments which his heart abhorred. His compliance, however, not being thought sincere, measures were planned for securing him, and he with difficulty avoided the vengeance of the merciless Bonner, by escaping to Frankfort, where he arrived in 1554; and soon after made a public confession before the English exiles in that city, of his sincere contrition on account of his late subscription at Oxford. After a short stay at Frankfort, he went to reside with his old friend, Peter Martyr, at Strasburg; who had established in his house a kind of college for learned men, of which he constituted Mr. Jewel his vice-master. The death of Mary in 1558 enabled the subject of our memoir to return in safety to England, where he was received by the new sovereign with all the favour due to his zeal, learning, and abilities. In March 1559 he was appointed, with other divines, advocate for the Protestant cause in a disputation held in Westminster-abbey. In 1560 he was raised to the bishopric of Salisbury; and about the same time, in a sermon preached at St. Paul's-cross, he challenged the Romanists to produce a single positive testimony, from the works of any of the fathers who lived within six hundred years after Christ, in favour of any tenet in which the Catholics differed from the Protestants. This challenge led to a controversy with Dr. Cole, the deprived dean of St. Paul's, and with Thomas Harding, a learned Jesuit. Hence also originated the bishop's principal literary work, his famous "Apology for the Church of England," written in elegant Latin, and translated into English by the mother of Sir Francis Bacon. Versions were also made of this treatise into German, Italian, French, Spanish, Dutch, and Greek; and it is said to have had more effect in promoting the Reformation than any other book that was published. In 1565 the university of Oxford conferred on Bishop Jewel the degree of D.D.; and the remaining years of his life were devoted to his pastoral duty, and to the defence and support of Protestantism. His death took place while on a journey, either at Monkton Farley, or, according to other accounts, at Lacock-abbey in Wiltshire, the seat of his friend, Sir Henry Sherington, in September 1571. His English works, comprising sermons, Scripture expositions, &c., were printed collectively in 1609, folio; and Lady Bacon's translation of his "Apology," was republished a few years ago.

JEZZAR, or DJEZZAR, called *the Butcher*, pacha of Acre and Seide, was born in Bosnia about 1730, and having sold himself to a slave-merchant, was taken by his master to Egypt, where he was purchased by Ali Bey, who promoted him, in the course of time, to the office of governor of Cairo. He was afterwards intrusted by the Emir Yusef with the government of Berout in Syria, and endeavoured to retain it against his benefactor, who, assisted by Dhaher and a Russian squadron, laid siege to it, and forced Jezzar to surrender. After the death of Dhaher, Jezzar was appointed pacha of Acre and Syria, and employed by the capitan-pacha, Hassan, against the partisans of the scheik, who had so long defied the power of the grand seignior. Being made a pacha of three tails, with the title of vizier, he began to extend the boundaries of his dominions, and maintained his increased authority in defiance of the Turkish court. During the French invasion of Egypt, Buonaparte, after vainly trying to secure the friendship of Jezzar, laid siege to Acre, but, after sixty days' attack, was compelled to relinquish the enterprise. He died in 1804, glorying, it is said, in the sanguinary title of Butcher, which was fully merited by his numerous bloody and ferocious acts. In an interview which General Sebastiani had with Jezzar two years after the siege of Acre, the latter is said to have expressed the utmost contempt for the sublime porte, whose defence he had previously undertaken only to serve his own interest.

JOACHIM of Calabria, an Italian monk of the twelfth century, was born at Celico, near Cosenza, in the kingdom of Naples, and after travelling to the Holy Land, he took the monastic vows among the Cistercians, and at length became prior, and then abbot of the convent of Corazzo. He relinquished his office in 1183 in order to turn hermit, and, in his solitude, he projected the constitution of a reformed congregation of the Cistercian order, and in 1189 founded the monastery of Flora in Calabria, over which he presided till his death in 1202. Joachim wrote comments on the scripture prophecies; predictions relating to fifteen popes; and a treatise against Peter Lombard, on the Trinity, which was condemned as heretical, by Pope Innocent III.

JOAN, Pope. Although the story of this personage is rejected as fabulous in the present day, by the greater number of learned men, since it was universally believed for some centuries, and has given rise, since the era of the Reformation, to much ingenious, learned, and warm discussion, we shall lay a summary of it before our readers. Joan was born at Mentz, of English extraction; and as she showed from her infancy a strong inclination to learning, her father, who was a man of considerable erudition, encouraged her in pursuing the bent of her mind, and under his instructions she made an astonishing progress in the different branches of literature. While she was very young, a monk of the monastery of Fulda conceived a violent passion for her, and succeeded in inspiring her with similar sentiments. For the purpose of enjoying an unrestrained intercourse with each other, it was agreed between them, that she should privately withdraw from her father's house, assume the male attire, and in that disguise apply to the abbot for admission into the monastery of Fulda. This stratagem she put in practice, and was received by the abbot; in consequence of which the two lovers had the opportunity of indulging their mutual passion, undisturbed and unsuspected. Not long afterwards, for reasons which are not mentioned, they eloped together from the monastery, and came over to England, of which country the monk was a native. Here they pursued their studies together, with uncommon application. From England they went to France, from France to Italy, and from Italy to Greece; availing themselves of the instructions of the ablest masters and professors in the different countries through which they passed. In Greece they took up their abode at Athens, for the sake of perfecting themselves in the knowledge of the Greek tongue. They had not been long in that place before the monk died; when the surviving lover resolved, still under the disguise of a man, to repair to Rome. In that metropolis, her extraordinary endowments soon

raised her into notice, and her modesty, address, and engaging behaviour, gained her general esteem and affection. To display her talents, she commenced puhlic professor, and discovered so much knowledge and learning in her lectures and disputations, that persons of the first rank and distinction enlisted in the number of her disciples, and upon the death of Pope Leo IV., in 855, she was unanimously raised to the pontifical throne. So ably and prudently did she for some time discharge the functions of her high station, that the Romans had every reason to congratulate themselves on her election; till, possessing no longer any resolution to withstand that inclination to unchastity which she had formerly indulged, she disclosed her sex to one of her domestics in whom she could confide, and took him to supply the place of her former lover. The consequence was, that she proved with child; and when advanced in her pregnancy, not thinking herself so near her time as she really was, she ventured to assist in the fatiguing ceremonies attending the annual procession of the rogation-week. Having set out on foot from the Vatican towards the Lateran, according to custom, attended by the body of the clergy, the senate, and immense crowds of people, she proceeded without difficulty till she came into the street between the Colosseum and the church of St. Clement. Being there suddenly seized with the pains of lahour, she fell on the ground overcome by their violence, and while her attendants were endeavouring to raise her up, was delivered of a child in the presence of the surrounding multitude, and died upon the spot Such are the principal circumstances of a story, which was for some centuries generally believed by the members of the Catholic church; but subsequent writers, and particularly Bayle, have pretty satisfactorily proved that the greater part of the narrative is fabulous.

JOAN I., queen of Naples, born about 1326, was the eldest daughter of Charles, duke of Calahria, son of Robert, king of Naples. After the death of Charles, Rohert made a marriage between his granddaughter, Joan, and Andrew, second son of Charles, king of Hungary, who was her cousin. They were betrothed at an early age, and Andrew was sent to Naples to be educated. On the death of Robert, in 1343, Joan was immediately proclaimed queen of Naples. She had already begun to eutertain an aversion for her spouse, who was of a gross aud heavy disposition, little suitable to her quickness of understanding and ardent constitution. Differences were fomented between them by favourites on both sides; aud while Joan resolved to retain all the power in her own hands, the pope was urged to grant a bull for the coronation of Andrew as king in his own right. The manners of Joan were light and indecorous, if not dissolute, and she was suspected of an attachment to her kinsman, Louis, prince of Tarento. Of the princes of the blood, Charles, duke of Durazzo, was the chief, who had married Mary, the sister of Joan. He, with the other princes and barons, expecting that after the coronation of Andrew the government of the kingdom would fall into the hands of the Hungarians, formed a conspiracy against his life, in consequence of which he was murdered in 1345. Joan was strongly suspected of beiug privy to this deed; and though her guilt was never proved, historians in general have given it credit. Violent disturbances immediately followed this catastrophe, and the kingdom was divided into two parties, one consisting of adherents to the queen, the other headed by the duke of Durazzo and the principal barons. In the meantime, Louis, king of Hungary, hrother of Andrew, had declared his purpose of marching an army into Naples, and punishing his brother's murderers. Joan indulged her inclination, and strengthened the suspicions against her by a marriage with the prince of Tarento, soon after she had been delivered of a child of which she was pregnant at Andrew's decease. The king of Hungary's approach caused Joan to fly to Provence, of which she was countess; and all Naples fell under the power of that king, who put the duke of Durazzo to death as a criminal. Joan went to Avignon, then the papal residence; and was received by the pope, Clement VI., and the cardinals, with a respect which augured favourably for the issue of a formal trial for her husband's death which she underwent before a public consistory. She pleaded her cause with great eloquence, and was declared not only innocent, but free from all suspicion: this sentence, however, was supposed to have heen considerably promoted by an advantageous sale of Avignon and its territory, which she granted to the pope. The return of the king of Hungary to his own dominions was soon followed hy an invitation from the Neapolitan barons to Joan to resume her crown; accordiugly, she fitted out a fleet, and re-entered Naples with general acclamations in 1348. Her arms were employed in attempting to recover the places held by the Hungarians, when, in 1350, the king of Hungary arrived with a reinforcement. After some hostilities, he agreed to a cessation of arms, on the condition, that the queen's cause should be again tried before the papal court, and that its event should determine the possession of the kingdom of Naples. At this second examination, Joan was driven to the excuse, that she was under the influence of witchcraft at the time, which rendered her averse to her husband, and encouraged others to conspire against him. This plea served her purpose in a favourable court, and she was declared blameless of all actions committed subsequent to the supposed fasciuation. The king of Hungary thereupon returned to his own couutry, and left her in peaceahle possession of her crown. She was afterwards, with her husband Louis, solemnly consecrated and crowued in the city of Naples. Some succeeding years were spent in attempts upon Sicily, and in maintaining a dubious authority at home; the cares of which, together with his pleasures, brought the life of Louis to a termination in 1362. Joan the next year contracted a third marriage with James of Arragon, called the Infant of Majorca. In a visit to Rome in 1368, she was received with great respect hy Pope Urban and the cardinals: indeed she might hoast of having always been a favourite daughter of the church. The marriage of Charles of Durazzo to Margaret, the daughter of her sister Mary, gave her disquiet, on account of the just apprehensions she entertained of his ambitious views. She became a widow again about 1375; and the death of her hushand (to whom she never gave a higher title than duke of Calabria) has been imputed to her orders, in consequence of her discovering his attachment to a mistress; but this imputation seems to have no other support than vague rumour. Her dislike of a single condition

induced her, in 1376, to take for a fourth husband Otho, of the house of Brunswick, an accomplished soldier and handsome man, on whom she conferred the title of duke of Tarento, with a large estate. As Joan had no issue, her child by Andrew having died in infancy, the duke of Durazzo stood next in prospect of the crown of Naples; but his ambition disinclined him to wait for the succession, and circumstances arose which favoured his designs. In the papal schism which took place in 1378, Joan first acknowledged Urban VI.; but this pontiff privately intriguing with the duke of Durazzo, the queen deserted his cause, and declared for the antipope, Clement VII. Urban thereupon resolved to depose her; and having prevailed upon the king of Hungary to assist the duke of Durazzo, he launched a sentence of excommunication and deposition against her in 1380. Charles of Durazzo received the crown at his hands in Rome; while Joan attempted to strengthen herself by adopting for her heir Louis, duke of Anjou, brother of Charles V., king of France. Charles of Durazzo marched to Naples, being joined by most of the barons, who preferred the rule of a native to the prospect of a foreign reign. Joan was shut up in one of the castles of Naples; and an attempt for her relief by her husband proving unsuccessful, she was constrained to capitulate. She was kept some months a prisoner, but in May 1382, Charles thought proper to secure his crown by putting her to death. Writers differ about the manner of her execution, though it is affirmed that her body lay seven days exposed to the view of the people. She died in the fifty-sixth year of her age, and thirty-ninth of her reign. It is generally agreed, that Joan was a woman of great accomplishments and possessed of many good qualities, though sullied by early dissoluteness and vicious principles. She was a great friend to men of learning, several of whom have been defenders of her memory.

JOAN of Arc, called the *Maid of Orleans,* was the daughter of a peasant named James d'Arc, of Domremi, near Vaucouleurs in Lorrain, where she was born about the beginning of the fifteenth century. She was put to service at a small inn, in which she was accustomed to tend horses, ride them to water without a saddle, and perform other offices more commonly assigned to the other sex. When she was of the age, probably, of twenty-seven or twenty-nine, at a time when King Charles VII. was reduced to the lowest condition by the English, who possessed the greatest part of his kingdom, Joan fancied that she saw visions in which she was commanded by St. Michael to go to the relief of Orleans, then closely pressed by the English, and afterwards to cause the king to be consecrated at Rheims. She was taken by her parents, in February 1429, to Baudricourt, governor of Vaucouleurs, who at first treated her pretended inspiration as an idle tale; but at length, moved by her repeated and urgent solicitations, he sent her to the king, then at Chinon. Charles, either in earnest or from collusion, proposed to try her by introducing her before a large company, in which he was undistinguished from his nobles by any marks of dignity; and it is affirmed that she immediately recognised him, and acquainted him with secrets which he had never communicated to any one. She promised boldly to fulfil the two objects of her mission, and demanded to be armed with a consecrated sword, kept in the church of St. Catharine of Fierbois, the marks of which she described, though she had never seen it. Her manner inspired confidence: she was committed to matrons for proof of her virginity, and to the doctors of the church for inquiry into her inspiration. Their report was favourable; but the parliament, to whom she was next consigned, treated her as insane, and asked her for a miracle. She replied that she had none then to exhibit, but that she soon would perform one at Orleans. In fine she was completely armed, mounted, and sent to join the army destined to the relief of Orleans. She here displayed a consecrated banner, purged the camp of licentiousness, and, by her whole demeanour, infused into the soldiers that enthusiasm with which she herself was animated. She entered Orleans, introduced a convoy, attacked the English in their forts, defeated and dismayed them, and raised the siege. In all these actions she showed an heroic courage, and the dignity of a superior mind. Other successes rapidly followed, and the panic-struck English every where fled from a foe whom a short time before they had despised. Joan now thought it time to fulfil her other promise of crowning the king at Rheims; and, accompanied by her, he marched without opposition across the kingdom, receiving the submission of the towns as he passed. Rheims sent him its keys, and admitted him with transport. He was crowned and anointed with the holy oil of Clovis, the maid standing by his side in complete armour, and displaying her consecrated banner. Charles testified his gratitude for her extraordinary services, by ennobling her family and giving it the name of *du Lys* (probably in allusion to the *lilies* of her banner), with a suitable estate in land. Joan, now that the two objects of her mission were obtained, proposed to retire; but the general, Dunois, sensible of the advantages he derived from the idea of her supernatural commission, persuaded her to remain in arms till the English should be finally expelled. By his advice she threw herself into Compeigne, then besieged by the duke of Burgundy and the English; where, on a sally, after having driven the enemy from their intrenchments, she was deserted by her friends, surrounded, and taken prisoner. The English indulged a malignant triumph on the capture of one who had caused such a reverse in their affairs, and resolved to show her no mercy. The regent duke of Bedford purchased her from the captors, and instituted a criminal prosecution against her on the charges of sorcery, impiety, and magic. The clergy in his interest, and the university of Paris, joined in the accusation. She was brought in irons before an ecclesiastical commission at Rouen, where a number of captious interrogatories were put to her during the space of a four months' trial, to which she replied with firmness and dignity. Among other questions, it was asked her why she assisted with her standard in her hand at the coronation of Charles. "Because (she nobly replied) the person who shared in the danger had a right to share in the glory." Her pretended visions and inspirations were the most dangerous points of the attack, and the weakest of her defence. Urged on these grounds with the crimes of heresy and impiety, she appealed to the pope, but her appeal was disallowed. At length she was solemnly condemned as a sorceress and blasphemer, and delivered over to the secular arm. Her resolution at last forsook her, and she tried to avert the dreadful

punishment that awaited her, by an open recantation of her errors, and a disavowal of her supposed revelations. Her sentence was then mitigated to perpetual imprisonment; but the barbarity of her enemies was not satisfied with this vengeance. They insidiously placed in her apartment a suit of man's apparel; and, because, tempted by the view of a dress in which she had obtained so much glory, she ventured to put it on, they interpreted the action as a relapse into heresy, and condemned her to the stake. In June 1431, to the perpetual shame of her cruel and unjust prosecutors, she was burned in the market-place of Rouen. She met her fate with resolution, and the English themselves beheld the scene with tears. Her king did nothing to avenge her cause. He was contented with procuring a revision of the process, and a restoration of her memory by the pope ten years afterwards. In that act she was styled a "martyr to her religion, her country, and her king." The enthusiastic admiration of her countrymen did not wait for such a slow process. They propagated many marvellous tales respecting her execution; and a party would not suppose her really dead, but continually expected her return to lead them, as before, to victory. Posterity has not been able to form a uniform and consistent judgment respecting this personage and her actions. The most probable supposition seems to be, that she was sincere in the idea of her divine inspiration, and gave herself up to the enthusiasm of a heated fancy, and that this circumstance was improved by some of the leading people in the interest of Charles, with the addition of so much artifice as was necessary to produce a full effect on the passions of the public. It is not doubted, that, in fact, the appearance of the Maid of Orleans gave a decisive turn to the contest between the French and English. This heroine has been the subject of various works both in prose and verse. Of the latter, the serious poem of Chapelain has had much less success than the burlesque and very licentious one of Voltaire—a real injury to her memory, which has been in some degree repaired in England by Southey's sublime and spirited poem of "Joan of Arc," representing her in the brightest colours of virtue and heroism.

JOAN D'ALBRET, queen of Navarre, daughter of Henry d'Albret and Margaret of Valois, was born in 1528. At the age of eleven she was espoused, contrary to her own will and that of her parents, to the duke of Cleves, by the authority of Francis I., but the marriage was afterwards declared null. She married, in 1548, Antony of Bourbon, duke of Vendôme. In her third pregnancy she was sent for by her father to Pau, where she brought into the world a son, who was afterwards Henry IV. of France. Her father promised that he would put his will into her hands as soon as she was delivered, provided she would sing him a song during her labour; and she gave this proof of her fortitude by singing an old ditty to the virgin in the dialect of Bearn. By her father's decease, in 1555, she became queen of Navarre, and her husband took the title of king. They showed themselves favourable to the reformed religion, and would probably have openly professed it, had they not feared the resentment of the king of France, Henry II. After his death they declared their conversion to Calvinism, of which Joan was ever after the zealous protector. Antony, on the other hand, a weak and fickle man, renounced his new faith, and was a principal commander against the Protestants in the civil war, in which he lost his life at the siege of Rouen, A.D 1562. Joan, who was ill-treated by him after his change, left the French court, and returned to Bearn, notwithstanding the efforts of Monluc to stop her. She not only established the Protestant religion in her states, but abolished popery, and seized the property of the ecclesiastics, which she applied to the maintenance of the reformed clergy and the schools. Her Catholic subjects several times rebelled, and it is said that a plot was formed to deliver her and her children into the hands of the king of Spain; but by her vigilance she was able to defeat all conspiracies, and maintain her royal authority. In 1568 she quitted her states to join the chiefs of the French Protestants; and at Cognac had an interview with the prince of Condé, to whom she presented her son, then at the age of fifteen, with her jewels, as devoted to the service of the cause. She withdrew to Rochelle, whence she wrote a pathetic letter to Queen Elizabeth of England, describing the calamities and oppressions which had induced the Protestants to take up arms. During her absence, the Catholics of Bearn again revolted, and took possession of almost the whole country; but her general, the count of Montgomery, recovered it, and re-established her authority. It is to her discredit that she obliged him to violate the capitulations he had granted, and put to death some of the rebellious leaders, to whom he had promised their lives. This perfidy, the fruit of the party rage of the times, was severely revenged on the Protestants by the sanguinary Monluc. Her prudence was lulled to sleep by the flattering proposal of Charles IX. to marry his sister to her son; and she came to Paris to make preparations for the nuptials. In the midst of them she was seized with a disease of which she died, June 1572, in her forty-fourth year. Her death was not without suspicion of poison, which, if not contradicted by the circumstances, would be rendered sufficiently credible by the character of that court, which soon after acted the horrible tragedy of the massacre of St. Bartholomew's.

JOAN of Arragon, wife of Ascanio Colonna, prince of Tagliacozzo, appears to have been considered one of the most illustrious and beautiful of her sex in the sixteenth century, in the early part of which she resided at Rome. In a work entitled "Tempio alla divina Signora Giovanna d'Aragona," is a collection of poems in her praise; but what were her particular merits we are not informed. She died at an advanced age in 1577.

JOASH, or JEHOASH, king of Judah, was the son of Ahaziah, and at the time of his father's death, when Athaliah endeavoured to secure her possession of the throne by the massacre of all the remaining princes of the race of David, was secretly preserved from the slaughter by his aunt Jehoshaba, the wife of Jehoiada, the high-priest. He was privately brought up in the temple, under Jehoiada's care, till he was seven years of age; when the tyranny and impieties of Athaliah had rendered her so odious to her subjects, that they put her to death, and raised Joash to the throne in the year 878 B.C. During the life of Jehoiada, Joash displayed uncommon zeal for the worship of the true God; but after the high-priest's death, he was seduced by the base princes of Judah to permit the restoration of idol-worship, and joined them in their impious ceremonies. Zechariah

in vain warned him of the consequences, and Joash, after having been harassed by Hazael and other enemies, was visited with a grievous disease, as a punishment for his idolatry, and, while confined to his bed, was cut off by a conspiracy among his own servants, in the fortieth year of his reign, or 838 B.C.

JOASH, or JEHOASH, king of Israel, was the son of Jehoahaz, who made him sharer with himself in the sovereign power, of which he came into the full possession on his father's death, in the year 839 B.C. Like his ancestors, he was addicted to the idolatry introduced by Jeroboam, the son of Nebat; but was permitted by Providence to become the instrument of preventing the utter ruin of the Israelites, and giving them further time for repentance, by his spirited resistance to the destructive invasion of the Syrians. He was engaged in a war with Amaziah, king of Judah, whom he defeated and compelled to pay tribute. Joash died in the year 823 B.C.

JOB, the principal character in one of the canonical books of the Old Testament, is spoken of as an inhabitant of the land of Uz, by which is generally understood that part of Arabia Petræa called Idumæa. Whether the book of Job is a simple narrative of matters of fact, a mixture of fact with fiction, or a fabulous narration, designed to convey important and useful sentiments respecting the government and providence of God, is a matter of controversy. The learned are not less divided in their sentiments concerning the person by whom, and the time when, the book of Job was written. Bishop Lowth, after insisting on the futility of the hypothesis which attributes it to Moses, declares himself, on the whole, inclined to favour the opinion of those who suppose Job himself, or some contemporary, to be the author of this poem. That it is the most ancient of all the sacred books, is, he thinks, manifest from the subject, the language, the general character, and even from the obscurity of the work. Concerning the time also in which Job lived, although not directly specified, he sees no room for doubt; for the length of his life evinces that he was before Moses, and probably contemporary with the patriarchs. But the hypotheses on the subjects of the author and date of this book are almost innumerable; and after all, the utmost that can be said in favour of the least exceptionable is, that they furnish us with the most probable conjectures.

JOB, or AYUB (Solomon), son of the king of Bondou, in Senegambia, excited much attention in this country about 1733, in which year he arrived in England, having been sent hither by General Oglethorpe, governor of Maryland, who had ransomed Job from a slave-merchant, to whom he had been sold by the Mandingos, his original captors. During the fourteen months he resided in this country he was treated with every kindness, and after having been presented at court, and honoured with valuable presents, he set sail for Africa, and reached Fort James, on the coast of Senegal, August 8, 1734. While preparing to depart for Bondou, he learned that his father was dead; and, by the return of the vessel which took him out, he sent letters of thanks to his benefactors, but no further intelligence of him was ever received. He professed the Mahometan faith, and while in England he wrote from memory three copies of the Koran.

JOBERT (Louis), a French Jesuit, distinguished by his pulpit talents and his antiquarian knowledge, was born at Paris in 1637, and died in 1719. He was the author of some devotional tracts, the titles of which may be seen in Moréri; of "An Account of the Congregations of Nôtre-Dame, established in Houses belonging to the Company of Jesus," 1694; and "The Science of Medals," 1692, 12mo. The work last mentioned possesses great merit, and has undergone a variety of impressions, the best of which is that published at Paris in 1739, in two volumes, 12mo.

JOCASTA (in classical history), a daughter of Menœceus, who married Laius, king of Thebes, by whom she had Œdipus. She afterwards married her son Œdipus, without knowing who he was, and had by him Eteocles, Polynices, &c. When she discovered that she had married her own son, and had been guilty of incest, she hanged herself in despair.

JOCHANAN (Ben Eliezer), a Jewish rabbi, who flourished probably in the sixth century. He collected together the additional comments and illustrations of the *Mishna*, which was afterwards called the Jerusalem Gemara, or Talmud, to distinguish it from another work, made at Babylon, and known by the name of the Babylonish Gemara, or Talmud.

JOCHER (Christian Gottlieb), doctor of theology, public professor of history at Leipsic, and librarian to the Academy, was born in that city in 1694, and died in 1758. His chief works are his "Examen Paralogismorum Woolstoni;" and his "General Dictionary of Learned Men," &c., Leipsic, 1750-51, 4 vols. 4to.

JOCONDUS (John), an Italian architect and man of letters in the sixteenth century, was a native of Verona, and became a Dominican friar. Louis XII. sent for him to Paris, where he built the Pont de Nôtre Dame, across the Seine. He also erected a bridge over the Adige at Verona, and executed many other works. His death took place about 1530. He wrote notes, and made designs for the illustration of Cæsar's commentaries; and he published an edition of Vitruvius on architecture.

JODELLE (Stephen), an early French poet, born in 1532, was a native of Paris, and is represented as well skilled in the ancient languages, and conversant in the arts of painting, sculpture, and architecture, as well as dexterous in the use of arms. His great talent, however, was poetry, and it is said that in his youth he wrote for a wager five hundred Latin verses upon a subject given on the spot in a single night. He was the first who introduced tragedy and comedy in the ancient form into French poetry, his "Cleopatra" being the earliest of French tragedies. Jodelle, though a favourite even with royalty, as well as with the principal courtiers, was suffered to fall into indigence, to which, indeed, his carelessness and love of pleasure contributed. He died in 1573, at the early age of forty-one, and upon his death-bed dictated a sonnet to Charles IX., containing reproaches for deserting him in his necessity. The poetical works of Jodelle were published collectively at Paris in 1574, quarto, and at Lyons in 1597, 12mo.

JOEL, the second in number of the minor Hebrew prophets, as they stand in the Hebrew Bible, was the son of Pethuel, but of what tribe, and the time in which he lived, likewise, is doubtful. From some expressions which occur in his predictions, it is generally thought that he prophesied after the captivity of the ten tribes, while the kingdom of

Judah still subsisted, and probably not long before its captivity.

JOHANNAEUS (Finnus), bishop of Skalholt in Icelaud, born in that island in 1704, became successively minister of several places, and at length bishop of Skalholt, where he died at a very advanced age. He distinguished himself by his attention to the history of his native country, and was the author of "Historia Ecclesiastica Islandiæ," Copenhagen, 1772-78, 4 vols., 4to., aud other works.

JOHN *the Baptist* was the son of Zacharias, a pious and upright priest of the course of Abiah, and of Elizabeth, cousin to the mother of our Saviour. His father, who was informed by an angel that his son should prove the illustrious harbinger of the Messiah, trained him up in the strictest sanctity of manners. When he was about thirty years of age, he was called to commence the ministry to which he was designated, by a prophetic impulse, and left his solitude clad, like the ancient prophets, in a rough garment made of camel's hair, and distinguishing himself by the utmost temperance of living, and severity of morals. He began his exhortations in the country about Jordan; and such was the effect produced by them, that great crowds resorted to hear him from Jerusalem and all parts of Judea, and were baptized by him in the waters of Jordau. Whilst he was thus engaged, Jesus came to him from Nazareth, in order to receive the rite of baptism from his hands among the rest of the people. No sooner was this rite performed, thau the heavens appeared to open, and a visible supernatural token, not improbably a lambent flame, descended with a hovering, dove-like motion, aud rested upon Jesus. At the same time, a voice was heard from heaven, saying, "This is my beloved son, in whom I am well pleased." After receiving this miraculous testimony to the character of Jesus, John embraced every opportuuity of announcing him to his disciples as the Messiah, the Christ, the Lamb of God, who was to take away the sin of the world. Among others whom the fame of Johu's sanctity inspired with a curiosity to hear him, was Herod, then tetrarch of Galilee, who sent for him to his court, and for a time listened to his exhortations and advice. But that priuce having openly formed an incestuous connexion with Herodias, his brother's wife, met with such severe reproofs from John on account of his criminal conduct, that out of resentment he ordered the latter to be committed to prison, and afterwards had him beheaded, to gratify the malice of Herodias.

JOHN (St.), the evangelist and apostle, was the sou of Zebedee, and brother of St. James the great. He quitted the occupation of a fisherman to follow Jesus, and was his beloved disciple. He was present at his transfiguration, and was the only apostle who followed him to the cross. He preached the faith in Asia, aud resided principally at Ephesus, where he maintained the mother of our Lord. He is said to have founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. He is also said to have preached the Gospel among the Parthians, and to have addressed his first epistle to that people. It is related that wheu at Rome, the Emperor Domitian ordered him to be thrown into a caldron of boiling oil, when he came out unhurt, on which he was banished to the isle of Patmos, where he wrote his Apocalypse. After the death of Domitian, he returned to Ephesus, where he composed his Gospel about the year 96; and died there in the reign of Trajan, about the year 100, aged ninety-four.

JOHN I., emperor of the East, surnamed *Zimisces*, was an Armenian of a noble family, who served with distinction in the armies of Romanus the younger. After the death of that emperor, he assisted Nicephorus Phocas in his elevation to the empire, and his marriage of the imperial widow, Theophano. After this service, Zimisces became an object of suspicion to Nicephorus, who deprived him of the post of general of the East, in which he had gained a great victory over the Saracens, and banished him the court. Zimisces, though of small stature, had an agreeable person, and the qualities of a hero. He obtained the good graces of the Empress Theophano, who visited him in his retreat of Chalcedon, and planned with him a conspiracy against her husband's life. He was admitted with his companions by night into the palace, and Nicephorus fell beneath their daggers. John was immediately declared emperor, A.D. 969. On the day of his coronation, he was stopped on the threshold of the church of St. Sophia by the patriarch Polyeuctus, who refused his entrance into the holy place till he should by a public penance have expiated the crime of imbruing his hauds in the blood of his sovereign. John threw the guilt of actual murder upon a companion, and the instigation of it upon the empress, and readily consented to separate himself from both. Theophano parted in a paroxysm of rage, and was shut up in a monastery of Armenia. John strengthened his throne by the nominal association of her two sous, Basil and Constantine, the rightful heirs, and by marrying their sister Theodora. A conspiracy was, however, formed, for raising to the empire Bardas Phocas, nephew to the late emperor, and a rebellion was the consequeuce, which ended in the submission of Bardas, who was treated with lenity. The reign of John was chiefly spent in military transactions, in which his valour and good fortune were equally conspicuous. The Rossi, or Russians, who had expelled the Bulgarians from their country, were driven by him to the banks of the Danube, and there defeated with great slaughter. He afterwards made an expedition iuto the eastern provinces, where several places which had submitted to his predecessor, had revolted. He proceeded as far as Damascus in a career of success, and resided for some time in that city in order to restore the public tranquillity. Observing in this journey that the wealth of these provinces had been chiefly engrossed by the eunuchs about the court, he incautiously expressed his indignation on the subject. The report of this is supposed to have shortened his life by the administration of poison, from the effects of which he is said to have died on his journey to Constantinople, in December 975, after a reign of six years. John Zimisces, though arriving at the crown by an act of treason, wore it with glory, aud seemed to merit it by his public and private virtues. His piety is particularly extolled by the writers of the time; and he is recorded as the first emperor who caused the effigy of Christ to be stamped upon the coin, with the legend, "Jesus Christ, the King of kings."

JOHN II., emperor of the East, of the family of Comnenus, born in 1088, succeeded his father Alexius in 1118. He had the appellation of *Calo-Johannes*, or *John the Handsome*, which some assert to have

been ironical, and others serious. But whatever were his bodily qualities, his soul was formed in the mould of moral beauty, and few possessors of a throne have graced it with purer manners and more humane principles. Soon after his accession, a conspiracy was excited by his sister, the celebrated Anna Comnena, to depose him in favour of her husband Bryennius. It was discovered in time, and the conspirators were seized and convicted; but the emperor's clemency limited their punishment to the forfeiture of their estates, which he afterwards restored. This was the only domestic trouble by which his reign was disturbed; and he had the happiness of being able, during an administration of twenty-five years, to banish capital punishments from the whole empire. His mildness of disposition did not, however, prevent him from engaging in active warfare against his public enemies. In the second year of his reign he marched against the Turks who had made an inroad into Phrygia, and after several defeats, forced them back within their former limits. He repulsed the Scythians who had crossed the Danube and invaded Thrace; and obtained victories over the Servians and Huns. In a second expedition into Asia, he again drove back the Turks, and made himself master of all Armenia. Flushed with success, he entertained the ambitious project of extending the eastern empire to its former limits, and recovering Antioch from the dominion of the Latins. Accompanied by his three eldest sons, he proceeded on this enterprise, when a premature death carried off two of the sons, to the father's extreme grief. He, however, marched into Syria; and being unable to gain admission into Antioch, turned to Cilicia. There, as he was hunting the wild boar in the valley of Anazarbus, a poisoned arrow from his own quiver gave him a wound in the hand, of which he died in 1143.

JOHN III. DUCAS, surnamed *Vataces*, emperor of the East, was born in 1193 at Didymoticum in Thrace. At the death of Theodore Lascaris in 1222, whose daughter he had married, John succeeded to the empire. Its capital was then Nice or Nicæa in Bithynia, for Constantinople was in the hands of the Latins, of whom Robert was the nominal emperor. He espoused the cause of the two brothers of the late Theodore, who had been set aside for John; and put them at the head of an army, which met with a total defeat. John pursued his success by fitting out a powerful fleet, with which he subdued most of the islands in the Archipelago. He then made an alliance with Azan, king of Bulgaria, with whose aid he rendered himself master of all the places held by the Latins on the Bosphorus and the Hellespont. The despot of Epirus having taken possession of Thrace, and caused himself to be crowned emperor, John marched against him, and defeated and took him prisoner. When Baldwin II. had succeeded to the throne of Constantinople, under the guardianship of John de Brienne, king of Jerusalem, John Ducas, in conjunction with Azan, laid siege to that capital, 1235, but they were obliged to retreat with great loss. A renewed attempt the next year was not more successful; but the death of John de Brienne would probably have occasioned the final fall of the city, had not a misunderstanding arisen between John and Azan, the latter of whom joined the Latins. John, however, proceeded in a course of conquest, in which he recovered all the other places which the Latins had dismembered from the empire of the East, and reduced under his dominion the European territories almost to the gates of Constantinople, and nearly the whole of Lesser Asia. While he was thus victorious in war, he was equally distinguished for the excellence of his internal administration, by which he restored prosperity to the harassed subjects of the eastern empire. After the death of his first wife, he was contracted to a daughter of the Emperor Frederick II., but her immature age gave occasion to the sway of a concubine, for whom he betrayed a weakness which is almost the sole blemish of his character. After a glorious reign of thirty-three years, he died in 1255, at the age of sixty-two.

JOHN V. CANTACUZENUS, emperor of the East, was of a noble race, descended from the paladins of France. He was one of the principal confidants of the younger Andronicus, in whose reign he held the office of great domestic, by virtue of which he ruled both the emperor and the empire. At the death of that prince, in 1341, Cantacuzenus was left guardian to the eldest of his sons, then nine years of age, and regent of the empire. The tranquillity of his administration was disturbed by the ambition and artifice of the great duke Apocaucus, who infused a jealousy of the regent into the empress-dowager, and encouraged her to assert a maternal right to the tutelage of her son. Other parties joined Apocaucus, so that John being driven to desperate measures, listened to the advice of his friends, and caused himself to be declared emperor at Didymoticum in 1342. A civil war ensued, which lasted till 1347, when the death of Apocaucus gave a preponderance to John's party, and he was received as a conqueror into Constantinople. He caused himself to be proclaimed colleague in the empire with his ward, to whom he married his daughter. This union, however, was soon interrupted by intestine divisions. The young emperor, John Palæologus, and the friends of his house, still regarded John Cantacuzenus as a usurper; and the former, who had been removed to a distance from the capital, assisted by the despot of Servia, took up arms in 1353. Cantacuzenus, after an unsuccessful struggle, put an end to further contest by a voluntary abdication in 1355, and took the religious habit in a monastery of mount Athos. Here he usefully employed himself in composing a history of the transactions to which he had been witness; and this work, in four books, comprising a period of forty years, from the revolt of the younger Andronicus to his own abdication, is one of the most elegant productions of the modern Greeks. His death is placed, by an authority called respectable by Gibbon, in 1411, which would imply a life of above a century. His controversial work was published at Basil, with a Latin version, in 1543: of his history there is a Louvre edition, three volumes, folio, 1655. The other Greek emperors of the name of JOHN do not merit biographical record.

JOHN, king of England, born in 1166, was the youngest son of Henry II. by Queen Eleanor of Guienne. Ireland being intended by his father to be his appanage, the young prince was sent over in 1185 to complete the conquest of that country; but the insolence with which he and the nobles with him treated the Irish chieftains raised such a repugnance to the English dominion, that it was necessary to recall him. Though he was his father's favourite, and had on that account been an object of jealousy

to his brother Richard, he ungratefully joined that prince in his unfilial projects, and partook with him in the curse pronounced by the unhappy king on his death-bed. He was left without any particular provision, which circumstance gave him the surname of *Lackland*. His brother, Richard I., however, on his accession, was very liberal to John, conferring upon him the county of Mortaigne in Normandy, together with six earldoms and various estates in England, and marrying him to the heiress of the earl of Gloucester. These favours were incapable of attaching John, whose disposition was utterly void of honour or generosity; and, disgusted with the small share of the government which his brother intrusted to him during his absence in the Holy Land, he formed secret intrigues with Richard's rival and inveterate foe, Philip, king of France. These broke out into open hostilities upon the captivity into which Richard fell on his return; and whilst Philip invaded his French dominions, John, who had held an interview with that king in Normandy, came over to England, and seized the castles of Windsor and Wallingford, pretending that his brother was dead. The justiciaries of the kingdom, however, opposed him with so much vigour, that he was constrained to beg a truce, and return to France. When Richard had regained his liberty and was restored to his kingdom, John, finding that his hopes from arms were at an end, deserted Philip, and threw himself upon his brother's mercy. With a knowledge of his character, Richard said to his intercessor, Queen Eleanor, "I forgive him, and hope I shall as easily forget his injuries, as he will my pardon." John proved the baseness of his nature, by the act with which he purchased forgiveness. He invited the officers of Philip's garrison of Evreux to an entertainment, caused them to be massacred, put the soldiers to the sword, and delivered up the town to his brother. So thoroughly was Richard reconciled to him, that at his death in 1199, he revoked his former bequest of the kingdom to Arthur of Brittany, son of John's elder brother Geoffrey, and left all his dominions with three-fourths of his treasure to John. The rule of primogeniture was then so imperfectly established in England, that John met with no opposition in his succession to the throne. The French provinces of Anjou, Touraine, and Maine, however, declared for Arthur, whom King Philip took under his protection. A war between the kings ensued, which was terminated the next year; John recovering his revolted provinces and receiving homage from Arthur for the duchy of Brittany, which that prince inherited in right of his mother. In this year, 1200, John married for a second wife, Isabella, daughter of the count of Angoulême, after taking a pretext for divorcing his first wife. Some disturbances in his French provinces led him in 1201 to make an expedition thither, to which many of the English barons refused to follow him. Philip gave encouragement to the French malcontents; and Arthur, full of the spirit of youth, and eager to recover his birth-right, openly joined them. A new war was now kindled, one of the first events of which was the capture of young Arthur, as he was besieging his grandmother, Queen Eleanor, in a castle of Poitou. The unfortunate prince was confined first in the castle of Falaise, and his uncle in vain endeavoured to procure his assassination. At length he was conveyed to the castle of Rouen, where John resided, and he was never heard of more. The manner of his death is not certainly known; but it was generally believed that the king stabbed him with his own hands. The nobles taken along with Arthur were treated with great cruelty, and many of them were starved to death in prison. John now became an object of universal detestation, and all his foreign subjects prepared to throw off his yoke. The states of Brittany, eager to revenge the death of their duke, summoned John to answer the charge of murder before his liege-lord, King Philip, and upon his refusal to appear, Philip gladly assumed the execution of a sentence of forfeiture against him. Whilst John was indulging himself in festivals with his new queen at Rouen, all his French provinces successively fell into the hands of his rival; and in 1205 Rouen itself was obliged to capitulate, and the whole of Normandy returned to the French crown, after it had been alienated from it for the space of three centuries. To alleviate his disgrace, John imputed his ill success to the desertion of his English barons, whom on that pretence he harassed by fines and confiscations. He made some ineffectual attempts for recovering his lost possessions, till in 1206, by the mediation of the pope, a truce for two years was concluded between the two kings. The pope at this time was Innocent III., than whom no Roman pontiff ever carried higher the claim of universal dominion over the Christian world, both spiritual and temporal. A contested election of an archbishop of Canterbury, in which appeal was made to the papal court, gave Innocent a pretext to fill the see with a creature of his own, Cardinal Stephen Langton. John, highly enraged at this usurpation, treated with great rigour the monks of Canterbury who had been the instruments of it, and displayed such contempt of the authority of the pope, that Innocent laid the whole kingdom under an interdict. This quarrel continued for some years, during which John, by violent and spirited measures, endeavoured to defeat the effects of the ecclesiastical weapons. The tyranny of his government, however, deprived him of that support from the nation which his cause might otherwise have prompted, and he found it expedient to obtain hostages from the principal nobles as pledges of their fidelity. In order to give some lustre to his administration, he undertook expeditions to Scotland, Ireland, and Wales, in which he was successful. In Ireland, particularly, he quelled all opposition to his authority, and established the English laws and standard of money throughout the island. The court of Rome, meantime, proceeded to a sentence of excommunication against the king, to the absolving of his subjects from their oaths of allegiance, and finally to his formal deposition. The gradual desertion of his barons attended these measures; and the storm appeared highly menacing, when Philip, king of France, undertook to put in execution the pope's sentence of deposition, on the promise of being rewarded with the possession of the English crown. For this purpose he assembled a fleet of fifteen hundred vessels, great and small, in the sea-ports of Normandy and Picardy, and levied a great army to embark in them. John was not wanting in vigorous efforts to oppose the threatened invasion, and the dread of foreign domi nion induced his people to second his exertions. So great a number appeared on the summons, that, after the dismission of those who were imperfectly armed, a select body of sixty thousand men was

retained. Much disaffection, however, still prevailed; and Pandulph, the pope's legate, in an interview with the king at Dover, was able to impress him with so much dread of the approaching contest, that he yielded to an agreement which has covered his name with eternal infamy. In return for absolution from the pope's censures, and his good offices in mediating in his behalf, John consented, not only to receive Archbishop Langton, and restore with reparation of damages all the prelates and clergy who had adhered to his cause, but absolutely to resign his kingdoms of England and Ireland to Innocent and his successors, and take them again under a tribute as fiefs of the holy see, of which he acknowledged himself a vassal. This most ignominious compact was executed at Dover in May 1213. The pope, now regarding England as his own, and jealous of the aggrandizement of Philip, sent a message to that prince, acquainting him with John's return to his duty towards the church, and requiring him to desist from hostilities against a country now under the protection of the holy see. Philip received this mandate with great indignation, and resolved not to abandon an enterprise which promised so much success. He was, however, brought to reason by a complete victory obtained over his fleet by the English navy under the command of the earl of Salisbury, in which three hundred of his ships were taken, one hundred destroyed, and the rest burnt by the French themselves, in order to prevent them from falling into the hands of the enemy. Flushed with success, John resolved upon an attempt to recover his continental possessions, and having formed an alliance with the earl of Flanders and other princes, sailed with his mercenary troops to Jersey, expecting that the English barons would follow him; but, under pretence that their time of service was elapsed, they refused compliance. Returning in a rage, he was proceeding to chastise them for disobedience, when Archbishop Langton threatened him with excommunication should he make war upon his own subjects. In the next year, 1214, John carried an army over to Poitou, which, after the death of Queen Eleanor, acknowledged his authority, and took some places; but the news of the entire defeat of the Emperor Otho and his allies at Bovines, and the approach of Prince Louis, induced him to reimbark with disgrace. The meanness and pusillanimity displayed by John, had rendered him as much an object of contempt, as his public and private vices had of detestation; and the nobles, who had long felt aggrieved by the usurpations of the Norman princes, and had particularly suffered under the tyranny of their present sovereign, determined to control his power and assert their privileges. Langton produced to them a copy of a charter of rights given by Henry I., of which, in a numerous assembly, they swore to obtain a renewal. At a general meeting in London, January 1215, they laid before the king a statement of their demands, which he attempted to elude by delay. In the mean time he endeavoured to ingratiate himself with the ecclesiastics of his kingdom by concessions, and lodged an appeal before the pope against the compulsory proceedings of the barons. Innocent found it his interest to support a sovereign who had humbled himself to such a degree, and declared his disapprobation of the conduct of the barons. Little moved by his authority, at the time when the king's final answer to their requisitions was to be given, they assembled in arms, and advanced towards Oxford, where the court then was. As the reply was unfavourable, they chose a general, and immediately proceeded to warlike operations. They were received without opposition into London, and so intimidated the king and his small party, that he was obliged to submit to such articles of agreement as they thought fit to dictate. At Runnymede on the banks of the Thames, on June 19, 1215, John signed the famous Magna Charta, the basis of English liberty, which not only protected the nobles against the crown, but secured many important rights and privileges to every order of freemen. It was stipulated that London should remain in the hands of the barons, and the Tower in the custody of the primate, till the articles of the charter were executed; and twenty-five barons were appointed, with ample authority, to be conservators of the public liberties. The passive manner in which John yielded to these restrictions of his power indicated a secret intention of freeing himself from his obligations as soon as he should be able. In order to lull the barons into security, he dismissed all his foreign forces, enjoined obedience to the conservators, and retired to the Isle of Wight, as if withdrawing from the cares of royalty. He was, however, secretly employed in enlisting foreign mercenaries, whom he allured with the promised plunder of his subjects; and in gaining the pope's concurrence in that breach of faith which he meditated. This pontiff did not hesitate to issue a bull absolutely annulling a charter which had been extorted from his vassal, contrary to the dignity of the holy see: he forbad John to pay regard to it, and pronounced a sentence of excommunication upon all who should attempt to enforce it. Thus furnished with temporal and spiritual arms, John left his retreat, and carried war and devastation through his kingdom. He took Rochester-castle, and proceeded northwards to the borders of Scotland, burning villages, towns, and castles, throughout his course. The barons, taken by surprise, could make no effectual resistance. Several took refuge in Scotland; whilst the remainder, despairing of mercy from their own king, sent a deputation to France, offering the crown to Louis, Philip's eldest son, on condition of his assistance. Philip gladly accepted the proposal; and Louis, with a fleet of six hundred vessels, landed at Sandwich, May 1216, took Rochester-castle, and proceeded to London, where he was received as a lawful sovereign. John was immediately deserted by most of his foreign troops, as well as by many of his English adherents; and his cause would have been rendered desperate, had not jealousies soon taken place between the English and French confederates. The viscount of Melun, who died of a disease at London, was said in his last moments to have revealed a design of Louis for the extermination of the English nobility; and the belief of such a plot, whether true or false, caused many to return to their allegiance to their own king. But while John's affairs were putting on a better aspect, he had the misfortune, in a march from Lynn across the sands to Lincolnshire, to lose, by the sudden flow of the tide, all his carriages with his treasure and baggage. Being already in a bad state of health, the vexation of this disaster so aggravated his disorder, that he died at Newark, October 1216, in the forty-ninth year of his age, and seventeenth of his reign. The chroniclers

report a story of his being poisoned by a monk, which appears to have been only a popular rumour. No prince in English history has been transmitted to posterity in blacker colours than John; and from the narrative of his actions, there seems no reason to suppose that even party hatred has exaggerated his vices. Ingratitude, perfidy, and cruelty, were habitual in his character; and though occasional gleams of vigour and spirit appear in his public conduct, yet they seem to have been the mere explosions of a violent temper, and soon subsided in meanness and pusillanimity. His private life was stained by licentiousness and the violation of conjugal rights and duties; nor does he seem to have entertained even those imperfect regards to religion which are often found in conjunction with dissoluteness. The best part of his conduct as a sovereign was the attention he paid to commerce and maritime affairs. More charters of boroughs and incorporations for mercantile purposes, date from him than from any other of our early kings; and the popular constitution of the corporation of London was his gift. John left by his second queen a family of two sons and three daughters. His illegitimate children were numerous.

JOHN, king of France, succeeded his father, Philip of Valois, in 1350, being then forty-one years of age. One of his first acts was to put to death, without trial, the constable, count d'Eu, who is supposed to have been suspected of intriguing with the king of England, Edward III. This arbitrary severity occasioned much disaffection among the nobility, whom he attempted to conciliate by the institution of the order of the Star, in imitation of Edward's order of the Garter; but the profusion with which its honours were distributed brought it into contempt. Disturbances were afterwards occasioned by Charles the Bad, king of Navarre, who, though married to John's daughter, caused his favourite, the new constable, to be assassinated, and set up the standard of revolt. In the meau time the truce between the French and English kings, which had been ill kept, terminated in open war, aud John summoned the States-general for the purpose of raising the necessary supplies. No decisive action took place until the advance of the Black Prince, the son of King Edward III., to Maupertuis, near Poitiers, when the latter, hemmed in, aud cut off from provisions, offered to resign his booty and prisoners, and sign a truce of seven years, for permission to return unmolested. John, however, having sixty thousand men, whilst the army of the Black Prince consisted only of twelve thousand, declined the offer, and the consequence was the famous battle of Poitiers, September 19, 1356, in which King John, after great exertions of valour, was made captive, and many of the first nobility lost their lives. The treatment experienced by the unfortunate monarch was in the highest degree noble and generous, and made a deep impression on his mind. He was, however, carried over to England, while his unhappy country was left a prey to all the horrors of civil and foreign war. At length the peace of Bretigny, in 1360, put an end to his captivity. By it he resigned Guienne, Poitou, Saintonge, and Limousin, in full property to the king of England, and agreed to pay a ransom of three millions of gold crowns. The acquisition of Burguudy by inheritance was some compeusation for this loss of territory, but he again in some measure alienated it by settling it as an appanage upon his fourth son, Philip. The disasters of his reign had so little effect in teaching him political wisdom, that at the persuasion of Pope Urban V., he took the cross, and seriously resolved upon an expedition to the Holy Land. The execution of this project was, however, cut short by the escape of his son, Louis, count of Anjou, from England, where he was detained as a hostage. The king's high sense of justice and honour inspired him with the resolution of returning to England in his stead. He landed in January 1364, and was received by Edward with great magnificence; but he was shortly attacked with a disease of which he died at the Savoy in April, in the fifty-sixth year of his age, and fourteenth of his reign. The calamities which attended his reign caused him to be little regretted by his people; yet he possessed the qualities of generosity, sincerity, valour, and love of justice, though impaired by violence of disposition and waut of prudence. He was the author of a noble maxim of royalty which has been often quoted—"That if justice and good faith were banished from the rest of the world, they ought to find refuge in the hearts of princes." John was first married to Bona, daughter to John, king of Bohemia, by whom he had his successor, Charles V., and three other sons, and five daughters. His second consort was Joan, widow of the duke of Burgundy.

JOHN I., king of Portugal, born in 1350, or in 1357, was the natural son of Peter the Severe. He was made grand-master of the order of Avis: and after the death of his brother Ferdinand, in 1383, was appointed regent and protector of the kingdom, and was afterwards raised to the crown, to the prejudice of John, king of Castille, who claimed in right of his wife, Beatrix, daughter of Ferdinand. Soon after his accession, the king of Castille invaded Portugal with a powerful army, but was totally defeated by the new king with much inferior forces, and the victory fixed him permanently on his throne. In 1387, having been liberated by the pope from his vow of celibacy, he espoused Philippa, daughter of the English prince, John of Gaunt, duke of Lancaster. The war with Castille continued for some time longer, but in 1400 a peace was finally concluded between the two countries, which remaiued iuviolate during the rest of the reign. John employed the season of public tranquillity in improving the police, and promoting the prosperity of his kingdom. In 1414 he fitted out a formidable expedition against the Moors in Barbary, headed by two of his sons, with which he reduced the important fortress of Ceuta, and afterwards foiled the attempts of the Moors to recover it. His son Henry, duke of Viseo, was intrusted with the chief management of affairs in Africa, which gave occasion to that course of maritime discovery by which he became so much distiuguished. He died in 1433, leaving the character of one of the ablest and best of the Portuguese sovereigns, testified in the title of *the father of his country.*

JOHN II., king of Portugal, son of Alphonso V., was born in 1455. During the absence of his father in France, in 1476, he acted as regent with great ability; and by his father's direction, who in a fit of chagrin had resolved upon retiring to a mouastery, caused himself to be declared king. But Alphonso returning resumed the government, and held it till his death in 1481. John, upon his ac-

cession, displayed that character of strictness which ever distinguished him. He performed with great punctuality all the injunctions of his father's will; but when a person presented to him a paper with a promise, signed by himself, of making him a count when he should become king, John tore it and said to the man, "I shall forget there was such a paper." He added, "that they who corrupted young princes, by becoming the ministers of their pleasures, for the sake of future favour, might think themselves sufficiently rewarded if they escaped punishment." Finding that the administration of justice was become shamefully corrupt, he appointed a commission to reform it, and personally watched over the conduct of the judges. To one whom he knew to be a man of abilities, though tainted with the prevalent vices, he said, "Take care, friend! I hear you keep your hands open, and your doors shut;" and this timely warning sufficed for his reformation. In all the countries of Europe at this time the feudal aristocracy was perpetually contesting with the monarchy, and claiming privileges and exemptions inconsistent with regular government. The nobility of Portugal, alarmed with the prospect of a severe reign, began to cabal, and their head, the powerful duke of Braganza, applied for support to Ferdinand, king of Castille and Arragon. His practices were discovered, and John gave him pardon for the past, and a warning for the future; but having detected him in fresh intrigues of the same kind, he caused him to be arrested, brought to a public trial, and, upon conviction, executed as a traitor. This stroke of authority, while it inspired terror into the body of nobles, was probably the occasion of the conspiracy against the king's life, headed by the young duke of Viseo, brother to the queen. The king, on being informed of it, sent for the duke to court, and taking him aside, charged him with his treasonable purpose. What passed between them is not well known; but the result was that the king drew a dagger, and laid him dead at his feet. The other conspirators were apprehended, and several were executed, while some went into voluntary exile. John, willing to show that he was not unnecessarily severe, restored the forfeited estates of the duke of Viseo, to his brother, whom he made grand-master of the order of Christ, and constable. John was a great patron of commerce, particularly of that opened to the Portuguese by their settlements on the coast of Guinea. Conceiving this to be a kind of state mystery, he was extremely anxious to keep it from the knowledge of other nations, and promoted the most exaggerated ideas of the danger attending maritime expeditions thither. If in this respect his notions were narrow and illiberal, he displayed an enlightened mind on other points. Being told by Cano, the discoverer of Congo, that the natives concealed their gold mines; "Never look for them," said the king; "treat the people with justice and humanity, carry them what they want, and you will get their gold without digging for it." He opened the ports of Portugal to foreign nations upon easy duties, and coined a large quantity of specie, to the just weight and fineness of which he was very attentive. He sent two persons to penetrate as far as they could into the East by land, whose reports were of great service towards the discovery of the passage by the Cape of Good Hope; but he had the mortification of reflecting that by his refusal of the proposals of Columbus he missed of adding the Western world to his dominions. In 1489 a marriage was effected between John's only legitimate son, Prince Alphonso, and the infanta Isabella of Castille; but the joy occasioned by this union was interrupted by the unhappy death of the prince in consequence of a fall from his horse at a race. The king was extremely affected by this loss, and received consolation only from the caresses of his natural son, George. Thenceforth it became his great object to introduce this son to the succession; but he met with so much opposition in the project, that he was obliged to lay it aside. His health soon after began to decline, yet his attention to public affairs underwent no relaxation. He resisted the efforts of King Ferdinand to engage him in the league formed with the pope and Italian princes against the French king, Charles VIII., not conceiving it of any advantage to his own nation. As his end approached, he still entertained hopes of being able to leave his crown to his natural son, and had once directed his secretary to fill up the blank in his testament with George's name; but the arguments of that minister induced him to suffer the duke of Beja, the legal heir, to receive the succession without interruption. He died in October 1495, in the fortieth year of his age, and fourteenth of his reign. The chief object of his reign seems to have been to depress the nobility, to raise the inferior orders, and to promote the commercial prosperity of his kingdom. The title of *the Severe* seems to have been more applicable to him than either that of *the Great* or *the Perfect*, which historians have also annexed to his name.

JOHN III., king of Portugal, born in 1502, succeeded his father Emanuel in 1521. He married, in 1524, Catherine, sister of the emperor, Charles V. The events of his reign are not highly important, and chiefly regard religion, to which he was zealously attached. The inquisition was introduced in his time into Portugal, of which it has been the scourge ever since. The fort of Diu in the East Indies was ceded to him by the king of Camboya; and his zeal for making converts induced him to send thither Jesuit missionaries, of whom the famous saint, Francis Xavier, was one. The new settlement of Brazil also was brought into a flourishing state in this reign, and particular attention was paid to the conversion of the natives. This king appears to have been thoroughly well-disposed, and desirous of promoting the happiness of his subjects, for whom he showed a paternal tenderness. He founded hospitals, constructed fortifications, highways, and aqueducts, restored the university of Coimbra, and executed other projects of utility and splendour. He was carried off by an apoplexy in 1557, at the age of fifty-five, after a reign of thirty-five years.

JOHN IV., king of Portugal, born in March 1604, was son of Theodosius, duke of Braganza, of the royal line. He succeeded his father in that dukedom in 1630; and three years afterwards married Louisa de Guzman, daughter of the duke of Medina Sidonia. The Spaniards had at this time taken possession of the Portuguese government, and annexed the country to the crown of Spain; and it was become, under the ministry of Olivarez, in the reign of Philip IV., a kind of domain of Castille, serving for the enriching of favourites. The archbishop of Lisbon, and several nobles of distinction, entered heartily into the design of freeing their country from the Spanish yoke; and the for-

mer of these brought the rest to agree that no one but the duke of Bragauza could be thought of for the Portuguese crown, of which he was the legal heir. A variety of arts were practised by the Spanish court to get the duke into its power. The post of general of the forces was conferred upon him, with the intention of getting him secured in some of the fortresses which it was his duty to visit; but he went so well accompanied, that this treacherous design failed. He was invited to Madrid to confer upon state affairs, and the impossibility of excusing himself from this step hastened his final determination. When the leaders of the conspiracy made him the decisive offer of a crown, he hesitated. On consulting the duchess, she confirmed him with this address, "My lord, a violent death awaits you with certainty at Madrid, perhaps at Lisbon: but there you will die as a wretched prisoner; here, covered with glory, and a king. Let us confide in the love of the people, your just claim, and the protection of Heaven." He acquiesced, and gave notice to the conspirators that he was ready to undergo the hazard. In December 1640, the revolution took place at Lisbon, which, without opposition, overthrew the Spanish government, and placed the duke of Braganza, under the title of John IV., upon the throne. It was not long, however, before a conspiracy against his life and throne was formed by the archbishop of Braga, devoted to Spain, who gained over the king's near relation, the marquess of Villareal, and other men of rank. It was discovered in time, and suppressed with the destruction of the contrivers. A treaty with France and the United Provinces assisted Portugal in foiling the attempts of Spain to recover its sovereignty. The reign, nevertheless, passed in perpetual hostilities with the Spaniards, though carried on with little vigour on either side. Dissensions prevailed among the Portuguese generals, which the king had not authority enough to compose; and when the prince of Portugal, Don Theodosius, approaching to manhood, gave tokens of a martial and active disposition, his father became jealous of him, and so discouraged him, that he fell into a lingering disease which proved fatal. John, however, was sincerely desirous of promoting the good of his people, and very unwillingly imposed any burthens upon them. His reign, though not brilliant, was useful. He recovered from the Dutch and secured the important settlement of Brazil, but lost the isle of Ceylon. He died in 1656, leaving two sons (minors) and two daughters.

JOHN V., king of Portugal, born in 1689, succeeded his father, Peter II., in December 1706. The nation was then engaged in the Spanish succession war, as one of the allies against the house of Bourbon. John, who married an archduchess of Austria, remained faithful to the cause, but little either of honour or success attended his arms. The peace of Utrecht was more favourable to Portugal than might have been expected; and from that time the king's attention was occupied in making his country flourish by commerce and useful institutions. His prudence kept him clear of the wars which agitated Europe during his reign, and it was the happiness of Portugal that its name scarcely occurs in history for a long course of years. His government was wise and moderate, his character generous and patriotic. He died in 1750, and was succeeded by his son Joseph.

JOHN VI., emperor, and king of Portugal, Brazil, and Algarve, was born May 13, 1767, and, on account of the mental derangement of his mother, was proclaimed director of the government of Portugal, February 10, 1792. When hostilities commenced between Spain and France, John, who had married the daughter of the king of the former country, assisted the Spanish government with troops; but subsequently, Spain and France having concluded an alliance, they both made war upon Portugal, which ended in the peace of Badajoz (January 6, 1801); when Olivenza was ceded to Spain, and a part of Guiana to France. After the peace of Tilsit, Napoleon desired John to co-operate with him against the English, and, on his hesitating to do so, took possession of Lisbon, whence John had departed for Brazil, having appointed a junta for administering the government of Portugal. From Rio de Janeiro, May 1, 1808, he declared all treaties with France and Spain null, and formed a closer union with England, by whose assistance he recovered his European dominions; so that after the death of his mother, in March 1816, he became sovereign of Portugal and Brazil, which latter he had raised to the rank of a kingdom. In 1817 a conspiracy against the existing government was discovered, and suppressed by the execution of those concerned in it. Affairs in Brazil proved also troublesome, and he left that country in 1821, in consequence, chiefly, of the Portuguese revolution, and the convocation of the cortes in 1820, which he recognised as lawful. John found it difficult to unite the constitutionalists and royalists, and he was obliged to call in the English to assist him against the latter. Meantime a treaty was concluded, by the same mediation, by which John ceded to his son Pedro, his Brazilian dominions, which were declared independent of Portugal. John VI. died March 10, 1826, having previously appointed his daughter Isabella regent of Portugal.

JOHN, king of Denmark, born in 1455, succeeded his father, Christiern I., in 1481. He had been acknowledged king of Denmark and Norway in his father's life-time, and the states of Sweden had promised to renew the union of Calmar, and choose him for their sovereign. The administrator or regent of that kingdom, Steen Sture, contrived, however, to throw obstacles in the way of his election, and he commenced his reign only as successor to the Danish crown. He was urged by his courtiers to make his way to the Swedish throne by force of arms; but for several years he was contented with a course of negotiation, in which he was overreached by the arts and fair promises of the regent. At length, in 1497, an open war took place between John and the regent, and a battle ensued, which, after a very obstinate and bloody contest, terminated in the king's favour. Stockholm, in consequence, capitulated, and the regent and nobles made their peace with John, who was crowned king of Sweden. At the coronation-feast, one of the king's German officers hinting that it would be a politic act to cut off the heads of those who had been leaders in the opposition to him, John, fired with indignation, replied, that he would rather see all his evil counsellors on a gibbet, than incur the shame of so barbarous a deed; adding, "God forbid that I should ever deny to any free people the right of choosing their governors." Conformably to these sentiments, he displayed a spirit of lenity and for-

giveness which gained the affection of the Swedes, and for a time produced a general satisfaction with his government. At length, an unsuccessful expedition against the Dithmarsians was the forerunner of an open revolt in Sweden, where discontents had been gradually accumulating against the king's administration, owing to the facility with which he had conferred offices and grants on his favourites, to the prejudice of the natives. The former regent headed the malcontents, and renounced his allegiance to John; the queen, Christina, daughter of the elector of Saxony, who was left at Stockholm, was obliged to capitulate, and a revolution was effected in 1502. Sture had been able also to excite disturbances in Norway, where the people threw off the Danish government, and placed at their head a powerful nobleman, named Canute Adolphus. John sent two deputies to confer with this chief, who was assassinated at the interview; and the king laboured under the suspicion of having instigated them to this crime. The Norwegians determined on revenge, and hostilities were carried on with mutual animosity, till the prince of Denmark, Christiern, reduced the country to submission in 1503. Meantime the Hanse towns entered into the war as allies of the Swedes; and several years passed in military operations with various success, interrupted by intervals of peace of short continuance. The changes in the government of Sweden gave John at different times a prospect of being restored to that crown, and a treaty for this purpose, or the alternative of paying tribute, was concluded a short time before his death. This event took place, in consequence of a fall from his horse, in February 1513, in the fifty-eighth year of his age, and thirty-second of his reign. The Danish historians are lavish in his praises both as a man and a king. He seems to have possessed many estimable qualities, but to have been too much swayed by his favourites.

JOHN III., king of Sweden, born in 1537, was the second son of Gustavus Vasa, who settled upon him the dukedom of Finland. He was sent in 1560 to England in order to forward the proposed union of his elder brother, Eric, with Queen Elizabeth, and appeared with great splendour at her court. It was not long after the succession of Eric to the crown that John fell under the suspicion of that violent and capricious prince, whose jealousy was inflamed by his brother's marriage in 1562 with Catherine, daughter to Sigismund, king of Poland. The quarrel rose to such a height, that a Swedish army was sent into Finland, which reduced the capital, and made prisoners of Duke John, his wife, and household. Eric procured his condemnation as a rebel; and though he remitted the capital punishment pronounced against him, yet he confiscated his estates, and doomed him to perpetual imprisonment. His duchess voluntarily shared with him his confinement, in which he passed some years. As Eric became more a prey to that black and ferocious melancholy which assailed him, John was frequently brought in imminent danger of his life. His brother several times entered the prison with an intention of murdering him with his own hand, but always relented at his sight, and sometimes threw himself at his feet, confessing his bloody purpose. When the unhappy king had raised a host of enemies against him, he resolved to strengthen himself by domestic union, and in 1567 liberated John, to the great joy of the Swedish nation. This prince, with his brother Charles, found, however, that they could not rely upon his fraternal feelings; and retiring from court took up arms against their frantic brother. He was seized and deposed, and John, in 1568, ascended the throne in his stead. He found the nation involved in war with Denmark and Russia, and hard pressed in different quarters. A peace was concluded with the former power in 1569; but hostilities continued with the latter till they were suspended by a truce in 1573. Meantime the queen's zealous attachment to the Roman Catholic religion induced John to take measures in its favour; and at length he was himself converted to that faith, but found it dangerous to attempt to change the established religion. His efforts to do so made him very unpopular, and he was obliged finally to give up the design. John, in 1590, married Christina, daughter of the duke of Holstein. The war with Russia was renewed, and Sweden lost several fortresses in Ingermania. In this state of affairs, John died of a sudden illness in 1592, after a reign of twenty-four years, leaving only one son.

JOHN (Sobiesky), king of Poland, born in 1624, was son of a brave and able statesman of the same name. He received a very liberal education, and visited the politest courts in Europe. He ascended, through the several gradations, to the highest post in the army, and signalized himself in many important actions. In the battle of Choczim, in 1673, after three days' fighting, he gave the Turks a total and bloody defeat. In the following year, after many difficulties, and struggling through much opposition, he succeeded to the crown of Poland, and immediately applied his resources in the prosecution of the Turkish war, and by a series of brilliant successes soon induced the Porte to agree to a treaty, which completely revoked the dishonourable terms of a former one. His coronation followed the restoration of peace, and he employed the interval of tranquillity in the re-establishment of the finances of the kingdom, and in preparations for a future war, which his own martial disposition rendered no distant event. In 1683 he made an alliance, offensive and defensive, with the court of Vienna, and without hesitation expended the treasures he had accumulated in levying troops, and putting his army into the best possible state. The Turks having laid siege to Vienna, and reduced it to great straits, he marched to its relief. Forming a junction with the imperial general, the duke of Lorrain, they attacked the Turkish camp on September 11, 1683, entirely routed the grand-vizier, took possession of all his cannon, warlike-stores, &c., and broke up the siege. The people of Vienna regarded John as their saviour, and all Europe has rendered him the homage due to his heroism on this important occasion; but the pride of the Emperor Leopold produced from him a cold and ungracious acknowledgment of the service. Between this and 1686 he performed many other noble deeds of valour; but from that period he passed a life without glory, in projects for the advancement of his family by alliances, and especially for securing the crown to his son, by which he was involved in many domestic inquietudes and civil dissensions. He died in 1696, less regretted than might have been expected; but he had been accused, in his latter years, of consulting the interests of his own power and ambition, rather than those of his country. It was, however, universally admitted that he was not only a brave warrior and consum-

mate commander, but possessed all the accomplishments that are fitted to adorn a throne. As a literary man, he was eloquent and well-informed on most subjects. He was a good Latin scholar, conversant in several modern languages, and acquainted with science beyond most of his countrymen.

JOHN (Don) of Austria, the natural son of the Emperor Charles V., was born at Ratisbon in 1547. He first appeared as a public character in 1569, during the revolt of the Moors of Grenada, when he was appointed captain-general of the Spanish galleys, and was sent to Carthagena to take the command. He assisted in the operations of the war, which was brought to a happy termination the following year. The holy league against the Turks for the protection of the Venetians, being formed between the king of Spain, the pope, and the Italian states, Don John was nominated, in 1571, general-in-chief, and assembled the united fleet at Corfu. In October he engaged with the Turkish fleet in the gulf of Lepanto, and obtained that victory which stands conspicuous in the series of actions between the Christian and Mahometan powers. Don John, in person, fought with and took the Turkish admiral's galley, and the battle terminated in the loss, on the part of the Turks, of one hundred and thirty galleys taken, fifty-five destroyed, twenty-five thousand men killed, and ten thousand made prisoners, besides achieving the liberty of fifteen thousand Christian slaves. Divisions arose as to the future operations of the war; the advice of John was over-ruled, and the advantages obtained by this splendid victory by no means equalled the public expectation. In 1576 he was appointed governor of the Low-countries. The Catholic provinces had united with Holland and Zealand against the Spaniards, and Don John was directed openly to concur in this convention, and cause the Spanish troops to leave the country. Shortly after this Don John took possession of Namur, Charlemont, and Marienburg, contrary to the interest of the states, who, in 1577, resumed their arms, deposed Don John, and declared the Archduke Matthias their governor. A war commenced, and John gave the army of the Netherlands a very signal defeat, and made himself master of many strong places. He was proceeding in his military career, when, in October 1578, he was taken off, after a short illness, in his camp at Namur, in the thirty-second year of his age. He resembled his father in person, whom he equalled in activity and enterprise, and whom he greatly surpassed in generosity and humanity.

JOHN I., Pope, was a native of Tuscany, and ascended the papal chair on the death of Hormisdas, in 523. His pontificate was short and wretched, owing to the intemperate zeal of the Emperor Justin for the extirpation of all the sects who would not conform to the Catholic faith: he even attempted to extirpate the Arians, of which party Theodoric, king of the Goths, avowed himself a defender. This prince wrote to the emperor most pressing letters in favour of his persecuted subjects, and when he found that no regard was paid to these, knowing the influence which the pope had at the imperial court, he ordered John to attend him at Ravenna: from thence he went in quality of ambassador to Constantinople, where he was very honourably received, but the main object of his embassy was conducted in a way which gave his employer very little satisfaction; and on his return Theodoric caused him to be conducted from the palace to a prison. He died in confinement in 526, after a pontificate of little more than two years and a half.

JOHN II. was elevated to the papal throne in 533, upon the death of Pope Boniface II. In the following year the dispute, "whether one of the persons of the Trinity suffered in the flesh," was carried on with great bitterness. In this dispute the Emperor Justinian took a part; he not only maintained the affirmative side of the question, but declared all those who dissented from him to be heretics. He also wrote to John, sending him his own creed, assuring him that it was the faith of the whole Eastern church, and entreated him to pronounce a judgment in its favour. The emperor's letter was accompanied with rich presents, and the pope, without much hesitation, decided in favour of Justinian's confession. He died in 535, after a pontificate of two years and five months. Six letters bear his name in the Collect. Concil., of which the first is generally rejected as spurious.

JOHN III., Pope, surnamed *Catalino*, a native of Rome, was son of Anastasius, a person of considerable distinction. He was elevated to the popedom on the death of Pelagius in 560, and died, after holding it about thirteen years.

JOHN IV., Pope, surnamed *Scholasticus*, was elected to the pontifical dignity upon the death of Pope Severinus, in 640. He engaged deeply in the controversy of the Monothelites, and involved himself in some difficulties on that account. He employed the wealth of the church in humanely redeeming vast numbers of Christians, whom the Sclavi had carried off captives in their irruptions into the empire during the reign of Heraclius. The reign of this pontiff did not extend to a single year. Three of his letters are inserted in the fifth volume of the Collect. Concil.

JOHN V., Pope, a native of Antioch in Syria, was, while only a deacon in the church, appointed by Pope Agatho one of three legates, whom he chose to be his representatives at the sixth general council, and it was by him that the Greek copy of the letters of Honorius to Sergius, produced and read in the council, was compared, and found entirely to agree with the Latin original, deposited in the library of the patriarch. In 685, upon the death of Benedict II., John was elected his successor, an honour which he retained something more than a year. He died, after a long and serious illness, in 686.

JOHN VI., Pope, was elected to the papal throne in 702: the reigning emperor, Tiberius Apsimarus, objected to the election, and ordered him to be driven from the apostolic see: but the soldiers took part with John, and established him on his throne. He displayed great generosity by redeeming many captives, whom the duke of Benevento had taken in an irruption into the territories of the empire of Italy, and at length prevailed upon that prince to put an end to his hostilities against the subjects of the empire. He held a council at Rome, in which Wilfrid, who had been driven from the see of York, and banished England, was declared innocent of the crimes laid to his charge. John died 705, after a reign of little more than three years.

JOHN VII., Pope, was raised to the pontifical dignity on the death of John VI. Immediately on his elevation to the throne, the Emperor Justinian demanded of him his opinion with regard to certain

canons; but John was too wary to be thus drawn into a trap, and declined giving any judgment, lest, by so doing, he might incur the emperor's displeasure. He died after a pontificate of two years and seven months, in 707. A single letter of this pope is to be found in the sixth volume of the Collect. Concil.

JOHN VIII., Pope, was, on the death of Adrian II., elected to fill the papal see. This was in 872; and in the following year the emperor, Louis II., came to Rome, where he held an assembly of the states of Italy subject to his empire, at which the pope assisted. In that assembly the pope absolved Louis from an oath which he had taken not to interfere with the government of the dukedom of Benevento, under the pretence that it had been extorted by force, and also that it was inconsistent with the welfare of the empire. In 875 he crowned the emperor, Charles the Bald, and three years after went to France, where he held a council at Troyes. In his pontificate Italy was greatly ravaged by the Saracens, who obliged the pope to pay tribute. He corresponded with Photius, patriarch of Constantinople, who had driven Ignatius from his seat, and usurped for himself the dignity. At first the pope refused to acknowledge him; but Photius, by rich presents, rendered his holiness propitious, who not only consented to absolve him from the excommunications which had been repeatedly thundered out against him, but readily received him as his brother and colleague. In a council held at Constantinople in 879, at which the papal legates and Photius conjointly presided, the latter was declared lawful patriarch of the imperial city; and the legates, won over by his presents, ventured so far to depart from their instructions, that they pronounced an anathema against all who should receive any of the councils which had condemned him. Upon their return to Rome, conscious of having gone beyond their instructions, they endeavoured to conceal the circumstance from the pope; but he was soon apprized of it, and exasperated, as well at their treachery, as at the disingenuity of Photius, declared all their proceedings null and void, and assembled another council in 881, at which he caused the patriarch to be a second time condemned. After this he made an offer of the imperial crown to Charles the Gross, and urged him by all means to come to Rome to receive it. As soon as the state of his affairs would permit him, Charles proceeded to that city, and was crowned by the pope in St. Peter's-church. John, however, could not prevail with the new emperor to lend him any assistance against the Saracens; he, therefore, endeavoured to gain over such of the Italian princes as had entered into an alliance with them. He even went to Naples, to try whether he could persuade Athanasius to turn his arms against them. That prelate promised to support the pope, and was supplied with money to enable him to levy the requisite forces, but with the coolest treachery he turned those forces against the pope himself. John instantly excommunicated him, and refused him absolution, except upon such conditions as he could not comply with. This pope died in 882. More than three hundred of his letters are to be found in the ninth volume of the Collect. Concil., some of which are said to throw considerable light on the ecclesiastical and civil affairs of the time in which he flourished. He left also a sermon pronounced in council on the election of Charles the Bald.

JOHN IX., Pope, a native and deacon of Tivoli, was raised to the papal dignity on the death of Theodore II. in 898. At this period Italy was divided by the factions of different pretenders to the empire: John at first refused to take any part in these contests; but owing to the violence of Berenger, king of Lombardy, he was induced, apparently to espouse his cause, and to crown him emperor. He had, however, no sooner left the city, than the pope assembled a council, in which he declared the coronation of Berenger null and void, as having been extorted by force, and acknowledged Lambert, who had also been crowned king of Italy, as the only lawful emperor. In the same year John convened a council to meet at Ravenna, which confirmed the acts of the council of Rome, and approved of the coronation of Lambert, who was present in person. This pope died in 900, after having filled the papal chair about two years. Four of his letters are extant in the ninth volume of the Collect. Concil.

JOHN X., Pope, rose in the church by degrees, from the rank of deacon to that of archbishop of Ravenna. He was indebted for this last promotion to a celebrated prostitute, Theodora, with whom he had long been intimate notwithstanding his elevated station in the church. In 914, Theodora, by her intrigues and interest, got her favourite and friend preferred to the pontifical chair. Under this pope, Rome and Italy were indebted for deliverance from the barbarous and oppressive Saracens. In 916 he crowned anew Berenger, who readily assisted him in his ambitious projects. The pope resolved to take the field himself as generalissimo of all the forces, and under him the Saracen power was completely annihilated, which, during the space of forty years, had been the terror of the whole of Italy. In the following year the pope began to feel some compunctions of conscience on account of his former conduct, and accordingly sent a legate, as his proxy, on a pilgrimage to the tomb of St. James of Compostella, in the kingdom of Leon, hoping, at least wishing, others to believe, that he should atone for his vices by offering rich presents at the shrine of a departed saint. In 925, John showed how little regard he paid to the canons of the church by confirming the nomination of Hugh, a child only five years old, and son of Count Herbert, in the archbishopric of Rheims. As John was indebted for his rank and elevation in the church to the intrigues of one infamous woman, so he lost his dignity and life through those of another. This was Marozia, the daughter of his former mistress, Theodora. Marozia, exasperated that she did not succeed her mother in the confidence of the pope, resolved to destroy him and his brother Peter, who at this time was in habits of the strictest intimacy with him. She communicated the bloody design to her husband, and prevailed on him not only to approve, but to be the instrument of carrying it into execution. Accordingly this wretch, on a certain day, when the pope and his brother were together in the Lateran-palace, broke into it at the head of a band of ruffians, killed Peter before his brother's face, and then, seizing the pope, dragged him to prison, where he soon died. This tragical event happened in 928, after John had been seated on the papal throne more than fourteen years. Three of the letters of this pope are to be found in the ninth volume of the Collect. Concil.

JOHN XI., Pope, was supposed to be the natural son of Pope Sergius III. by the infamous Marozia,

but accordiug to others he was the son of Alberic, duke of Spoletta. It is certain he attained the dignity of pope through the influence of Marozia, and her husband Guy, marquess of Tuscany, in 931, upon the death of Stephen VII. Guy did not long survive the promotion of John, and immediately upon his death, Marozia sent word to his brother Hugh, king of Lombardy, that she would make him master of Rome upon the condition of marrying her. To this the prince readily acceded, and took possession of his bride and the castle of St. Angelo at the same time. Hugh rendered himself hateful to the Romans, and excited the resentment of Alberic, a son of Marozia by her first husband, who put himself at the head of the discontented, attacked the castle of St. Angelo, and made himself master of the fortress. In the confusion Hugh made his escape, but Marozia and Pope John fell into Alberic's hands, who kept them both in close confinement during the remainder of their lives. John died in 936, after a pontificate of nearly five years.

JOHN XII., Pope, whose original name was Octavian, was son of the Alberic referred to in the last article. On the death of his father in 954, Octavian succeeded to his dignities, and not satisfied with his temporal power, he aspired to the papal throne when it became vacant in 956, and secured the possession of it to himself. On this occasion he assumed the name of John XII., and thus introduced the custom which was afterwards adopted by his successors of changing their usual names for others upon their accession to the pontificate. At this time Berenger tyrannized over Italy, and the pope implored the assistance of Otho I., who delivered the country. John crowned Otho at Rome, and promised him fidelity, which however was of very short duration, for he united with the son of Berenger against his deliverer. Otho returned to Rome in 963, and called a council, in which the pope was accused of adultery, sacrilege, and other crimes, which were satisfactorily proved against him, and he was deposed. When the sentence of his deposition had been pronounced, the council, clergy, nobility, and people, unanimously elected Leo VIII. to fill his place. After this, John several times conspired against the life of the new pope, and was as frequently pardoned, till at length he contrived to set himself again on the papal throne. John instantly assembled a council of prelates and cardinals, who condemned the council that had deposed him, and passed different sentences of condemnation on all those who had been accessary to the elevation of his rival. John did not long survive the holding of this council, for having engaged in a criminal connexion with a married woman, the injured husband, who caught him in the act, put an end to his holiness's life and debaucheries by some violent blows which he gave him on his temples. His death is supposed to have taken place in 964, after he had filled the papal throne about eight years. A single letter of his is inserted in the ninth volume of the Collect. Concil.

JOHN XIII., Pope, was one of the principal accusers of the pope whose history has been just given. By the part which he took on this occasion, he recommended himself to the favour of the Emperor Otho, who, after the death of John, returned with his army to Rome, and held a council there, in which a decree was passed, conferring on the emperor and his successors for ever the power of nominating the pope, and of granting investiture to bishops. After the death of Leo VIII., in 965, John was recommended by the emperor as his successor to the holy see, which was decidedly contrary to the inclination of the Roman people, who conspired against him and drove him from his throne. The emperor resolved to take ample revenge for this insult, and marching his army, he restored the pope, and severely punished those who had taken part against him. He next went to Ravenna, accompanied by the pope, where he held a council in 967. Upon the breaking up of the council the pope returned to Rome, where he spent the remainder of his life in the unmolested possession of his high dignity. In 968 he crowned, in St. Peter's-church, the young Otho, king of Germany, whom his father had taken for his partner in the empire, and in 971 he crowned as empress, Theophania, daughter of the late Eastern emperor, Romanus, who was married to Otho the younger. John died at Rome in 972, after having presided in the Roman see nearly seven years. In his pontificate the Poles were first converted to the Christian religion, and he is said by some writers to have been the person who introduced the practice of blessing or consecrating church bells. Four letters of this pope may be found in the ninth volume of the Collect. Concil.

JOHN XIV., Pope, succeeded to the papal chair on the death of Benedict VII., in 985, an honour which he enjoyed but eight months. Boniface VII., who is classed among the anti-popes, undertook the expulsion of John. He prevailed, seized his rival, confined him in the castle of St. Angelo, and there either starved him to death, or more humanely dispatched him with poison. Boniface himself did not long survive the victim of his cruelty, being carried off in the same year by a sudden death. Upon this event, JOHN, a native of Rome, and the son of one Robert, was elected pope, and governed the church during the space of about four months, but for some cause or other, not sufficiently explained, he is not reckoned among the popes.

JOHN XV. was elected to the papal dignity in 985, on the death of John, the son of Robert, who has been just mentioned. Soon after the commencement of his pontificate, Crescentius, a man of great power at Rome, aspired to the sovereignty of the city, seized the castle of St. Angelo, and assumed the title of Consul. The pope, conceiving that he was in danger, implored the assistance of the emperor, Otho III., who promised him, that, if necessary, he would come with his whole army, and support the apostolic see with the same zeal which his father and grandfather had displayed. John informed Crescentius of the imperial determination; he submitted, and sent some of the chiefs of his party to invite his holiness back to Rome, with the strongest assurances of safety, and of that respect which was due to the successor of St. Peter. John complied, and was permitted to live unmolested till towards the close of his pontificate. In 993, at a council held at the Lateran-palace, the pope, after hearing read an account of the life and supposed miracles of Ulderic, bishop of Augusta, declared, with the approbation of his bishops, that from thenceforth Ulderic might be worshipped and invoked as a saint in heaven reigning with Christ. This is the first instance on record of the solemn canonization of a pretendedly meritorious character, a practice which soon contributed to crowd the Roman calendar with saints, and

loaded the church with wealth, by the rich offerings with which the superstitious multitude was encouraged to propitiate the favour of those new mediators between God and man. About this period the pope became engaged in a quarrel with the French clergy, over whom he obtained a complete victory; he had, however, more trouble with Crescentius, who began to resume his ambitious projects at Rome. John applied again to Otho, who marched an army to his assistance; but in the midst of these warlike preparations the pope died, in 996, in the eleventh year of his pontificate. Three of his letters are extant in the ninth volume of the Collect. Concil

JOHN XVI., Pope, was a native of Rossano in Calabria, of mean extraction, but a person of considerable abilities and address. He was employed by the Emperors Otho II. and III. in affairs of considerable moment; from the latter he obtained the see of Placentia, and held it till he heard that Gregory V. was driven from Rome by Crescentius in 997, when he bargained for, and purchased the popedom of that usurper, and then assumed the title of John XVI. He was excommunicated by several councils held in Italy, France, and Germany, and at length the Emperor Otho brought against him a powerful army. The pope, or, as he is sometimes called, the antipope, endeavoured to make his escape from the city, but falling into the hands of some of Gregory's friends, they barbarously deprived him of his sight, and cut off his nose and ears. To complete the climax of their cruelty, they mounted the unhappy wretch on an ass, led him through the streets of the city, and forced him to exclaim, "Whoever shall dare to dispossess a pope, let him be served like me."

JOHN XVII., Pope, was elected to the holy office on the death of Silvester II., in 1003, in which year he also died, after he had presided over the church about five months. It has been asserted, that from this time, the people were deprived of voting at elections of the sovereign pontiffs, which was afterwards confined to the clergy. He was succeeded by

JOHN XVIII., Pope, who held the office to which he was elected in 1003, between five and six years; but few of his acts have come down to us, except his sending St. Bruno to preach Christianity to the Russians, and his putting an end to the schism which existed between the Eastern and Western churches.

JOHN XIX., Pope, was son of Gregory, count of Tusculum, and brother to Benedict VIII. Upon the death of the latter in 1024, the influence and wealth of Gregory procured the election of his other son, who was then a layman. It was at this moment that he thought it advisable to assume the name of John XIX. Early in this pontificate an attempt was made, by the Emperor Basilius, to allow the patriarch of Constantinople the title of Universal bishop of the East, but John sent back the ambassadors with a refusal, telling them that the title of universal bishop became none but the successors of St. Peter in the apostolic see. In 1026, Conrad, king of Germany, having entered Italy with an army, and having reduced all the towns which had shaken off the imperial yoke, went to Rome, where the pope crowned him emperor, and his queen empress, with the usual solemnities. On this occasion, Rudolph, king of Burgundy, and Canute, king of England, who were on a pilgrimage to Rome, were present. John died in 1033. Three of his letters are inserted in the ninth volume of the Collect. Concil.

JOHN XX. or XXI., Pope, a Portuguese, son of one Julian, a physician, became eminent for his acquaintance with the sciences, particularly that of medicine, the practice of which he followed for some time with great reputation. He afterwards devoted himself to the church, and advanced by degrees to high preferment. He was made cardinal by Gregory X., and on the death of Adrian V., in 1276, he was elected to the pontifical dignity, when he took the name of John XX. or XXI. The first act of his pontificate was to revoke the famous constitution of Gregory X., which ordered that the cardinals should be shut up in the conclave during the vacancy of the papal see. He did all in his power to assist the Christians in the East. He was ignorant of the world, and became attached to the pretended principles of judicial astrology; from these he thought he had many years to live, and began to devise schemes for the future. He died, however, eight months after his elevation to the holy see. He was author of several tracts on logic, one on physiognomy, and some medical treatises. One of his letters to Edward I., king of England, is in the tenth volume of the Collect. Concil., and some others in the second volume of Widdingus's "Anual. Minor."

JOHN XXI. or XXII., Pope, a Frenchman by nation, and by descent, according to different writers, the son of a noble, a tavern-keeper, or a cobbler. In early life he was appointed to some considerable offices in the state, the duties of which he performed with so much credit to himself, as to manifest very superior talents for public business. On the death of Clement V., in 1314, the most violent disputes occurred in the election of a successor to the holy see. These were carried on for two years, after which the cardinals unanimously elected James de Ossa, the subject of this article, who assumed the name of John XXI. or XXII. During his pontificate he founded several abbeys and bishoprics; but he was not only the witness to, but the perpetrator of, many cruelties with respect to the Franciscans; some of whom were, by his order, actually flayed alive, as preparatory to their being bound to the stake for burning, which savage sentence was carried into execution without mercy. The cruelty of John was condemned by his warmest adherents, who did not scruple to declare that by it he had rendered himself utterly unworthy of the papal dignity, and that his deeds proved him to be the predicted anti-christ. They even revered these victims as martys to the truth, paying religious veneration to their bones and ashes. He was next involved in the dispute whether Christ and his apostles ever possessed any property or dominion, either in common or personally. The discussions on this question were violent and bitter, and those who maintained the negative side of the question paid for their temerity by the most excruciating sufferings inflicted on them. John was now engaged in a dispute with Louis of Bavaria, who, as the reward of his victory over Frederick of Austria, claimed the imperial crown as his right. John, alarmed at his assurance, immediately excommunicated him, and forbade all the subjects of the empire, on penalty of the same sentence, to acknowledge him for king, or obey him as such. From this sentence the monarch appealed to a general council, and published a manifesto against his holiness, describing him as one who had trampled on all laws, human and divine, to gratify his ambition or avarice; as a ravenous wolf, fleecing

and devouring the flock committed to his care; and, as an avowed heretic, in condemning as heresy the doctrine concerning the poverty of Christ. John died after a most turbulent pontificate, in 1334, at the age of ninety years. Notwithstanding his various acts, which have been but merely referred to, he found biographers to praise his good deeds, forgetting those which were of a contrary description. They said he was a man of learning and an encourager of the learned. The historian has held him up as ambitious, arrogant, cruel, and avaricious. He is supposed to have been the person who invented the "Annates," obliging every clergyman, preferred to a benefice, to pay into the apostolic chamber one year's income before he took possession of it. He died immensely rich, and was known in the literary world as author of several treatises: one "On the Contempt of the World;" one "On the Transmutation of Metals;" and twenty-two Constitutions, which he ordered to be called "Extravagantes." Many of his bulls and letters are likewise extant. He is said also to have been author of several treatises on medicine, which led some of his biographers to say he was better fitted for a physician than a pope. He is said by Walther to have written, among other things, a treatise on music, entitled "Eine Musicam;" but no such treatise is enumerated in the list of his works by Baronius or Fabricius. This pontiff, however, seems to have interested himself very much about ecclesiastical music. The attempts at descant, or extemporaneous counterpoint, were thought so licentious in his time, that he prohibited the use of it in the church by a bull in 1322. There is, however, at the end of it this favourable clause: "It is not our intention wholly to prevent the use of concords in the sacred service, particularly on great festivals, provided the ecclesiastical chant or plain-song be carefully preserved." The Abbé Lebœuf observes, that those who drew up this bull, which is inserted in the body of canon laws, erroneously confined descant to fourths, fifths, and eighths, from the perusal of ancient authors on the subject of music, particularly Cassiodorus, where they had found the following definition: "Symphonia est temperamentum sonitus gravis ad acutum, vel acuti ad gravem, modulamen efficiens, sive in voce, sive in percussione, sive in flatu. Symphoniæ sunt sex: prima, diatessaron: secunda, diapente: tertia, diapason. Quarta, diapason et diatesseron: quinta, diapason et diapente: sexta, diapason et diapason." —"Symphony, or music, in consonance, is the mixing grave sounds with acute, or acute with grave, either in singing or playing upon stringed or wind instruments. Symphonic concords are six; the fourth, fifth, and eighth, with their octaves." It is hardly possible to read this passage, and not give up the contest concerning ancient counterpoint, or at least reduce it to the meagre kind of which Padre Martini has framed an example in his Storia Musica.

JOHN XXII. or XXIII., Pope, formerly known by the name of Balthasar Cossa, was a native of Naples, and being descended from a noble and wealthy family, he enjoyed the advantages of an excellent education at Bologna, where he took his degrees, and from thence he set out to Rome, anticipating the honours that seemed to be reserved for him, for on being asked by some of his friends whither he was going, he replied "to the popedom." Scarcely had he arrived at this great city, when he was made chamberlain to Pope Boniface IX., who, in 1402, promoted him to the purple. He took an active part in the deposition of Gregory XII., and exerted all his talents, influence, and property, to secure the election of Alexander V. Soon after that pontiff's election the plague obliged him to quit Pisa, and he was prevailed upon by Cardinal Cossa to pay a visit to Bologna. Here he found means to detain the pope, under various pretences, till his holiness fell dangerously ill, and his complaints proved fatal to him. The subject of our present article has lain under the heavy charge of causing him to be poisoned by his physicians: he was, however, elected his successor, and from the title of Cardinal Cossa he assumed the name of John XXIII. On the very day that he was raised to this high dignity in the church, he wrote to all Christian princes, acquainting them of his promotion, and exhorting them to support his claims against the pretensions of those who had been condemned and deposed by the church universal. One of the earliest objects of John's administration was to raise a fund to support the claims of his friend Louis of Anjou, in opposition to those of his inveterate enemy, Ladislaus, to the possession of the kingdom of Naples. In his progress he solemnly excommunicated Ladislaus, and then ordered a crusade to be preached against him all over Christendom. By the bull issued on this occasion, all were exhorted to take the cross and engage in this holy war; and to all who should embark in it, the same indulgences were granted as to those who went to the conquest of the Holy Land. In a short time peace was restored; this was effected by John's taking off the excommunication from Ladislaus, who, in return, agreed to abandon the cause of Gregory, whom he had hitherto vindicated as the true pope. After the restoration of tranquillity, John made a promotion of fourteen cardinals, and summoned all the prelates of the church to attend a general council at Rome. At this council few bishops were present: its proceedings were probably, unimportant, except in this, that it condemned the doctrine of Wickliffe, and ordered his works to be committed to the flames. Ladislaus took the first opportunity of attacking Pope John: the pontiff appealed to all Christian princes, exhorting them to appoint a general council to put a stop to the reigning evils, and to unite the whole church under one head. The choice of the place was left to the emperor, who fixed on Constance. Here the council was opened on the first of November, 1414. After many sessions a list of accusations against the pope was read, containing seventy articles, some of which, however, were too scandalous even to be gone into: the others related to the pope's simony and tyranny; and to the means which he took of amassing immense riches. After these articles, and the depositions in support of them, were read and examined, the council declared them to be fully proved, and then unanimously passed a sentence of suspension against the pope. This sentence was communicated to him by a deputation from the council. After this, on the 29th of May, 1415, the council proceeded a step further, and unanimously passed the definitive sentence of John's deposition, and ordered his seals to be broken. He was then committed to the care of Louis, duke of Bavaria, and count-palatine of the Rhine, who kept him prisoner, but treated him with civility and respect. At the expiration of about four years he obtained his liberty, and made such concessions to

the existing pope, Martin V., that he created him cardinal-bishop of Tusculum, and dean of the sacred college: he also ordained that he should always sit next to the pope, and that his seat should be elevated a little above those of the other cardinals. He did not live many months to enjoy these honours. His character has already been described: he was unquestionably vicious, and destitute of good principles, and merited that fall which he experienced. He was author of a poem "De Varietate Fortunæ," which is said to be distinguished by genius and taste. His bull for assembling the council of Constance, the form of his resignation, and some of his letters, are still extant.

JOHN, of Brienne, king of Jerusalem, and regent-emperor of Constantinople, was the son of Errard, count of Brienne in Champagne. He was one of the crusaders who took Constantinople in 1204, and by his marriage with Mary of Montferrat, in 1209, obtained the kingdom of Jerusalem, but was compelled to resign his rights in 1226 to the emperor, Frederick II., who had married his daughter. In 1229 he was elected, by the French barons of the East, regent of the Constantinopolitan empire during the minority of Baldwin II., and the title and prerogatives of emperor were conferred upon him during life. During his regency he defeated, with a handful of men, a hostile incursion of John Ducas, king of Bavaria, who attacked John with forty-eight squadrons. He closed, in 1237, a long life of glory, tarnished only in his latter years by the stain of avarice.

JOHN I., duke of Brabant, called the *Victorious*, was the son of Henry, duke of Brabant, and assumed the reins of government in 1267, when he was in his seventeenth year. He was of a warlike and chivalrous disposition. Hearing that his sister, Maria of Brabant, queen of France, was confined at Paris on a false charge of murdering her son-in-law, he went to the French capital, challenged any one to single combat who dared to accuse her of the crime, and caused the person who had made the charge to be hanged. He was engaged for many years in endeavouring to gain possession of the duchy of Limburg, to which he had some right; and at length succeeded, after a decisive battle, in which he slew with his own hand, Henry, count of Luxemburg. This king's passion for tournaments caused his death; for having entered the lists with Pierre de Bauffremout, he received a wound in the arm, which proved fatal, May 14, 1294. He was succeeded by his son John, called the *Pacific*.

JOHN, sometimes surnamed *Scholasticus*, but more commonly called *Climachus*, a saint in the Greek and Roman calendars, was born in 525, but in what place is unknown. At sixteen years of age he embraced the ascetic life on Mount Sinai, and became abbot of the monastery there. After presiding over it for forty years he retired again into solitude, where he died at an advanced age. He composed a "Scale of Paradise," intended for the instruction of monks, which has undergone a variety of different impressions, of which the best is that of Paris, 1733, folio.—There was another JOHN, also surnamed *Scholasticus*, who was a Syrian by birth, and patriarch of Constantinople under the Emperor Justinian. He died in 578, author of a "Collection of the Canons."

JOHN, of Bayeux, more commonly known by the name of *John of Avranches*, one of the most illustrious Gallican prelates in the eleventh century, was first of all bishop of Avranches, and afterwards promoted to the archiepiscopal see of Rouen. He held a provincial council in 1074, at which several statutes were passed for the regulation of ecclesiastical discipline, which provoked the resentment of the lax and dissipated clergy, who obliged him to seek his personal safety in flight. Afterwards he was persecuted by the monks of the abbey of St. Owen, who killed him in his country-house, in 1079. He was the author of a work "On the Duties of Ecclesiastics," which was first published with notes by John le Prévôt, canon of Rouen.

JOHN de Matha, a Romish saint, first patriarch and principal founder of the order instituted for the redemption of captives, was born at Foucon in Provence in 1160. He pursued his studies in the university of Paris, where, after he had gone through his theological course, he took the degree of doctor with universal applause. The prodigious number of Christians who were made prisoners by the Mahometans in Palestine and Africa, towards the close of the twelfth century, suggested to his mind the idea of forming a charitable religious institution, the grand design of which should be to find out means for restoring them to liberty. A society was accordingly established under the name of the *Fraternity of the Holy Trinity*, and their first monastery was built at Cerfroy; and was quickly followed by many similar institutions and hospitals, which the founders were enabled to erect in different parts of France, and also in Spain. John de Matha died at Rome in 1214.

JOHN, of Ragusa, a learned Catholic prelate who flourished in the fifteenth century, was a doctor of the Sorbonne, attorney-general of his order, and in 1433 was the principal disputant, for eight mornings successively, against the doctrines of the Hussites. Afterwards he was sent on different legations to Constantinople, with the design of bringing about a union between the Eastern and Western churches; on his return from which he obtained a nomination to the see of Argos, in the Peloponnesus. He is generally thought to have lived till after 1443; and some writers state that he was raised to the purple. Some of his works will be found in the "Collect. Concil.," and in Bzovius's "Annal. Eccl."

JOHN, surnamed *de Dieu*, saint in the Roman calendar, and first founder of that kind of charitable institutions for the relief of the sick which are called after his surname, was born at Monte-major-el-Novo, a small city in Portugal, in 1495. When young he went with a monk into Spain, where he passed some years in the capacity of a shepherd, and behaved so well in the service of his master, that after some years he offered to bestow on him his daughter in marriage; but John preferred the single state, and chose to turn soldier. Having borne arms for several years, during which he led a dissipated life, he at length became disgusted with his profession, which he quitted, and entered into the service of a Portuguese gentleman. Afterwards he returned to Spain, where he was so affected by a charity sermon which he heard at Grenada, that he determined from that time to renounce the world, and to consecrate the rest of his life to the service of God and the relief of the sick. In pursuance of his determination he retired to the hospital of Grenada, and there drew up the plan of a designed charitable institution, which received the approba-

tion of Pope Pius V. in 1572. Thus authorized, John engaged with zeal in collecting the donations of the humane and charitable, and was so successful, that he was enabled to erect at Grenada a noble hospital for the reception and relief of the sick, which became a model for many similar establishments in different countries throughout Europe. He died in 1550.

JOHN, of Salisbury, a learned Englishman, of the twelfth century, was elected bishop of Chartres, in France, in 1177, an office which he held about four years when he died. He wrote the life of Thomas à Becket, and several other works.

JOHN (Don, of Braganza, duke of Lafoens,) son of Don Michel, the brother of John V. of Portugal, was born at Lisbon in 1719. His father wished him to assume the ecclesiastical habit, but his taste for literature, and a disposition any thing but monkish, led him to prefer a life of less restraint. His accomplishments, both personal and mental, were considerable. On his paying a visit to London he was much courted, and made a member of the Royal Society. After leaving England, he served for seven years as a volunteer in the Austrian army, and at the expiration of that period devoted his time to literature and travel. On the accession of Maria I. to the throne of Portugal, he returned to that country to take possession of his inheritance of the duchy of Lafoens, but passed the chief part of his time at Lisbon, where he established, and maintained at his own expense, for four years, an Academy of Sciences. He died, universally respected, November 10, 1806.

JOHNES (Thomas), an English gentleman, who set up a private printing-press at his mansion of Hafod, in Cardiganshire, from which he issued splendid editions of Froissart's Chronicles, and other French works, translated by himself. He was some time member for Cardigan, and held also the office of auditor for the principality of Wales, and was colonel of the Cardiganshire militia. He died in 1816, aged sixty-eight.

JOHNSON (Thomas), a meritorious English botanist, was a native of Selby, in Yorkshire. He was bred an apothecary in London, and kept a shop on Snow-hill, but at the commencement of the civil wars his zeal for the royal cause induced him to enter the army, and he distinguished himself so much in a military capacity, that the university of Oxford, in May 1643, as a reward both of his loyalty and learning, conferred upon him the degree of doctor of physic. He acted as lieutenant-colonel under Sir Marmaduke Rawdon, governor of Basing-house, and obtained a signal success against a party of Sir William Waller's men who were besieging that fortress. In a subsequent attempt, September 1644, to sustain a party of foragers belonging to the garrison, he received a wound in the shoulder, of which he died, greatly lamented, within a fortnight. He published a very valuable edition of Gerard's Herbal, and other botanical works.

JOHNSON (Ben). See Jonson.

JOHNSON (Samuel), a clergyman, distinguished for his zeal in the cause of civil liberty, was born in 1649, in the county of Stafford. He received his classical education in St. Paul's-school, London, whence he removed to Trinity-college, Cambridge. After taking orders, he was presented to the rectory of Corringham, in the hundreds of Essex; but the place not agreeing with his health, he removed to London, where he became domestic chaplain to Lord Russell. In 1682 he published a book, entitled, "Julian the Apostate," 1682, meant as a refutation of Dr. Hickes, the leading advocate for the doctrine of passive obedience. Answers were made to his work, to which he replied by another piece, entitled, "Julian's Arts to undermine and extirpate Christianity," &c. This was printed in 1683, and entered at Stationers'-hall, but before its publication, the author's patron, Lord Russell, being apprehended, he was advised to suppress and conceal it; and although he was committed to prison upon suspicion, the court was unable to substantiate a criminal charge, and he was admitted to bail. As it was, however, resolved that he should not escape, he was prosecuted in the King's-bench for writing his former book, and sentenced to fine and imprisonment. Inability to pay the fine caused him to remain within the rules of the prison, and in 1686 his sufferings in the cause of liberty and Protestantism were brought to their height by a paper which he drew up when the army was encamped upon Hounslow-heath, entitled, "An humble and hearty Address to all the English Protestants in the present Army." For this he was committed to close custody, tried before the King's-bench, and condemned to stand in the pillory at three places, to pay a fine of five hundred marks, and to be publicly whipped from Newgate to Tyburn. Before the execution of the disgraceful part of the sentence, he was degraded and deprived of his orders by an ecclesiastical commission, at the head of which were Bishops Crew, Sprat, and White. One part of this ceremony was the putting into his hands a Bible, and taking it from him again. He parted with it reluctantly, kissed it with fervour, and said with tears, "that they could not, however, deprive him of the use and benefit of that sacred deposit." He bore the whipping (which was severely inflicted) with the firmness and alacrity of a martyr, glorying in the cause for which he suffered. Some informality in the process of degradation prevented him from losing his living: indeed, his parishioners, by whom he was much beloved for many kind and generous actions, opposed his appointed successor, so that he could not get induction. With spirits unbroken he continued to employ his pen in the same cause, till the Revolution changed his situation. He wrote two pieces in vindication of that great national measure; and in 1689 the proceedings against him were reversed, and he was offered the deanery of Durham. He had, however, fixed his expectations upon an English bishopric, but his best friends discouraged this hope, probably conscious that he had too little guard upon himself, and was too deficient in moderation and worldly prudence, to be trusted with such a station. In the end, he accepted a pension of 300*l.* per annum for his own and his son's life; a gift of 1000*l.*, and a place of 100*l.* per annum for his son. Gratitude and principle induced him to enlist among the defenders of King William's title to the crown; and in 1692 he published a noted tract, entitled, "An Argument proving that the Abrogation of King James by the People of England from the royal Throne, and the Promotion of the Prince of Orange in his Stead, was according to the Constitution of the English Government, and prescribed by it." This was written with much strength of reason, but with an acrimony and rudeness to-

wards those who held different opinions that gave great offence, and was apparently the cause of a personal violence perpetrated upon him which nearly cost him his life. He appeared last as an author in 1697, when he laboured under a gradual decline, which carried him off in 1703. His works, collected into one volume, folio, were published in 1710, and were re-edited in 1713.

JOHNSON (John), a learned divine of the church of England, was born at Friendsbury, near Rochester in Kent, of which place his father was vicar, in 1662. After having graduated M.A. at Cambridge, he was ordained priest, and collated by Archbishop Sancroft to the vicarages of *Bocton subtus le Bleyne*, and Hearn-hill, near the metropolitan city. In 1694, as a reply to Wharton's "Defence of Pluralities," he published, "The Case of Pluralities and Non-residence rightly stated;" which, though it gave great offence to some of the clergy, procured for the author the friendship of Archbishop Tenison, who presented Johnson with the curacy of St. John's in the Isle of Thanet, and to the vicarage of Appledore, on the borders of Romney-marsh. In 1705 he published a work which displayed considerable skill in all the laws of the church, entitled "The Clergyman's Vade-mecum;" and in 1707 he removed to the vicarage of Cranbrook. Here he offended his auditory by adopting the notions of Sacheverel, and he lost the favour of Archbishop Tenison by the publication, in 1710, of a treatise, entitled "The propitiatory Obligation in the Holy Eucharist, strictly stated from Scripture, Antiquity, and the Communion Service of the Church of England." In 1713 he was chosen proctor a second time for the diocese of Canterbury; and in the same year published, "The unbloody Sacrifice and Altar unveiled and supported," which made a great noise n the world, and gave rise to much discussion among the English clergy. In this treatise the author paid a singular deference to the opinion of Dr. Hickes; and by his attachment to that gentleman he was led, not only to concur with him in his theological, but also in his political notions, and to entertain unfavourable thoughts of the Protestant succession, for which he had been zealous at the Reformation. He was not, however, disposed to make all the required sacrifices to their principles, and to escape prosecution reluctantly abandoned them. He died in 1725.

JOHNSON (Martin), an eminent landscape-painter, who flourished in the reign of James II. His views in England are very scarce and valuable.

JOHNSON (Thomas), an eminent classical scholar, was a native of Oxfordshire, and educated at Cambridge. After taking the degree of M.A. he kept a school at Brentford and other places; but neither the time of his birth nor of his death are accurately known. He is best known as the editor of "Sophocles," Oxford and London, 1705 and 1746, 3 vols.; "Gratius de Venatione cum notis;" "Cebetis Tabula," &c. &c.

JOHNSON (Charles), a lively dramatic writer, was originally a member of the law, which he quitted, and commenced writing for the stage. He lived in the reigns of Anne, George I., and George II., and died in 1748. He wrote nineteen pieces, a list of which may be seen in the Biographia Dramatica; of these a comedy, called "The Country Lasses," was the most popular.

JOHNSON (Samuel), a dramatic writer and performer, was a native of Cheshire, and by profession a dancing-master. He was the author of "Hurlo-thrumbo," or the Supernatural, and several other plays, and died in 1773.

JOHNSON (Samuel), LL.D., was born in 1709 at Litchfield, in which city his father was a petty bookseller. He inherited from that parent, with a strong athletic body, a scrofulous taint which impaired his sight and hearing, and a disposition to morbid melancholy. He also derived from him those civil and religious principles or prejudices which distinguished the Jacobite party, at that time numerous in the kingdom. He received a school-education, partly at the free-school of Litchfield, partly at Stourbridge in Worcestershire. Though his progress in literature was by no means extraordinary, yet a tenacious memory enabled him to lay up a store of various knowledge from desultory reading. This was increased by a residence of two years, after leaving school, at the house of his father, who probably designed him for his own trade. As he had already acquired reputation from his exercises, particularly of the poetical class, his father willingly complied with the proposal of a neighbouring gentleman, Mr. Corbet, of maintaining Samuel at Oxford as companion to his son. Mr. Croker, in his edition of Boswell, has stated circumstances which throw some doubt upon this last fact; however, to Oxford he went, and was entered a commoner of Pembroke-college. His tutor, Mr. Jorden, was a man whose abilities could command little respect from a pupil who, doubtless, had begun to feel the powers of his own mind, and who was furnished with literary information not usually acquired in the trammels of an university course. He seems to have been careless of his character with respect both to the discipline and the studies of the place; and the state of indigence into which he fell after the departure of young Corbet, threw him into a kind of despair, which he attempted to hide by affected frolic and turbulence. "Ah! sir," he said to Boswell, respecting this part of his life, "I was mad and violent: it was bitterness which they mistook for frolic." Yet he obtained credit by some occasional compositions, of which the most distinguished was a translation in Latin hexameters of Pope's Messiah, written with uncommon vigour, if not with classical purity. After struggling with penury till he had completed a residence of three years, he left Oxford in the autumn of 1731, according to Boswell, but Mr. Croker states, on good authority, that Johnson finally left the university in December, 1729. At this period of his life, as he himself related, he was first led to think in earnest of religion, by the perusal of Law's "Serious Call to the Unconverted;" and it cannot be doubted that his feelings on this important topic received an indelible impression from the principles inculcated in that powerfully written book. Soon after his return from the university to his native city, his father died in very narrow circumstances; and he found no better means of support than the place of usher to the grammar-school of Market-Bosworth, Leicestershire. This his impatience under the haughty treatment of the patron of the school soon induced him to quit; and he passed some time as a guest with Mr. Hector, surgeon at Birmingham, who had been his schoolfellow. In that place he wrote some literary essays for Mr. Warren, bookseller and proprietor of a newspaper; and he translated and abridged from

the French the account of a voyage to Abyssinia by Father Lobo. This was printed at Birmingham, and was published in London in 1735, without the translator's name. It has no pretension to peculiar elegance; but the preface is strongly marked with the character of style and thinking which afterwards so much distinguished the author. Returning to Litchfield, he attempted to obtain the mastership of the grammar-school at Solehull in Warwickshire; but although his qualifications in every other respect were acknowledged, he was objected to, on the ground of his "being a very haughty, ill-natured gentleman, and having a way of distorting his face which might affect some young lads." In 1735 he made a bold effort to improve his condition by a marriage with Mrs. Porter, the widow of a mercer in Birmingham, and who possessed a fortune of £800. Johnson spoke of it as "a love-match on both sides;" yet the lady was twice his age, and very far from being attractive either in her person or manners; but little acquaintance with the sex, and with polite life, probably softened all her defects to him, and he seems always to have regarded her with fondness. The immediate consequence of this connexion was, that he took a large house at Edial near Litchfield, and advertised for scholars; but after about a year's trial he gave it up, and resolved to become a literary adventurer at the great mart of the metropolis. Among his few pupils was David Garrick, afterwards the very celebrated actor. This youth became his companion in the search of fortune; and in March 1737, the two adventurers arrived in London; Johnson with his unfinished tragedy of "Irene" in his pocket, and with all his other fortune in his head. His engagement with Cave seems to have been his principal dependence; and at Cave's instigation he undertook a translation of Father Paul's History of the Council of Trent, of which some sheets were printed, but the design was then dropt. Johnson's acquaintance with Savage was one of the most memorable incidents of his life at this period. That unfortunate and misguided man, to his literary talents added an easy politeness of manner, and elegance of conversation, which had at least their full value in the eyes of a rustic scholar. Johnson sympathized in his misfortunes, and was captivated with his society, to such a degree as to become his companion in nocturnal rambles, in which he was a spectator of the vice and disorder of the metropolis, and a sharer in the hardships of penury and irregularity. It is said that this connexion produced a short separation from his wife, who was now come to London; but the breach was soon closed; and whatever temporary stain the morals of Johnson might receive, it was obliterated by the permanent influence of rooted principles of piety and virtue. He first attracted the notice of judges of literary merit by the publication, in 1738, of "London, a Poem," written in imitation of Juvenal's third satire. After being rejected by several booksellers, it was published by Dodsley, who gave the author £10; and Pope, who was then in the height of reputation as a satirist, gave a liberal testimony to its merit, and prophesied that the author could not be long concealed. But whatever praise he might receive from this performance, he thought his prospects so little improved, that in this year he offered himself as a candidate for the mastership of a free-school in Leicestershire. As it was necessary, for occupying this station, that he should have the degree of M.A., the recommendation of Pope induced Lord Gower to apply to a friend in Dublin to obtain it for him from that university through the mediation of Dean Swift. The application was unsuccessful, and the same want of a degree also nullified a subsequent effort of Johnson's to practise as an advocate in Doctor's Commons. His engagement in the Gentleman's Magazine gave occasion to the exercise of his powers in a new way. The parliamentary debates were given to the public in that miscellany under the fiction of debates in the senate of Lilliput, and the speakers were disguised under feigned names. Guthrie, a writer of history, for a time composed these speeches from such heads as could be brought away in the memory. Johnson first assisted in this department, and then entirely filled it; and the public was highly gratified with the extraordinary eloquence displayed in these compositions, which were almost exclusively the products of his own invention. In process of time he came to consider this deceit as an unjustifiable imposition upon the world. It is probable, however, that he adhered in general to the tenour of argument really employed by the supposed speakers, otherwise they could scarcely have passed at the time for genuine. He owned that he was not quite impartial in dealing out his reason and rhetoric, but "took care that the whig dogs should not have the best of it." His attachment to the tory, or rather Jacobite, party was further shown by a humorous pamphlet in 1739, entitled "Marmor Norfolciense," consisting of a supposed ancient prophecy in Latin monkish rhymes, with an explanation. For some years longer, Johnson's literary exertions are scarcely to be traced except in the Gentleman's Magazine. For that miscellany he composed several biographical articles, in which he gave specimens of a species of composition very happily adapted to his manly cast of thought, and sagacity of research into the human character. His principal performance in this class was "The Life of Savage," published separately in 1744, and generally admired both as a most interesting and curious individual portrait, and as the vehicle of many admirable reflections on life and manners. After a number of abortive projects, some deserted by himself, others coldly received by the public, Johnson settled in earnest to a work which was to form the base of his philological fame, and entitle him to the gratitude of a long succession of writers in his native language. This was his "English Dictionary," of which the plan was given to the public in 1747, in a pamphlet addressed to the earl of Chesterfield. The booksellers, however, were the substantial patrons of the work; and the sum offered by them was such as induced Johnson to leave his obscure lodgings, and take a house in Gough-square, where a room was fitted up for the amanuenses who were to execute the laborious part of the business. The intervals of this compilation, which has without reason been accounted a wonderful exertion of industry on the part of our author, were sufficient to allow of various literary avocations. In 1747 he furnished Garrick with a prologue on the opening of the Drury-lane-theatre, which in sense and poetry has not a competitor among compositions of this class, except Pope's prologue to Cato. Another imitation of Juvenal, entitled "The Vanity of Human Wishes," printed in 1749, reaches the sublime of ethical poetry, and stands at the head of classical imitations. In the

same year, his tragedy of "Irene," which had been rejected by the manager, Fleetwood, was brought on the stage of Drury-lane under the auspices of Garrick. It ran thirteen nights, but with no extraordinary applause, and it has never since appeared at the theatre. The variety of topics on which he had exercised his thoughts and his pen probably suggested to him the next work in which he engaged, and on which a large share of his reputation is founded. This was his periodical paper, entitled "The Rambler," which commenced in March 1750, and was continued at the rate of two papers a week till March 1752. Johnson, in this performance, appears as the warm and steadfast friend of religion and morality; and the English language does not afford compositions in which practical ethics are treated with more acuteness of observation, richness of illustration, and dignity of expression, than in many of these essays. A short time before the commencement of the Rambler, Johnson incurred some discredit by hastily adopting the imposture by which Lauder attempted to fix a charge of plagiarism upon Milton; nor will it be easily believed, that the political enmity with which he regarded that great poet, and which he afterwards so acrimoniously displayed in his Life of Milton, did not give him a bias towards a hostile credulity on this occasion. He decorated Lauder's attack with a preface and postscript, the style of which betrayed the writer. That he was really deceived in the matter cannot be doubted; and after Dr. Douglas's detection of the fraud, he drew up for Lauder's signature a recantation in the most express terms, which he insisted upon his making public. It may be regarded as an *amende honorable* that he wrote a prologue to Comus when acted at Drury-lane-theatre for the benefit of Milton's grand-daughter. The death of his wife in 1752, was a severe affliction to him. He had been too little accustomed to elegant female society to receive disgust from her defects, and he seems always to have recollected her with tenderness and gratitude. To the end of his life she was a frequent subject of his prayers; for he agreed with the Roman Catholic church in conceiving that prayer might properly and usefully be offered for the dead. Not long afterwards he took into his house as an inmate Mrs. Anne Williams, the daughter of a physician in South Wales who had consumed his time and fortune in pursuit of the longitude. Her destitute condition, aggravated by blindness, with her talents for writing and conversation, recommended her to the benevolence of Johnson. The "Adventurer," conducted by Dr. Hawkesworth, succeeded the Rambler as a periodical work; and Johnson, through friendship to the editor, interested himself in its success. He supplied it with several papers of his own writing, and obtained the contributions of the Reverend Thomas Warton. The year 1755 was distinguished by the first publication of his "Dictionary." As the author of a work of so much consequence, he thought it advisable to appear under a literary title, and accordingly, through the means of Mr. Warton, procured a diploma for the degree of M.A. from Oxford. The approaching publication of this work had been favourably announced some months before in two papers of "The World," by Lord Chesterfield. This civility was by Johnson regarded as an advance from that nobleman for the purpose of obtaining from him a dedication as patron of the work. Conscious that during its progress he had experienced none of the benefits of patronage, although, from his lordship's declared approbation of the undertaking, he might have expected it, Johnson determined to repel the supposed advance; and accordingly wrote a letter to Lord Chesterfield, in which he employed all the force of pointed sarcasm and manly disdain to make him ashamed of his conduct. The Dictionary was received by the public with general applause, and its author was ranked among the greatest benefactors of his native tongue. It underwent some ridicule on account of pomposity, and some criticism on account of errors, but was in general judged to be as free from imperfections as could be expected in a work of such extent, conducted by one man. Modern accuracy has rendered its defects more apparent; and though it still stands as the capital work of the kind in the language, its authority as a standard is somewhat depreciated. In a pecuniary light the author received only a temporary benefit from it, for at the time of publication he had been paid more than the stipulated sum. He was, therefore, still entirely dependent upon the exertions of the day for his support; and it is melancholy to find that a writer, esteemed an honour to his country, was under an arrest for £5 18*s.* in the subsequent year. It is no wonder that his constitutional melancholy should at this time have exerted peculiar sway over his mind. An edition of Shakspeare, another periodical work entitled "The Idler," and occasional contributions to a literary Magazine or Review, were the desultory occupation of some years. Upon the last illness of his aged mother, in 1759, for the purpose of visiting her and defraying the expense of her funeral, he wrote his romance of "Rasselas, Prince of Abyssinia." According to his own account, he composed it in the evenings of one week, sent it to the press in portions as it was written, and never re-perused it when finished. It is, however, one of his most splendid performances, elegant in language, rich in imagery, and weighty in sentiment; its views of human life are, indeed, deeply tinged with the gloom which overshadowed the author's mind, nor can it be praised for moral effect. It was much admired at home, and has been translated into several foreign languages. Such, at this period, was the state of his finances, that he was obliged to break up housekeeping, and retire to chambers, where he lived, says his biographer, Mr. Murphy, "in poverty, total idleness, and the pride of literature." From this unhappy state he was at length rescued by the grant of a pension of £300 per annum from his majesty, in 1762, during the ministry of Lord Bute. When the liberal offer was made, a short struggle of repugnance to accept a favour from the house of Hanover, and become that character, a *pensioner*, on which he had bestowed a sarcastic definition in his Dictionary, was overcome by a sense of the honour and substantial benefit conferred by it. Much obloquy attended this circumstance of his life, which, in the enjoyment of independence, he might well despise; nor, indeed, can any good reason be assigned, why he should not, as a literary benefactor to his country, have accepted a reward from a public functionary, and issuing in effect from the public purse. A fondness for liberal and cultivated conversation was one of Johnson's strongest propensities, and he had sought it in a club of literary men soon after his settling in the metropolis. His

advanced reputation and amended circumstances now enabled him to indulge it in a higher style; and he became member of a weekly club in Gerard-street, composed of persons eminent for various talents, and occupying distinguished situations in society. He acquired an additional resource for enjoyment, both corporeal and intellectual, by his introduction, in 1765, to the acquaintance of Mr. Thrale, an opulent brewer, whose lady possessed lively parts improved by an enlarged education. In their hospitable retreat at Streatham, Johnson was for a considerable time domesticated, receiving every attention that could flatter his pride, and accommodated with every convenience and gratification that wealth could bestow. His shattered spirits were recruited, and his habits of life rendered more regular, in this agreeable residence; yet it may be questioned whether either his mind or body derived permanent advantage from the luxurious indolence in which he was led to indulge. His long-promised edition of Shakspeare appeared in 1765, and was ushered in by a preface written with all the powers of his masterly pen, and certainly among the most valuable of his critical disquisitions. But the edition itself disappointed those who had conceived high expectations of his ability to elucidate the obscurities of the great dramatist. Sound sense was frequently displayed in comparing the different readings suggested by different critics; but little felicity of original conjecture, and none of that knowledge of the language and writings of the age in and near which Shakspeare flourished, which has since been found the only genuine source of illustration. In 1767 Johnson had the honour of a personal interview with the king, who observed, in answer to a remark of Johnson's, that "he thought he had written enough," that "he should have thought so too, if the doctor had not written so well." Although the pension conferred upon Johnson was burthened with no condition of literary service to the court or minister, yet it cannot be doubted that it was felt by him in some measure as a demand upon his gratitude. The temporary application of his pen to the support of ministerial politics was not, therefore, extraordinary, nor can it justly be accounted mercenary or profligate. The first of his productions in this department was the "False Alarm," published in 1770, when the constitution was supposed to have received a violent injury from the resolution of the House of Commons, in the case of Wilkes, that expulsion implied incapacitation. It was followed in 1771 by "Thoughts on the late Transactions respecting Falkland's Island," designed to show the unreasonableness of going to war on account of the conduct of Spain relative to that barren possession. "The Patriot," in 1774, was composed on the eve of a general election, in order to indispose the people against the oppositionists. His "Taxation no Tyranny," in 1775, was a more considerable effort, directed against the arguments of the American congress relative to the claim of the mother-country to tax the colonies at pleasure. All these are written with his characteristic vigour of conception and strength of style, but were more irritating than convincing, and did little service to the cause they espoused. Johnson himself, however, seems to have thought highly of his powers for political warfare, and longed to try his force in senatorial debate: some of his friends entertained an idea of complying with his wish by bringing him into parliament; but the scheme met with no encouragement from above, and his reputation was probably no sufferer from its defeat. A tour to the Western islands of Scotland in 1773, in which he was accompanied by his enthusiastic admirer and obsequious friend, James Boswell, Esq., was a remarkable incident in the life of a man so little addicted to locomotion. Among his prejudices, a strong antipathy to the natives of Scotland in general had long been conspicuous; and this journey exhibited many instances of his contempt for their learning and abhorrence of their religion. When, however, he published, two years afterwards, the account of his tour, under the title of "A Journey to the Western Islands of Scotland," more candour and impartiality was found in it than had been expected; and the work was much admired for the just and philosophical views of society it contained, and the elegance and vivacity of its descriptions. The greatest offence it gave to nationality was by the author's decisive sentence against the authenticity of the poems ascribed to Ossian. The alleged translator, Mr. Macpherson, was so much irritated by the charge of imposture, that he sent a menacing letter to Johnson, which was answered in the tone of stern defiance; but nothing ensued from this declared hostility. In 1775 our author was gratified, through the interest of Lord North, with the literary honour which he greatly valued, that of the degree of doctor of laws from the university of Oxford. He had some years before received the same honour from Dublin, but did not then choose to assume the title. A short visit to France, in company with Mr. and Mrs. Thrale and Baretti, occupied part of the same year; he kept a journal of this tour, but it produced nothing for the public. When the unhappy Dr. Dodd lay under the sentence of an ignominious death, Johnson, either moved by compassion for the man, or desire to rescue the cloth from public disgrace, wrote two petitions to royalty in his name, and supplied him with a speech at the bar, and a sermon to be preached to his brother-convicts. His last literary undertaking was the consequence of a request from the London booksellers, a body of men which he much esteemed, who had engaged in an edition of the works of the principal English poets, and wished to prefix to each a biographical and critical preface from his hand. Dr. Johnson executed this task with all the spirit and vigour of his best days. The publication of his "Lives of the Poets" began in 1779, and was completed in 1781. In a separate form they compose four volumes, octavo; and have made a most valuable addition to English biography and criticism, though in both these departments he will generally be thought to have laboured under strong prejudices. The concluding portion of Dr. Johnson's life was saddened by the loss of old friends (among whom he particularly lamented Mr. Thrale), by a progressive decline of health, and especially the prospect of approaching death, which neither his religion nor his philosophy taught him to bear with even decent composure. Indeed, it is evident that his piety, sincere and ardent as it was, received such a dark tinge, either from temper or from system, that it was to him a source of much more awe and apprehension than comfort. A paralytic stroke in June 1783, greatly alarmed him, but he had still sufficient vigour of constitution to recover from its sensible effects. Asthma and dropsical symptoms followed; and such was the tenacity with which he

clung to life, that he expressed a great desire to seek amendment in the climate of Italy. Some officious friends endeavoured to render this scheme feasible by an application to the minister for an increase of his pension. It was made without his knowledge, but he appears to have been mortified and disappointed by its want of success. The circumstance, however, gave occasion to very generous pecuniary offers from two persons which it was honourable to him to receive, but might have been improper to accept. Indeed he had no medical encouragement to make the desired trial, and his best friends rather wished to prepare him for the inevitable termination. Still unable to reconcile himself to the thought of dying, he said to the surgeon, who was making slight scarifications in his swollen legs, "Deeper! deeper! I want length of life, and you are afraid of giving me pain, which I do not value," and he afterwards with his own hand multiplied the punctures made for this purpose. Devotion is said, however, to have shed its tranquillity over the closing scene, which took place on December 13, 1785, in the seventy-fifth year of his age. Before his death he had expressed his firm belief in the Christian faith, observing that "we had not such evidence that Cæsar died in the capital, as that Christ died in the manner related." His remains, attended by a respectable concourse of friends, were interred in Westminster-abbey, and a monumental statue has since been placed to his memory in St. Paul's-cathedral. He left his property, a few legacies excepted, to a faithful black servant who had long lived with him. Dr. Johnson, at the time of his death, was undoubtedly the most conspicuous literary character of his country; nor is there, perhaps, an instance of a private man of letters in England whose decease was marked by the appearance of so many laudatory and biographical tributes to his public reputation. Of these, some are so abundant in anecdote, that they would furnish ready materials for an article far surpassing the limits we can allow to any degree of fame or excellence. In the preceding narrative, such facts are copied from these records as appeared most important to his character as an author. We shall add a few strokes to complete his portrait as a man. Endowed with a corporeal and mental frame originally firm, powerful, and rugged, Johnson made his way erect and unyielding, through the obstacles and discouragements of penury, more laudable in the assertion of independence than censurable for the pride of superior talents. But when arrived at the pinnacle of reputation, the lavish admiration and submissive deference with which he was treated, nourished his self-consequence and positiveness to such a degree, that he became offensively dictatorial and impatient of contradiction. In conversation he assumed a superiority which silenced all fair discussion; and when he condescended to argue, it was only for a victory made as humiliating as possible to his opponent. This disposition prevented him from making any progress in subduing that bigotry and intolerance of opinion with which he set out in life, and which in several respects adhered to him with more force than to any of his literary contemporaries. His arrogant rudeness often carried him not only beyond the bounds of politeness, but of humanity. Yet he had a fund of kindness and benevolence in his nature, which was continually displaying itself in acts of substantial generosity; and he was capable of a warmth of affection which did honour to his feelings. No man was more superior to artifice or disguise; if he was an enemy, he was an open one; and where he professed friendship his sincerity might be relied upon. Though a rigid moralist in his writings, he was sufficiently indulgent to the failings of his acquaintance: indeed, his familiarities were sometimes formed with too little discrimination. Society of some kind was too necessary to his existence to admit of nice selection. He was sensual in his habits of living, but could occasionally exercise great self-denial. His extreme indolence and dilatoriness would have precluded him from any great exertion, had he not been capable of bringing all his powers to immediate action upon a call, and of pouring forth his collected stores with equal copiousness and accuracy. But he required a strong stimulus to set him in motion, and his great works were the product of necessitous circumstances. As a writer, he was more remarkable for the manner in which he presented his thoughts than for the thoughts themselves. His style has formed a kind of era in English composition, having been the pattern of imitation to most of his contemporaries who have aimed at fine writing. It is distinguished by a preference of words of Latin etymology, by the frequent use of abstract terms, and by an ordonnance of clauses calculated to produce a sonorous rotundity of period. Johnson delivers moral maxims and dictatorial sentences with wonderful force, and lays down definitions with singular precision; he gives a keen point to sarcasm, and adds pomp to magnificent imagery. But he is utterly adverse to the easy and familiar, and occasionally falls into ridicule by loading petty matter with cumbrous ornament, and uttering trivial sentiments with oracular dignity. Yet, as he well understood the true signification of words, and aimed rather at perfection than innovation, he may justly be reckoned a real improver of the English language, which he left more rich, accurate, and majestic, than he found it. His works were published collectively, with a copious Life of the author, in eleven volumes, octavo, by Sir John Hawkins, 1787. A new edition, in twelve volumes, with a Life by Mr. Murphy, was given in 1792. Of the conversations and oral dictates of Johnson, which are almost equally curious displays of his mental powers, a most copious collection has been offered to the world in the very entertaining volumes of Mr. Boswell, who minuted down all his *memorabilia* with the reverential fidelity of a disciple. Mrs. Piozzi also, who, when the wife of Mr. Thrale, devoted much time and attention to her guest, has painted his domestic manners with a lively pencil.

JOHNSON (Sir William), distinguished for his military services in America, was a native of Ireland, and in 1755 was made a baronet, and rewarded with a gratuity of £5000 from parliament, for his success in an expedition against the French fort of Crown Point. He subsequently settled on the Mohawk river, and displayed great abilities as a negotiator with the neighbouring Indians. In 1761 he was appointed English agent and superintendant of Indian affairs for the northern parts of America, and colonel of the six united nations. He died in 1774.

JOHNSTON (Arthur), a physician, distinguished as a modern Latin poet, was born in 1587 at Caskieben near Aberdeen. He took the degree

of M.D. at Padua, and lived some years abroad. On his return he was nominated king's physician by James I., and was continued in the same post by Charles, and was at one time rector of the university of Aberdeen. He died in 1641, at Oxford. Johnston is best known by his Latin version of the Psalms of David, first printed entire in 1637, and many times reprinted. He also translated Solomon's Song into Latin elegiacs, and published a Latin collection of Latin poems, entitled "Deliciæ Poetarum Scotorum," &c.

JOHNSTON (John), an eminent Polish physician and natural philosopher, was born at Sambter in 1603, and died in 1675. He studied some time at Cambridge, and took the degree of M.D. at Leyden, but practised little, being more disposed to study and retirement. He was the author of a Latin work, called "The Wonders of Nature divided into ten classes," &c. &c.

JOHNSTONE, or JOHNSON (Charles), an ingenious writer, was a native of Ireland, and bred to the bar, and came over to England to practise, but being afflicted with deafness, confined himself to the employment of a chamber-counsel. His success not being great in this way, he turned his attention to literature; and his first literary attempt was the celebrated "Chrysal," or the Adventures of a guinea, 2 vols., 12mo.; a work which attracted so much attention, that the author was induced to add two volumes to his first work, which were equally well received. His other works are "The Reverie," or a Flight to the Paradise of Fools; "Arsaces, Prince of Betlis;" "The Pilgrim," or a Picture of Life, 1775, 2 vols.; and the "History of John Juniper, Esq., alias Juniper Jack," 1781, 3 vols. In 1782 he embarked for India, where he employed himself in writing essays for the Bengal newspapers, and finally became a joint proprietor of one himself, by which and other speculations he obtained considerable wealth. He died in Calcutta about 1800.

JOHNSTONE (Chevalier de), a Scottish officer, attached to the pretender, to whom he for some time was aide-de-camp, after having acted in the same capacity to Lord George Murray. After the battle of Culloden he entered into the service of France, and died in that country at an advanced age. His latter years were employed in writing an interesting work, published at London in 1820, under the title of "Memoirs of the Rebellion in 1745 and 1746, translated from a French MS., originally deposited in the Scots' College at Paris," 4to.

JOHNSTONE (Bryce), an eminent Scottish divine, was born at Annan in Dumfriesshire in 1747, and died in 1805. He was minister of Holywood, and took the degree of D.D. at the university of Edinburgh. He was the author of a "Commentary on the Revelation of St. John the Divine;" "A General View of the Agriculture of the County of Dumfries;" some "Sermons," and other works.

JOHNSTONE (James), an ingenious physician, was born at Annan in Scotland, and educated at Edinburgh, where he took the degree of M.D. in 1750. He then settled as a medical practitioner at Kidderminster, and subsequently at Worcester, where he died in 1802. He claimed the discovery of the effect of the mineral acids in counteracting contagion, and was the author of "Medical Essays and Observations, with Disquisitions relating to the Nervous System," besides several medical papers in the Philosophical Transactions and in periodical journals, and two biographical essays.

JOINVILLE (John sire de), seneschal of Champagne, a French historian, born in the earlier part of the thirteenth century, was a considerable person in the court of Louis IX., commonly called St. Louis. He followed that king in all his military expeditions, and also assisted him in the administration of justice. It was his office, together with other noblemen, to hear the pleas of applicants at the palace-gate, and to report them to his majesty and make inquiry as to the truth of the allegations. When Louis took the cross and made his unfortunate expedition to Egypt in 1249, Joinville accompanied him, and shared in his captivity. He was the author of a History of St. Louis, finished in 1309, at which time he must have passed his ninetieth year, if there be no error in the dates. This work has been many times printed. The most valuable edition, for the notes and observations, is that of Du Cange, in 1668; but the discovery of a more authentic manuscript gave occasion to a Louvre edition in 1761, containing the original text pure and unaltered.

JOLIVET (Jean Baptiste Moyse, count de) was administrator of the department of Seine and Marne at the time of the Revolution, and in 1795 he was appointed conservator-general of mortgaged property; and after the accession of Napoleon, he was introduced into the council of state, and subsequently charged with the organization of the four new departments on the left bank of the Rhine. On his return to Paris he was made a commandant of the legion of honour. He retained the office of counsellor of state till 1814, and died in 1818, at the age of sixty-four. Besides two financial works, he was the author of a treatise on the fundamental principles of social government; another on the boundary of the Rhine; and a third, entitled "De l'Expertise."

JOLY (Claude), born at Paris in 1607, applied first to the law, but afterwards entered into orders, and obtained a canonry in the cathedral of Nôtre Dame at Paris. His diplomatic talents attracting the attention of the duke of Longueville, that nobleman took him with him to Munster, and on his return, Joly was made precentor and official of Paris. He died in 1700, leaving many works, particularly "Maxims for the Education of a Prince," which was ordered to be burnt by the despotic court of France in 1665.

JOLY (Guy), a French writer of memoirs, was counsellor to the king in the Châtelet, and in 1652 was nominated syndic of the renters of the hôtel de ville in Paris. He was attached to the Cardinal de Retz, and long followed that turbulent and intriguing politician in all fortunes. He drew up "Memoirs from 1648 to 1665," which form two volumes, 12mo., and have been annexed to the Memoirs of de Retz. The court engaged Joly to defend the rights of the queen, and among other pieces he drew up "Remarks on two Treatises written by Peter Stockmans," in opposition to her Claims on Brabant and the Low-countries. He likewise wrote a work in two parts, entitled "Intrigues of Peace," or Negotiations at Court by the Friends of M. le Prince after his Retreat in Guienne."

JOLY (Mark Anthony), a French dramatic writer, was born in 1672, and was the son of the keeper of a coffee-house at Paris, which was the

resort of men of letters. He made himself known as the author of a rhymed drama in three acts, which he called "L'Ecole des Amants," and which was received with great approbation He produced several other pieces, but all inferior to the first, with the exception of "La Femme Jalouse," acted in 1726. He obtained the office of censor-royal, and died in 1753.

JOLY (Mary Elizabeth), a distinguished French actress, was born at Versailles in 1761, and died at Paris May 5, 1798. She commenced her theatrical career in 1781, and soon rose to great eminence as a representative of the Soubrettes of the French drama, particularly excelling in the chambermaids of Molière. She subsequently appeared in more lofty characters, as Ines de Castro, and Athalia. In 1793 she was imprisoned among other political victims, and only obtained her liberty on condition of performing at the theatre of the Republic.

JOMELLI (Nicholas), an eminent musical composer, was born in 1714 at Avellino in the kingdom of Naples. He received his musical education under Durante and Leo, and began to compose operas for the theatre at Rome in 1740. He quitted that capital in 1748 to enter the service of the duke of Wirtemberg, at whose court he resided twenty years, during which time he produced a great number of operas and other compositions, and effected a total change in the taste of vocal music in Germany. After leaving Stuttgard, he went to Naples, near which city he possessed a delightful country retreat. He composed three operas for the Neapolitan theatre, of which the last, "Iphigenia in Aulis," was in too learned a style for the taste of that capital; and he was so mortified with its want of success, that an apoplectic fit was the consequence. He recovered, however, and continued to employ his talents as a composer. His last piece was a "Miserere," on which he exercised all his musical science. He died in 1774, and was honoured with a public funeral, at which near three hundred musicians assisted. Jomelli was one of the greatest masters in his profession of his age and country. He was extremely rich in harmony, and united elegance with learning, and grace with bold design. He was a proficient in other arts besides that of music, and had a very good taste in poetry: some of his odes were much admired.

JONAH, the fifth in number of the minor Hebrew prophets, but the first in the order of time, was the son of Amittai, and a native of Gath-hepher, a town belonging to the tribe of Zebulon, in Lower Galilee. He prophesied in the reign of Jeroboam II., king of Israel, or between the years 823 and 783 B.C. Nothing of his has been handed down to posterity but the book which bears his name; and which gives an account of his being sent to preach repentance at Nineveh, the capital of the Assyrian empire. After being directed to undertake this mission, he endeavoured to evade obeying the Divine command, by going to Joppa, and taking his passage in a ship bound to some distant country. A storm coming on, he desired the sailors to throw him into the sea, as the cause of their danger, when, being swallowed by a large fish, he was, after three days, cast alive on shore. He then proceeded to Nineveh, but his prophecy against that people did not take effect in consequence of their repentance. This mortified Jonah, who thought his veracity impugned, but he afterwards became sensible of his error, and admitted the justice of God's dispensation. Some curious legends may be found in Bayle, respecting Jonah.

JONAS, a learned Gallican prelate, was appointed to the see of Orleans in 821. In 829 he was present at the council of Paris, and at that of Sens in 833, and is represented to have been one of the most illustrious ornaments of those assemblies. He died in 841. Besides other works, he was the author of a treatise "De Institutione Laicorum," designed to exhibit a system of Christian morality; a "History of the Translation of St. Hubert, Bishop of Tongres," &c.

JONAS (Justus), one of the earliest promoters of the Reformation, was born at Northausen in Thuringia, in 1493. He had scarcely entered into orders when Luther began his Reformation, and he entered thoroughly and ardently into the views of that great man. In 1521 he was chosen pastor of the college of All Saints at Wittemberg, and was admitted to the degree of doctor of divinity. In 1529 he accompanied Luther and Melancthon to the celebrated conference at Marpurg; and in the following year he was the coadjutor of the latter at the diet of Augsburg. At Wittemberg, he not only officiated as pastor, but also as professor of theology in the university, and in 1533 was elected dean of that seminary. In 1539 he assisted Luther in reforming the churches in Misnia and Thuringia; and soon afterwards removed to Halle, where he was constituted superintendant of the churches in that district. Here he received Luther in 1546, when on his last journey towards Isleben, his native place, whither he was accompanied by Jonas, who attended his dying bed, and preached his funeral sermon. Jonas was afterwards appointed pastor of the church of Eichfeldt, and superintendant of the churches in the district of Coburg. He died at Eichfeldt in 1555, when about sixty-three years of age. He was the author of "Notes on the Acts of the Apostles;" "A Treatise in Defence of the Marriage of Priests;" "A Discourse on Theological Studies;" and translations of different works of Luther from the Latin into the German language.

JONAS (Arnagrimus), a learned Islandic writer, distinguished as an historian and antiquary. He was pastor of Melstadt in Iceland, and coadjutor of the bishop of Holum, Gudbrand Thorlak, whose life he published at Copenhagen in 1630. He is said to have studied astronomy under the celebrated Tycho Brahe, but his works relate principally to the history of Iceland; and among the northern antiquaries and historians there are few held in higher estimation than Arnagrimus Jonas.

JONAS, or JONÆ (Rudolph), an Islandic scholar, who became rector of the school of Holum in Iceland, and afterwards head of the Academy of Christianstadt in Scania. He died in 1651. His works are, "Linguæ Septentrionalis Elementa," 1651; and "Grammaticæ Islandicæ Rudimenta," which display to advantage his acquaintance with northern literature.

JONATHAN (Maccabeus), an eminent leader and high-priest of the Jews, succeeded to the command of his nation on the death of his brother Judas, B.C. 161. The Jews were at that time hard pressed by Bacchides, but Jonathan concluded an advantageous peace with him, and then assumed the office of judge of the Jews, and made various reforms in

the civil and ecclesiastical administration. When the competition for the Syrian throne arose between Demetrius Soter and Alexander Balas, Jonathan was courted by both parties; and the latter investing him with the high-priesthood, B.C. 152, Jonathan engaged in his service. When Demetrius Nicanor was placed on the Syrian throne by Ptolemy Philometor, Jonathan was successful in his attempts to gain his favour, and obtained from him great advantages for his nation. Antiochus, the son of Alexander Balas, having afterwards expelled Demetrius from his kingdom, found it for his interest to ingratiate himself with the Jews, and easily persuaded Jonathan to desert his former ally, who had broken the conditions stipulated in favour of the Jewish nation. He performed some signal services to the new king, and with the assistance of his brother Simon took possession of several towns. Still keeping in view the liberty and independence of his nation, he sent an embassy to renew the alliance with Rome, and also with the Spartans and other Greek states. At length, Tryphon, who had engaged in a design of dethroning young Antiochus, having decoyed Jonathan into the city of Ptolemais, caused all his escort to be massacred, and himself to be apprehended, and soon after put to death, B.C. 144. Jonathan had with great wisdom and success governed the Jewish state for seventeen years.

JONES (Inigo), an eminent architect, was the son of a clothworker in London, and was born in that city about 1572. Scarcely any thing is known of the manner in which he passed his early years, but it is probable that he enjoyed few advantages of education, and was destined to a mechanical employment. He displayed, however, a talent for the fine arts, which attracted the notice of some lords about the court, among whom were the earls of Arundel and Pembroke. The latter of these noblemen has generally the credit of becoming his patron, and sending him into Italy for the purpose of perfecting himself in landscape-painting, to which his genius seemed first to point. He took up his residence chiefly at Venice, where the works of Palladio gave him a turn to the study of architecture, which branch of art he made his profession. He acquired a reputation in that city, which procured him an invitation from Christian IV., king of Denmark, to come and occupy the post of his first architect. He was some years in the service of that sovereign, whom he accompanied in 1606 on a visit to his brother-in-law, King James; and, expressing a desire of remaining in his native country, he was appointed architect to the queen. He served Prince Henry in the same capacity, and obtained a grant in reversion of the place of surveyor-general of the works. After the death of the prince, Jones again visited Italy, where he pursued further improvement during some years. When the surveyor's place fell, he returned to occupy the office; and finding the board of works much in debt, he relinquished his own dues, and prevailed upon the comptroller and paymaster to do the same, till all arrears were cleared. The king, in 1620, set him a task better suited to a man of learning than an artist, which was, to exercise his ingenuity in conjecturing the founders and the purpose of that remarkable remain of antiquity, Stonehenge. Jones, whose ideas were all Roman, convinced himself that it ought to be ascribed to that people, and wrote a treatise to prove his point; but of all the guesses relative to that structure, this has least obtained the concurrence of sound antiquarians. At that time he was building the banqueting-house at Whitehall, which was meant only as a pavilion to a splendid palace intended to be erected, and of which there exists a magnificent design from his ideas. The banqueting-house subsists, a model of the pure and elegant taste of the architect. He was in that reign appointed a commissioner for repairing the cathedral of St. Paul's, which office, as well as his other posts, was continued to him under Charles I. The entertainments called masques, introduced by James's queen, Anne of Denmark, and in vogue during the gay part of the succeeding reign, gave Jones frequent employment in the invention of the scenery and decorations. The poetical composer of most of these pieces was Ben Jonson, between whom and Jones a violent quarrel took place, productive of much virulent abuse in detestable verse on the part of the testy bard. It appears that the architect, too, was a dabbler in poetry, which, perhaps, might be the occasion of the difference between them. The repairs of St. Paul's did not commence till 1633. Of our architect's performance in this business, Mr. Walpole thus speaks:—"In the restoration of that cathedral, he made two capital faults. He first renewed the sides with very bad Gothic, and then added a Roman portico, magnificent and beautiful indeed, but which had no affinity with the ancient parts that remained, and made his own Gothic appear ten times heavier. He committed the same error at Winchester, thrusting a screen in the Roman or Grecian taste into the middle of that cathedral. Jones, indeed, was by no means successful when he attempted Gothic." He had much employment both from the court and among the nobility, and realized a handsome fortune, which was diminished by sufferings during the troubles which succeeded. He was obnoxious, both as a favourite of his royal master, and as a Roman Catholic. The first attack made upon him was in 1640, when he was called before the House of Lords, on a complaint of the parishioners of St. Gregory's, for demolishing part of their church in order to make room for his additions to St. Paul's. In 1646 he was obliged to pay £545 by way of composition as a malignant. The king's death greatly affected him; and he died, worn down by grief and misfortune, in July 1651. He is said to have been a skilful geometrician, and to have been well acquainted with various branches of knowledge. He was certainly the greatest English architect previous to Sir Christopher Wren. His designs with the pen were highly valued by Vandyke. A collection of them was engraved and published by Mr. Kent, in two volumes, folio, 1727, and some lesser designs in 1744. Others were published by Mr. Ware, in 1743, quarto. A copy of Palladio's Architecture, with manuscript notes by Jones, is in the library of Worcester-college, Oxford. Mr. Walpole has given a catalogue of the principal buildings erected and decorated by this architect.

JONES (William), an eminent mathematician, was born in the isle of Anglesea, North Wales, in 1680. He began his career in life by teaching mathematics on board a man-of-war; and in his twenty-second year he published "A New Compendium of the whole art of Navigation," &c After the return of the fleet to England, he established himself as a teacher of mathematics in Lon-

don, where, in 1706, he published his "Synopsis Palmariorum Matheseos;" or, "A New Introduction to the Mathematics," &c. His talents and amiable qualities gained him the friendship and esteem of many distinguished individuals. Among others was the great and virtuous Lord Hardwicke, whom he attended as a companion on the circuit when he was chief-justice; and this nobleman, when he afterwards held the great seal, conferred upon him the office of secretary for the peace. By Sir Isaac Newton he was treated with particular regard and confidence; and having afterwards found among some papers of Collins which fell into his hands, a tract of Newton's, entitled, "Analysis per Quantitatum Series, Fluxiones, ac differentias: cum Enumeratione Linearum tertii Ordines;" with the consent and assistance of that great man, he ushered it into the world, accompanied by other pieces on analytical subjects, in 1711, quarto. By being thus the means of preserving some of Newton's papers, he secured to his friend the honour of having applied the method of infinite series to all sorts of curves, some time before Mercator had published his "Quadrature of the Hyperbola" by a similar method. Mr. Jones was elected a member, and afterwards a vice-president of the Royal Society. After the retirement of Lord Macclesfield to Sherborne-castle, he resided with his lordship as a member of his family, and instructed him in the sciences. While he was in this situation, he had the misfortune to lose the greatest part of his property by the failure of a banker; but the friendship of Lord Macclesfield diminished the weight of the loss by procuring for him a sinecure place of considerable emolument. Mr. Jones died in July 1749, leaving behind him three children, one of whom was the celebrated Sir William Jones. Mr. Jones was the author of several valuable papers in the Philosophical Transactions, and left ready for publication a work intended to serve as a general introduction to the mathematical sciences, but which has never appeared, though it was intrusted to Lord Macclesfield, who promised to publish it.

JONES (Jeremiah), a learned English dissenting divine, was born in 1693, and after finishing his education he became minister of a congregation of Protestant dissenters near Nailsworth in Gloucestershire, where he also kept an academy. He died in 1724. His works are, a "Vindication of the former Part of St. Matthew's Gospel, from Mr. Whiston's Charge of Dislocations," &c., 1729; "A new and full Method of Settling the Canonical Authority of the New Testament," 1726, 2 vols. 8vo., which was followed by a third volume. These works have been since republished by the conductors of the Clarendon press of Oxford.

JONES (Griffith), a miscellaneous writer, was born in 1721, and died September 12, 1786. He was the author of a great number of works translated from the French, and edited the London Chronicle, and was coadjutor with Doctor Johnson in the Literary Magazine, and with Smollett and Goldsmith in the British Magazine.

JONES (Henry), a dramatic writer, born in Ireland, was bred a bricklayer, but being recommended in 1745 to the earl of Chesterfield, then lord-lieutenant of Ireland, that nobleman brought him with him to England, and recommended him to many of the nobility. Jones was, however, at once capricious in temper, and defective in economy, and after experiencing many reverses, chiefly in consequence of his own imprudence, he died in great distress in April 1770. His principal performance was the tragedy of the earl of Essex.

JONES (William), a pious and worthy divine, born at Lowick in Northamptonshire in 1726, was educated at the Charter-house and the university of Oxford. After graduating B.A. he became curate at Finedon in Northamptonshire, and published in 1753 a "Full Answer to Bishop Clayton's Essay on Spirit;" in which he endeavoured to support the cause of orthodoxy by an appeal to the religion and learning of heathen antiquity. In 1754 he married, and went to reside at Wadenhoe in Northamptonshire, as curate to his brother-in-law, the Rev. Brooke Bridges. In this place he drew up and published his "Catholic Doctrine of the Trinity," and also engaged in a course of experiments, necessary to his composing a treatise on philosophy, in elucidation of his favourite system. The result of his labours was "An Essay on the first Principles of Natural Philosophy," published in 1762, quarto, intended to demonstrate the use of natural means, or second causes, in the economy of the material world, from reason, experiments, and the testimony of antiquity. In 1764 Archbishop Secker presented Mr. Jones to the vicarage of Bethersden in Kent, and in 1765 to the rectory of Pluckley in the same county. He left this place in 1776 to accept of the perpetual curacy of Nayland in Suffolk, having in the mean time entered a member of Sydney-college, in the university of Cambridge, where he was admitted to the degree of M.A. In 1781 appeared his "Physiological Disquisitions;" or Discourses concerning the natural Philosophy of the Elements, 1781, 4to. His next publication was theological, and consisted of "Lectures on the figurative Language of the Holy Scripture, and the Interpretation of it from the Scripture itself," 1788, 8vo. In 1792, alarmed for the safety of the British constitution, he employed his pen in the service of high-church politics, and was the author of "A Letter from Thomas Bull to his Brother John," which was industriously circulated throughout the kingdom by the friends of administration. He afterwards established "The British Critic;" and in 1795 published a life of Bishop Horne, to whom he had been chaplain. In 1798 the archbishop of Canterbury presented him to the sinecure rectory of Hollingbourn in Kent; which, however, he did not live long to enjoy, dying February 6, 1800, in the seventy-fourth year of his age. Besides the pieces enumerated in the preceding narrative, he published numerous single sermons and occasional tracts. Mr. Jones was a proficient in the theory and practice of music; and composed a morning and evening cathedral-service, ten church-pieces for the organ, with four anthems in score for the use of the church of Nayland, which are said to be greatly admired, as of the old school, and in the true classical style.

JONES (Sir William), an eminent lawyer, and accomplished scholar, son of the celebrated mathematician, was born in London on Michaelmas-eve, 1746. He lost his father when he was only three years of age, and the care of his education was assumed by his mother, a woman of uncommon mental endowments. It was her first object to kindle in his mind a love for reading, which she effected by constantly replying to those questions that a native ardour for instruction incessantly prompted, "Read,

and you will know." His memory was early exercised, and his imagination fed, by passages from the English poets; and he was suffered to indulge his curiosity in the perusal of a variety of books which promiscuously fell in his way at a very early period. At the close of his seventh year he was sent to the public school at Harrow, where, such was the activity of powers which he displayed, that his master gave it as his private opinion, that were Jones left naked and friendless upon Salisbury-plain, he would infallibly find the road to fame and riches. Dr. Sumner, the succeeding master of Harrow, regarded him with equal admiration, and did not scruple to declare "that Jones knew more Greek than himself." In 1764 he was entered of University-college, Oxford; and his excellent mother, who devoted herself entirely to him, fixed her residence in the same city. The scholastic studies which at that time took the lead in the academical education of Oxford, were ill suited to the elegant and liberal taste in literature which he had acquired; nor could he readily find, among the college tutors, persons qualified to forward him in his favourite pursuits, which were those of eloquence, poetry, classical erudition, and the Oriental languages. To the acquisition of the latter he had, even at school, shown a strong propensity; and his ardour for improvement led him to carry down to Oxford, and maintain at his own expense, a native of Aleppo qualified to instruct him in the pronunciation of the Arabic. As it could not but be soon perceived that such a young man as Jones was not likely to misspend his time, the college tutors indulged him with a dispensation from attendance on their lectures, and suffered him to pursue his own plans of instruction. His vacations were passed in London, where he did not disdain to attend to the acquisition of the ornamental accomplishments of riding, fencing, and dancing; he likewise employed his singular talents for acquiring languages upon several of the principal modern European tongues, at the same time enlarging his literary stores by acquaintance with the works of their most distinguished writers. In 1765 he became private tutor to the young Lord Althorpe, and in the following year a fellowship fell unexpectedly into his possession, and rendered him, in his own idea, independent. A residence with his pupil at Spa, in 1767, was partly employed by him in the acquisition of the German language. In 1768 he undertook, at the request of the under-secretary of the duke of Grafton, to translate into French a Persian MS. of the Life of Nadir Shah, which the king of Denmark had brought into England, and of which he was desirous to obtain a version. By his assiduity he overcame the difficulty of the task, which was enhanced by the necessity of using a foreign language as the medium of transfusion. This work, his first publication, appeared in 1770, with the addition of a treatise on Oriental Poetry, also in French; and much admiration was excited, not only by the accuracy of his translation, but by the elegance and correctness of his French style. He received as a reward from his Danish majesty a diploma constituting him a member of the Royal Society of Copenhagen, with a warm recommendation to the favour of his own sovereign. Having fixed upon the law as a profession, Mr. Jones resigned his charge as tutor, and entered at the Temple in September 1770. He did not, however, sacrifice to professional studies all those literary pursuits which had hitherto so delightfully occupied him. Oriental learning, in particular, still attracted his notice; and upon the appearance of the Life and Works of Zoroaster, by Anquetil du Perron, he vindicated the honour of the university of Oxford, which had been attacked in the preliminary discourse, by a pamphlet in French, written with equal elegance and severity. In 1772 he published a small volume of poems, long composed, consisting chiefly of translations from the poets of Asia, to which two prose dissertations were annexed. He was in the same year elected a fellow of the Royal Society. In 1774 he gratified the learned with his work "De Poesi Asiatica," containing commentaries on Asiatic poetry in general, with metrical versions of several select pieces. He was called to the bar in the beginning of 1774; and in 1776 he was appointed a commissioner of bankrupts. How well he was able to unite classical erudition with legal knowledge, appeared in his "Translation of the Speeches of Isæus," with a prefatory discourse, notes, and commentary, published in 1778. The elegance of style, and the profound critical and historical research, displayed in this performance, commanded the applause of all competent judges. Although quitting the beaten track of a profession is not, perhaps, the readiest way to attain success in it, yet Mr. Jones's talents and diligence were too conspicuous not to meet with encouragement, and his practice at the bar rapidly increased. His political opinions, however, impeded his advancement; to his feelings on the American contest he gave vent in a very spirited and classical Latin "Ode to Liberty," which he published under the fictitious name of Julius Melesigonus, formed by a transposition of the letters of his own. In 1780 he became a candidate to succeed Sir Roger Newdigate as representative in parliament of the university of Oxford. He was respectably supported; but his political principles were too little in unison with those of that body in general to gain him a plurality of voices, and he declined the contest before the time of election. Possessing the constitutional jealousy of a standing army, which has ever distinguished the friends of liberty in this country, the disgraceful tumults of that year induced him to write a pamphlet entitled, "An Enquiry into the legal Mode of suppressing Riots, with a Constitutional Plan of future Defence." His former familiarity with the muse would not suffer him, even in the midst of these serious concerns, entirely to desert her; and he devoted some leisure time in the following winter to the completion of a translation of seven ancient poems of the highest repute in Arabia. He also, on occasion of the marriage of Lord Althorpe, composed a very poetical congratulatory ode, with the title of "The Muse recalled." A short ode of a different kind, in the fervent and free strain of Alcæus, dedicated to liberty and patriotism, which he soon after printed, became a great favourite with the votaries of those noble interests. That this recurrence to his former pursuits might not be thought to indicate a relaxation in his professional studies, he gave to legal readers an "Essay on the Law of Bailments," which was much admired for its scientific arrangement and clearness of elucidation. The attempts in 1782 for procuring a reform of parliament had in him a zealous friend; and he ably supported the principle in a speech at a meeting for the purpose at the London-tavern,

which was printed. He also became a member of the society for constitutional information, and employed his pen in promoting its objects. During an excursion to Paris in that year he drew up a short "Dialogue between a Farmer and Country Gentleman on the Principles of Government." For the publication of au edition of this tract in Wales, the dean of St. Asaph (afterwards his brother-in-law) had a bill of iudictment preferred against him for sedition. Upon this event Mr. Joues sent a letter to Lord Kenyon, then chief-justice of Chester, avowing himself to be the author, and maintaining that every position in it was strictly conformable to the laws and constitution of England. The post of one of the judges in the English territories of India had long been a particular object of his wishes, and in March 1783, he received the appointment of a judge of the supreme court of judicature at Fort William in Bengal, and at the same time the houour of knighthood was conferred upon him. He was now in circumstances which permitted him to solicit a union with an amiable lady who had long possessed his affections; and in the April following he married Anna Maria Shipley, the eldest daughter of the bishop of St. Asaph, a prelate, like himself, warmly attached to the principles of liberty. Immediately after, he embarked with his bride for India, and arrived at Calcutta in September 1783. The field of action aud iuquiry which now presented itself to him was immense; and foreseeing that his official duties would greatly abridge the time he would have wished to allot to scientific and literary pursuits, he planned the institution of a society iu Calcutta similar to the Royal Society of London. So much activity did his spirit inspire, that the members assembled in January 1784; and after the governor-general, Mr. Hastings, had declined the offered presidency, it was unanimously conferred upon Sir William Jones. Sensible of the necessity of a knowledge of the Sanscrit, the sacred dialect of India, in order to pursue his researches into the institutes and antiquities of the country, he set about the study of it with his characteristic ardour. His health soon suffered from the climate, and for its restoration he took a journey through South Bahar and the district of Benares. Even while oppressed by bodily languor, his mind was active, and he brought back with him two compositions; one a tale in verse, entitled "The enchanted Fruit, or Hindu Wife;" the other a "Treatise on the Gods of Greece, Italy, and India," inserted in the Memoirs of the Society of Calcutta. He resumed his seat on the bench and his place in the society in the beginning of 1785, and pronounced before the latter his second anniversary discourse. In order to avoid the interruptions of mixed company, he withdrew in the summer to a retirement at Crishnagur, which was particularly attractive to him on account of its vicinity to a Hindu college. In this year, a periodical work, entitled the "Asiatic Miscellany," was begun at Calcutta, and Sir William Jones communicated to it several compositions of the lighter kind, among which were nine hymns addressed to as many Hindu deities. Among the various objects which kept his powerful mind in perpetual action, the most important was one connected with his station, the attainment of which was a principal motive for the indefatigable labour he bestowed on learning the Sanscrit. This was, the compilation of a complete digest of Hindu and Mahometan laws, by means of which, controversies might be decided between the uatives of the countries under the English jurisdiction by the English judges, without trusting to the fallacious representations of native lawyers. To this great work he devoted much personal expense in entertaining learned men of the country, and a great portion of his valuable time in making translations from the Eastern law-books of the highest authority. He did uot live to bring it to a conclusion; but that so useful a task is at length accomplished may be considered as entirely owing to his instigation and primary labours. The same just regard to the rights of other nations, in securing to them the benefits of their own laws and institutions, induced him to become the protector of the British inhabitants of Calcutta, in respect to the trial by jury, when an idea was entertained of applying for a power of summary conviction and punishment, in order to give more effect to the police of that capital. The publication of the "Asiatic Researches," the memoirs of that learned society to which he had given birth, occupied much of his attention. He saw three volumes of the work printed, and a fourth prepared for the press; to which, besides ten anniversary discourses, he contributed a number of curious and interesting papers. In 1789 he enriched literature with a very singular work, the translation of an ancient Indian drama, entitled "Sacontala, or the Fatal Ring," and in 1794 published a translation of the "Ordinances of Menu," a famous Iudian legislator, comprising a system of duties, civil and religious. The climate of India had proved so unfavourable to the health of Lady Jones, that she was at length reluctautly obliged to interrupt the tender society which had constituted such a portiou of their mutual happiuess, and embark for England in December 1793. It was his plan to follow her as soon as he should have brought to a conclusion his digest of Hindu aud Mahometan laws, and have secured that competence which might enable him to speud the remainder of his days in dignified leisure. His own health was in his own opinion sufficiently re-established to justify the expectation of living to enjoy his fame and fortune; but the short period to which he survived renders it probable that even then he bore about him the seeds of disease. On the 20th of April, 1791, he was seized at Calcutta with an inflammation of the liver, which resisted all remedies, and on the 27th of the same month, put a period to his existence without pain or struggle. Few men have died more respected or more regretted, as few have passed a more useful and irreproachable life. The vast extent of his erudition has been displayed in the preceding narrative of his literary labours; to which it might be added, that scarcely any subject of human research escaped his notice. As a linguist he has scarcely ever been equalled, for his list of languages comprehends "eight studied critically; eight studied less perfectly, but all intelligible with a dictionary; and twelve studied least perfectly, but all attainable." Nor was his industry in acquiring elementary knowledge productive of dryness; on the contrary, taste and elegance marked all his exertions. As a poet he would probably have risen to the first class, had his ardour for transplanting foreign beauties allowed him leisure for the exercise of his own invention. His acquaintance with the history, philosophy, laws, religion, manners, and

sciences of nations, ancient and modern, was most extensive and profound; of which no other proof need be adduced than his disquisitions in the Asiatic Researches, especially his inquiry into the origin of the Indians, Arabs, Tartars, Persians, and Chinese. His private virtues were not inferior to his intellectual endowments. As a son, a husband, a friend, and a citizen, he fulfilled every duty in an exemplary manner; his integrity in the exercise of his judicial office was above all suspicion, and his whole conduct bespoke a manly and independent spirit. A rational and exalted piety crowned the whole; nor did the liberal view which he took of religions in general, impair his conviction of the truth and importance of the Christian revelation. His friends and country have not been wanting in testimonies to his merit, and tributes to his memory. The most effectual monument of his fame has been raised by the affection of his widow, who published his works (the only progeny he left) in a splendid edition of six quarto volumes, 1799. She also, at her own expense, placed a fine marble monument of him, executed by Flaxman, in the anti-chamber of University-college, Oxford. The directors of the East India Company unanimously voted a monument to his memory in St. Paul's-cathedral, and a statue of him to be sent to Bengal. A society of gentlemen in Bengal, who received their education at Oxford, subscribed a sum for a prize dissertation on his character and merits by students in that university. His intimate and worthy friend, Sir John Shore, now Lord Teignmouth, pronounced his eulogy in a discourse before the Asiatic Society at Calcutta, and has since composed Memoirs of his Life in a quarto volume, from which the preceding narrative has been extracted.

JONES (John Paul), a celebrated American naval commander, was born in Scotland, July 6, 1747. His father was a gardener named Paul, and for what reason his son assumed that of Jones is not known. He went early to sea, and after having passed some years with his brother, a planter in America, he returned to Scotland in 1768. He afterwards commanded several trading vessels between England and the West Indies, and in 1773 took up his residence at Virginia, having made a handsome fortune. On the breaking out of the war with England, he was appointed to a naval command by the congress, and whilst cruising from the Bermudas to the Gut of Canoo seized sixteen prizes in about six weeks. In May 1777 he proceeded to France, where the American commissioners invested him with the command of a fine ship, with which he sailed against the coast of England. Having crossed the Atlantic he made a descent at Whitehaven, where he destroyed the shipping in the harbour; and afterwards landing in Scotland, he attacked the mansion of Lord Selkirk, and carried off the plate and furniture. It is said, however, that his design was against the liberty, and not the property of Lord Selkirk, and that he purchased the booty from his crew and restored it to his lordship. After taking the Drake sloop of war, off Carrickfergus, he sailed for Brest, where he obtained a reinforcement of three ships, with which he scoured the English seas. Meeting with the Baltic fleet near Flamborough Head, on the coast of Yorkshire, convoyed by the Serapis frigate and the Countess of Scarborough, a very severe action took place, September 23, 1779, in which Jones was victorious, and the Serapis was captured. Arriving at L'Orient in February 1780, he was invited to Paris, and was received with high honours by Louis XVI., who presented him with a valuable sword. He returned to America in 1781, when the congress voted him a medal of gold, and appointed him to the command of a seventy-four gun ship. He afterwards served in the French fleet, and was invited into the Russian navy, but he thought himself ill treated by the Russian court, and soon left it for Paris, where he died, July 18, 1792. An account of his life was published at Washington in 1828.

JONES (Edward), a modern Welsh poet, who was bard to the prince of Wales, was a native of Merionethshire, and highly distinguished for his skill as a performer on the harp. He published "Musical and Poetical Relics of the Welsh Bards;" "Minstrel Serenades for the Harp and Piano-forte;" "Lyric Airs," containing specimens of the music of various countries; and "Terpsichore's Banquet."

JONES (Owen), a Cambrian antiquary, was a native of Denbighshire, and carried on for many years the trade of a furrier in the metropolis, and died at his house in Thames-street in 1814, aged seventy-four. He published at his own expense all the ancient poetry which could be collected, together with various historical documents, under the title of "The Archæology of Wales," 3 vols. 4to.; besides the entire works of the celebrated Cambrian bard, Dafydd ab Gwilym, and other productions. In 1772 Mr. Jones, in conjunction with several other persons, formed the *Gwyneddigion* (or Cambrian) Society, for the purpose of patronizing the bards of Wales, and promoting the study of the ancient British language, and of the national music as performed on the harp.

JONSIUS (John), a learned German philological and philosophical writer, was born at Rendsburg in Holstein in 1624. He was educated in his native place, and afterwards removed to Frankfort-on-the-Maine, where he cultivated literature and philosophy with great success and reputation, and died prematurely in 1659, when only thirty-five years of age. He was the author of a dissertation, "De Historia Peripatetica," which Fabricius informs us was published at Hamburg in 1652, quarto; a treatise, entitled "De Spartis, aliisque nonnullis Epistola ad Marquardum Guden," and other works.

JONSON, or JOHNSON (Benjamin), was the posthumous son of a clergyman in Westminster, where he was born in 1574, about a month after his father's death. His family was originally from Annandale in Scotland, whence his grandfather removed to Carlisle in the reign of Henry VIII. Benjamin received his education at Westminster-school under the learned Camden, and had made an extraordinary progress at the time when his mother, who had married a bricklayer for her second husband, took him away to work under his step-father. Jonson escaped from this servitude by enlisting for a soldier in the army then serving against the Spaniards in the Netherlands; and an exploit which he performed, of killing an enemy in single combat, gave him occasion to boast ever after of a quality which has not always been found in conjunction with the spirit of poetry. On his return he entered himself at St. John's-college, Cambridge; but the state of his finances obliged him soon to quit this desirable residence. An inclination which he felt for the stage then induced him to apply for employ-

ment at the theatres, but his talents as an actor could only obtain for him admission at an obscure playhouse in the suburbs, and he was even obliged to undertake parts of low mimicry and ridiculous rant. The circumstance of killing a fellow-actor in a duel, for which he was thrown into prison, brought him into a state of mind, of which a popish priest took advantage to convert him to the Catholic faith; and he remained attached to his new religion for twelve years. Soon after his liberation from prison, he married, and set himself in earnest to the business of dramatic-writing, in which he had already made some unsuccessful attempts. The liberal kindness of Shakspeare caused him to bring upon his own stage a performance of Jonson's which had been rejected by other managers, and himself to act a part in it. He continued to patronize the young writer, and occasionally lent him assistance in finishing his pieces; their genius, however, was so dissimilar, that little harmony could result from their combined efforts; and in the plays of Jonson, as they have been left to us, there are no traces of the hand of Shakspeare. The first comedy which Jonson printed was "Every Man in his Humour," acted in 1598; and he continued to furnish a play yearly, till his time was occupied by the composition of the masques and other entertainments with which the accession of James was celebrated. Much pedantry and much adulation rendered these pieces grateful to his majesty; yet he had nearly fallen a sacrifice to his abuse of the Scottish nation in a comedy entitled, "Eastward Hoe," written in conjunction with Chapman and Marston. The three composers were committed to prison, and threatened with the pillory and loss of ears and noses; but a timely pardon prevented the disgrace. At an entertainment which Jonson gave on his release, his mother, a woman of a masculine spirit, drank to him, and showed a paper of poison, of which she had intended to give him a portion, taking the rest herself, had the ignominious sentence been persisted in. He continued to write with improved experience, and in 1609 produced his "Epicene, or Silent Woman," accounted the most perfect of his comedies. His "Alchemist," acted in the following year, also obtained much applause. A tour in France in 1613 gave Jonson an opportunity to enlarge his views and refine his manners, which were coarse and rude; yet in this last particular he seems never to have much improved. He was honoured with an interview with the celebrated Cardinal Perron, in which he very bluntly told the cardinal that his translation of Virgil was a bad one. On his return he had the quarrel with Inigo Jones, mentioned in the life of the latter, and ridiculed him on the stage in a comic character. So industrious had his muse been, that in 1616 he published a folio volume of his works; and his reputation at court was sealed by a grant from the king of the salary of poet-laureat for life: the office itself was at this time occupied by another. His poetic fame caused him to be invited by Dr. Corbet to Christ-church-college, in Oxford; and during his agreeable visit there, the university presented him with the honorary degree of M.A. Upon the death of Daniel, the laureat, in 1619, Jonson succeeded to the post. Soon after, he went to Scotland upon a visit to the celebrated poet of that country, Drummond of Hawthornden, and passed some months with him in the intimacy of friendship. He continued to write masques for the court, and now and then a comedy, of which one, acted in 1629, was hissed from the stage; and the poet revenged the insult by an ode to himself, in which he threatened to quit the theatre. His negligence and disposition to conviviality likewise reduced him to necessitous circumstances, although he obtained an advance of his salary as laureat to one hundred pounds per annum, and a tierce of sack. A story has been current, that on hearing of his condition, the king, Charles I., sent him a present of ten pounds, and that Jonson said to the messenger, "His majesty has sent me ten pounds, because I am old and poor, and live in an alley: go and tell him that his soul lives in an alley." Though such a speech is not unsuitable to the surliness of his character, yet its authenticity may be doubted, as there is in Jonson's works an epigram "To King Charles for an hundred pounds he sent me in my sickness, 1629." The disease of want, however, was radical and incurable; and some of his latest productions are mendicant poems addressed to different patrons. The powers of his body and mind fell into equal decay, and the two last comedies he wrote have been called his dotages. He ceased to employ his pen after the New-year's ode for 1635; and died in 1637, at the age of sixty-three. He was interred in Westminster-abbey; and an inscription was placed over his grave, familiarly expressive of the reputation he had acquired among his countrymen: "O rare Ben Jonson!" He was considered at that time as at the head of English poetry, and was addressed by the wits with the reverential title of Father Ben. Six months after his death a collection of poems to his honour, by a number of the most eminent writers and scholars in the nation, was published, entitled "Jonsonius Verbius: or, the Memory of Ben Johnson revived by the Friends of the Muses." The bust, with the fore-mentioned inscription, that now marks his place in Poet's-corner, was put up by the second Harley, earl of Oxford. The remaining fame of Jonson is principally founded upon his comedies, which were long reckoned the most perfect in the English language. Dryden, in his Essay on Dramatic Poetry, speaks of him as "the most learned and judicious writer which any theatre ever had," and gives a particular examination of his "Silent Woman," as a model of perfection. His excellence, however, was comprised within narrow limits, and chiefly consisted in the preservation of the unities, and the skilful management of the plot. He was defective in almost every thing which makes comedy pleasant. Dryden says, "You seldom find him making love in any of his scenes, or endeavouring to move the passions; his genius was too sullen and saturnine to do it gracefully. Humour was his proper sphere; and in that he delighted most to represent mechanics." He composed only two tragedies, Sejanus and Catiline, neither of which was successful. As a general poet, Jonson is for the most part harsh, frigid, and tedious. His epitaph, however, on the countess of Pembroke is deservedly celebrated for the spirit and conciseness of its language and ingenuity of its turn; in which it is perhaps surpassed by that of four lines on Elizabeth L.H:—

Underneath this stone doth lie
As much beauty as could die,
Which in life did harbour give
To more virtue than doth live.

JORAM, or JEHORAM, king of Israel, was the son of Ahab, and succeeded to the throne on the death of his brother Ahaziah, in the year 896 B.C. He destroyed the Phenician idols which his father had set up, but still continued the idolatrous worship of the two golden calves. Soon after he came to the crown he raised an army for the purpose of reducing the Moabites, whom, with the assistance of Jehoshaphat and the king of Edom, he defeated in a pitched battle. Joram afterwards waged a successful war against Benhadad, king of Syria; but these victories, although they forced from Joram an acknowledgment of his obligations to the God of Israel, yet they had not the effect of weaning him from his idolatry; in consequence of which he was suffered by Providence to pursue a course which terminated in his ruin, and the fulfilment of the predictions which had been denounced against the house of Ahab. He was killed in the year 884 B.C., after a reign of about twelve years.

JORAM, or JEHORAM, king of Judah, was the son of Jehoshaphat, whose successor he became in the year 889 B.C. On coming to the throne Joram put all his brethren to death, and massacred also many of the nobles of his kingdom, who were likely to oppose his wickedness and impieties. Yielding himself up to the influence of his wife, Athaliah, Joram introduced into his kingdom the abominable worship of the Phenician deities, and erected altars to Baal at Jerusalem, and in all the cities of Judah. On account of this conduct he received a severe reproof in a letter sent him by the prophet Elijah, who threatened him with divine judgments as punishments of his crimes, and predicted the almost total extirpation of his posterity, and his own death by an incurable disease. Accordingly his kingdom was invaded by the Philistines and Arabians, and Joram himself was attacked by a most excruciating and incurable disease in the bowels, which continued weakening him during two years, and then proved fatal to him, to the great joy of his subjects. He died in the year 885 B.C.

JORDAENS (James), an eminent painter, was born at Antwerp in 1594, and learnt the rudiments of his art under Adam Van Oort, whose daughter he married at an early age. He was master of an extraordinarily free and spirited pencil, gave his figures a fine relief, well understood the chiaroscuro, coloured in a great style, was rich in his composition, and powerful in expression. He could not, however, attain correctness of outline, or that elevation of idea and elegance of taste which his country was unable to impart. He was very industrious, and without assistance finished many great works for churches, royal cabinets, &c., by which he obtained a high reputation and a considerable fortune. He died at Antwerp in 1678, at the age of eighty-four.

JORDAN (Sir Joseph), an English admiral, to whose extraordinary valour his country was indebted for the naval victory of Solebay, over the Dutch, 1672. The time of his death is unknown.

JORDAN (Thomas), a dramatic author in the reign of Charles I. Two of his comedies and a masque are mentioned with commendation by Langbaine and others.

JORDAN (John Christopher), privy-counsellor to the king of Bohemia, was eminent as an antiquary, and died about 1740. He is particularly celebrated as the author of some excellent notes on the Chronology of Dionysius of Halicarnassus, Polybius, Diodorus Siculus, and Livy.

JORDAN (Charles Stephen), a native of Berlin, born about the commencement of the last century, acquired some reputation for his literary attainments, and obtained early in life the favour of the prince-royal of Prussia, afterwards Frederick the Great, under whose auspices he became vice-president of the Academy of Sciences at Berlin. He was also the author of a "Miscellany of Literature, Philosophy, and History," and a "Life of M. de la Croze." He died in 1745.

JORDAN (Camille), a French revolutionary statesman, was born at Lyons in 1771. He was a member of the convention, and was, in March 1797, elected a deputy from the department of the Rhone to the Council of Five Hundred. A change of measures took place a few months after, when he went to Switzerland, and thence to Weimar. When Buonaparte had subverted the power of the directory, Jordan returned home, and in 1802 published a tract, entitled "Vrai sens du Vote National sur le Consulat à vie." After the restoration of the royal family, he displayed his attachment to the government under the charter; and in 1814 he received letters of nobility, and was decorated with the order of the legion of honour. He was a member of the chamber of deputies, and died at Paris, May 19, 1821. He possessed considerable talents for literature, and wrote several political pieces and biographical eulogies.

JORDAN (Dorothea), an eminent actress, was born in Waterford about 1762. Her real name was Bland, but she laid it aside for that of Francis, on making her first appearance on the stage as Phebe, in "As you Like it," at the Dublin theatre. She afterwards played at Cork, Leeds, and York, taking at the latter city the name of Jordan. She came out at Drury-lane in 1785 as Peggy, in the "Country Girl," and "displayed," says Mrs. Inchbald, "such consummate art with such bewitching nature, such excellent sense, and such bewitching simplicity, that her auditors were boundless in their plaudits." She soon became one of the most popular actresses of the day, and in the parts of the "Country Girl," and Nell, in the "Devil to Pay," long stood unrivalled. Mrs. Jordan occupied public attention, not only in consequence of her reputation as an actress, but also of her connexion with the duke of Clarence, by whom she had several children, the eldest of whom has been created earl of Munster. The duke suddenly parted from her in 1811, after an intercourse of twenty years, for reasons which have never transpired, and Mrs. Jordan, soon after falling into pecuniary difficulties, went to France, and died in great distress of mind at St. Cloud, on July 3, 1816. It seems that she had received an allowance sufficiently ample for her own wants up to the time of her death, but that she had involved herself by becoming security for one of her children by a Mr. Ford, with whom she had been connected previously to her intercourse with the duke of Clarence. Mrs. Jordan was a generous and kind-hearted woman, and much beloved by all who knew her.

JORDAN. See Giordano.

JORNANDES, a writer of history of the Gothic nation, the son of Wamuthe, an Alan, flourished in the time of the Emperor Justinian. He was a notary or secretary of the Gothic kings in Italy, and

was made bishop of Ravenna. He wrote a work on the history of the Goths, entitled "De Rebus Geticis," composed in 552. It is little more than an abridgment of a lost work on the same subject, written in twelve books by Cassiodorus. He likewise composed a work called by Trithemius "De Gestis Romanorum," but more properly, "De Regnorum et Temporum Successione," since it relates to other nations besides the Romans.

JORTIN (John), D.D., an eminent scholar and divine, born in London in 1698, was the son of Renatus Jortin, a native of Brittany, who came over as a refugee on the repeal of the edict of Nantes. He commenced his education at the Charter-house; and in 1715 was admitted a pensioner of Jesus-college, Cambridge. He distinguished himself by his talents and industry; and such was the opinion entertained of his proficiency by his tutor, that when Pope, desirous of having extracts of the notes of Eustathius upon Homer's Iliad to print with his translation, applied to a bookseller to procure a young student at Cambridge to execute the task, Dr. Thirlby recommended Jortin. He performed the work to the apparent satisfaction of the poet, who, however, did not think it worth while to make any personal inquiry after an obscure collegian. He took the degree of B.A. in 1719, was elected fellow of his college in 1721, and proceeded to the degree of M.A. in 1722. In that year he was one of the moderators at the disputations in the soph's-school; and appeared as a writer by the publication of his "Lusus Poetici," a collection of a few, but truly classical, Latin poems. He received priest's orders in 1724, and in 1727 he was presented by his college to the vicarage of Swavesey, near Cambridge. In the following year he married; and in 1731 he resigned his living and settled in London, where he served a chapel belonging to the parish of St. Giles-in-the-fields. During 1731 and 1732 he published, in conjunction with some literary friends, a series of twenty-four numbers, containing "Miscellaneous Observations upon Authors, Ancient and Modern," which were so much approved abroad, as to be translated into Latin and printed at Amsterdam. Jortin further proved the elegance of his taste and his critical sagacity by some "Remarks on Spencer's Poems," 1734; to which were subjoined "Remarks on Milton," chiefly relating to his imitations of the ancients. He also gave, in "The Present State of the Republic of Letters," some "Remarks on Seneca." We shall not follow our divine through all his changes of situation. One in which he continued a considerable time, was that of afternoon preacher at a chapel in Oxendon-street, to which he was appointed in 1747 by his friend, Dr. Pearce, then rector of St. Martin-in-the-fields. His "Discourses concerning the Truth of the Christian Religion" were published in 1746. These pieces have obtained a high reputation for the solidity of argument, and soundness of erudition, which they display, and have ranked the author among the ablest defenders of revelation. In December 1749, Jortin, at the recommendation of Archbishop Herring and Bishop Sherlock, was appointed preacher of Boyle's lecture. He did not publish the discourses he delivered in this capacity, but inserted the substance of parts of them in his "Remarks upon Ecclesiastical History." Of this last work the first volume appeared in 1751. He published during his life time only two more volumes, viz. in 1752 and 1754, but after his death two additional volumes appeared, consisting chiefly of passages translated from foreign writers. The work is replete with curious erudition and sagacious remark; and is enlivened by many strokes of humour, given with a shrewd simplicity peculiar to the writer. In May 1751, our divine was presented by Archbishop Herring with the rectory of St. Dunstan-in-the-east, London. A fondness for music was one of Dr. Jortin's propensities, and he was a good player of thorough-bass on the harpsichord. He also studied it as a science, and drew up a "Letter concerning the Music of the Ancients," addressed to Mr. Avison, and added to that writer's "Essay on Musical Expression," edit. second, in 1753. In 1755 Jortin was presented by Archbishop Herring to a Lambeth degree of D.D. In the same year he published a volume consisting of "Six Dissertations on different Subjects," all of which are distinguished by learning and ingenuity allied to good taste and sound judgment. The "Life of Erasmus," which may be considered as the principal work of our author, appeared in 1758 in one volume quarto; the second volume, printed in 1760, consisted only of observations on the writings of Erasmus, and extracts from them and from other writers. Of this Life the ground-work is one drawn up by the celebrated scholar and critic, Le Clerc, and inserted in successive numbers of his "Bibliothèque Choisie." This was freely translated by Dr. Jortin, and few books afford a richer source of entertainment to readers interested in such topics. In 1762 Dr. Jortin was presented by Dr. Osbaldiston, bishop of London, to a prebend in the cathedral of St. Paul's, and to the vicarage of Kensington, to which agreeable residence he soon after removed. In 1764 the same bishop appointed him archdeacon of London. These preferments necessarily obliged him to devote more time to company and public duties; so that his remaining literary exertions consisted of little more than some critical assistance to Mr. Markland in his learned publications, and some remarks on Phillips's Life of Cardinal Pole, printed with Dr. Neve's strictures on that performance. He died on September 5, 1770, in the seventy-second year of his age. The private character of Dr. Jortin appears to have been truly estimable. He had a spirit which raised him above every thing mean and illiberal, and would not allow him to stoop for preferment: he judged himself with modesty, and others with candour; yet he was not insensible of the just claims of learning and talents, and occasionally did not spare his reprehensions of persons in high stations whom dulness or bigotry rendered foes to merit. His manners were simple, and indeed somewhat rustic; yet he had true urbanity in his temper, and benevolence in his heart.

JOSE (Antonio), a Portuguese Jew, eminent as a dramatic writer, lived in the early part of the last century, when the inquisition still possessed much power and influence. Among his farces, which are exceedingly comic, two in particular excited the indignation of the holy office. For these productions the author was prosecuted before the court of inquisitors, and burnt at the last auto-da-fé in 1745.

JOSEPH, son of Jacob by Rachel, was the favourite of his father, and consequently was exposed to the envy and hatred of his brothers, who at last sold him as a slave to some Midianitish merchants, by whom he was carried into Egypt. Here,

by his prudence and virtue, and under the protecting hand of providence, he rose to become the governor of the country, and he saw, during the famine which prevailed in the land and in Canaan, his brothers prostrate themselves before him according to the fulfilling of his dreams. He afterwards sent for his father and his family to settle in the land of Goshen, and after governing the nation with wisdom and success, he died about 1636 B.C. His history, which is too well known to require more than the preceding sketch of it here, is recorded in Genesis, chapters xxxvii—xlvii.

JOSEPH, husband of Mary, the mother of Jesus Christ, was of the tribe of Judah, and of the lineage of David. He was the son of Jacob according to St. Matthew, or according to St. Luke, of Heli, a difference which is explained by recollecting that Heli and Jacob were brothers, and that after the death of Heli, Jacob married his brother's widow, and became father of Joseph.

JOSEPH of Arimathea, a man of opulence and a counsellor, who became privately a disciple of our Saviour. After the crucifixion he buried the body of his master in a new tomb, and then joined himself to the Apostles. He died at Jerusalem.

JOSEPH (Ben Gorion, or Gorionides), is supposed to have been a Jew of Languedoc, who lived about the end of the ninth or beginning of the tenth century. There is extant in his name a "History of the Jewish War," written in Hebrew, which the rabbins choose to pass as a work of the true Josephus, or of a contemporary author, but which betrays a much later origin by its many anachronisms. Gagnier gave a complete Latin translation in 1706, quarto, Oxford; and there is a Hebrew and Latin edition of Gotha, 1707, quarto.

JOSEPH of Exeter (Josephus Iscanus), is entitled to commemoration as a remarkable example of purity of literary taste and elegance of style in an age generally reputed barbarous. He was a native of Devonshire, and flourished in the close of the twelfth and commencement of the thirteenth century. Pits asserts, that he became at length archbishop of Bourdeaux, but probably erroneously, since his name does not occur in the list of prelates of that see. Camden says, that he accompanied Richard I. to the Holy Land. Joseph wrote two epic poems in Latin heroics. The first, in six books, is on the Trojan war, the story of which he takes from the fabulous Dares Phrygius, whom he considers as good authority, while he charges Homer with fiction. The best printed edition is that annexed to the Delphin edition of Dares Phrygius, and Dictys Cretensis, Amsterdam, 1702. His other poem was entitled "Antiochcis," the war of Antioch, or the Crusade; of this a fragment only remains, in which he celebrates the heroes of Britain.

JOSEPH (Albo), a learned Spanish Jew, who flourished in the fifteenth century, was a native of Sora, and one of the opponents of Jerome de Santa Fé in the public conference held at Tortosa in 1413, before Pope Benedict XIII. He died in 1430. He was the author of a celebrated work in Rabbinical Hebrew, entitled "Sepher Ikkarim" or, "The Book of Fundamentals," treating of the principal articles of Jewish faith; which was printed at Venice in 1618, folio, and has undergone several other impressions.

JOSEPH (Peter de, Saint), a French Feuillant monk, was born in the diocese of Auch in Armagnac in 1594, and died in 1662. He was the author of "Summula casuum Conscientiæ," in 2 vols. 12mo.; and a multitude of controversial works against the Jansenists, which are enumerated by Dupin and Moréri.

JOSEPH (Father), a Catholic missionary in Persia, who, after having passed some time in that country, visited London, in 1618, for the purpose of selling some copies of the works of the Persian poet Hafiz, with a Latin translation, by himself.—Some curious details relative to him will be found in an account of his travels published by Joubert.

JOSEPH I., emperor of Germany, born in 1678, was the son of the Emperor Leopold. He was declared hereditary king of Hungary and Bohemia, was elected king of the Romans in 1690, and succeeded his father on the imperial throne in 1705. He had married in 1699 the daughter of John Frederick, duke of Brunswick-Lunenburg. Joseph pursued the political system of his father, and persisted in the alliance against France, with England, Holland, and Savoy. Haughty and arbitrary in his disposition, the emperor employed violent measures against all the opposers of his authority, and supported with a high hand all the claims of his house. By a sentence of the aulic council alone, he put under the ban of the empire the electors of Cologne and Bavaria, and treated the revolted inhabitants of the latter state with the most unrelenting rigour. He made a quarrel with the pope the pretext for seizing several fiefs in the papal dominions, as dependencies of the empire; and he obliged the pontiff to recognise his brother, the Archduke Charles, as king of Spain. He confiscated the estates of the dukes of Mantua and Mirandola, and raised large contributions from the other petty princes and states of Italy. He reduced under his sway the kingdom of Naples and Sicily; and divided among his friends and partisans, by his sole authority, the dismembered portions of the electorate of Bavaria. His successes were about to be crowned by the submission of the malcontents of Hungary, when he was carried off by the small-pox in April 1711, at the early age of thirty-three.

JOSEPH II., emperor of Germany, son of Francis of Lorraine and the empress-queen, Maria Theresa, was born at Vienna in March 1741. He was brought up in all the strictness of a court distinguished for its devotional spirit, and at the age of nineteen was married to a very accomplished princess, Isabella, the infanta of Parma. He was crowned king of the Romans at the proper age; and, having lost his first wife, he married, in 1765, the sister of the elector of Bavaria. His father, the Emperor Francis I., dying in 1765, Joseph succeeded without opposition to the imperial crown. No part, however, of his father's patrimonial dominion falling to his share, and his mother being in her own right queen of Hungary and Bohemia, and sovereign of Austria and the Low-countries, although he was nominally admitted to the co-regency, he possessed little of the power of government. As far, however, as he was permitted to act, he displayed very liberal ideas of public improvement, and a desire to lighten the burthens of the people, and favour the inferior orders of society. He rose early, passed the day in active employments, and visited in rapid journeys the various parts of his extensive dominions. In 1770 he paid a visit to the king of Prussia, then at Neiss, in Silesia. The

consequences of this meeting, and of another afterwards at Neustadt, appeared in that partition of Poland between Austria, Prussia, and Russia, the first treaty for which was signed in 1772, and which finally terminated in the total extinction of that unhappy kingdom. It was probably a result of the same conferences with Frederick, or of having imbibed principles similar to his, that Joseph promoted various regulations in ecclesiastical affairs, such as the suppression of several holidays, the restriction of the mendicant orders from begging for alms, and the sale of the landed property belonging to church-livings, in order to establish a fund for the advancement of the salaries of poor clergymen. He also extended the toleration granted to Protestants much beyond its former limits, and suppressed the inquisition of Milan. Joseph had in vain attempted to induce the nobility of Bohemia and Moravia to consent to the abolition of the corvées and other oppressions under which their peasants groaned. In 1775 this tyranny occasioned a general insurrection among the peasantry in those countries, which produced much mischief, and was not suppressed without considerable bloodshed. Through the mediation of the court of Vienna, it, however, terminated in a great improvement of the condition of that class of men. On the royal domains in Bohemia villainage was entirely abolished. The extinction of the Guillelmine line of Bavaria by the death of the elector, Joseph Maximilian, in December 1777, caused the succession of his estates to fall to the elector-palatine of the Rhine, who took peaceable possession of them. But he soon found a formidable rival in the house of Austria, which reviving some obsolete claims, put them in force by marching an army into the country. As resistance was vain, the elector-palatine was obliged to enter into a convention, by which he ceded the better half of Bavaria to the empress-queen. Against this agreement, the next heir, the duke of Deux-Ponts, together with some other German princes, entered their protest; and the king of Prussia, jealous of the aggrandizement of the house of Austria, supported what were called the rights of the Germanic body. In the negotiations which ensued, the court of Vienna persevered with haughtiness in its claims, and nothing remained but to decide the contest by the sword. The elector of Saxony joined with Prussia: and Frederick, though now advanced in years, with his characteristic celerity, took the field in the summer of 1778, and invaded Austrian Silesia and Bohemia. Joseph, on the other hand, attended by Laudohn, Lascy, and other able generals, repaired to the scene of action. War, however, was prevented by the mediation of France and Russia; and in May a treaty was signed at Teschen, by which the convention between Austria and Bavaria was annulled, some territory was ceded to the former in lieu of claims, and all differences were equitably adjusted. In the summer of 1780, Joseph had an interview at Mohilow in Lithuania with the Empress Catharine, which passed with the ease and familiarity customary to both of the great personages, and was justly supposed, on the emperor's part, to have more in view than the gratification of curiosity. He accompanied her to Petersburgh, where he continued to pursue his simple mode of living, amidst all the magnificences of that splendid court. The death of his august mother, the empress-queen, in November 1780, left him at liberty to pursue unshackled those schemes which he had been long revolving in his mind. It was soon followed by an ordinance prohibiting all donations to religious houses made by those who should enter them. By an edict in 1781 he enjoined that no religious community of regulars should henceforth hold relation with a foreign head, but should be under the direction of some native provincial. Another ordinance commanded the ecclesiastical and lay-courts to take cognizance of all bulls and briefs coming from Rome, and to make a report by which it might be judged whether they ought to receive a sanction. An edict in favour of the liberty of the press, a complete toleration of the Protestants, and the extension of the privileges of subjects to the Jews, were other measures by which he displayed the freedom and enlargement of his notions. He showed his attention to economy by certain regulations relative to pensions, and by retrenching many which had been granted by the benevolent facility of his mother. These domestic objects did not exclude his attention to larger plans of policy. On a journey to take possession of his territories in the Low-countries in 1781, he carried into effect a project of resuming that line of fortresses which was called the Dutch barrier, and was garrisoned by their forces. These were all dismantled and the materials sold; at the same time he declared his purpose of raising Ostend to commercial importance, and gave tokens of an intention to open the navigation of the Scheldt. He extended his journey into Holland, and examined with a curious eye every thing from which he might adopt improvements in his own states. His return to Vienna was marked by still more decisive steps in ecclesiastical reform, and the reduction of the power of the church. Numerous suppressions of religious houses took place throughout all his dominions; and in an imperial rescript, all subordination whatever in secular affairs to the Holy See was formally disclaimed. Pius VI., in the hope of checking the emperor, paid him a visit at Vienna, but the pope could only obtain a respite for some threatened religious foundations. In consequence of disputes between the Russians and Turks relative to the Crimea, Joseph declared himself the ally of the former. A temporary accommodation between the contending powers, however, suspended further operations; and he was at liberty to pursue his meditated schemes against the United Provinces. He alarmed them with two important claims, one upon the town of Maestricht, the other for a free navigation of the Scheldt. In order to make trial of their acquiescence in the latter, he sent a vessel, in October 1784, from Antwerp, with orders to refuse being searched by the Dutch guardships, or paying duty at their forts. She was in consequence fired upon, which act the emperor took for a commencement of hostilities. His ambassador immediately withdrew from the Hague, and preparations for war were made on both sides. The Dutch, however, conscious of their weakness, applied to France for her mediation. The French king sent the marshal de Maillebois into Holland to assume the chief command, and an accommodation was effected in the autumn of 1785. An entire new code of laws was another of the arduous tasks undertaken by this indefatigable emperor. Its general principle was a more equitable proportioning of crimes and punishments, and the infliction of

death was almost entirely banished from its provisions; but commutations were enjoined which in several instances surpassed in severity the deprivation of life. Ecclesiastical reforms still proceeded; and the German prelates afforded the emperor an opportunity of giving a deeper wound to the power of Rome. The bigoted court of Munich had invited the residence of a papal nuncio, whose assumed authority gave such offence to the ecclesiastical princes of the empire, that they desired the emperor's interposition for preserving their rights. He willingly complied, and issued a memorial which disclaimed the jurisdiction of the nuncios in ecclesiastical matters, and declared his resolution of extending the imperial protection to all prelates who might be molested by them in the exercise of their metropolitan rights. In fine, the result was little less than entirely throwing off the papal authority, and placing the emperor at the head of the Germanic church. In 1787 Joseph found himself involved in au alarming contest with his subjects of the Low-countries. Determined to introduce the same system of civil and ecclesiastical government into those provinces which he had established in his hereditary dominions, he issued two edicts on the first day of that year, tending to the subversion of all the ancient forms of admiuistering justice, and to the destruction of that degree of coustitutional freedom which they enjoyed in virtue of their charter of rights, termed *the joyous entry*, to the preservation of which every new sovereign is solemnly sworn. The states of Brabant, with great spirit, took up the public cause, and refused to grant supplies till the obnoxious edicts were revoked; all orders of people joined in the spirit of resistance; and the court of Brussels was obliged to temporize. The emperor, when informed of this opposition, expressed great indignation, and received with haughtiness and displeasure the deputies of the Low-countries, who waited on him at Vienna. Preparations were made for enforcing obedience by an army; but in the end it was thought proper to terminate the difference by giving up the poiut, and *the joyous entry* was re-established in full force. The emperor's resolution to yield in this case was thought to have been influenced by the war in which he was about to be engaged with the Porte, as the ally of Russia. He had held a second interview with Catharine in 1787, at her new city of Cherson, in which he seems to have been brought to an entire concurrence in all her schemes of policy. War with the Turks was declared in February 1788, and Joseph repaired in person to the banks of the Danube, where he had assembled the flower of his troops from all parts of his dominions. A very destructive campaign ensued, in which the Turks fought with more thau their usual skill and valour, while the Austrian arms lost much of their reputation. The Russians cooperated little with their allies, and the capture of Choczim was almost the only trophy of their united exertions. The Turks made an irruption into the Bannat of Temeswar, from which they withdrew at the end of the campaign. The Austrians, through sickness, desertion, and the sword, were reduced to half their numbers, and the emperor's health received an irreparable shock. The campaign of 1789 was more glorious and successful. The Austrians, commanded by Laudohn and Cobourg, joined by the Russians, took Bender and several other places, and the Turkish empire seemed verging to that ruin which it was the object of its enemies to effect. Meantime Joseph, labouring under a rapid decline of health, was unable to leave Vienna and its neighbourhood, though he continued to employ himself indefatigably in public affairs. These, however, were mostly of a kind to aggravate by vexation and anxiety his bodily disorder. The Low-countries were again in a flame, occasioned by his breach of those conditions on which tranquillity had been restored. The year 1788 had been spent in a series of violent measures, by which the people were intimidated into submission to the usurpations of tyrannical power. Military execution took place in several of the cities; and such a general gloom and despair overspread the provinces, that all commerce was at a stand, and numbers of the principal inhabitants emigrated. In the autumn of 1789 an open insurrection broke out, conducted with so much prudence and valour, that the imperial troops were repeatedly defeated, the cities of Ghent, Bruges, Louvain, and others, were taken possession of by the insurgents, and the states of Flanders, on November 20, seized the government of the province, openly declaring that the emperor had forfeited all title to sovereignty. By the end of the year, Brussels had expelled its garrison, and a treaty of confederation was formed between all the Belgic provinces as independeut states. Joseph, almost on his death-bed, was further mortified by a lofty remonstrance from the Hungarian nobility, demanding the restoration of their ancient rights and privileges. Willing to die in peace, he consented to all their requisitions (of which one of the most urgent was the restitution of the royal crown of Hungary, removed by him from Presburg to Vienna), but insisted upon retaining three articles, which did him honour;—a general toleration—provision for the parochial clergy out of the revenues of some suppressed monasteries—and certain concessions in favour of the liberty of the peasants. As his end approached, he viewed it with perfect composure, took an affectionate leave of his friends, continued to the last to give directions in important matters, and quietly expired on February 20, 1790, in the forty-ninth year of his age. Leaving no issue, he was succeeded by his brother Leopold. Joseph had many private virtues, and possessed many of the qualities of a great and good sovereign; but unprincipled ambition, a restless desire of innovation, disregard of the rights and feelings of his subjects, and the perpetual pursuit of projects inconsiderately adopted and lightly forsaken, rendered his reign an incessant struggle, ending with the defeat of almost every plan which he had formed, either for the public improvement, or the increase of his own authority.

JOSEPH, king of Portugal, born in 1714, succeeded his father, John V., in 1750. He married in 1729 Mary-Anne, daughter of Philip V., king of Spain. His reign was marked iu 1755 with the terrible disaster of an earthquake, which destroyed a great part of the capital. A conspiracy in 1758, headed by the duke of Aveiro, and favoured by the Jesuits, who had been banished from court, brought his life into imminent danger. On returning to Lisbon from his country-seat, he was fired at by a band of assassins, who severely wounded him through the back of his carriage. The principal conspirators were seized and executed, and the whole order of Jesuits was in consequence banished the king-

dom. This measure involved the court of Portugal in a dispute with the Papal See; and the superstition of the people and discontents of the nobility rendered the country very unfit to resist the invasion of Spain in 1762, when that power, having joined France against England, was resolved to force Portugal to abandon its alliance with the latter nation. The king returned a very spirited answer to the arrogant requisitions of France and Spain, but was not able to prevent the Spanish army from taking several important places. The skill, however, of the count de la Lippe, who was sent to restore discipline and vigour to the Portuguese troops, and the aid of a body of English under General Burgoyne, saved the country from conquest, and obliged the Spaniards to give up the war. After the peace of 1763, little of moment occurred in the affairs of Portugal. The king's councils in the latter years of his reign were entirely governed by the marquess of Pombal, a man of enlarged views, but of a haughty and violent disposition. A dispute with Spain about the limits of the two nations on the borders of Rio de la Plata in South America, occasioned hostile preparations on both sides; and the Spaniards sent an expedition to Brazil, which took possession of the island of St. Catharine, the cowardly garrison making scarcely any resistance. But before this event took place, the king of Portugal died, February 1777, and was succeeded by his daughter.

JOSEPH BUONAPARTE. See NAPOLEON.

JOSEPHINE, the first wife of Napoleon Buonaparte, was born at Martinique, in the West Indies, June 24, 1763. Her name was Rose Tascher de la Pagerie; and she was in early life distinguished for her beauty. After having completed her education in France, she became the wife of M. de Beauharnois, governor-general of the Antilles, and in 1787, returned to Martinique. The revolutionary commotions in that island endangering her safety, she came back to France, where her husband fell a victim to Robespierre, and she with difficulty escaped sharing his fate. After the death of Robespierre, she was assisted by Tallien and Barras to recover her husband's property; and soon after she became acquainted with Buonaparte, to whom she was married in 1796. When he had embarked on his expedition to Egypt, she retired to Malmaison, and employed her leisure in forming a museum of curious objects of art, and commencing a collection of exotic plants. When her husband was elevated to the station of first consul, she beneficially exerted the powerful influence she had over him; and to her, many exiles owed the erasement of their names from the list of emigrants, others the recovery of their estates, or such favours as their various situations might require. When Buonaparte assumed the imperial title and authority, a divorce was proposed by some of his partizans, on account of his having had no issue by his wife. But he then rejected their counsel, and she was crowned empress at Paris, and queen of Italy at Milan. At length she was destined to lose her exalted station, being divorced to make way for the elevation of the princess Maria Louisa of Austria to the imperial throne of France. During the Russian campaign she went to Italy to attend her daughter-in-law, whose husband was then viceroy of that country.—Malmaison was her principal residence, where she continued to amuse her leisure with botanical studies, and making collections of scarce plants. She retained a strong affection for Napoleon, whose abdication occasioned her unfeigned distress, notwithstanding she experienced various marks of attention from the Emperor Alexander and the king of Prussia, when they entered France. She was at that period labouring under illness, and died generally regretted, in the arms of her children and friends. May 29, 1814.

JOSEPHUS (FLAVIUS), an eminent Jewish historian, was born in the year of Christ 37, when Caligula was emperor. His father was Mattathias, descended from the ancient high-priests of the Jews; by his mother's side he was of the royal lineage of the Asmonæans or Maccabees. He was educated in the knowledge of the law, in which he obtained an early proficiency. Having, at the age of sixteen, engaged in the study of the different Jewish sects, he was so captivated with the austerity professed by the Essenes, that he joined a certain Banus, who led a solitary life in the desert, and passed three years with him. He afterwards adhered to the sect of Pharisees, of which he was a strict and zealous member. He repaired to Rome at the age of twenty-six, where, by means of a player of his nation, he obtained an introduction to Poppæa, afterwards the wife of Nero, by whose interest he procured the release of some priests whom Felix had sent prisoners from Jerusalem. Returning with honour to his own country, he was appointed by the revolted Jews governor of the two Galilees, in which capacity he bravely defended Jotapha against Vespasian. When the place was taken by storm, he escaped the general massacre by concealing himself in a cavern cut in a rock. Upon being discovered, he proposed to the forty men who had taken refuge there along with him, that they should surrender; and upon their determination rather to perish by mutual wounds, he persuaded them to cast lots successively who should kill the next man; and, by extraordinary good fortune, he and one other were left survivors of the rest. This single companion was easily prevailed upon to join him in accepting the proffered mercy of the Romans: such is his own relation, which the reader will credit according to the confidence he may find reason to place in his veracity. On being taken before Vespasian, he boldly predicted that within a short time the empire would fall to the share of that general, and thereby secured a favourable reception from him. He was, indeed, retained as a prisoner, on account of the use Vespasian intended to make of him in the further prosecution of the war against the Jews. As soon as Vespasian was seated on the imperial throne, Josephus was set at liberty, and was taken by Titus with him when he marched to lay siege to Jerusalem. He was sent to his countrymen with offers of peace upon submission; but they, who despised and hated him as a deserter, rejected the proposal with scorn. During the progress of the siege, he did not cease exhorting them to avoid their inevitable fate by a timely surrender; and once, approaching too near the walls, he received such a wound on the head by a stone as laid him senseless. At the miserable capture of the city, Josephus obtained the liberation without ransom, of his brother Matthias and several friends and relations. Such was the favour he enjoyed with Titus, that permission was given him to save what he pleased out of the ruins; but he contented himself with a copy of the sacred writings. He accompanied Titus to Rome, where he was rewarded with

the freedom of that city, and with a pension and other favours from Vespasian and his son; as a mark of gratitude to whom he assumed their family surname of Flavius. He employed his leisure in drawing up those works which have perpetuated his name. These are, his "History of the Jewish War, in seven Books," which is said to have been so much approved, as to have gained him the honour of a public statue: his "Jewish Antiquities, in twenty Books:" "Two Books against Apion of Alexandria," a declared enemy of his nation: a "Discourse on the Martyrdom of the Maccabees;" and a "Treatise on his own Life." The best editions of Josephus are those of Hudson, two volumes folio, Oxford, 1720; and of Havercamp, two volumes folio, Amsterdam, 1726. There are English translations of his works by L'Estrange and Whiston.

JOSEPIN. See ARFINAS.

JOSHUA, a son of Nun, and of the tribe of Benjamin, was appointed by Moses as his successor to conduct the people of Israel into the possession of the land of Canaan. He died 1443 B.C., aged one hundred and ten.

JOSIAH, king of Judah, after his father Ammon, 641 B.C., is celebrated for the zeal with which he restored the law of Moses, and abolished idolatry. He died B.C. 610, aged thirty-nine, in consequence of the wounds which he received in a battle at Megiddo, against Necho, king of Egypt.

JOSSE (PETER), a distinguished pharmaceutical chemist, was a native of Paris, and educated under Rouelle and Laborie, both eminent for their skill in medicinal chemistry. In 1779 he was chosen a member of the college of Pharmacy; and in 1784 adjunct professor of chemistry in that college, where he at length obtained the office of provost, and died in 1799. His analytical experiments on opium, his researches concerning æther, &c. afford sufficient proofs of his professional skill and science.

JOTHAM, the youngest of the seventy sons of Gideon, and the only one who escaped the murderous sword of his half-brother Abimelech, whom the Shechemites chose for their king, was the author of the earliest parable upon record, which is distinguished by great elegance, energy, and beauty of application. This parable and its application are given in Judges, ix. 8—20.

JOTHAM, king of Judah, ascended the throne on the death of his father Azariah, in the year 757 B.C., at the age of twenty-five: he was a wise and pious prince, and his government was blessed with extraordinary success. He defeated the hostile attempts of the confederate kings of Israel and Syria against Judah, and obliged the Ammonites to become his tributaries. He died 742 B.C.

JOUBERT (LAURENCE), a learned physician, born at Valence in Dauphiné, in 1529; he studied under Sylvius and Fallopius, and became professor-royal and chancellor of the university of Montpellier, and likewise physician in ordinary to the kings of France and Navarre. He wrote a number of works in his profession, besides a "Treatise on Laughter," and a dialogue "Sur la Cacographie Françoise." The greater part of his Latin works were collected in two volumes folio, Lyons, 1582.

JOUBERT (FRANCIS), a learned priest of Montpellier, was born in 1689, and died in 1763; on account of his attachment to the principles of Jansenius, he was persecuted by the Jesuits, and immured for some time in the Bastile. He was the author of various works, which are held in estimation by the Catholics of his party.

JOUBERT (BARTHOLOMEW CATHERINE), a celebrated French general, was born at Pont de Vaux, in Bresse, in 1769, and at the age of fifteen entered a regiment of artillery. As he was intended for the bar, his friends obtained his discharge; but his passion for a military life continued unabated, and at the beginning of the Revolution, he enlisted as a military volunteer, and served as a serjeant in the army of the Rhine. In April, 1792, he was made a sub-lieutenant, and in 1794 adjutant-general; and having signalized his bravery at the battle of Loano, under Kellerman, in November, 1795, he was made general of brigade on the field of battle. In 1796 he again attracted notice at Montenotte, as well as at Millesimo, Cava, Montebaldo, Rivoli, and above all in the Tyrol. He was afterwards opposed to the Russian general Suwarrow, and was killed at the battle of Novi, 1799. His personal character is said to have been untainted by the rapacity which disgraced many of his comrades. After the taking of Turin, the king of Sardinia offered to give him two valuable paintings. "We should be both blamable," said Joubert; "you in giving them to me, and I, if I were to accept them."

JOURDAIN (ANSELME LOUIS BERNARD BRECHILLET), an eminent French dentist and surgeon, who enjoyed the reputation of being one of the most skilful surgeon-dentists in Paris, and died there, January 7, 1816, aged eighty-one. He was the author of "Nouveaux Elemens d'Odontalgie," 1756, 12mo.; "Essais sur la Formation des Dents, comparée avec celle des Os," 1766, 12mo; besides several other publications, periodical papers, and contributions to the works of others.—AMABLE LOUIS MARIE MICHEL BRECHILLET, son of the foregoing, was born at Paris, in 1788. He was designed for the law, but turning his attention to the study of the Eastern languages, prosecuted his purpose with so much success, that the office of adjunct-secretary of the school of Oriental languages was created in his favour. He held it till his death in 1818. His principal work is entitled, "La Perse, ou Tableau de l'Histoire, du Gouvernement, de la Religion, de la Literature, &c. de cet Empire," 1814, 5 vols. 18mo.

JOUSOUF (BEN ABDALBER), is the name of one of the most illustrious of the Mahometan doctors, who was an Iman, or chief of a mosque, and spent his whole time in devotion and study, of which he left behind him numerous proofs in works composed in the Arabic language. The principal of them are entitled "Istiab," or "The Universal Book;" "Tamhid Ala al Maoutha de Malék," or "An Exposition of the Maoutha of Malék;" "Dorar Filmegazi Valseir," containing a collection of the most remarkable events attending the conquests of the Mussulmans, and descriptions of their manners and customs; and "Hegiat Almégialis," or "Various Discourses in the form of Dialogues."

JOUSSE (DANIEL) an eminent French lawyer of the last century, was a native of Orleans, and held there the office of counsellor of the presidency, from 1734 till his death in 1781. His works are very numerous, comprising, "Nouveau Traité de la Sphère, avec un Discours sur les Eclipses," 1755, 12mo; "Eloge de M. Pothier;" besides many treatises on the municipal law of France, which are highly esteemed.

JOUVENCY (JOSEPH), a learned Jesuit, was

born at Paris in 1643. He entered into the society of Jesus in 1659, and was professor of rhetoric in its seminaries, first at Caen, then at La Fleche, and finally at Paris, where he occupied that post with great reputation for twenty years. He was invited to Rome in 1699, to write the continuation of the history of the society, and died in that capital in 1719. His principal works are, two volumes of speeches; a small tract, entitled, "De Ratione Disceudi et Docendi;" and Notes, in Latin, on Persius, Juvenal, Terence, Horace, Martial, Ovid, &c., with the fifth part of the "History of the Jesuits," all which productions are written in pure Latin.

JOUVENET (John), an historical painter, born at Rouen, Normandy, 1644. He received his first instructions from his father, but his principal teacher was Poussin. He possessed much facility of invention, and was therefore employed to adorn the apartments of Versailles and the Trianon. He also painted the twelve apostles, each figure fourteen feet high, in the hospital of the Invalids at Paris. He has exhibited more eccentricity than taste in all his works. In the decline of life he lost the use of his right side by palsy, and was induced to practise with his left hand, by which means he was enabled to finish a ceiling which he had begun in the hall of the parliament of Rouen, and a large piece of the Annunciation in the choir of Notre Dame, at Paris, with no apparent diminution of ability. He died in 1717.

JOVELLANOS (Don Gaspar Melchior de), a learned Spaniard, was born at Gijon, in Asturias, in 1749. In his twenty-second year he was admitted into the Royal Academy of Madrid; and about the same time Charles III. nominated him counsellor of state, and intrusted him with some important affairs. When the war with the French republic, and the peace of 1794, left Spain loaded with debt, Jovellanos proposed a tax on the property of the higher orders of the clergy. This proposition they resented as a kind of sacrilege, and the minister was exiled to the mountains of Asturias, though his project was afterwards carried into execution. In 1799 he was recalled and made minister of justice for the interior; but he had held the office only eight months, when he was displaced, and banished to the island of Majorca, where he was confined in the convent of the Carthusians. He did not recover his liberty till 1808, after the invasion of Spain by the French, and the fall of the Prince of Peace, Don Manuel Godoy. He subsequently became a member of the supreme junta; but predilection for the French, during the troubled scenes which followed, subjected him to suspicion, and being denounced as a traitor, he was murdered during a popular insurrection, in 1812. He published a collection of lyric poems, with a comedy, entitled "The Honourable Delinquent," at Madrid, in 1780. But the work which does him most honour is his "Informe sobre la ley Agraria," Madrid, 1795.

JOVIAN, a Roman emperor, born A.D. 331, was the son of Count Varronian, a native of Singidunum, in Pannonia. He was brought up to arms, and obtained so much reputation as a commander, that, although a declared Christian, the Emperor Julian would not suffer him to resign, upon his offering to do it, rather than quit his religion. On the death of Julian, in his rash and unfortunate expedition against the Persian empire, June, 363, Jovian, then first of the domestics, was nominated to the purple by the tumultuary acclamations of the soldiery, and the election was confirmed by the generals. No one was ever raised to the throne under more critical circumstances. The Roman army, distressed and dispirited, was retreating from the enemy's country towards its own frontiers, pursued and continually harassed by a much superior force. In this exigency, and pressed by the clamours of his troops, Jovian concluded a truce with the enemy upon such unfavourable terms to Rome, that the news of it was received with grief and indignation throughout the empire. It does not appear, however, that the emperor and his army had any other chance for safety than submission to the enemy's terms; nor is there any probability that Julian himself, had he lived, could have extricated himself at a cheaper rate. The new emperor commenced his reign with a public declaration of his Christian faith, and the re-establishment of that religion, which was henceforth to enjoy an uninterrupted triumph over heathenism. On arriving at Antioch, he displayed his attachment to the orthodox doctrine, by restoring the churches to all the adherents of the council of Nice, and recalling the exiled bishops of that party, especially the great Athanasius, whom he treated with particular respect. At the same time, in order to quiet the minds of his subjects of the old religion, he issued a decree of toleration, permitting the exercise of all the ceremonies of the pagan worship, excepting magical rites alone. Fearing lest his absence from the seat of government might produce disturbances or competitions, he left Antioch in the winter season, and proceeded for Constantinople. His life and power, however, came to a close at Dadastana, an obscure town between that city and Nice. After indulging in a plentiful supper, he retired to rest, and was found dead in his bed next morning, February 17, 364.

JOVINIAN, an Italian monk in the fourth century, who was persecuted for opposing the progress of superstition, and the erroneous notions then propagating in the church. As many began to adopt his opinions, complaint was lodged against him before Pope Syricius, who held a council at Rome, in which Jovinian's doctrines were declared to be contrary to Scripture, and he himself was cut off from the communion of the church. Jovinian repaired to Milan, in order to gain the protection and favour of the Emperor Theodosius, and Ambrose the bishop; but Syricius found means to secure Ambrose on his side, who, in a council held at Milan in the year 390, condemned the doctrines of Jovinian; and the emperor was prevailed upon to drive him from the city. Being returned to the neighbourhood of Rome, he continued to assemble with his followers without the walls of the city till the year 412, when the Emperor Honorius, at the request of the neighbouring bishops, enacted an edict, which subjected him and his accomplices to be beaten with whips armed with lead, and afterwards to transportation to different islands. Jovinian himself was banished to the Isle of Boa, on the coast of Dalmatia, and it is not certain how long he lived after that event.

JOVIUS. See Giovio.

JOYCE (Jeremiah), an ingenious and industrious writer, first became known to the public in

consequence of his being included in the state prosecution with Hardy, Horne Tooke, Thelwall, and others. He was coadjutor with Dr. George Gregory, in the compilation of the Cyclopædia, and subsequently wrote "Scientific Dialogues;" "Dialogues on Chemistry;" "Letters on Natural Philosophy;" &c. Mr. Joyce, who was a Protestant dissenter, and of the clerical profession, died at Highgate, near London, in 1816.

JOYEUSE (Anne de), a duke and admiral of France, the favourite of Henry III. He was mild in private life, but as a commander extremely severe. He was killed in an expedition against the Huguenots in 1587.—Francis, his brother, was a cardinal, and the able political and confidential minister of Henry III. and IV., and Louis XIII. He founded some public edifices, and died deau of the college of cardinals at Avignon, 1615.

JUAN Y SANTACILIA (Don George), a learned Spanish mathematician and natural philosopher, was a native of Orihuela, in the kingdom of Valencia, and died at Cadiz, in 1744, aged 62, having been previously created a captain in the Spanish navy. Much of his attention was directed to the improvement of marine architecture; and the flourishing state of the Spanish marine about 1770, was in a great measure the fruit of his exertions. He was the author of an "Historical and Geographical Dissertation on the Line of Demarcation between the Dominions of Spain and Portugal," and "Observations on Astronomy and Physics, made in the Kingdom of Peru;" both composed in conjunction with D. A. de Ulloa.

JUBA I., king of Numidia, the son of Hiempsal, a descendant of Massinissa, favoured the cause of Pompey against Julius Cæsar. He defeated Curio, one of Cæsar's lieutenants, in Africa, who perished in the action; and after the battle of Pharsalia he united his forces to those of Scipio. They were joined by Cato, who repressed the pride of Juba, by preventing him taking place above Scipio. He was conquered in a battle at Thapsus, and was totally abandoned by his subjects. Seeing that all was lost, he killed himself, as did Petreius, who had shared his good fortune and his adversity. His kingdom became a Roman province, of which Sallust was the first governor.

JUBA II., king of Mauritania, son of the preceding, being very young at the time of his father's death, was led as a captive in Cæsar's triumph. The conqueror requited him for this act of humiliation by affording him the advantages of an excellent education, in consequence of which he became one of the most learned men of his time, and attained a conspicuous place as an author, by which he attained to more glory than he could have derived from the inheritance of a kingdom. He gained the hearts of the Romans by the courteousness of his manners, and Augustus rewarded his fidelity by giving him in marriage Cleopatra, the daughter of Antony, by conferring upon him the title of king, and making him master of all the territories which his father once possessed. Juba goverued his dominions with a spirit of justice and lenity which gained him the esteem of his subjects. He distinguished himsel as a writer by various learned works, which related to the history and antiquities of the Arabians, Assyrians, and Romans. He wrote also the history of theatres, of painting and painters, of the nature aud properties of different animals, and a particular treatise on the virtues of the herb Euphorbia. He died about the year 24 of the Christian era, leaving a son, Ptolemy, afterwards put to death by Caligula. Juba is quoted with great applause by Pliny, Strabo, Plutarch, Tacitus, and some other authors. His popularity as a sovereign was so great, that the Mauritanians rewarded his benevolence by making him one of their gods. The Athenians raised him a statue, and the Ethiopians did him homage as a deity.

JUDAH, fourth son of Jacob and Leah, was the head of a tribe, and to him his father, in the spirit of prophecy, declared that the sceptre should not depart from him until the Messiah should come. He died 1636 B.C., aged one hundred and nineteen.

JUDAH, or JEHUDAH HAKKADOSH, or *the saint*, a rabbi, famous for his learning and riches, who lived in the time of the Emperor Marcus Antoninus, by whose order he is said to have compiled the "Mischna," a new digest of the oral law, and of the commentary of the most famous Jewish doctors. An edition of the "Mischna" was published by Surenhusius, at Amsterdam, in 1698, in six volumes folio.

JUDAH CHING, a learned Jewish rabbin, who was born at Fez, and studied among the Arabians. He practised as a physician in the northern part of Africa in 1040; but the period of his death is uncertain. He was the author of several works on the Hebrew language, written in Arabic, still in manuscript.

JUDAH (Leo), a learned Protestant divine, son of John Judah, a German priest, was born in 1482. When he was about twenty years of age, he was sent to Basil to pursue his academical studies. Here he had for a fellow-student the afterwards much celebrated Zuingle, and from him, who had at a very early age been shocked at the superstitious practices of the church of Rome, he received such impressions, and was directed to such inquiries, as predisposed him to embrace the reformed religion. Having obtained his degree of M.A., he was appointed minister of a Swiss church, to the duties of which he applied himself with indefatigable zeal. His studies led him to renounce the distinguishing tenets of popery, and an adoption of those of the Reformation. He openly preached in defence of the Protestant religion, was appointed by the magistrates and ecclesiastical assembly of Zurich pastor of the church of St. Peter in that city, and became very celebrated as an advocate, as well from the press as the pulpit, of the system to which he was a convert. At the desire of his brethren, he undertook a translation, from the Hebrew into Latin, of the whole Old Testament. The magnitude of the work, and the closeness with which he applied to it, were more than he was able to bear, and before he had completed it, he fell a sacrifice to his labours in 1542, when he was about sixty years of age. The translation was finished by other hands, and was printed at Zurich in 1543, and two years afterwards it was reprinted at Paris by Robert Stephens, accompanying the vulgate version, in adjoining columns, but without the name of the author of the new version. Judah was likewise the author of "Annotations" on divers books of the Old and New Testament, and of two catechisms.

JUDAS MACCABEUS, a valiant leader of the Jews, was the third son of Mattathias of the As-

mouean family, whom he succeeded as general of his natiou B.C. 166. The Jews were at that time in a state of revolt against Antiochus Epiphanes; and Judas collected a small but determiued body of men, drove from many of the towus and villages the Syrians, Samaritaus, and apostate Jews, and filled the country with the terror of his name. After his first successes Judas marched to Jerusalem, where he purified the city and the temple from the pollution they had undergone when in the power of idolators. The temple was again dedicated, and a commemoratory festival on the occasion was instituted, which was ordered to be perpetual. The death of Antiochus, who was succeeded by a minor son, gave the Jews some respite; but hostilities were soon renewed, and Judas displayed his usual vigour and military prowess. Lysias, the chief commander of the Syrians, entered Judea at the head of a great army, but uudergoing a defeat, made a temporary accommodation with Judas. Ou the second invasion of Judea by Lysias, Judas again defeated him and restored peace to his country. After Demetrius Soter had obtained the crown of Syria, the war with the Jews was renewed at the instigation of Alcimus, the high-priest, a personal enemy of Judas. The general, Nicanor, was sent into Judea, who made peace with the Jewish chief. Alcimus, however, procured a renewal of hostilities, in the course of which Nicanor was defeated and killed. At length, Bacchides, marchiug with the flower of the Syrian troops, surprised Judas at the head of a small body of men, of whom all but eight hundred deserted him at the approach of the enemy. With these faithful adhereuts he made a desperate resistance, till he fell upon a heap of slaughtered enemies, B.C. 161.

JUDAS LEVITA, or JUDAS HALLEVI, a Jewish rabbin, was born in 1090, and died in 1140. He was a philosopher, grammarian, and poet, and was profoundly skilled in all the learning of the age in which he lived. He wrote in Arabic a curious work in defence of Judaism, entitled "Sepher Haccozri," which was translated into Latin by Buxtorf, and published at Basil, 1660, quarto.

JUDE, saint, and one of the twelve apostles of Christ, was sometimes called Judas, and at other times *Thaddeus*, or *Lebbeus*. He was the brother of James the *Less*, and is conjectured to have followed the employment of a husbandman. We have no account of his vocation to the apostleship; and there is but one passage either iu the four Gospels or the Acts, in which any thing is related of him particularly. Some have said that he travelled for the purpose of propagating the Christian religion, into Mesopotamia, Idumea, Syria, Arabia, and Persia; and that he suffered martyrdom in the last-mentioned country; but their relation is not supported by any credible history. He was the author of an Epistle, the genuineness of which was disputed by some individuals in the second century, but its authority was almost universally acknowledged before the eud of the fourth century.

JUDEX (Matthew) was born September 21, 1528, at Tippolswald in Misnia, and died in 1551. He taught at Magdeburg and Jena, and wrote a great many books, one of which, "De Typographiæ Inventione," Copenhagen, 1556, octavo, is very rare.

JUEL (Nicholas), an eminent naval commander in the Danish service, was born May 8, 1629. He distinguished himself in several actions with the Swedes, and particularly in June 1676, when he defeated them between the isles of Bornholm and Rugen. For this service he was appointed governor of Gothland. In the following year he obtaiued another victory over the Swedes, and was made lieutenant-general-admiral. Other honours were awarded him previous to his death, which took place at Copenhagen, April 8, 1697. Juel was very amiable and modest in his private character; when others spoke of his victories, he used to say that "the honour was due to God."

JUENNIN (Jasper), a learned aud pious French ecclesiastic, was a native of Varembon, in the couutry of the Bresse, where he was born in 1650. He entered when young into the congregation of the Oratory, and for a long time filled the logical chair in different houses belonging to his congregation, and particularly iu the semiuary of St. Magloire at Paris. He died in 1713. He was the author of "Institutiones Theologicæ ad usum Seminiariorum," 1700, in 7 vols. 12mo., and other works mentioned in Moréri.

JUGLER (John Frederick), an eminent Saxon writer on philology and literary history, was born near Naumburgh in 1714, and died in 1791, at which time he was counsellor to the king of England, and inspector of the equestrian academy of Lunenburg. His principal literary production is entitled "Bibliotheca Historiæ Literariæ selecta," 3 vols. 8vo., founded on Struve's Introductiou to the History of Literature.

JUGURTHA, king of Numidia, was the natural son of Manastabal, one of the three sons of Massiuissa, who, after the death of that priuce, possessed the kingdom jointly. Micipsa, the survivor of the three, had two sons, Adherbal and Hiempsal, with whom he brought up his nephew Jugurtha, although from the illegitimacy of his birth he had uo lawful title to share in the succession. Becoming at leugth jealous of him, he sent him with a body of auxiliaries to the Romaus besieging Numantia, B.C. 134, where he greatly distinguished himself for valour and conduct. He returned with glory, bringing recommendatory letters from the consul, Scipio Africanus. By prudent behaviour he regained the confidence of his uncle Micipsa, so as to be adopted by him, and thereby made capable of succeeding along with that prince's own children. After the death of Micipsa, Jugurtha, as the eldest of the princes, assumed a superiority which excited the jealousy of Hiempsal, and induced him to make some keen reflections on his cousin's right to partake in the sovereignty. Jugurtha, stung by the affront, and goaded by ambition, caused the young prince to be treacherously assassinated. Adherbal, dreading a similar fate, levied troops for his defence, but he was obliged to fly to Rome, where he laid complaints against Jugurtha before the senate, both on accouut of his brother's murder and his own expulsion. At Rome every thiug was then venal, and Jugurtha had already acquired the friendship of many who served with him at Numautia. The senate, therefore, was induced to disregard the charges brought by Adherbal, and the suppliant monarch, forsaken iu his distress, perished by the snares of Jugurtha, and with every circumstance of cruelty. These atrocities excited such a flame at Rome, that the senate, in effect, declared war against Jugurtha, but, before hostilities had commenced, a decree passed to summon Jugurtha to Rome. He entered that city

without any of the pomp of royalty, and in the habit of a supplicant. His chief dependance, however, was upon the purchase he had made of an infamous tribune, whose veto sufficed to stop all proceedings. When he appeared before the people, and was ordered by Memmius to disclose all his transactions with the consul and deputies, the tribune in his interest forbade him to say a word. The impunity he thus secured, emboldened him to add to his crimes within the walls of Rome itself, and on leaving the city he is said to have exclaimed, "Mercenary capital! thou wouldst even sell thyself couldst thou find a purchaser!" On his return he artfully gained time to prepare against the renewed war with the Romans; and after the departure of the consul, Posthumius, who left his brother Aulus in the chief command, he so well employed his seducing arts and military skill, that he obtained possession of the Roman camp. Cæcilius Metellus was now sent against him, and a variety of actions ensued, in which the Roman arms were for the most part successful, though Jugurtha, skilfully pursuing the Numidian mode of warfare, did not cease to harass his enemies, and oppose obstacles to their attempts. Marius and Sylla succeeded Metellus; they carried on the war with great vigour, and induced Bocchus, an ally of Jugurtha, to enter into negotiations for peace. By tempting offers he was led to promise the betraying of Jugurtha into the hands of the Romans. He found means so to lull the suspicions of the wily Numidian, that the latter set out to meet him with the full expectation of having Sylla delivered up to him; nor was he undeceived till he was surrounded and taken. Sylla carried him in chains to Cirta, whence he was sent to Rome, B.C. 106, and the universal joy testified at beholding him there in the condition of a captive, was a proof of the dread which he had inspired as a foe. His dominions were divided between Bocchus, the remaining heirs of Massinissa, and the Roman republic. Jugurtha himself was reserved to grace the triumph of Marius at his second consulship, B.C. 104. After the procession, he was insulted by the populace, the pendants were torn from his ears, and he was remanded to a dungeon, where he was either strangled or suffered to perish from hunger. He left two sons, who spent their days in captivity at Venusium.

JULIA, a daughter of Julius Cæsar, by Cornelia, famous for her personal charms and for her virtues She married Cornelius Cæpio, whom her father obliged her to divorce to marry Pompey the Great. Her amiable disposition more strongly cemented the friendship of the father and of the son-in-law; but her sudden death in child-bed, B.C. 53, broke all ties of intimacy and relationship, and soon produced a civil war.—The only daughter of the Emperor Augustus, remarkable for her beauty, genius, and debaucheries. She was tenderly loved by her father, who gave her in marriage to Marcellus; after whose death she was given to Agrippa, by whom she had five children. She became a second time a widow, and was married to Tiberius. Her lasciviousness and debaucheries so disgusted her husband, that he retired from the court of the emperor; and Augustus, informed of her lustful propensities and infamy, banished her from his sight, and confined her in a small island on the coast of Campania. She was starved to death A.D. 14, by order of Tiberius, who had succeeded Augustus as emperor of Rome. —A daughter of Germanicus and Agrippina, born in the island of Lesbos, A.D. 17. She married a senator called M. Vinucius, at the age of sixteen, and enjoyed the most unbounded favours in the court of her brother Caligula, who is accused of being her first seducer. She was banished by Caligula on suspicion of conspiracy. Claudius recalled her; but she was soon after banished by the powerful intrigues of Messalina, and put to death about the twenty-fourth year of her age. She was no stranger to the debaucheries of the age, and she prostituted herself as freely to the meanest of the people as to the nobler companions of her brother's extravagance. Seneca, as some suppose, was banished to Corsica for having seduced her.

JULIA DOMNA, second wife of the Emperor Severus, was a native of Emesa in Syria, and daughter to Bassianus, priest of the sun. Severus is said to have married her before he came to the empire, because he had heard that her horoscope promised that she should arrive at the royal dignity. She possessed other qualities which made her deserving of an exalted station; beauty and wit, united with uncommon strength of mind and soundness of judgment. Her accomplishments made little impression upon the stern and jealous character of her husband; nor, indeed, was conjugal fidelity supposed to be one of her virtues. When Plautianus had acquired the entire confidence of Severus, his haughtiness rendered him obnoxious to the empress, and a declared enmity broke out between them. He excited suspicions against her in the mind of the emperor, and caused several ladies of rank among her intimates to be put to the torture; so that she found it necessary for her safety to withdraw from all public affairs, and occupy herself in the study of letters and philosophy. She invited to her court men distinguished for literary reputation; and it was at her request that Philostratus wrote the Life of that singular person, Apollonius of Tyana. After the death of Severus in 211, she used her influence to reconcile and preserve in friendship her two sons, Caracalla and Geta. She opposed the division of the empire between them; but she was so far from being able to effect their fraternal union, that she was soon witness to the shocking catastrophe of Geta, stabbed in her arms by his brother's orders. It was a cruel addition to her sorrow that she was not even permitted to weep over her murdered son. Ambition, however, appears in her disposition to have predominated over her tenderness, and she was flattered by the share Caracalla gave her in the government, and by his attention to place her name along with his in his letters to the senate and people. This deference was, however, more apparent than real, and she was not able to prevent him from practising those follies and enormities which led to his ruin. His death plunged her into the deepest affliction. She beat her breast, and broke out into violent invectives against his successor, Macrinus. But finding she was still treated as an empress, she consoled herself with the hopes of a return to power, and began to enter into intrigues for that purpose. Macrinus, when informed of them, ordered her to quit Antioch; and her death soon followed, in 217. It is generally agreed that she hastened her own dissolution; but whether it was from the orders of Macrinus, or to free herself from the pains of a cancer, that she abstained from food, is not ascertained. Her name

has been transmitted to posterity by the adulation of the learned, as the patroness of every art, and the friend of every man of genius in her time.

JULIAN (Flavius Claudius Julianus), Roman emperor, the son of Julius Caustantius, brother of Coustantine the Great, was born at Constautinople in 331, and was six years of age at the time of the massacre of the collateral branches of the Flavian family, after the death of Constautine, from which only himself and his elder brother Gallus were saved. The young princes were sent to different towns for education and honourable confinement, and masters were assigned them for instruction in the studies and exercises suited to their birth. They were brought up in the Christian religion, baptised, and even admitted to the inferior offices of the ecclesiastical order; for Julian publicly read the Scriptures in the church of Nicomedia. When his brother Gallus was declared Cæsar, A.D. 351, Juliau was freed from the restraint under which he had hitherto lived, and put in possession of an ample patrimony. He had already imbibed a strong attachment to the doctrines of paganism, which was fostered by the lessons of some philosophers of the Platonic school, and was at length confirmed by Maximus, a noted master of the mysterious science termed Theurgy. From him, Julian in his twentieth year received a secret iuitiation at Ephesus. This desertion of the religion in which he had been educated, has in all after times annexed to his name the opprobrious epithet of *the Apostate*; but he hardly merits the name, having, in his change, only obeyed the dictates of sincere conviction. At the fatal catastrophe of his brother Gallus iu 354, Juliau, though in no respect a sharer in his crimes, was kept for some time at the court of Milan, an object of malignant suspicion. The friendship of the Empress Eusebia saved his life from imminent danger, and he was at length allowed to retire to Athens, where he was confirmed in all his notions; so that there probably did not exist in the Roman empire a more ardent votary of paganism than he. About 355 he was recalled, and was declared Cæsar, and married to Helena, the emperor's sister. He was now employed in military enterprise, and in a short time made several expeditions, in which he humbled the pride of many kiugs, and recovered twenty thousand captives. The rising reputation of Julian was regarded with envy and jealousy by Constantius, who meanly endeavoured to arrogate to himself all the merit of his success. He also deprived him of the principal part of his army, by which Julian was reduced to great difficulties. His determination, however, was to perform his duty to his sovereign; and he accordingly issued orders for putting the required troops iuto motion. The soldiers, however, would not quit their commander, and about midnight, inflamed by wine, and perhaps instigated by their officers, they seized their arms, encompassed the palace, and saluted Julian as emperor. This prince most solemnly asserts his ignorauce of the steps which led to this measure, and the sincerity of his grief when he was apprized of the event. He kept his doors shut till they were forcibly entered by the soldiers, who carried him in military procession through the streets of Paris, and placing him upon the tribunal, confirmed their election by loud acclamatious. He still affected to decline the dangerous honour, but at length consented to receive the diadem, and promised the usual donative on accession to the imperial rank. Juliau determined to maintain with firmness his new station, however acquired, and which, iudeed, could not be abandoned without certain ruin. He addressed, in his own uame and that of the army, a letter to Constantius, acquainting him with the event, and soliciting his confirmation of the dignity of Augustus, but still aeknowledging his supremacy as head of the empire, aud offering to remain contented with the administration of the western provinces of Gaul, Spain, and Britain. Constantius received his communications like an offended sovereign, absolutely refused to admit of his assumed title, and exhorted him to return to his duty, with the rank he before possessed. Julian appealed to his soldiers, who vowed to adhere to their choice, and, after various negotiatious, he returned to the emperor a letter of contempt and defiance, which amounted to a declaration of war. At the same time he threw off the mask which he had hitherto worn with respect to religion, and declared himself a votary of the ancient faith. Having crossed the Danube, and lauded at Illyricum, he dispersed manifestoes justifying his conduct; one of the most characteristic of which, still extant, was an epistle to the senate and people of Athens, whom, as a philosopher, a scholar, and a worshipper of the gods of Greece, he seems to have regarded with peculiar respect. In his progress he was stopped by the resistance of Aquileia, held by the troops of Constantius; and the approach of that emperor, with his veteran legions, prepared a bloody and dubious conflict, which was happily prevented by his death on the confines of Cilicia, November 361. Julian now advanced without the least opposition, and entering Constantinople amid nniversal acclamations, was acknowledged as the sole sovereign of the Roman empire. His elevation to supreme power made no alteration in his character. He was a true philosopher on the throne, as far as that title is merited by strict temperance, disregard of idle pomp and trifling amusements, the diligent employment of his time in active occupations, or the pursuit of mental improvement, and constant study to fulfil the duties of his high station. His ruling passion, however, was to restore the heathen religion in all its ancieut splendour, and to this he sacrificed in various instances both policy and justice. His curious temper particularly inclined him to the arts of divination, and the practice of all those secret rites by which future events aud the will of the gods were supposed to be discovered. He wrote an elaborate work against the truth of Christianity, of which some fragments are come down to modern times. An edict of general toleration was his first measure, which produced the re-opening of all the heathen temples, and also the return of the orthodox Christians aud sectaries who had been banished by the late Arian emperor. He then set about those reforms in paganism which might give it more respectability in the eyes of the public; and he borrowed from the Christian church many regulations for securing the morals of the priesthood, and the introduction of charity and mutual aid among the religious communities. He invited to court all the eminent philosophers and men of learuing of that persuasion, and he encouraged proselytes by the tokens of imperial favour, and employed artifice to allure the incautious into unchristian compliances. He attempted to raise up a rival to Christianity in

Judaism, and projected the restoration of the temple of Jerusalem, as that of a true, but local, deity. A commencement was actually made of this work, but the builders were interrupted by extraordinary eruptions of fire, which have been regarded as miraculous. Though restrained either by prudence or temper from the violence of persecution, he systematically pursued measures calculated to depress and degrade the Christians. He treated them with the language of sarcastic contempt, deprived them of the management of charitable contributions, and levelled all the honours of sacerdotal rank. He forbade all Christians from actiug as teachers of grammar aud rhetoric or the liberal arts; thus compelling the Christian youth either to remain uneducated, or to receive, with the rudiments of learning, impressions subversive of their faith. He likewise excluded them for the most part, though not by an express law, from posts of trust or honour. Further, he condemned them to make ample amends for the destruction of pagan temples in the preceding reigns, and restitution of lands and revenues which had been converted to the use of their own religion. The love of military glory was another passion by which Julian was actuated, and the field which he thought most worthy of its indulgence was the Persian empire, long the rival and the formidable foe of the Roman. He rejected Sapor's overtures for peace, declared his intention of treating with him at his own capital, and made adequate preparations for the expedition. About eight months after the death of Constantius, he marched from Constantinople to Antioch, where he spent the winter of 362. His residence at that capital was attended with little harmony between the prince and people. His removal of the hones of St. Babylas from the Christian church which usurped the site of the ancient temple of Apollo at Daphne, near Antioch, had given great offence; which was aggravated by his shutting up the cathedral of Antioch, and confiscating its revenues as a punishment of the alleged crime of the Christians in setting on fire the new heathen temple of Daphne. In the spring of 363 he left Antioch, and proceeded to Hierapolis, near the Euphrates, the appointed rendezvous of the Roman troops. These amounted to sixty-five thousand men, well disciplined, and composed of the most martial subjects of the empire. The army crossed the great river, and advanced to Carrhœ in Mesopotamia. A large fleet attended its march along the banks of the Euphrates; and on April 7, by crossing the Chaboras, Julian entered the Persian territories. Advancing across the desert of Mesopotamia, the army reached the wall of Macepracta, and in May invaded Assyria. Here they were detained by the sieges of the city of Perisabor and the fortress of Maogamalcha, both of which yielded to the valour of the assailants. They were utterly destroyed with all the circumstances of military fury; and the palaces and fine gardens of the Persian king, on the banks of the Tigris, underwent a similar fate. The great city of Ctesiphon was Julian's next object. Conveying his fleet from the Euphrates to the Tigris, he crossed the latter river with his army, defeated the Persians drawn up to oppose him, and pushed on to the gates of that capital. Here he had expected the junction of his lieutenants, Sebastian and Procopius, who had taken another route; but the desertion of their Armenian auxiliaries, and their own dissensions, prevented the execution of this part of the plan. He therefore declined the siege of Ctesiphon, but at the same time he obstinately rejected the offers of Sapor to negotiate for peace. A weak ambition of emulating Alexander the Great, and the false predictions of the soothsayers and adepts, to whom he gave his confidence, led him also, contrary to the advice of his generals, to resolve upon penetrating into the heart of Persia in pursuit of his antagonist: accordingly he set fire to his fleet in the Tigris, and commenced his march into the open country. Every thing was laid waste before him by the enemy, and he was presently reduced to a scarcity of provisions. He was misled by treacherous guides, and at length found that the only means of safety for his army consisted in retreat. Meanwhile the whole force of the Persian empire was assembled; and clouds of light troops harassed the Romans on every side, while the main body of the Persian host advanced in formidable array. Julian performed every duty of a soldier and a general, partook in every fatigue and hardship, and was present wherever danger was most urgent. The attacks of the enemy were several times repelled with considerable slaughter. At length a sudden assault being made by the Persians on the rear of the army, the emperor rushed to the scene without his cuirass, and putting his assailants to flight, eagerly led the pursuit. On a sudden, a shower of darts and arrows was discharged by the fugitives, and a javelin pierced between the ribs of Julian, and stuck in his liver. He fell senseless from his horse, and was conveyed from the field in a state which announced approaching death. Sensible of his condition, he pronounced a farewell speech to the surrounding officers, and directed the disposal of his private property; after which, he entered into a metaphysical discussion on the nature of the soul with his philosophers, Priscus and Maximus. Exhausted by these efforts, he called for a draught of cold water, and as soon as he had swallowed it, calmly expired, on June 26, 363. Of the works of Julian, an elaborate edition was given by the learned Spanheim, Greek and Latin, folio, Lips. 1696.

JULIAN, a learned Italian prelate in the fifth century, an opponent of St. Augustine on the subjects of original sin, predestination, &c., was the son of Memor, bishop of Capua, and born before 386. In 416 he was raised to the episcopal dignity by Pope Innocent I., and appointed to the see of Eclane, a city situated between Campania and Apulia. His doctrines involved him in much controversy and peril, and being condemned by the œcumenical council of Ephesus, in 431, he wandered about from place to place, till at length he found an asylum in Sicily, where he is said to have gained his livelihood by teaching a school. The time of his death is uncertain. We have only fragments of his works remaining; many of them are scattered throughout the works of St. Augustine, Marius Mercator, &c.

JULIAN, a saint in the Roman calendar, and an illustrious Spanish prelate, was of Jewish descent, and the disciple of Eugenius II., one of his predecessors in the see of Toledo. To that high dignity he was ordained in 680, and afterwards presided at different councils held in that city, in 681, 683, 684, and 688. He died in 690, esteemed as the most learned ornament of the church in his time, and highly commended for his piety, virtues, and amiable manners. A list of his works will be found in Cave,

who says, that our prelate was also known by the name of *Pomerius*. He is, however, to be distinguished from JULIAN POMERIUS, who flourished in the fifth century, was a Moor by birth, and afterwards ordained a presbyter at Arles.

JULIAN (Count), governor of Andalusia in Spain, and of Ceuta in Africa, in the beginning of the eighth century. He defended for a long time the latter fortress against the Moors, from 708 till 710; but Roderick, the Gothic king of Spain, having dishonoured Cava, or Florinda, the daughter of Count Julian, the latter in revenge made a league with the Moors, and thus facilitated the conquest of the peninsula. The time of his death is uncertain.

JULIANA, a native of Bengal, who was in great favour with the Mogul Aurengzeb, and was appointed by him superintendent of his harem, and governess of his son, Behadur Shah. When her pupil succeeded to the crown, under the title of Shah Aulum, she fought by his side in battle, and displayed in other respects such courage and abilities, that the shah used to say "If Juliana were a man, I would make him my vizier." She died in 1733, aged seventy-seven.

JULIEN (PIERRE), an eminent French sculptor, was born at Paulien in 1731, and died in 1804. He studied under Coustou at Paris, and afterwards at Rome. His chief production is "The Dying Gladiator," which gained him a seat in the Academy.

JULIEN (SIMON), a Swiss artist, born at Carigliano in 1736, obtained a seat in the French Academy, but died in indigent circumstances in 1799. After having studied under Vanloo, he changed his master and style for the Italian school, in consequence of which his contemporaries called him "the Apostate," in allusion to the emperor of the same name.

JULIO, or GUILIO (ROMANO), an eminent painter, was born at Rome in 1492. Nothing is known of his parentage, except that his family name was *Pipi*. He was educated in the school of Raphael, of whom he became the favourite disciple. When left to his own guidance, Julio displayed a great fertility of invention, and grandeur of taste, joined with a fund of erudition, and acquaintance with every branch of the art; but at the same time an extravagance and wildness of fancy, and ideas, rather drawn from the study of the antique than of nature. His colouring was defective, and marked with a predominance of red and black, and his manner was hard and dry. Hence he is more valued for his designs than his finished paintings. His works, however, are always characterized by spirit and an air of greatness, and he maintains a conspicuous place among the men of genius in his profession. After the death of Raphael, who made him one of his heirs, he was engaged to finish the works commenced under him, particularly the hall of Constantine in the Vatican. He then took a house of his own, and painted works for several towns, likewise giving designs for palaces and other buildings as an architect. An invitation from the duke of Mantua drew him to that city, where he was very liberally entertained, and raised a considerable fortune. By his removal thither he also escaped punishment for the twenty indecent designs, commonly called Aretine's figures, which he made to be engraved by Marc Antonio, and which drew a storm upon that artist, who remained at Rome. Julio employed all his art in adorning the palace of the duke of Mantua, both as an architect and a painter. His most famous work in the latter capacity is a saloon, in which the giants are represented struck by the thunderbolts of Jupiter. He also painted the war of Troy in this palace, and decorated several of the country-seats of this prince with his works. The duke nominated him superintendent of his buildings, and employed him in embellishing the streets of Mantua, and protecting them against the inundations of the lake in which that city stands. Julio built himself a house there, in which he formed a cabinet of antiques and curiosities. His reputation as an architect was so high, that he was applied to for designs from distant parts; and at the death of San Gallo, architect of St Peter's at Rome, he was nominated to supply his place. But before he could take possession of it, he fell into a disease, which carried him off at Mantua in 1546, at the age of fifty-four. He left a daughter, and a son named after his great master, who promised to excel in the art, but died in the flower of his age.

JULIUS I., Pope, was a Roman by birth, and succeeded to the Papal See on the death of Mark, in 337. At this period the celebrated Athanasius lived in a state of exile at Treves, but in the following year he was permitted to return to Alexandria by the emperors Constantine, Constantius, and Constans. This circumstance excited the alarm of the Arian party, who, at a council assembled at Antioch, got Athanasius deposed, and Gregory, bishop of Alexandria, appointed in his stead. But in the Roman council, Athanasius was pronounced innocent of the crimes alleged against him, and was admitted by Julius to his communion, as an orthodox pillar of the church. The orthodox party confirmed the acts of the council of Rome, and, in the height of their zeal, they introduced for the first time, and authorized the practice of appealing to the pope in contested ecclesiastical concerns, of which the successors of Julius availed themselves in establishing the enormous spiritual tyranny, which, by degrees, they erected in the church. Julius died in 352, having sat upon the pontifical throne somewhat more than fifteen years. Two of the letters of this pope are extant, one addressed to the Oriental bishops, and the other to the people of Alexandria, in favour of Athanasius.

JULIUS II., Pope, formerly known by the name of *Julian della Revere*, nephew of Pope Sixtus IV., was born in 1443. He is said to have been of very mean extraction, and to have followed for some time the occupation of a waterman; he was preferred by his uncle Sixtus to the see of Carpentras, and raised to the purple in the year 1471. By the same pope he was raised successively to other valuable bishoprics; and upon the breaking out of an insurrection in Ombria, his uncle gave him the command of the papal troops, which was an employment perfectly adapted to his genius. He put an end to the rebellion, which gave him vast influence and power at Rome. In 1480 he took an active part in the elevation of Innocent VIII. to the papacy, and while that pontiff lived he was in high favour at the papal court; but during the popedom of his successor, Alexander VI., thinking his life in danger, he retired into France, and attended King Charles in his expedition against Naples. In 1503 he was himself elected pope, in the stead of Pius III., who had held the sacred office only twenty-six days. He took the name of Julius II., and

being possessed of a bold and martial spirit, determined to extend the temporal empire of the church by the force of arms. The Emperor Maximilian, with the kings of France and Arragon, endeavoured to depose him, but he frustrated their designs, and in 1508 the famous league of Cambray against the republic of Venice, was concluded between the pope, the emperor, the king of France, and the king of Spain, which threatened the entire ruin of that state. Before Julius signed this league, his unwillingness to increase the power of either the emperor, or the French king in Italy, induced him privately to communicate the terms of it to the Venetian ambassador, at the same time offering not to confirm it, provided the republic would restore to him the cities of Rimini and Faenza. This proposal was most unwisely rejected by the Venetian senate, and Julius confirmed the league. The Venetians were wholly unable to withstand such powerful enemies, and being reduced to the greatest extremities, they were obliged to submit. The pope absolved them from the effects of the sentence of excommunication issued against them, and without hesitation granted leave to all the subjects of the church to serve under their banners. He now formed the design of driving the French out of Italy, and with this view he laid siege to Mirandola, which he entered in triumph in 1511; but fortune turning against him, he was driven to Rome. In the course of his journey he received the unwelcome intelligence, that an order for the assembling of a general council at Pisa was posted up at Modena, Bologna, and other cities in Italy, and that himself was summoned to appear at it in person. To counteract their proceedings, of which he had reason to entertain apprehensions, the pope summoned a general council to meet the following year at Rome, pretending by that measure to have superseded the council convoked at Pisa. An end, however, was not put to the sessions of this council before a decree had been passed, declaring Pope Julius II. a disturber of the public peace, a sower of discord among the people of God, a rebel to the church, a public incendiary, a blood-thirsty tyrant, and as such suspended from all spiritual and temporal administration of the church, and forbidding the faithful thenceforth to acknowledge or obey him. In revenge, Julius excommunicated the king of France, laid his kingdom under an interdict, and absolved his subjects from their oath of allegiance. In May 1512, the council met at Rome, in opposition to that of Pisa, but during the fifth session the pope was seized with an illness which proved fatal to him in February 1513, at the age of seventy, and after a pontificate of between nine and ten years. Julius was a person of great abilities, courage, and resolution, but arrogant and of insatiable ambition; possessing the most extravagant passion for war and bloodshed; so that it was said of him, if he wanted the qualities of a good bishop, he had at least those of a conquering prince. He has been accused of every crime, but his faults have been probably much exaggerated. He was much less chargeable with nepotism than many preceding popes; for of the twenty-seven cardinals created by him, four only were in any degree related to him, and these were men of unblemished characters. He was an encourager of the arts of painting, sculpture, and architecture, and begun the erection of the magnificent church of St. Peter.

JULIUS III., Pope, formerly known by the name of *John Maria del Monte*, was a person of mean extraction, and born in Rome about the year 1488. His uncle, Anthony del Monte, was made a cardinal by Pope Julius II., and thus had the means of raising his family from obscurity. Under his patronage John Maria was educated for the church, and distinguished himself by his proficiency in literature and jurisprudence. By his uncle's influence he obtained an archbishopric, and afterwards filled various posts under the Holy See. In 1536 he was created a cardinal by Pope Paul III., who afterwards employed him on different legations. He acquitted himself so well in these employments, that he obtained the character of a person of vast application and uncommon abilities, and he recommended himself so powerfully to his holiness, that in the year 1545 he appointed him his principal legate in the council of Trent, and confided to him his most secret intentions. In February 1550 he was elected to the popedom, and took the name of Pope Julius III., out of respect to the memory of the pontiff, who, by raising his uncle to the cardinalship, had laid the foundation of his good fortune. One of his first acts gave great offence to every decent person; he conferred a cardinal's hat, with ample ecclesiastical revenues, upon a youth of sixteen, born of obscure parents, and known by the name of Ape, from his having been intrusted with the care of an animal of that species in the cardinal del Monte's family. Such an indecent promotion was regarded by the cardinals as a gross affront offered to their body; but when they reproached him for introducing such an unworthy member into the sacred college, who had neither learning nor virtue, nor merit of any kind; he asked them "what virtue or merit they had found in him, that could induce them to place him in the papal chair?" The subsequent conduct of Julius corresponded with this shameless behaviour at the commencement of his pontificate. He gave himself up to the unrestrained indulgence of his desires, and spent his whole time, and the revenues of the church, in amusements, dissipation, and licentiousness of every kind. He died in 1555, having held the Papal See about five years.

JUNCKER (Christian), a learned German writer, was born at Dresden in 1668, and died in 1714. He was successively rector of the gymnasium of Schleusingen and of Altenburg, and published a "Dissertation on learned Women," the "Life of Job Ludolph," and other works.

JUNCKER (Gottlob John), a learned physician of the Stahlian sect, was born in 1680, at Loudorff, near Giessen, in Hesse. He studied at Marpurg and Erfurt, obtained the degree of doctor of physic at Halle, in 1780, and became an eminent medical professor in that university, and a physician in the public hospital. He died at Halle in 1757. His works have been much esteemed, and are still occasionally referred to. A list of them will be found in Haller's "Bibl. Anat."

JUNCTIN, or GIUNTINO, a native of Florence in the sixteenth century, celebrated as the author of a commentary on Sacrobosco's treatise, "De Sphæra," and other mathematical works. After having abandoned the Catholic religion, he settled at Lyons, where he obtained a large fortune as a banker, and died in 1590, in consequence of being buried under the ruins of his library.

JUNGE, or JUNGIUS (Joachim), an eminent philosopher, was born at Lubeck in 1587, and educated at the universities of Rostock and Giessen, at which latter he graduated M.A., in 1609, and obtained the mathematical chair; but resigned it in 1614, in order to devote himself to philosophical and medical studies. After taking the degree of M.D. at Padua, he commenced the practice of a physician at Rostock, at the same time pursuing his researches in natural history. He was also appointed to the mathematical chair at Rostock; but quitting that city removed to Helmstadt and Brunswick, and in 1629 to Hamburg, where he was appointed rector of the school of St. John. He then commenced his opposition to the Aristotelian philosophy, recommending in his lectures the substitution of science, founded on experiment, to the antiquated systems of the schools. This innovation procured him many enemies among the partisans of Aristotle; but he continued to propagate his opinions till the infirmities of old age interrupted his labours. He died September 23, 1657. Junge contributed much to enlighten mankind by overturning erroneous systems in philosophy, and Leibnitz ranks him scarcely below Descartes, and beside Copernicus, Galileo, and Kepler. He published little, but left a vast quantity of MSS., whence several valuable works were taken and published by his disciple, John Vaget. His "Isagoge Phytoscopica," 1678, 4to., contains traces of a plan for the classical arrangement of vegetables, which afforded useful hints to Ray and Linnæus.

JUNGER (John Frederick), a German dramatist of the last century, was a native of Leipsic, and became director of the theatre at Vienna, where he died in 1797. His dramatic works form three collections: his comedies; his Comic Theatre, 3 vols. 8vo.; and his posthumous theatrical productions, 2 vols. 8vo. Junger is reckoned among the best of the comic poets of Germany.

JUNGERMAN (Louis), a physician and botanist, was born in 1572 at Leipsic, and was brought up to the study of medicine. He early distinguished himself by the knowledge of plants, and about 1600 drew up a catalogue of the plants growing in the vicinity of Altdorf; and he was employed by Besler in a description of the plants in the botanical garden at Eichstadt. He took the degree of physic in 1610, and in 1614 occupied the chair of botany at Giessen, where he procured the establishment of a botanical garden. When obliged by the tumults of war to quit that university, he removed to Altdorf in 1625, where he was made botanical and anatomical professor, and director of the physic garden. He died in 1653. His chief works are "Catalogus Plantarum, quæ circa Altorfium Noricum et Vicinis locis proveniunt," and "Cornucopiæ Floræ Giessensis," 1623, quarto.—Joachim, brother of the preceding, was also much attached to botany, and died in the Morea upon a tour to examine the plants of Greece. The name of this family is botanically consecrated by that of *Jungermannia*, given to a genus of Algæ.

JUNILIUS, an African bishop in the sixth century, but of what place is unknown. He is spoken of by Cave as flourishing about 550. He was the author of a work of merit, entitled "De partibus divinæ Legis, Lib. II.," which forms a kind of introduction to the study of the sacred Scriptures. It was first printed at Basil in 1545, octavo; and at Paris in 1556, 12mo., accompanied by "Commentaries on the first three Chapters of the Book of Genesis," which is also inserted in the sixth volume of the "Bibl. Pat."

JUNIUS, or DE JONGHE (Adrian), a physician and man of letters, born in 1512, was the son of a respectable burgomaster of Hoorn, in West Friesland. He made an early progress in his literary studies, and travelled for improvement into various countries of Europe, taking the degree of doctor of physic at Bologna. He visited England in a medical character in 1543, and was physician to the duke of Norfolk. He published there a Greek and Latin dictionary, which he dedicated to the young king, Edward VI., and thereby drew upon himself the censure of the court of Rome, though he protested that he was a good Catholic. In the ensuing reign he endeavoured to obtain favour by publishing, in 1554, a Latin poem, entitled "Philippis," on the marriage of Philip and Mary. In 1564 he was at Copenhagen in quality of preceptor to the prince, and with the title of king's physician; but the climate not agreeing with him, he returned to Holland, and settled at Haerlem. At the siege of that city by the Spaniards in 1572, he retired to Armuyden, and thence to Middleburg, where he died, in 1575. Adrian Junius is chiefly known as a philologist and linguist. He wrote commentaries on various ancient authors, and, among other original works, "Commentarius de Anno et Mensibus," 1553; "De Coma commentarius," 1556; "Emblemata;" "Poemata;" "Epistola;" and "Nomenclator omnium rerum."

JUNIUS, or DU JON (Francis), a learned French Protestant divine, was descended from a noble family, and born at Bourges in 1545. Being sent to study at Lyons, he there became a convert to Atheism, but on his return to Bourges he was convinced of his mistake by a perusal of the New Testament, and from that time he was chiefly attached to studies connected with sacred literature and piety. At the commencement of the civil wars in France, he went to Geneva to perfect his acquaintance with the learned languages; and whilst there, received intelligence that his father had been murdered by the bigoted Catholics, who had long suspected him of an attachment to Lutheranism. This determined him to renounce his country, and to support himself at Geneva by the instruction of youth, while completing his studies for the Protestant ministry, in which he was now resolved to engage. He continued this employment till 1565, when he was appointed minister of the Walloon church at Antwerp. He afterwards removed into the country of Limburg, where he exercised his ministerial functions with great success, till the dangers to which he was exposed from the machinations of the priests and monks engaged the magistrates to advise him to retire into Germany. He was very graciously received at Heidelberg by Frederick III., elector-palatine; and after taking a journey to Bourges to visit his mother, he returned to the dominions of that prince, where he was appointed minister of the small church of Schoon. In 1573 he was sent for to Heidelberg by the elector-palatine, to be employed, conjointly with Tremellius, on a Latin translation of the Old Testament; and five years afterwards he was appointed by Prince Casimir theological professor in the new college which he had established at Newstadt. He was subsequently appointed to the divinity chair at Heidelberg and Ley-

den, which latter office he held from 1592 till his death in 1602. He was the author of numerous works, theological, controversial, and philological; of which the principal are, "Commentaries" on the first three chapters of Genesis, the prophecies of Ezekiel, Daniel, and Jonah; "Sacred Parallels," and "Notes" upon the Revelation, and the Epistle of St. Jude; together with numerous theological and controversial treatises, which, with the preceding, were printed at Geneva in 1608, in two volumes folio.—FRANCIS, son of the foregoing, was born at Heidelberg in 1589, and received his education at Leyden. He first engaged in the military profession, which he forsook to devote himself to literary pursuits. In 1620 he accompanied Thomas, earl of Arundel, to England, and for thirty years he resided in the family of that distinguished nobleman, to whom he was librarian. He devoted his attention chiefly to the study of the northern languages, and went to Germany for the purpose of investigating the Saxon as still spoken in a part of that country. He returned to England in 1674, and passed some time at Oxford, whence he removed to the house of his nephew, Isaac Vossius, at Windsor, in August 1677, and died there about three months afterwards. His works are, a treatise "De Pictura Veterum," 1637, 4to.; "Observationes in Willerami Francicam paraphrasin Cantici Canticorum," 1655, 8vo.; and a Gothic Glossary, in five languages, part of which only was published, by the Rev. Edward Lye, in 1743.

JUNO (in fabulous history), a celebrated deity among the ancients, daughter of Saturn and Ops. She was born at Argos, or, according to others, in Samos, and was intrusted to the care of the seasons, or, as Homer and Ovid mention, to Oceanus and Tethys. Jupiter was not insensible to the charms of his sister: and the more powerfully to gain her confidence he changed himself into a cuckoo, and raised a great storm, and made the air unusually chill and cold. Under this form he went to the goddess, all shivering. Juno pitied the cuckoo, and took him into her bosom. When Jupiter had gained these advantages, he resumed his original form, and obtained the gratification of his desires, after he had made a solemn promise of marriage to his sister. Her conjugal happiness, however, was frequently disturbed by the numerous amours of her husband, and she showed herself jealous and inexorable to the highest degree. According to Hesiod she was mother of Mars, Hebe, and Ilithya, or Lucina; and besides these, she brought forth Vulcan, without having any commerce with the other sex, but only by smelling a certain plant. This was in imitation of Jupiter, who had produced Minerva from his brain. According to others, it was not Vulcan, but Mars, or Hebe, whom she brought forth in this manner, and this was after eating some lettuces at the table of Apollo. The daily and repeated debaucheries of Jupiter at last provoked Juno to such a degree, that she retired to Eubœa, and resolved for ever to forsake his bed. Jupiter procured a reconciliation, after he had applied to Cithæron for advice, and after he had obtained forgiveness by fraud and artifice. This reconciliation, however cordial it might appear, was soon dissolved by new offences; and, to stop the complaints of the jealous Juno, Jupiter had often recourse to violence and blows. He even punished the cruelties which she had exercised upon his son Hercules, by suspending her from the heavens by a golden chain, and tying a heavy anvil to her foot. Vulcan was punished for assisting his mother in this degrading situation, and he was kicked down from heaven by his father, and broke his leg by the fall. This punishment rather irritated than pacified Juno. She resolved to revenge it, and she engaged some of the gods to conspire against Jupiter and imprison him, but Thetis delivered him from this conspiracy by bringing to his assistance the famous Briareus. Apollo and Neptune were banished from heaven for joining in the conspiracy, though some attribute their exile to different causes. The worship of Juno was universal, and even more than that of Jupiter, according to some authors. Her sacrifices were offered with the greatest solemnity. She was particularly worshipped at Argos, Samos, Carthage, and afterwards at Rome. The surnames of Juno are various: they are derived either from the function or things over which she presided, or from the places where her worship was established. The Roman consuls, when they entered upon office, were always obliged to offer her a solemn sacrifice. The Juno of the Romans was called Matrona or Romana. She was generally represented as veiled from head to foot; and the Roman matrons always imitated this manner of dressing themselves, and deemed it indecent in any married woman to leave any part of her body but her face uncovered.

JUNOT (ANDOCHE), a distinguished French general, was born of humble parents in 1771, and at the age of twenty he entered into the army as a volunteer. He had arrived at the rank of lieutenant when he was noticed by Buonaparte, who placed him on his staff. He accompanied his master in his Egyptian expedition, and became a great favourite, owing chiefly to the daring courage which he exhibited in the field of battle. He was made lieutenant-general, and in 1806 governor of Paris, and colonel-general of hussars. The next year he was sent ambassador to Lisbon, where he remained two years, and was honoured with the title of duke of Abrantes. The battle of Vimiera, in which he was opposed to Sir Arthur Wellesley, put an end to his authority in Portugal. Notwithstanding his ill success he was trusted and employed by Buonaparte, who appointed him captain-general and governor of the Illyrian provinces. He died in 1813.

JUPITER (in fabulous history), the most powerful of all the gods of the ancients. According to Varro, there were no less than three hundred persons of that name; Diodorus mentions two; and Cicero three, two of Arcadia, and one of Crete. To that of Crete, who passed for the son of Saturn and Ops, the actions of the rest have been attributed. According to the opinion of the mythologists, Jupiter was saved from destruction by his mother, and intrusted to the care of the Corybantes. Saturn, who had received the kingdom of the world from his brother Titan, on condition of not raising male children, devoured all his sons as soon as born; but Ops, offended at her husband's cruelty, secreted Jupiter, and gave a stone to Saturn, which he devoured on the supposition that it was a male child. Jupiter was educated in a cave on Mount Ida, in Crete, and fed upon the milk of the goat Amalthæa, or upon honey, according to others. He received the name of Jupiter, *quasi juvans pater.* His cries were drowned by the noise of cymbals and drums, which

the Corybantes beat at the express command of Ops. As soon as he was a year old, Jupiter found himself sufficiently strong to make war against the Titans, who had imprisoned his father because he had brought up male children. The Titans were conquered, and Saturn set at liberty by the hands of his son. Saturn, however, soon after, apprehensive of the power of Jupiter, conspired against his life, and was, for this treachery, driven from his kingdom, and obliged to fly for safety into Latium. Jupiter, now become the sole master of the empire of the world, divided it with his brothers. He reserved for himself the kingdom of heaven, and gave the empire of the sea to Neptune, and that of the infernal regions to Pluto. The peaceful beginning of his reign was soon interrupted by the rebellion of the giants, who were sons of the earth, and who wished to revenge the death of their relations the Titans. They were so powerful that they hurled rocks, and heaped up mountains upon mountains, to scale heaven, so that all the gods, to avoid their fury, fled to Egypt, where they escaped from the danger by assuming the forms of different animals. Jupiter, however, animated them, and by the assistance of Hercules he totally overpowered the gigantic race, which had proved such tremendous enemies. Jupiter, now freed from every apprehension, gave himself up to the pursuit of pleasures. He married Metis, Themis, Eurynome, Ceres, Mnemosyne, Latona, and Juno. He became a Proteus to gratify his passions. He introduced himself to Danae in a shower of gold; he corrupted Antiope in the form of a satyr, and Leda in the form of a swan; he became a bull to seduce Europa, and he enjoyed the company of Ægina in the form of a flame of fire. He assumed the habit of Diana to corrupt Callisto, and became Amphitryon to gain the affections of Alcmena. His children were also numerous as well as his mistresses. The worship of Jupiter was universal; he was the Ammon of the Africans, the Belus of Babylon, the Osiris of Egypt, &c. His surnames were numerous, many of which he received from the place or function over which he presided. The worship of Jupiter surpassed that of the other gods in solemnity. The oak was sacred to him because he first taught mankind to live upon acorns. Jupiter had several oracles, the most celebrated of which were at Dodona and Ammon, in Libya. The Cretans represented Jupiter without ears, to signify that the sovereign master of the world ought not to give a partial ear to any particular person, but be equally candid and propitious to all. At Lacedæmon he appeared with four heads, that he might seem to hear with greater readiness the different prayers and solicitations which were daily poured to him from every part of the earth.

JURIEU (Peter), a celebrated French Protestant divine, was born in 1637. He received part of his education in Holland; and was sent for thence into England, by his maternal uncle, Peter du Moulin, who was then settled as a clergyman in this country. Here Jurieu completed his theological studies, and was admitted to holy orders in the English episcopal church. Upon the death of his father, he was called into France to succeed him in his pastoral office at Mer, when he submitted to be re-ordained by Presbyters, according to the Genevan form. Afterwards he officiated as minister at Vitry; whence he removed to Sedan, where he was chosen professor of divinity and Hebrew, and acquitted himself in the discharge of its duties with eminent reputation. Mr. Jurieu, though in many things he himself departed from the sentiments of the reformed, set up, nevertheless, for a rigorous defender of orthodoxy. In 1673 appeared his "Preservative against the Change of Religion," to counteract the effects of "The Exposition of the Catholic Faith," by the celebrated Bossuet; and in 1681 he published anonymously a piece entitled, "La Politique du Clergè de France," in 2 vols. 12mo.; which excited considerable resentment in the spiritual bodies, who certainly merited the castigation which it bestowed upon them, for urging the court to strip the Protestants by degrees of all their privileges, in order to complete their destruction. In pursuance of that iniquitous system, during the same year Louis XIV. passed an arrêt for the suppression of the Academy of Sedan. After the loss of his professorship, his friend Bayle, for whom he had been instrumental in procuring the professorship of philosophy at Sedan, had the opportunity of discharging that debt of obligation, by succeeding in his recommendation of him to the divinity chair at Rotterdam. On this office Jurieu entered about the commencement of 1682; and was afterwards, in connection with it, appointed minister of the Walloon church in the same city. In 1683, he published "A Parallel between the History of Calvinism and that of Popery;" but it had the misfortune to follow a criticism on the same performance by M. Bayle, which was so much more popular than our author's, that the mind of the latter began to be impressed with that jealousy and dislike towards his friend, which was not long in ripening into settled enmity. In our life of Bayle, and more fully in Des Maizeaux, the reader may meet with the particulars of the abominable conduct which Jurieu displayed towards that antagonist, as well as of their subsequent literary hostilities. Our author's tyrannical and litigious temper led him to quarrel with his best friends when they opposed any of his sentiments. It also led him to assume the character of an inquisitor of the faith, and virulently to persecute several French ministers, most of whom were refugees in Holland. This persecuting temper he displayed during the remainder of his life; but the mortifications which he met with in the opposition of many spirited antagonists, the refusal of government to support by the arm of power the violence of his proceedings, and the tacit condemnation of some of his opinions by the ecclesiastical synods, at length preyed upon his mind, and brought on him a lowness of spirits under which he sunk in the year 1713. He was certainly a man of considerable learning and abilities, but tyrannical, bigoted, and intolerant in the extreme. Besides the articles already noticed, he was the author of "A Treatise on Devotion;" "A Treatise on the Power of the Church;" "The true System of the Church;" "On the Unity of the Church;" "A Treatise on Nature and Grace," &c. &c.

JURIN (James), a physician of the mathematical sect, was several years secretary to the Royal Society of London, and became president of the College of Physicians. He died in 1750. He made himself known by several ingenious applications of mathematical science to physiological topics. In the Philosophical Transactions of 1718 and 1719, he gave dissertations on the force of the heart, which involved him in a controversy with Keill, to whose objections he made a reply in the Transactions.

He also, in 1719, communicated to the Royal Society some experiments to determine the specific gravity of the human blood. These, and other papers, he published collectively under the title of "Physico-mathematical Dissertations," 8vo. 1732.

JUSSIEU (Antony de), a physician and botanist, was born at Lyons, in 1686. He became a doctor of the medical faculty of Paris, professor of botany in the royal garden, a member of the Royal Academy of Sciences of Paris, and also of the Royal Societies of London and Paris. He died in 1758. Antony de Jussieu was the disciple and successor of Tournefort, whose system he adopted and improved. In 1712 he made a botanical tour into Spain and Portugal, whence he imported several plants, of which he gave descriptions in the Memoirs of the Academy of Sciences. He published several separate works, among which are "Eloge de M. Fagon, avec l'Histoire du Jardin Royal de Paris, et une Introduction à la Botanique;" "Discours sur la Progrès de la Botanique," &c. — Bernard de, brother to the preceding, also a physician and botanist, was born at Lyons in 1699. He was made a doctor of the faculty of Paris in 1728, and obtained the place of botanical demonstrator in the royal garden, and admission into the Academy of Sciences. He was an excellent botanist, but was prevented by his modesty from writing much. He gave, in 1725, an improved edition of Tournefort's "Histoire des Plantes qui naissent aux Environs de Paris," two volumes 12mo.; and also published a "Catalogue of Trees and Shrubs which may be reared about Paris," 1735. He communicated a few botanical papers to the Academy of Sciences, which are printed in its Memoirs. He visited England, where he was made a fellow of the Royal Society, and whence he carried the first plants of the cedar of Lebanon seen in France. He died in 1777.—Joseph de, a third brother of the same family with the former, was born in 1704, and was educated for the medical profession; but he chiefly distinguished himself as a man of science. In 1735 he went to Peru, as botanist, with the academicians sent from France and Spain, to measure a degree of the meridian. He did not return with his associates, but remained in South America thirty-six years, during which period he made many important observations relative to the natural history of the country; though the world was deprived in some measure of the benefit of his discoveries by the unfortunate loss of his diary. He returned to France in a very debilitated state of health, and after being reduced almost to a state of second childhood, he died in 1779.

JUSTELL (Christopher) was born at Paris in 1580. Having laid a good foundation in elementary learning at school and at college, he applied his maturer studies to ecclesiastical history, and became the author of many learned works. He died at the age of sixty-nine, in 1649. His principal pieces are, "Codex Canonum Ecclesiæ Universæ a concilio Calchedonensi et Justitiano Imp. Confirmatus, Gr. et Lat.;" "Codex Canonum Ecclesiasticorum Dionysii Exigui," &c.; "Codex Canonum Ecclesiæ Africanæ, Gr. et Lat.;" "Bibliotheca Juris Canonici Veteris;" "A Genealogical History of the House of Auvergne," &c.

JUSTI (John Henry Gottlob de), a skilful German mineralogist of the last century. He studied at Jena in 1720, but the irregularity of his conduct having obliged him to leave the university, he enlisted as a common soldier in the service of the king of Prussia, in which he rose to the rank of sub-lieutenant, and was then cashiered and imprisoned for disobedience to his colonel. He made his escape, and settled at Leipsic; whence he went to Vienna, and was made counsellor of the mines. In 1755 he went to Gottingen, where he lectured on political economy and natural history. He resided at Copenhagen in 1758, and subsequently travelling in Wirtemberg, he was arrested in consequence of having offended the king of Prussia by his writings. Though he at length obtained his liberty, he involved himself in new difficulties, and died in confinement in the fortress of Custrin in 1771. Besides many translations from the French, he was the author of a "Treatise on Money;" a "Treatise on Mineralogy;" "Miscellanies on Chemistry and Mineralogy," 3 vols. 8vo.; "A complete Treatise on Manufactures," 2 vols. 8vo.

JUSTIN, a Latin historian, is supposed to have lived in the second century, under Antoninus Pius. Nothing is known concerning his family or condition: one of the manuscripts of his work calls him *M. Junianus Justinus.* His history is an abridgment of that of Trogus Pompeius, in forty-four books, and was probably the cause of the loss of the original. Some of the best editions of this author are the Delphin, Paris, 4to. 1677; Hearne's, Oxford, 8vo. 1703; and Gronovius's, Lugd. Bat. 8vo. 1719 and 1760.

JUSTIN, surnamed *the Martyr*, one of the earliest and most learned writers of the Christian church, was the son of Priscus, a Greek by nation, of the Gentile religion, and born at Flavia Neapolis, anciently called Sichem, a city of Samaria in Palestine, towards the close of the first, or the commencement of the second century. He was educated in the religion of his ancestors, but in 132, became a convert to Christianity, and went to Rome, where he diligently employed himself in promoting and defending the Christian cause, and in opposing the heretics of the age, particularly Marcion, against whom he wrote and published a book. After this, Justin went into Asia, and at Ephesus became acquainted with Trypho, a Jew of considerable note and learning, with whom he held a dispute, which lasted two days, on the evidence furnished by the Old Testament, to prove that Jesus is the Messiah. Of this dispute he afterwards wrote an account, entitled "A Dialogue with Trypho." From Ephesus Justin returned to Rome, where he had frequent disputes with Crescens, a cynic philosopher, in consequence of whose calumnies he published his second apology, which seems to have been presented to the Emperor Marcus Aurelius in 162. It produced so little effect, that when Crescens preferred against him a formal charge of impiety for neglecting the pagan rites, he was condemned to be scourged, and then beheaded, which sentence was put into execution in 164, in the seventy-fourth or seventy-fifth year of his age. There are several valuable editions of his works, the best of which are those of Maran, Paris, 1742, folio, and Tberthur, Wurtzburgh, 1777, 3 vols. 8vo.

JUSTIN I. emperor of the East, a native of Dacia, was born about the year 450, and was brought up to the mean occupation of keeping cattle. Possessing a strength and stature which he thought were likely to recommend him, he left the business of a pastoral life, and obtained a place among the

guards of the Emperor Leo. He rose by degrees in the service, till at length, in 518, he possessed, at the death of Anastasius, the important office of præfect-prætorio; and by the application of timely bribes, he stepped on to the vacant throne, and apparently with the unanimous consent of the military, the clergy, and the people. The eunuch Amantius, who would gladly have raised one of his own friends to the high office, was, for a real or pretended conspiracy, with some of his associates, punished with exile or death. The Gothic chief Vitalian, who had revolted against Anastasius, and remained at the head of a powerful army, was decoyed into the palace, and assassinated at a royal banquet. Justin, to whom the epithet of *elder* is given, to distinguish him from another emperor of the same name and family, was sixty-eight years of age when he was invested with the imperial purple; and though without any advantages of education, he was preserved from exposing his incapacity, by his good sense in following the direction of able statesmen, whom he had the discernment to select, and the wisdom to confide in. At this time, says the historian, the world beheld two contemporary monarchs, Theodoric and himself, who were even destitute of the knowledge of the alphabet: but the commanding genius of the Goth rendered him respectable amidst all his ignorance; and Justin, conscious of his deficiencies, relied on the diligence of his questor Proclus, and the talents of his nephew Justinian, whom the emperor had brought from the solitudes of Dacia, and educated as his future heir. The chief events of this reign were the persecution of the Arians, advances towards a reconciliation with the Roman See, and the commencement of a war with the king of Persia. He associated Justinian as his colleague in the empire in 527, and soon after died, in the ninth year of his reign. An earthquake, which almost ruined Antioch and several other cities in the East, was a calamity which greatly affected the emperor. He is said to have laid aside the imperial robes, clothed himself in sackcloth, and passed several days in fasting and prayer, to avoid the divine judgments. His humanity was not surpassed by his piety; and he displayed much benevolence in relieving those who had suffered by and survived the terrible disaster.

JUSTIN II. emperor of the East, nephew and successor of Justinian, ascended the throne in 565. The choice of the senate and people was sanctified by the benediction of the patriarch, who placed the diadem on his head, which was the first time the ceremony had been performed by a priest. As his predecessor had given great offence by abolishing the office of consul, the new emperor restored it in his own person, almost as soon as he came to the throne. On this occasion he distributed large sums of money among the people, and immediately discharged the debts, and corrected the abuses of his late uncle. The popularity acquired by this commencement of Justin's reign, was soon forfeited by instances of cruelty and avarice, which were imputed to the instigation of the Empress Sophia. He caused his relation Justin, who had a military command on the banks of the Danube, to be strangled; and he put to death some of his senators, from a suspicion of their being disaffected. He made war against Persia; but being defeated at the head of a numerous army, he was obliged to sue for peace. Soon after this, Justin was seized with a disorder which affected his intellects, and rendered him incapable of government. By the advice of his empress, he raised to the rank of Cæsar, in 574, a Thracian named Tiberius, who had obtained by his abilities the office of post-captain of the guards. The ceremony of his elevation was performed in the portico of the palace, in the presence of the patriarch and the senate. On this occasion Justin made a long speech, which his flatterers imputed to divine inspiration, in which he recommended his successor to love his people as himself; to cultivate the affections, and maintain the discipline of the army; to protect the fortunes of the rich, and to relieve the necessities of the poor: and he concluded with a prayer, that the God of heaven and earth would infuse into his heart to do whatever he himself had neglected or forgotten. The four last years of his life were spent in retirement; and his choice was justified by the filial reverence and gratitude of Tiberius. Justin died October 5th, 578.

JUSTINIAN I. emperor of the East, was born of an obscure race in Dacia, whence, as we have seen in the article JUSTIN I., he was brought and educated with a view of succeeding to the empire. Justinian was, during the life of his uncle, made partner in the imperial throne; and upon the death of Justin, became its sole possessor, being at that period, A.D. 527, in the forty-fifth year of his age. Immediately upon his elevation he solemnly espoused Theodora, an actress, who in early youth had followed a course of prostitution, and who gained so complete an ascendancy over the mind of the emperor, as to be associated with him on the throne. He began his reign by a violent persecution of heretics and sectaries; and he regarded himself as a great theologian. His reign was, however, memorable for many important transactions, military and civil; and he carried his arms with success against his enemies, for which he was chiefly indebted to Belisarius, his great general, who also preserved him from a formidable conspiracy. The legislative labours of Justinian are what have conferred the chief celebrity on his name. The reformation of the Roman jurisprudence occupied the attention of the emperor from his first possession of the supreme power. The person to whom he principally confided this arduous task was Tribonian, an eminent lawyer of various and extensive attainments. By his cares, and those of nine persons associated with him the new code of Justinian was completed in 529. This publication was followed in 533 by that of the Pandects or Digest, a compilation of the decisions and opinions of former civilians; and of the Institutes, an elementary treatise of the Roman law for the use of students. A new edition of the Code, in 534, made a considerable addition to the emperor's own laws; and his Edicts and Novels complete the vast edifice of jurisprudence, reared by the legislative spirit which distinguished his reign. Another remarkable trait in this emperor's character was his passion for building. His piety was displayed in numerous churches, and other buildings dedicated to religion, of which the celebrated church of Sancta Sophia at Constantinople, now subsisting as the principal mosque of the Turkish empire, attests the magnificence of his designs. Bridges, aqueducts, high-roads, and hospitals, were among his works of public utility, by which every province of the empire was benefited. His works of peace were frequently interrupted by wars, which agitated the empire du-

ring almost the whole of this reign; but in 558, a peace upon honourable terms put an end to the long contests between the Roman and Persian empires. The rejoicings on this event were disturbed by a dreadful earthquake, which overthrew many stately edifices, with a great loss of lives. Justiniau, broken down with cares and old age, died in November 565, in the thirty-ninth year of his reign, and the eighty-third of his age. Among other distinguished events of this reign, the introduction of the silk-worm into the Greek empire, by means of two Persian monks, who went as missionaries to China, ought not to be omitted. The increasing jealousies and the heavy burdens which Justinian imposed upon his subjects, had destroyed all attachment to his person; and he who, in many respects, deserved the title of the last Roman emperor, left the stage unlamented and unhonoured.

JUSTINIAN II. emperor of the East, succeeded his father Constantine Pogonatus in 685, being then only sixteen years of age. He was naturally of a violent temper, and his love of war induced him to break a treaty which he had made with the Saracens, and renew hostilities against them. He recovered several provinces from his enemies, and made an extravagant peace with them; but his exactions, cruelties, and debaucheries, tarnished the glory of his arms, and rendered him an object of hatred to all. He formed a design of destroying all the inhabitants of Constantinople: but Leontius, a celebrated commander, attempted the deliverance of his country. He was successful; dethroned the emperor, and seized him and his ministers without resistance. Justinian's life was spared, but he was sentenced to be banished, and to suffer the amputation of his nose: hence he was named by the Greeks *Rhinotmetus*. In 704 he, by the assistance of the Bulgarians, regained his seat, when he revenged himself upon his enemies. The first victims were Leontius and Tiberius, who had successively filled the throne during the interval of his banishment. These were dragged in triumph through the city, and then placed in chains beneath his throne, whence he beheld the spectacles, with a foot upon each of their necks, whilst the inconstant people shouted, "Thou shalt trample on the asp and basilisk." They were then led to execution. So many persons were, on this occasion, the victims of his fury, that it is said whole provinces were almost depopulated by the multitude of his executions. Justinian died by the hands of assassins in 711; and such was the hatred which he had every where inspired, that his young son, Tiberius, whom his grandmother had placed in a sanctuary, was dragged from the altar, and murdered before her eyes. Thus the race of Heraclius was extinguished, after a reign of one hundred years.

JUSTINIANI. See GIUSTINIANI.

JUTURNA (in fabulous history), a sister of Turnus, king of the Rutuli. She heard with contempt the addresses of Jupiter; or, according to others, she was not unfavourable to his passion, so that the god rewarded her love with immortality. She was afterwards changed into a fountain of the same name near the Numicus, falling into the Tiber. The waters of that fountain were used in sacrifices, and particularly in those of Vesta.

JUVENAL (DECIUS JUNIUS JUVENALIS), a celebrated Roman satirist, is supposed to have been born at Aquinum in Campania, about the beginning of the reign of Claudius. He was either the son or the adopted son of a rich freedman, who gave him a liberal education, and brought him up to the study of eloquence. He passed about half his life in the pursuits of the bar, and is said to have made his first essay in satirical poetry in a piece directed against Paris, a pantomimical writer, and a great favourite with Domitian. It seems more probable that it was by this emperor, and on this account, that he was exiled to Egypt under the pretext of giving him the prefecture of a cohort quartered there, than that this should have been done by Adrian in the poet's old age. There is, however, great uncertainty with respect to all the circumstances of his life, and the dates of his writings. It appears from his thirteenth satire, that his intimate friend Calvinus, to whom it is addressed, was then sixty years of age, and was born in the consulship of Fonteius Capito, A.D. 59; that piece must therefore have been composed in 119, the third year of Adrian. Juvenal is supposed to have died about A.D. 128, at the age of eighty. Sixteen satires of this writer have reached our times. They stand pre-eminent in the class of those which employ warm serious invective, and make vice rather than folly their object. The moral indelicacy of the age has rendered him extremely gross in his language and impure in his paintings; yet he appears always a sincere lover of virtue, and his sentiments have a true philosophical elevation and dignity. Of the editions of Juvenal, the best are the Variorum of Grævius and Casaubon, Lugd. Bat. 4to. 1695. His poems have been ably translated by Dryden, Gifford, &c.

JUVENCUS (CAIUS VETTIUS AQUILINUS), one of the earliest Christian poets, was a priest of a noble family in Spain, and flourished in the fourth century. He wrote a Latin poem on the life of Christ, taken from the Gospel of St. Matthew, which is said to be chiefly commendable for the accuracy with which it follows the sacred text. It was composed about the year 329. Its piety has caused several editions of it to be printed, and it is contained in the Bibliothèque des Pères, and in Mattaire's Corpus Poëtarum.

JUXON (WILLIAM), a worthy prelate of the church of England, who attended Charles I. in his last moments. He was born at Chichester in 1582, and gradually rose to the bishopric of London in 1633, two years after which, he was appointed Lord High Treasurer of England. The nomination of a churchman to this office gave great offence to the Puritans, but when Juxon resigned it, after holding it for about six years, they could find no complaint against him for the manner in which he had exercised its duties. He remained a faithful adherent of the king during his contest with the Parliament; and was imprisoned for refusing to reveal the conversation which had passed between himself and the unfortunate monarch, previous to his execution. He was, however, soon released, and, after the Restoration, made Archbishop of Canterbury. He died 6th June, 1663, universally respected for his virtues and amiable character.

K.

KAAS (Nicholas), an eminent Danish statesman, was born in 1535, and studied in the universities of Germany. In 1573 he was made chancellor of Denmark; and on the death of King Frederick II. in 1588, he was nominated the first of the four regents to govern the kingdom during the minority of Christiern I. He died in 1594. His correspondence with learned foreigners has been published in the epistolary collection of Chytræus; and the "Law of Jutland," printed at Copenhagen, 1590, 4to. is said to have been principally reviewed, corrected, and much augmented by Kaas.

KAAU-BOERHAAVE (Abraham), an able anatomist and ingenious physiologist, born at the Hague in 1715, was the son of a doctor of law and medicine, by a sister of the illustrious Boerhaave. He studied physic at Leyden under Albinus, Van-Royen, and Gaubius; and distinguished himself as a diligent dissector, and an assiduous reader of the ancients. After taking the degree of M.D., he was invited to Petersburgh in 1740, where he occupied a medical chair in the university, and was made a court physician. In 1748 he was appointed first physician, which post he held till his death, at Moscow, in 1753. He was the author of "Perspiratio dicta Hippocrati per universum corpus anatomice illustrata," 8vo. 1738, and other works.

KABEL, or CABEL (Adrian Vamea), a painter of landscapes, sea-ports, and cattle, was born at Ryswick in 1631, and died in 1695. He formed his style after that of Castigliano and Salvator Rosa, and in his colouring followed the Caracci and Mola.

KABRERA (Louis de), a Spanish historian in the seventeenth century. He spent the early part of his life in the army, but quitted it to devote himself to letters. He died in 1655. His chief work is a "History of Philip II., King of Spain," folio, 1619.

KABRIS (Joseph) was a Frenchman, who, after being carried a prisoner to England during the war with France, was permitted to enter as a sailor on board a South sea whaler, in which he was wrecked on the coast of the island of Noukahiwa, in the Pacific ocean. Here the king's daughter, after saving him from being eaten by cannibals, became his wife, and Kabris was appointed chief-justice of the island, which office he had exercised for nine years, when he was carried away, while asleep, by the Russian navigator, Captain Krusenstern, and conveyed to Petersburgh. He returned to France in 1817, and stopped at Paris and other places for the purpose of raising funds to enable him to return to his wife and family at Noukahiwa; but, before he could accomplish his object, he died at Valenciennes in 1822.

KADLUBKO, or KADLUBEK (Vincent), a Polish historian, was a native of Karnow in Gallicia, who, after holding the see of Cracow ten years, resigned it to become a Cistercian monk, and died in a Gallician monastery of his order in 1223. He was the author of a work published in 1612, under the title of "Historia Polonica, cum Commentario anonymi," reprinted at Leipsic in 1712.

KAEMPFER (Engelbert), a distinguished traveller, was born in 1651, at Lemgow, in Westphalia. He received a literary education, and at the age of seventeen was sent to the public school or academy of Lunenburg, at which he spent two years. He afterwards went to Lubec and Dautzic, where he gave the first public specimen of his acquisitions, by holding a dispute "De majestatis divisione." He next passed some time at Thorn, which in 1674 he left for the university of Cracow, where he took the degree of doctor in philosophy, and then repaired to Konigsberg, where he applied to the study of natural history, and of medicine. In 1681, he visited the university of Upsal, and afterwards went to Stockholm, to accept the post of secretary of legation to an embassy then preparing by the court of Sweden to those of Russia and Persia. The embassy reached Ispahan in the beginning of 1684, and employed nearly two years in negotiations, during which time Kaempfer made every possible advantage of his situation for acquiring knowledge. When the ambassador was about to return, our naturalist declined accompanying him, and engaged himself as chief surgeon to the fleet of the Dutch East India company, then cruising in the Persian gulf. He left Ispahan in November 1685, and proceeding by Schiras and the ruins of the ancient Persepolis, arrived at Gombron in December. That unhealthy place had nearly proved fatal to him, and he was detained a long time by sickness. On his convalescence he spent a summer in its neighbourhood, employed in adding to the store of his observations. In June 1688 he embarked, and after touching at various Dutch settlements on the coasts of Arabia and Malabar, in the island of Ceylon, and the gulf of Bengal, he arrived at Batavia in September 1689. Being appointed physician to the annual embassy sent by the Dutch company to the emperor of Japan, he sailed in May 1690, and taking Siam in his way, finished his voyage in September. His abode in Japan was of two years' continuance, affording him time to obtain as much insight into the natural and political state of that remote country as the singular jealousy of its government, with respect to strangers, would permit. He left it in October, 1692, and returning by Batavia, arrived in Europe in the following year. In April 1694, Kaempfer took the degree of M.D. at Leyden, and settled in his native country, where the count of Lippe nominated him his body physician; which post, together with the great fame he had acquired, procured him very extensive practice. He died, in consequence of repeated attacks of the colic, in November 1716. The principal work, which he gave to the public in his lifetime is entitled "Amænitatum Exoticarum Politico-Physico-Medicarum Fasciculi V.," 4to. Lemgov. 1712. It contains a variety of curious matter relative to the Persian court and the antiquities of that country, and many circumstances appertaining to the medicine, the economy, and the natural history, of different parts of Asia.

KAHLER (John), a learned German Lutheran divine and professor, was born at Wolmar, a village in the Laudgraviate of Hesse-Cassel, in 1649. He studied successively at Marpurg and at Giessen, and was admitted to the degree of M.A. in the latter university. He gained considerable reputation by

introducing the Cartesian philosophy into the schools at Giessen, and teaching it there for some years. In 1677, he was appointed professor extraordinary of metaphysics at Rinteln, where he afterwards filled the mathematical chair; to which, in 1683, was joined that of theology. On his appointment to the professorship last mentioned, he took his degree of doctor of divinity; and after having been six times honoured by the office of *rector magnificus* of the university, died in 1729. He was the author of numerous dissertations on philosophical, mathematical, and theological subjects, which are enumerated by Moréri.

KAIN (Henry Louis le), a celebrated French actor, born at Paris April 14, 1728; was originally a maker of surgeons' instruments, and owed his theatrical debût to an introduction to Voltaire, who, by his advice and instruction, qualified him to appear on the Parisian stage. Le Kain made his debût in the character of Brutus, September 4, 1750, and, in spite of some physical imperfections, he succeeded admirably in exhibiting the more violent emotions of the mind, and raised himself to the head of his profession. He was addicted to vicious indulgences, which injured the respectability of his private character, debilitated his constitution, and at length occasioned his death, which took place in 1778.

KALB (John, Baron de), a German by birth, distinguished himself in the American army, in which he became major-general. He was killed at the battle of Camden in 1778, when the Americans were defeated by Lord Rawdon. A tomb was erected to his memory by order of congress.

KALCKREUTH (Frederick Adolphus, Count of), a Prussian field-marshal, was born at Eisleben in 1737, and gradually rose to the rank of general, besides being made a count. He distinguished himself in several actions against the French, and died in 1818 at Berlin, of which he had for some years held the post of governor.

KALDI (George), a Jesuit, whose learning and merits are highly spoken of by his biographers, was a native of Hungary, and born in Tirnaw, about the year 1572. He refused considerable ecclesiastical dignities, and preferred to them a studious life among the followers of Loyola. His last retreat was to a college which he built at Preshurgh, where he died in 1634. He is regarded by the Hungarians as one of the most eloquent pulpit orators of whom their country can boast. A volume of his "Sermons" was published at Preshurgh, in 1631, folio. But what chiefly entitles him to notice is his having undertaken and completed a translation of the Bible from the Vulgate into the Hungarian tongue. This work was printed at Vienna in 1626.

KALED, or CALED (Ebn al Walid), one of the most valiant, most successful, and most ferocious of Mahomet's captains, was one of the Koreish, and began, like many of the tribe, with opposing by arms the prophet's pretended mission. He, however, like the rest, caught at length the enthusiasm of conversion; and he proved such a zealous defender of the new cause, that Mahomet honoured him with the title of *one of the swords of God*. This was conferred upon him after the battle of Muta in Syria, fought A.D. 630 against the Greeks, where Kaled, after the slaughter of three successive commanders of the Moslems, took the standard into his own hands, and by his intrepid courage and military skill, turned the fortune of the day, and gained a victory over greatly superior numbers. Being afterwards sent by Mahomet to propagate his religion among the circumjacent tribes, he took an inhuman vengeance on the Jadhimites, who had assassinated his uncle, for which cruelty he received a severe rebuke from the prophet. When, upon the accession of Abubeker, several Arabian tribes broke out into a dangerous revolt, Kaled was sent with a small army against them, and gave them an entire defeat. A much more important service was the victory he obtained over the impostor Moseilama, who was killed in the battle, along with a great number of his followers; and the remainder being compelled to embrace Mahometanism, the whole sect was extinguished at a blow. The caliph soon after sent Kaled, at the head of a powerful army, to invade Irak, the ancient province of Babylon. In this expedition he had great success, gaining possession, after several victories, of many strong places, compelling the people of the country to pay tribute, and at length, by the capture of the city of Hira, near the Euphrates, putting an end to the kingdom which took its name from that capital. His progress was stopped by a summons into Syria, where the Moslems, under the command of Abu Oheidah, had met with several checks from the Greeks. Kaled was appointed to supersede that general; and, by the spirit which his daring courage infused into the troops, he soon changed the face of affairs. He saved the detachment that had been sent to besiege Bostra from the utter destruction with which they were threatened; invested the place, and, by the aid of treachery, took it. On this occasion he showed himself unusually merciful, in stopping the carnage after the inhabitants had begged for quarter. The Mussulman army next marched to the rich city of Damascus. On its arrival, various skirmishes took place under the walls, and Kaled, with his own hand, vanquished and made captives two of the Christian commanders, whom, on their refusal to embrace islamism, he put to death in cold blood. The news of the approach of an army sent by the Emperor Heraclius to the succour of Damascus, caused a temporary suspension of the siege; and in the retreat of the Moslems, their rear-guard, commanded by Abu Obeidah, contrary to the desire of Kaled, who would have taken that post himself, suffered considerable loss. Kaled, however, at length repulsed the assailants with great slaughter. It was now the object of Kaled to assemble an army sufficiently powerful to resist the very numerous one of the emperor, for which purpose he sent a pressing summons for all the Moslems within reach to meet him at Aiznadin. At this place, in 633, a battle was fought, or rather a succession of engagements, which ended in the total discomfiture of Werdan, the general of Heraclius, who lost the greater part of his army. The Moslem army then returned before Damascus, and deeds of valour were done by both parties, which recall to mind the purest ages of heroism. But, after a close siege of seventy days, Damascus was reduced to extremity; and the inhabitants, looking for protection from the fury of Kaled in the mild and generous character of Abu Obeidah, sent a deputation by night to that chief, who agreed to receive their surrender on moderate terms. At the moment, however, when the treaty was putting into execution on his quarter, Kaled burst in from the opposite side, and began to put to

the sword all who came in his way. In the midst of the city he met with Abu Obeidah, who was making a peaceable entrance, and giving protection to all the people who crowded round him. A warm contest now ensued between the two chiefs, one insisting on the right of the sword, the other pleading the sacredness of a capitulation. Kaled, who, with some reason, asserted his superior claim to the decision as commander-in-chief, was at length constrained to give way to the voice of mercy and true policy, and the sword was sheathed, on the condition of admitting to tribute and toleration of religion those of the Damascenes who chose to remain in the city. A considerable body, however, under the guidance of the brave Thomas, left Damascus to seek a new residence among people of their own faith. They were allowed to take with them their most valuable moveables, and arms for their defence; but Kaled would grant them no more than a three days' truce, after which it should be lawful to pursue and treat them as enemies. Unsated with blood and vengeance, and further urged by the entreaties of Jonas, a noble Damascene, whose betrothed spouse had accompanied the fugitives, Kaled, at the head of four thousand horse, in the disguise of Christian Arabs, followed their track. He pursued them across the mountains of Libanus, regardless of hardships and fatigue, to the neighbourhood of Laodicea, one hundred and fifty miles within the Roman territory, and there overtaking them, he made so furious an attack on the encumbered and disheartened troop, that not a single Christian escaped death or captivity, and all their rich spoil fell into the hands of the conquerors. This bloody tragedy, so characteristic of the temper of Kaled and his Saracens, and rendered peculiarly interesting by private circumstances of the pathetic and romantic cast, has afforded a very striking subject both to history and poetry. During these transactions, Omar had succeeded Abubeker in the caliphate. He had never loved Kaled; and now, thinking his fierce and bloody disposition ill calculated to conciliate the minds of new subjects, he transferred the chief command again to Abu Obeidah. The army received the news of this change with great dissatisfaction, but it gave Kaled the opportunity of displaying a greatness of mind which renders him an object of esteem, notwithstanding his savage ferocity. He first caused Omar to be solemnly proclaimed caliph at Damascus; then, without the least hesitation, resigned his command, declaring his readiness to serve the Mussulman cause in any post which it should please the head of the religion to assign him. Soon afterwards his activity and enterprise were of the greatest service in disengaging a party of the Moslems who had incautiously marched to plunder a famous monastery, and were surrounded by a much superior force. Kaled, himself, in a similar danger on a reconnoitring party, was relieved from imminent hazard by a detachment sent by Abu Obeidah. He continued to serve under that chief in Syria and Mesopotamia, employed by him on all occasions of danger and difficulty, and always distinguishing himself. The greatest of his subsequent actions was the victory of Yermuck, in which battle Abu Obeidah, modestly giving way, when so much was at stake, to the superior military talents of Kaled, restored him the chief command. This combat proved extremely obstinate and bloody, but its final success on the side of the Saracens was such, that the Greek army no longer durst appear in the field against them, and the conquest of Jerusalem was the speedy result. He afterwards took Aleppo, and carried his victorious arms beyond the Euphrates. Kaled survived about three years the pestilence of 639, which proved fatal to so many Mussulman chiefs; but of the place and manner of his death there is no certain account. His tomb is shown in the neighbourhood of Emesa. The valour of this champion was supported by fanaticism, for as long as he wore a cap that had been blessed by Mahomet he deemed himself invulnerable.

KALKBRENNER (Christian), an eminent composer, was born at Minden in Prussia, in 1755. He displayed at an early age a strong passion for music, and was first placed under Emanuel Bach, master of the chapel to the elector of Hesse-Cassel, whence he removed to Berlin, and entered the service of Prince Henry of Prussia, brother to Frederick the Great. In 1798 he made a musical tour through Germany, Italy, and France, and settled finally at Paris, where his reputation obtained him the appointment of singing-master to the Academy of Music. In this situation he continued till his death in 1806. He was the author of five operas, as well as of several didactic treatises on music; but his most valuable literary production is his "Histoire de la Musique," of which he only lived to complete the first volume, printed in 1802.

KALM (Peter), a traveller and naturalist, was a native of Sweden, and was educated for the ecclesiastical profession. The lectures of Linnæus, at the university of Upsal, however, gave him an attachment to natural history; and in travels through different provinces of Sweden, from 1740 to 1745, he had discovered several new species of plants, and distinguished himself as a minute and accurate observer. When a proposal was made by Linnæus, in 1745, to send a person on a naturalist's tour to North America, Kalm, then professor of economy in the university of Abo, was fixed upon. He left America in the beginning of 1751, and reached his native country in the course of the summer. The result of these travels was given to the public in the Swedish language, in three volumes octavo, 1753-61, which were translated first into German and then into English, by J. Reinhold Forster, in 1770. He afterwards returned to Abo, where he was made professor of natural history, and published a great many detached dissertations in the Swedish and Latin languages, on economical and botanical topics. He died at Abo in 1790.

KAMPEN, or CAMPEN (Jacob de), an Anabaptist zealot, who was created bishop of Amsterdam in 1534, by Becold, called *John of Leyden*. His claim to the see of Amsterdam was opposed by the magistrates, who seized and condemned him to death, which he underwent on the scaffold, after having his hand struck off.

KANT (Emanuel), a celebrated German professor of logic, metaphysics, and moral philosophy, and founder of a new philosophical sect, was born at Konigsberg in Prussia, in 1724. His parents being in humble circumstances, he was instructed in reading and writing at the charity-school in his parish; whence he was sent, at the expense of his maternal uncle, a wealthy shoemaker, to the college Fredericianum. In 1740 he was removed to the university, where he pursued his studies with great zeal and diligence, and attended lectures on philo-

sophy, the mathematics, and theology. When he had completed his academical studies, he accepted the situation of tutor in a clergyman's family at some distance from Konigsberg, and afterwards a similar one at Armsdorf, which he in a short time exchanged for the same employment in the family of Count Kaiserlingk. After spending nine years in these situations, he returned to Konigsberg, where he maintained himself by private instruction. In 1746 he had begun his literary career by publishing "Thoughts on the Estimation of the Animal Powers, with Strictures on the Proofs advanced by Leibnitz and other Mathematicians on this Point," &c., 8vo.; and in 1754 he published "An Examination of the Prize Question of the Berlin Society —whether the Earth in turning round its Axis, by which the Succession of Day and Night was produced, had undergone any Change since its Origin? What could be the Causes; and how we could be assured of it?" The judicious manner in which he treated these subjects, acquired him the reputation of a promising mathematician and natural philosopher, and paved the way to his long desired promotion to the degree of M.A., which was conferred upon him in 1755. He employed his leisure hours in the acquisition of modern languages, especially the French and English, which latter he learned without a teacher, chiefly with a view to examine the merits of Locke, Berkeley, Reid, Hume, and Beattie. He afterwards entered upon the task of delivering half-yearly courses of lectures on pure and practical mathematics; which he discharged to his own infinite delight, and the enthusiastic approbation of crowded audiences, for fifteen years, annually publishing something on the abstruse sciences, which served to establish the fame that he had already acquired. In 1755 he was on the point of sending into the world his "Universal Natural History and Theory of the Heavens; or, an Essay on the Constitution and Mechanical Structure of the whole Globe, according to the Newtonian System," when he was prevented by the failing of the publisher, and the circumstance of all the MSS. in his hands, as well as his effects, being put under seal. Owing to this event, six years afterwards, the famous Lambert unintentionally plucked the laurels of invention from the brow of our philosopher, by advancing the very same principles, and having the credit of originality. The justness of Kant's Theory, was, thirty years afterwards, evinced by the practical investigations of Herschel. In the same year he gave to the public "An Examination of the Question, whether the Earth decayed?" In 1756 he furnished the first specimen of his metaphysical talents, in "Principiorum primorum Cognitionis metaphysicæ nova Dilucidatio," and from this time up to 1765, added annually to his fame by a variety of metaphysical and philosophical pieces. His reputation and literary productions had recommended him to the notice of the Prussian monarch, who made him repeated offers of a professorship in the universities of Jena, Erlangen, Mittau, and Halle, with the rank of privy-counsellor; but his attachment to his native place, and his desire to labour and be useful on the spot where he had received his physical and mental existence, induced him to decline those proffered honours. He might also have obtained the professorship of poetry in his own university; but, considering himself to be inadequate to the situation, he would not accept of it. At length, in 1770, a vacancy having taken place in the post of professor in the metaphysical department, it was immediately bestowed on our philosopher, who chose for his inaugural dissertation "De Mundi sensibilis atque intelligibilis Forma et Principiis," a very elaborate, abstruse performance, containing the outlines of his philosophy, which has been since distinguished by the name of "The Critical System." From this time Kant's publications were almost exclusively of a metaphysical nature; and in 1781 he published his "Critique of pure Reason," 8vo., which is the most important of his metaphysical productions, and intended to exhibit a full and complete illustration of the fundamental principles of his new philosophy. Soon after its appearance, it was attacked by different German writers, who entertained different judgments of its merits; and indeed of its meaning, owing to the frequent obscurity of the author's style, and the construction and arrangement of his periods, which are, in many places, ungraceful, heavy, and overloaded. His doctrine, however, met with numerous admirers and adherents in the German universities, and soon produced a revolution in the philosophy of that country. With the design of obviating misconceptions, and of facilitating an acquaintance with his system, in 1783, Kant published "Prolegomena, or introductory Observations applicable to every future System of Metaphysics that may deserve the Name of a Science," 8vo., which contains an abstract of his "Critique," in an analytical method. In 1786 he published, "Metaphysical Principles of Natural Philosophy," 8vo.; in which he entered at large into the exercise of reasoning powers with regard to material objects: and in the same year he was appointed rector of the university. In the summer of 1788 he was chosen rector of the university a second time; and, not long afterwards, senior of the philosophical faculty. Though Kant was now far advanced in life, he continued his literary industry, and to publish various works, in furtherance of his philosophical views. He died on February 12, 1804, when he had nearly completed the eightieth year of his age. Emanuel Kant was in person of a middle stature, and of a remarkably slender and delicate make. In his countenance there was an air of dignity mingled with complacency, and his fine large blue eyes were expressive both of genius and benevolence. His intellectual qualifications were of no ordinary stamp. He had an astonishing faculty of unfolding the most abstruse principles, and such a facility in deducing every thing from his own reflections, as gave him at length such an habitual familiarity with himself, that he could not properly enter into the sentiments of others. He also possessed an extraordinary faculty of retaining words, and representing absent things to himself. He could describe objects, an account of which he had met with in books, even better than many who had seen them; and as he could acquire the contents of books by reading them once or twice, the books themselves were rather burthensome to him than otherwise. He accordingly made a contract with a bookseller, to send to him all new books in sheets, which he read through in that form, and generally returned afterwards. To the love of truth he was ardently devoted; and liberality of sentiment was the result. He wished to establish all human knowledge on the firm basis of reason, and, therefore, rejected all principles as visionary which did not admit of a fundamental explication. He

conceived, however, of religion as an inherent quality of our souls, which panted after some higher object than this transitory existence: it demanded no proof from without, it flowed of itself from within ourselves. From this view of the subject he was accused by some of mysticism, while others thought that they saw in his doctrine what was inimical to divine truth. Thus much, however, is certain, from the testimony of his best friends and the whole tenor of his works, that he was a firm believer in the Deity, a future state, and Christianity. If he did not attend to the practical part of religion, this originated in his own private views of those matters, rather than any disregard of sacred ordinances. He thought, by a life of good deeds, to do more honour to the Almighty than by the simple compliance with human institutions. His political creed subjected him to still more censure than his metaphysical sentiments; although, perhaps, with as little justice. He was a citizen of the world; but, at the same time, a friend to peace and good order. He acknowledged the equal rights of all men as originally born free; but he deprecated every violent effort which was made to acquire that freedom; and in his own conduct always testified due respect and submission to established authorities. Both by his precepts and example, he inculcated the strictest and purest integrity and morality. In private life, he was affable, courteous, friendly, and benevolent to enthusiasm. Every reader of his writings, who was not acquainted with him, would have been agreeably surprised in finding the contrast between the abstruse and deep thinker, and the sociable and lively companion. He was the life of every company in which he mixed; and mirth, discourse, and wit, never flagged when he was present. Much as he liked to converse on matters of philosophy, he carefully avoided these topics in mixed companies. Here he lost the philosopher in the man of the world, and spoke with freedom on dress, politics, public occurrences, or house-keeping, as the males or females of the society turned the discourse. It was his custom to retire to rest at nine o'clock in the winter, and ten o'clock in the summer; rising at five o'clock in the former, and four o'clock in the latter season. By this commendable and healthy practice, daily exercise on foot, serenity of mind, temperance in eating and drinking, constant employment, and cheerful company, he protracted his life to the advanced period which we have already mentioned. Since the Kantian, or, as it is called, the critical philosophy, has been very generally admired in Germany, and, for a time, banished almost every other system from the Protestant universities, notwithstanding the great difficulty of comprehending it, from the obscurity of the author's phraseology, and the subtlety of his reasonings, it will be expected that we should present our readers with a synopsis of its fundamental principles. This we shall do from the able and impartial view of them given in the supplement to the "Encyclopædia Britannica;" leaving the abstract, without any comment, to the judgment of our philosophical readers. —"Kant divides all our knowledge into that which is *a priori*, and that which is *a posteriori*. Knowledge *a priori* is conferred upon us by our nature. Knowledge *a posteriori* is derived from our sensations, or from experience; and is by our author denominated *empyric*. One would at first be induced, by this account of human knowledge, to believe that Kant intended to revive the system of *innate ideas;* but we very quickly discover that such is not his system. He considers all our knowledge as acquired. He maintains, that experience is the *occasional cause* or *productrice* of all our knowledge; and that without it we could not have a single idea. Our ideas *a priori*, he says, are produced *with* experience, and could not be produced *without* it; but they are not produced *by* it, or do not proceed *from* it. They exist in the mind; they are the *forms* of the mind. They are distinguished from other ideas by two marks, which are easily discerned; i. e. they appear *universal* and *necessary;* or, in other words, they admit of no exception, and their *converse* is impossible. Ideas which we derive from experience have no such characters. We can suppose, that what we have seen, or felt, or heard once, we may see, feel, or hear again; but we do not perceive any impossibility of its being otherwise. For instance: a house is on fire in my view; I am certain of this fact; but it affords me no *general* or *necessary* knowledge. It is altogether *a posteriori;* the materials are furnished by the individual impression which I have received; and that impression might have been very different. But if I take twice two balls, and learn to call twice two *four*, I shall be immediately convinced, that any two bodies whatever, when added to any two other bodies, will constantly make the sum of bodies *four*. Experience has indeed afforded me the *opportunity* of acquiring this knowledge; but it has not given it to me; for how could experience prove to me that this truth will never vary? Experience must always be *limited;* and, therefore, cannot teach us that which is *necessary* and *universal*. It is not experience which discovers to us, that we shall have the surface of the whole pyramid by multiplying its base by the third part of its height; or that two parallel lines, extended *in infinitum*, shall never meet. All the truths of pure mathematics are, in the language of Kant, *a priori*. Thus, that a straight line is the shortest of all possible lines between two fixed points; that the three angles of a triangle are always equal to two right angles; that we have the same sum, whether we add five to seven or seven to five; and that we have the same remainder when we subtract five from ten as when we subtract ten from fifteen—are so many propositions, which are true *a priori*. Pure *knowledge a priori* is that which is absolutely without any mixture of experience. *Two and two men* make *four men*, is a truth, of which the knowledge is *a priori;* but it is not PURE knowledge, because the truth is particular. The ideas of *substance*, and of *cause* and *effect*, are *a priori;* and when they are separated from the objects to which they refer (we suppose from this or that *particular* object), they form, in the language of Kant, *void ideas* (or, in the language of Locke, *abstract* ideas). It is our knowledge *a priori*, i. e. that knowledge which precedes experience as to its origin, which renders experience possible. Our faculty of knowledge has an effect on our ideas of sensation analogous to that of a vessel, which gives its own form to the liquor with which it is filled. Thus, in all our knowledge *a posteriori*, there is something *a priori* derived from our faculty of knowledge. All the operations of our minds, all the impressions which our external and internal senses receive and retain, are brought into effect by the *conditions*, the *forms*, which exist in us by the pure ideas *a priori*, which alone render all our other know-

ledge certain. *Time* and *space* are the two essential forms of the mind: the former for impressions received by the internal sense; the second for those received by our external senses. Time is necessary in all the *immediate* (perhaps *intuitive*) perceptions of objects; and space in all *external* perceptions. *Extension* is nothing real but as the form of our sensations. If extension were known to us only by experience, it would then be possible to conceive that there might be sensible objects without space. It is by means of the form *space* that we are enabled, *a priori*, to attribute to external objects *impenetrability, divisibility, mobility*, &c.; and it is by means of the form *time* that we attribute to any thing *duration, succession, simultaneity, permanence*, &c. *Arithmetic* is derived from the form of our internal sense; and *geometry* from that of our external. Our understanding collects the ideas received by the impressions made on our organs of sense, confers on these ideas *unity* by a particular *force a priori*, and thereby forms the representation of each object. Thus, a man is successively struck with the impression of all the parts which form a particular garden. His understanding unites these impressions, or the ideas resulting from them; and in the unity produced by that unifying act, it acquires the idea of the garden. If the objects which produce the impressions afford also the *matter* of the ideas, then the ideas are *empyric;* but if the objects only unfold the *forms of the thought*, the ideas are *a priori*. Judgments are divided into two species; *analytic* and *synthetic*. An analytic judgment is that in which the attribute is the mere developement of the subject, and is found by the simple analysis of the perception: as, *bodies are extended; a triangle has three sides*. A synthetical judgment is that where the attribute is connected with the subject by a cause (or basis) taken from the faculty of knowledge, which renders this connexion necessary; as, *a body is heavy; wood is combustible; the three angles of a triangle are equal to two right angles*. The *forms* of the understanding are, *quantity, quality, relation, modality*. Quantity, Kant distinguishes into *general, particular*, and *individual;* quality, into *affirmation, negation, infinite;* relation, into *categoric, hypothetic*, and *disjunctive;* and modality, into *problematic, certain*, and *necessary*. He adds also to these properties of the four principal forms of the understanding, a table of *categories*, or fundamental ideas *a priori*. Quantity, gives *unity, plurality, totality*. Quality, gives *reality, negation, limitation*. Relation, gives *inherence, substance, cause, dependence, community, reciprocity*. Modality, gives *possibility, impossibility, existence, nothing, necessity, accident*. These categories can only be applied to experience. When, in the consideration of an object, we abstract all that regards sensation, there remain only the pure ideas of the understanding, or, the *categories*, by which a *thing* is conceived as a *thing*. Pure reason is the faculty of tracing our knowledge *a priori*, to subject it to principles, to trace it from its necessary conditions, till it be entirely without condition, and in complete unity. The writings of Kant are multifarious; but it is in his work, entitled 'The Critique of pure Reason,' that he has chiefly expounded his system. The work is divided into several parts, or sections, under the titles of *æsthetic transcendental; transcendental logic; the pure ideas of the understanding; the transcendental judgment; the parologism of pure reason; the ideal transcendental; the criticism of speculative theologies; the discipline of pure reason*, &c. But to proceed with our abstract of the system. We know objects only by the manner in which they affect us; and as the impressions which they make upon us are only certain *apparitions* or *phenomena*, it is impossible for us to know what *an object is in itself*. In consequence of this assertion, some have supposed that Kant was an *idealist*, like Berkeley and many others, who have thought that sensations are only *appearances*, and that there is no truth but in our reason. But, according to him, our understanding, when it considers the apparitions or phenomena, acknowledges the *existence* of the objects in themselves, inasmuch as they serve for the bases of those apparitions; though we know nothing of their *reality*, and though we can have no certitude but in experience. TRUTH, according to our author, consists in the agreement of our notions with the *objects*, in such a manner as that all men are obliged to form the same judgment. BELIEF consists in holding a thing for true in a *subjective manner*, in consequence of a persuasion which is entirely personal, and has not its basis in an object submitted to experience. There is a *belief of doctrine*, of which Kant gives, as an example, this assertion—'There are inhabitants in the planets.' We must acknowledge, he adds, that the ordinary mode of teaching the existence of God belongs to *the belief of doctrine*, and that it is the same with *the immortality of the soul. The belief of doctrine* has in itself something *staggering;* but it is not the same with *moral belief*. In moral belief there is something *necessary;* it is, says Kant, that I should obey the law of morality in all its parts. The end is strongly established; and I can perceive only one condition, by means of which this end may be in accord with all the other ends, i. e. that *there is a God*. I am certain that no man knows any other condition which can conduct to the same unity of end under the moral law; which law is a law of my reason. I will consequently believe certainly *the existence of God*, and *a future life;* because this persuasion renders immoveable my moral principles; principles which I cannot reject without rendering myself contemptible in my own eyes. I wish for happiness, but I do not wish for it without morality; and as it depends on *nature*, I cannot wish it with this condition, except by believing that nature depends on a Being who causes this connexion between morality and happiness. This supposition is founded on the *want* (or *necessity*) of my reason, and not on my duty. We have, however, no *certainty*, says Kant, in our knowledge of God, because certainty cannot exist except it is founded on an object of experience. The philosopher acknowledges, that *pure reason* is too weak to prove the existence of a Being beyond the reach of our senses. The necessity of believing in God is therefore only *subjective*, although necessary and general for all those beings who conform to their duty. This is not *knowledge*, but only *a belief* of reason, which supplies the place of a knowledge which is impossible. The proofs of natural theology, according to our philosopher, taken from the order and beauty of the universe, are proofs only in *appearance*. They resolve themselves into a bias of our reason to *suppose* an infinite intelligence as the author of all that is possible; but from this bias it does not follow that there really is such an author. To say, that whatever exists must have a cause, is indeed a

maxim *a priori;* but it is a maxim applicable only to experience; for one knows not how to subject to the laws of our perceptions that which is absolutely independent of them. It is as if we were to say, that whatever exists in experience must have an experience; but the world, taken as a whole, is without experience as well as its cause. It is much better to draw the proof of the existence of God from morality, than to weaken it by such reasoning. This proof is relative. It is impossible to *know* that God exists; but we can comprehend how it is possible to act morally on the *supposition* of the existence (although incomprehensible) of an intelligent Creator; an existence which PRACTICAL REASON forces THEORETICAL REASON to adopt. This proof not only *persuades*, but even acts on the CONVICTION, in proportion as the motives of our actions are conformable to the law of morality. Religion ought to be the means of virtue, and not its object. Man has not in himself the idea of religion, as he has that of virtue. The latter has its principle in the mind; it exists in itself, and not as the means of happiness; and it may be taught without the idea of a God, for the pure law of morality is *a priori.* He who does good by inclination, does not act morally. The converse of the principle of morality is to make personal happiness the basis of the will. There are compassionate minds which feel an internal pleasure in communicating joy around them, and who thus enjoy the satisfaction of others; but their actions, however just, however good, have no moral merit, and may be compared to other inclinations; to that of honour, for example, which, while it meets with that which is just and useful, is worthy of praise and encouragement, but not of any high degree of esteem. According to Kant, we ought not even to *do good*, either for the pleasure which we feel in doing it, or in order to be happy, or to render others happy; for any one of these additions (perhaps motives) would be *empyric*, and injure the purity of our morals. We ought to act after the maxims derived *a priori* from the faculty of knowledge, which carry with them the idea of necessity, and are independent of all experience; after the maxims which, it is to be wished, could be erected into GENERAL LAWS for all beings endowed with reason." For further information relative to the critical philosophy, the English reader may consult F. A. Nitsch's "General and introductory View of Professor Kant's Principles concerning Man, the World, and the Deity," &c.; Dr. Willich's "Elements of the Critical Philosophy, containing a concise Account of its Origin and Tendency, a View of all the Works published by its Founder," &c.; and the articles "Metaphysics, Logic, &c." in the Encyclopedia Londinensis. A good view of Kant's philosophy may be gained also by a perusal of the works of Coleridge, and particularly that entitled "The Friend."

KAPNIST (WASSIL WASSIELIEVITSCH), a Russian dramatic poet, born about 1756, was a relation and friend of the celebrated Derjavine, and he enriched the theatre of his native country with many productions, remarkable for force of sentiment and elegance of expression. In his style he is said to have been a successful imitator of Horace. His comedy, entitled "Iabeda," has been regarded as one of the best plays belonging to the Russian stage. He died October 28, 1823.

KARAMSIN (NICHOLAS), a Russian historian, was born in 1765, and died in 1826. His works are highly esteemed, and many consider him the first original prose writer of Russia. His great work, "The History of the Russian Empire," 11 vols., was patronized by the emperor of Russia, who gave Karamsin sixty thousand rubles for the publication of it, and subsequently granted him a pension of fifty thousand rubles, which was continued to his widow and children.

KARL, or CARL (JOHN SAMUEL), a learned German physician, was born in 1675, and died in 1757. He was first physician to Christian VI., king of Denmark, and published several useful works relative to his profession.

KARNKOWSKI (STANISLAUS), Latin *Carncovius*, a Polish writer and statesman, was born in 1525. He became bishop of Uladislaw about 1563; and upon the death of Sigismond Augustus, king of Poland, in 1572, he promoted the election of Henry of Valois, and on his reception, made an eloquent harangue to him in the name of the states. After the abdication of this prince, Karnkowski nominated Anne, the sister of the late Sigismond, queen of Poland, and crowned her husband, Stephen Battori, upon the refusal of the primate to perform this office. For his reward he was made coadjutor to the archbishop of Gnesna, and in 1581 he succeeded to that see and to the primacy. On the death of King Stephen, he sat as president of the directory during the interregnum, and opposed the election, made by a party, of Maximilian, archduke of Austria. He placed the crown upon the head of Sigismond III., prince of Sweden, who was acknowledged by the kingdom. The primate, in 1590, joined a party who were in opposition to the great-chancellor, Zamoisky, and convoked an extraordinary assembly at Kiow, in which he endeavoured to cancel the ordonnances of the last general diet. This step rendered him unpopular, and he found himself obliged to be reconciled to the chancellor. He died in 1603. The works of this prelate are, "Historia Interregni Polonici," being a relation of the affairs of the interregnum succeeding the abdication of Henry of Valois; "De Jure Provinciarum, Terrarum, Civitatumque Prussiæ;" "Epistolæ Illustrium Virorum Libra III.; this collection of letters is very rare, and is said to contain many important particulars relative to the history of Poland, from 1564 to 1577.

KAROLI (JASPER), a Hungarian Calvinist divine, who flourished within the last twenty years of the sixteenth century; was held in high estimation for his abilities as a philosopher, theologian, and philologist, and much admired as a preacher. By the Protestants in Hungary his memory is revered, on account of his having translated the Bible from the original Hebrew into their native language. It was published at Hanover in 1608, in 4to.; and during the same year at Frankfort, in 8vo., revised and corrected by Albert Molnar.

KASTNER (ABRAHAM GOTHELF), an eminent mathematician and professor of mathematics at Gottingen, was born at Leipsic in 1719, and died in 1800. Germany is indebted to Kästner for several able works on every part of the pure and practical mathematics, as also for a "History of the Mathematics," 2 vols. 1797.

KATE (LAMBERT TEN), a Dutch divine of the last century, the time of whose death is not mentioned, was distinguished as the author of "An In-

troduction to the Knowledge of the Dutch Language;" a "Life of Jesus Christ;" and other works.

KAUFFMAN (Maria Angelica), a celebrated female painter, born in 1740, at Coire, in the Grisons, was the daughter of John Joseph Kauffman, of Schwarthemberg, a painter. She received instructions from her father in the arts of design, and made such advances, that in her eleventh year she took portraits in crayons, which were much admired. In 1754 she was taken by her father to Milan, where she improved herself from the picture-galleries in that city, and practised in portraiture. She revisited Italy in 1758, and after studying the masters of the Lombard school, went to Rome in the close of 1759, where she completed her professional education. She was greatly admired in that capital, and became known to several English of distinction, who solicited her to visit their country; and after passing a year at Venice, she accompanied, in 1765, the lady of the English ambassador on her return to London. In this metropolis she obtained great employment in portrait-painting among persons of the highest rank, and also executed several historical works, in which were combined originality in composition, elegance in invention, and taste in colouring. She received numerous professional honours, and was aggregated to the academy of St. Luke at Rome, the Clementine Academy of Bologna, and those of Venice, Florence, and London. Her father, who had been her inseparable companion, being now in the decline of life, she married, in her fortieth year, Signior Antonio Zucchi, a Venetian painter, who had long resided in England, but she still retained her family name. In 1781, she accompanied her father and husband, first to Germany, and then to Italy; and after residing some time in Venice, again took up her abode in Rome. She received visits from the Emperor Paul of Russia, and the Emperor Joseph, and had commissions from different courts, for which she executed various capital pieces on historical subjects. At Naples she resided some time in the character of honorary court-painter, and drawing-mistress to the princesses. Rome was, however, her settled home; and among other works, she painted, by commission from Pius VI., a piece for the sanctuary of Loretto, which was afterwards copied in mosaic. In 1795 her husband died, and the pictures she afterwards painted were chiefly commissioned from England. When the French entered Rome in 1798, several works in her hands were rapaciously seized by them as English property, and she underwent other considerable losses. She died in 1807, and was interred at Rome with great funeral honours, the ceremony being chiefly directed by the celebrated sculptor Canova, and attended by all the academicians of St. Luke and literary corporations.

KAUNITZ (Wenzel Antony), prince of the holy Roman empire, count of Rietberg, knight of the Golden Fleece, the royal order of St. Stephen, &c., was born in Vienna, in 1711. Being the fifth son of nineteen children, he was destined for the church; but as the greater part of his brothers had either died a natural death or fallen in the army, he quitted the ecclesiastical profession to enter into the service of the state, in which his ancestors had made a considerable figure. He laid the foundation of his studies at Vienna; in 1737 was made a counsellor of state, and two years after imperial commissioner at the diet at Ratisbon. In 1742, he was appointed minister plenipotentiary to the court of Sardinia, which had entered into a new alliance with Austria. This treaty was brought to a conclusion by Kaunitz, and led to his being intrusted with more important business. In 1744 he went to Brussels, to undertake the chief management of public affairs; and in 1745 he was appointed minister plenipotentiary; but in 1746, the French having taken possession of great part of the Netherlands, he repaired to Aix-la-Chapelle, and took a part in the signing of the preliminaries of peace in 1748. On this occasion, he acquired, by his talents and candour, the respect of all the ministers then present; and the Empress Mary Theresa, as a mark of her satisfaction, conferred on him the order of the Golden Fleece, and appointed him envoy to Paris. During his residence in that city, he laid the foundation of that alliance between France and Austria, which took place some time after. Count Uhlfeld having requested leave to resign his office as chancellor of state, Kaunitz was appointed his successor, and consequently recalled from Paris about the end of the year 1752; but at the same time was ordered to return to Brussels, to bring to an end, if possible, the negotiations in regard to the barriers, which had been carried on a whole year without success. Having completed this object, he returned to Vienna in 1753, and entered into the office of chancellor of state, in addition to that of supreme dictator of the affairs of the Netherlands and of Lombardy, with the rank of minister of state, which he retained till his death. In 1764 he was raised to the dignity of prince of the empire, with descent to his heirs male. The most important duty performed by Kaunitz as a minister was the treaty of alliance between France and Austria, concluded in 1756, which put an end to that hostility which had prevailed for several centuries between these two countries. After that period he had the sole management of all the foreign affairs, and enjoyed the unlimited confidence of the Empress Mary Theresa; and afterwards of Joseph II., Leopold II., and Francis II. He died on the 27th of June, 1794, leaving behind him a very high reputation.

KAYE. See Caius.

KAZURNI (Zachariah Ben Mohammed Ben Mahmoud), a native of Casbin in Persia, who died about 1283, was celebrated for his knowledge of natural history and geography. It is said that he became cadi of Wacel and of Hillah, in Irak Arabi; but little is known of his general history. His chief work relates to astronomy, and the terrestrial elements, which, together with his other productions, have gained for him the title of the Arabian Pliny.

KEACH (Benjamin), deserves notice as the author of two works in the manner of Bunyan's Pilgrim's Progress, entitled "The Travels of Godliness," and the "Travels of Ungodliness;" and also of another, entitled "Tropologia, or a Key to open Scripture Metaphors." He was pastor of a Baptist congregation at Southwark, where he died in 1704, aged 64.

KEAN (Edmund), one of the most eminent tragedians of modern times, was born either in 1787 or 1790 (both years having been assigned by himself as the date of his birth), in Castle-street, Leicester-square. He was the natural son of a Mrs. Carey, by a tradesman named Kean, and as early as April 1796, made his appearance at Drury-lane as a supernumerary in the processions, occasionally taking the part of a devil, monkey, or

cupid. He also exhibited at Bartholomew-fair in feats of tumbling and horsemanship, recited at spouting-clubs, and acted at a private theatre in Lambs'-conduit-street, whence, in 1806, he removed to the Haymarket-theatre, upon a salary of £2 per week. He next played at Tunbridge-wells, Birmingham, Guernsey, and Cheltenham, whence he removed to Ireland, as one of Cherry's company, and performed every variety of character with great success. Returning to England, he recited before the King at Windsor; and being seen by some gentlemen of taste and judgment, whilst performing at Exeter, they endeavoured to procure for him an engagement in London. Accordingly, in the autumn of 1813, the Committee of Drury-lane Theatre deputed Mr. Arnold to go down to Dorchester, where Kean was then playing, and enter into an engagement with him, if he approved of his performance. Mr. Arnold's impression of our tragedian's abilities was decidedly favourable, and the result was a treaty with Mr. Kean for his immediate appearance at Drury-lane. He made his debût as Shylock, on the 26th of January, 1814, and met with enthusiastic applause. Richard, Othello, Macbeth, Hamlet, &c. &c. followed in succession, and at once stamped his reputation as an actor of the very highest capacity. Men of the first eminence in the literary world paid hemage to his talents; whilst his acquaintance was courted by several persons of rank and distinction. But the loftiness of his genius was accompanied by a taste for low company and depraved pleasures, which unfitted him for the class of society into which he might have found a ready entrance, and at length so disgusted his admirers and patrons, that the stage was the only place where they could cordially welcome him. Here, amidst all his errors and vices, he continued great to the last, in all his original characters; new ones he was utterly unable to attempt; for the rapid decay of his constitution was accompanied by an equally rapid loss of memory, of which he gave a lamentable proof in 1827, on his appearance as Ben Nazir, in the tragedy of that name, written expressly for him by Mr. Grattan. In 1830, Mr. Kean visited America, where his reception was as enthusiastic, and his conduct as dissipated, as it had been in England. His last appearance on the stage was at Drury-lane, together with his son, in the month of March 1833. They were performing the parts of Othello and Iago, when the subject of our memoir, who was playing the former, just as he had said the words, "Othello's occupation's gone!" sunk exhausted into the arms of his son, and was, in that position, carried off the stage, to return to it no more. His death took place on May 15, at Richmond, where he was followed to the grave by almost every actor who was able to join in the funeral procession. With all his errors as a man, Kean had many noble and generous qualities; in proof of which, if we could afford space for them, we could relate a number of interesting anecdotes, collected from the very copious account given of this great tragedian in the fourth volume of the "Georgian Era." Of his acting, so much has been said, that it is unnecessary to do more than express our concurrence in the general opinion, that as the representative of Shakspeare's characters, he stood unequalled. John Kemble said of him, "Our styles are so totally different, that I must not be expected to like that of Mr. Kean; but one thing I must say in his favour—he is at all times terribly in earnest." And at another time, being asked if he had seen Kean as Othello, Kemble replied, "I did not see Mr. Kean, but Othello." Mr. Kean was married early in life to a Miss Chapman, by whom he left one son, Mr. Charles Kean, and who, notwithstanding the classical education which he has received, has adopted his father's profession, as the one most suited to his inclination.

KEATE (George), a literary writer in the last century, was born at Trowbridge, Wiltshire, in 1729, and after travelling on the continent, where he became acquainted with Voltaire, was called to the English bar, but never practised as an advocate. He was a member both of the Royal and Antiquarian Societies, and died in 1797. One of his latest works was an "Account of the Pellew Islands;" besides which he wrote "Sketches from Nature," 2 vols.; "The Monuments in Arcadia;" the "Temple Student;" and other works chiefly poetical.

KEATING (Geoffrey), an Irish historian, was a native of Tipperary, and flourished in the earlier part of the seventeenth century. He was educated for the priesthood in the Roman Catholic church; and having received at a foreign university the degree of D.D., returned to his native country, and became a celebrated preacher. Being well versed in the ancient Irish language, he undertook to collect all the remains of the early history and antiquities of the island, and form them into a regular narrative. This he drew up in the Irish language, and finished about the time of the accession of Charles I. to the throne. The work remained in manuscript in the original language, till it was translated into English by Dermot O'Connor, and published at London in 1723, folio. A new edition, with splendid plates of the arms of the principal Irish families, was printed in 1738. Keating probably died between 1640 and 1650.

KEATS (John), a poet of more genius than celebrity, was the son of humble parents, and born October 29, 1796, at a livery-stable kept by his grandfather, in Moorfields. He was apprenticed to a surgeon, but literature engrossed his chief attention, and in 1817, he published a small volume of poems, which obtained general approbation. His "Endymion" appeared in the following year; and in 1820, his last work, entitled "Lamia, and other Poems." One of the Reviews exhibited a degree of virulence in its remarks upon these later publications, that stung the young poet acutely, but did not, as was said, cause, although it might possibly have hastened, his death. The fact is, he was at the time lying ill of a rapid consumption, and surrounded with difficulties of an otherwise painful nature, as a relief from which he set out on a visit to Italy, but died a short time after his arrival in Rome, in November 1820. A fragment of Keats's, entitled "Hyperion," and some passages in his "Endymion," have been ranked among the finest efforts of modern poetry.

KEBLE (Joseph), a law-writer of reputation, was born in London, in 1632, and studied at Jesus and All-Souls colleges, in Oxford. After leaving the university, he settled at Gray's-inn, and was admitted a barrister. Among his publications were "Reports taken at the King's Bench from the twelfth to the thirtieth of Charles II.," 3 vols. folio, 1685; "Two Essays; one on Human Nature, the other on Human Actions." His manuscripts amounted at his death to one hundred folios, and

more than fifty quartos, all of his own hand-writing.

KECKERMAN (Bartholomew), an eminent Prussian divine, was born at Dantzic, in 1571. After having studied at Wittemberg and Leipsic, he removed to Heidelberg, where he graduated M.A., and was appointed Hebrew professor. The fame which he acquired induced the senate of Dantzic, in 1597, to invite him to become co-rector of the celebrated academical institution in that city; but for several weighty reasons he was at that time obliged to decline their offer. In 1601, however, he accepted of a second invitation; and, after having been admitted a licentiate in theology, settled in his native city. The professorship to which by the desire of the senate he devoted his talents, was that of philosophy; and he proposed to lead students to its inmost recesses, by a more compendious method than what had been before adopted. According to his design they were to complete their course in three years. In pursuance of his plan, he drew up a great number of systems and treatises on logic, ethics, metaphysics, theology, physics, astronomy, &c.; and was so assiduous in studying, writing, and teaching, that he ruined his health, and fell a sacrifice to his industry in 1609, when only thirty-eight years of age. His works were published at Geneva in 1614, in two vols. folio.

KEDER (Nicholas), an antiquary and artist, born at Stockholm in 1659. After having finished his studies in Sweden, he travelled into other countries, and on his return home, was made archæological assessor of the chancery, and Charles XI. employed him to arrange a cabinet of Roman medals. He was ennobled in 1719, and died in 1735. His works consist of a treatise, entitled "Thesaurus Nummorum Sueo-Gothicorum;" Dissertations in Latin; his own Life in the same language, inserted in the "Acta Litteraria Sueciæ," 1747; and a poem in French.

KEELEY (Robert), a comic actor of the present day, was born in Grange-court, Carey-street, about 1794. He was apprenticed to Mr. Hansard, the printer, and for a short time carried on that business, but finally relinquished it to turn actor. After performing at various principal theatres, he was engaged at the West London theatre, the Olympic, and subsequently at the Adelphi, Sadler's Wells, the English Opera-house, Drury-lane, and Covent-garden. The Tailor, in Peake's farce of the "Duel," was the first part in which he attracted particular attention, and he is now as great a favourite as Liston or John Reeve. As his biographer in the "Georgian Era" observes, "where the expression of pusillanimous fear, stupid astonishment, or vulgar chuckling, is required, Keeley, as far as his voice and features are concerned, is unequalled." Mr. Keeley was married some time ago to Miss Goward, a popular and rapidly improving actress.

KEENE (Edmund), bishop of Ely, the son of an alderman of Lynn, in the county of Norfolk, where he was born in 1713. In 1752 he was raised to the episcopal bench, as bishop of Chester, and in 1770, was translated to the see of Ely, the revenues of which diocese he much improved by procuring an act of the legislature, enabling him to part with the old palace which then occupied the site of Ely-place, Holborn, and to erect with the proceeds the present episcopal residence in Dover-street, Piccadilly. Dr. Keene as a prelate was celebrated for his unaffected piety, learning, and munificence; his death took place in 1781.

KEILL (John), an eminent mathematician, was born at Edinburgh, in 1671, and graduated M.A. in that university. His mathematical tutor was Dr. David Gregory, who had embraced the Newtonian philosophy as soon as it was published, and read a course of lectures to explain it. By this means Mr. Keill became early acquainted with Newton's "Principia," which he made the ground-work of his future studies. In 1694, upon the removal of his tutor to Oxford, Mr. Keill followed him to that university, where he was entered of Baliol-college, and obtained one of the Scotch exhibitions in that society. Not long after this, he began to read lectures in his chamber at college upon natural philosophy, according to the principles of the Newtonian system, and he is said to have been the first who attempted to teach the doctrines of the "Principia" by the experiments on which they are founded. In 1698 he published an "Examination of Dr. Burnet's Theory of the Earth," 8vo., which was justly pronounced to contain a full and solid refutation of the philosophy in that celebrated "Theory." His examination gave rise to a controversy with Whiston, and drew from our author, in 1699, "An Examination of the Reflections on the Theory of the Earth, together with a Defence of the Remarks on Mr. Whiston's New Theory," 8vo.; in which he satisfactorily supports the animadversions in his former production. In 1700, Dr. Thomas Millington, Sedleian professor of natural philosophy at Oxford, having been appointed physician in ordinary to King William, devolved on Mr. Keill, as his deputy, the task of reading lectures in the public schools. About the same time the term for his enjoying the Scotch exhibition at Baliol-college expiring, he accepted an invitation from Dr. Aldrich, dean of Christ-church, to reside in that college. In 1702 he published his treatise, entitled, "Introductio ad veram Physicam," 8vo., containing the substance of several lectures upon the new philosophy. This is universally esteemed to be the best and most useful of our author's productions, and deservedly met with a very favourable reception, both at home and abroad. The author was soon after elected a fellow of the Royal Society, to whose Transactions he contributed several valuable papers, in one of which he vindicated with great ability the claim of Newton to the invention of fluxions, previous to the same discovery by M. Leibnitz. In 1711, Mr. Keill was appointed decipherer to her majesty, in which office he continued under King George I. till 1716. In 1713 the university of Oxford conferred on him the degree of M.D.; and two years afterwards he published an edition of Commandine's "Euclid," to which he added two tracts of his own, viz., "Trigonometriæ planæ et Sphericæ Elementa," and "De Natura et Arithmetica Logarithmorum." In 1718 he published his "Introductio ad veram Astronomiam," 8vo., which was afterwards translated by himself into English, at the request of the duchess of Chandos, and published in 1721, with several emendations, under the title of "An Introduction to the true Astronomy, or Astronomical Lectures read in the Astronomical Schools of the University of Oxford," 8vo. This was his last gift to the learned world, and he did not long survive it, dying on the 1st of September, 1721.—James, a physician of the mathematical sect, younger brother

of the preceding, was born at Edinburgh, in 1673. He read lectures upon anatomy in both the English universities; and in 1698 published a compendium, entitled, "The Anatomy of the Human Body abridged," of which many successive editions appeared, and which was long a popular manual for the use of students. The degree of M.D. was conferred upon him at Cambridge; and in 1703 he settled as a physician at Northampton, where he passed the rest of his life. The most considerable fruit of his application of mathematical speculations to physiology appeared in 1708, in a work entitled "An Account of Animal Secretion, the Quantity of Blood in the Human Body, and Muscular Motion," 8vo. This work he afterwards translated into Latin, and published in an enlarged form, in 1718, under the title of "Tantamina medico-physica," &c. He died in 1719.

KEISER (Reinhard), an eminent musician and composer of Leipsic, was born in 1673, and died in 1735. He is considered as the father of German melody, and was the author of one hundred and eighteen operas. It is much to be regretted that, from the scarcity of the scores, his writings are now comparatively little known.

KEITH (James), a distinguished general, was the younger son of George Keith, earl-marshal of Scotland, by a daughter of Drummond, duke of Perth. He was born in the county of Kincardine, in 1696, and was educated at the college of Aberdeen. Following the cause of the Stuart family, he fought at Sheriffmuir, in 1715; and on the defeat of his party escaped to France, where he applied to all the branches of knowledge useful in the military profession. Such was his proficiency in mathematics, that on the recommendation of his instructor, Maupertuis, he was admitted a member of the Academy of Sciences. He travelled through several parts of Europe, and at length accompanied his elder brother to Spain, and there served ten years in the Irish brigades. He then went to Russia, with the duke of Leiria, ambassador to the court of Petersburgh, who recommended him to the czarina. In her service he was raised to the rank of brigadier-general, and soon after to that of lieutenant-general. He signalized his courage in all the actions of the war between the Russians and Turks during that reign, and was the first who mounted the breach at the capture of Otchakof. In the war between the Swedes and Russians, he commanded in Finland; and to him was owing the victory at Wilmanstrand, and the expulsion of the Swedes from the isles of Aland. He had likewise a share in the revolution which placed the Princess Elizabeth upon the throne of Russia. At the peace of Abo, in 1743, he was sent ambassador to the court of Stockholm, where he appeared with great magnificence. On his return to Petersburgh he was honoured with the marshal's staff; but finding his appointments insufficient for the support of his dignity, he accepted an invitation from Frederick, king of Prussia, to enter his service. That monarch settled an ample pension upon him, made him governor of Berlin, and received him to his particular intimacy. In the war of 1756, Keith entered Saxony, in quality of field-marshal of the Prussian army. It was he who secured the fine retreat after the raising of the siege of Olmutz, in 1758. He was killed in that year at the surprise of the camp of Hochkirchen, by Count Daun. General Keith understood the art of war theoretically, and was equally able in the council and the field. He also possessed many estimable qualities as a man. The king of Prussia honoured his memory with a fine monument at Potsdam.

KEITH (George Keith Elphinstone, Viscount), an eminent naval commander, was born in Scotland, in 1747, and entering the navy at an early age, gradually rose to the rank of rear-admiral of the white, which elevation he attained in 1812. He was created a viscount May 14, 1814, and died in March 1823. He held various important commands during his naval career, and for his services in Egypt, was made a baron, received the thanks of parliament, and was presented with the freedom of the city of London, and a sword, value one hundred guineas. In addition to his other distinctions, he was at the time of his decease, admiral of the red, marischal of Ireland, secretary, chamberlain, and keeper of the signet to the great steward of Scotland, treasurer and comptroller of the household of the duke of Clarence, and a fellow of the Royal Society. He was twice married, and left two daughters.

KEITH (Thomas), an eminent mathematician, was born at Brandsburton, near Beverley, Yorkshire, in 1759. He came to London in 1781, with the view of turning his talents to account, and in 1804 his reputation as an accountant procured him the appointment of secretary to the master of the king's household, to which was added, six years afterwards, the professorship of geography and sciences to the Princess Charlotte of Wales. In 1814 the situation of accountant to the British Museum becoming vacant, the archbishop of Canterbury conferred it on Mr. Keith, who retained it till the day of his death, June 29, 1824. His writings are, "The Complete Practical Arithmetician," 1789, an abridgment of which afterwards passed through several editions; an "Introduction to the Science of Geography;" an "Introduction to the Theory and Practice of Plane and Spherical Trigonometry," 1801; a "Treatise on the Use of the Globes," 1805; and "Elements of Geometry," 1814.

KELLER (James), one of the ablest writers among the Jesuits in Germany, was born at Seckingen in 1568. He filled for two years the post of rector of the college of Ratisbon; and afterwards that of the college of Munich for sixteen years successively. He was for a long time confessor to Prince Albert of Bavaria, and the princess, his wife, and was frequently consulted and employed by the Elector Maximilian in affairs of importance. Keller published several pieces in theological controversy, and various political works relative to the affairs of the times, chiefly under disguised names; the titles of which may be seen in Bayle, Moréri, &c.

KELLER (John Balthasar), a celebrated artist, was born at Zurich in 1638. He learned the art of a goldsmith, in which he displayed great ingenuity, and went to Paris, where he cast a great many cannons and mortars, together with the statues in the gardens of Versailles; but he acquired the greatest fame by the equestrian statue of Louis XIV., erected in the place Louis le Grand, and executed after the model of Girardon. He was inspector of the foundery at the arsenal, and died at Paris in 1702.

KELLERMAN. See Valmy.

KELLEY (Edward), the associate of the learned and credulous Mr. Dee in his incantations and Rosicrucian impostures, was born at Worcester in 1555. He studied at Oxford, but according to Wood, left the university abruptly, "and in his rambles in Lancashire, committing certain foul matters, lost both his ears at Lancaster." After his separation from Dee in 1589, Kelley staid in Germany, and continued to live handsomely by the contributions which he levied on the credulous; till at length the Emperor Rodolph, provoked by the detection of some of his impositions, ordered him into close imprisonment. He had the address, however, to obtain an order for his release, and is reported to have made some progress in conciliating the favour of that prince, who seems to have bestowed on him the honour of knighthood; when fresh discoveries of his knavery occasioned his being imprisoned a second time. In attempting to escape from the place of his confinement out of a window, with the assistance of his sheets which he had tied together, he fell to the ground from a considerable height, and received such bruises and fractures as terminated in his death, in 1595. A list of his works will be found in Wood's Athen. Oxon. vol. 1.

KELLGREN (John Henry), a Swedish poet, and man of letters, born in 1751. Removing to Stockholm, he distinguished himself by his talents for poetry and the drama, and was one of the first members of the Swedish academy founded by Gustavus III. He died April 12, 1795. His works consist of odes, epistles, and tragedies; translations from Horace, Tibullus, and Voltaire; and essays on moral philosophy.

KELLISON (Matthew), an English Catholic divine, and controversial writer, was born in Northamptonshire about 1560, and educated at the English colleges at Douay and Rheims. He became chancellor of the latter university, and after a residence of twelve years there, he removed to Douay in 1613, and was declared president of that college by a patent from Rome. He died January 1, 1641. His works are, "Survey of the New Religion;" "Reply to Sutcliffe's Survey of the New Religion;" "The Gagg of the Reformed Gospel," &c.

KELLY (Hugh), a dramatic writer, born in Ireland in 1739, of respectable parents, but who becoming reduced, could not give the subject of our memoir an education suitable to his birth. After having served an apprenticeship to a stay-maker in Dublin, he came to London, and obtained employment in an attorney's office, until his literary abilities gained for him the office of editor to the Ladies' Museum, and other periodical publications. He also wrote some political pamphlets in favour of government, and two comedies, entitled "False Delicacy," and "A Word to the Wise," the last of which would, probably, have been as successful as the first, but for the report that he had been employed to write for the ministry. His "School for Wives" was supposed to have been from another pen, and was consequently received with the approbation it merited. In 1774 he was called to the bar, but still continued his literary pursuits. He died in 1777, and after his death his works were collected and published with a life of the author.

KELLY (John), a learned English clergyman, was a native of Douglas, in the Isle of Man, and in consequence of his skill in the Manx language, was employed by Bishop Hildesley to translate the Bible into that tongue. He died in 1809, having previously obtained the rectory of Copford, in Essex, and graduated LL.D. at Cambridge. He was the author of "A Practical Grammar of the Ancient Gælic, or Language of the Isle of Man."

KELLY (Michael), a singer and composer of celebrity, was the son of a wine-merchant in Dublin, where he was born in 1762. He studied singing under Rauzzini, and then went to Italy, where he was engaged as first tenor at most of the principal theatres. He passed some time also at Vienna, where he formed an intimacy with Mozart, and was much caressed by the Emperor Joseph. In 1787 he came out at Drury-lane theatre, and continued a favourite singer till his retirement from the stage. He composed the music of nearly sixty pieces, among which we may mention "Blue Beard," the "Castle Spectre," &c. &c. He died at Ramsgate, October 15, 1826, having a short time before published his "Reminiscences," in 2 vols., 8vo. — Frances Maria, an eminent actress, is niece of the preceding, and daughter of an officer in the army. She was born at Brighton December 15, 1790, and in her eleventh year appeared as a chorus-singer at Drury-lane. In 1807 she was engaged to perform at Glasgow, and subsequently at the Haymarket; but it was her performance of Beatrice, in "Tricks upon Travellers," and of Brunette, in "Yes or No," at the English Opera-house, that first brought her into notice, and she still continues unrivalled in her peculiar line. It is in domestic melo-drama, such as Mary, in the "Innkeeper's Daughter," and Annette, in "The Maid and the Magpie," that she chiefly excels. The late Mr. Charles Lamb, in an elegant tribute to her histrionic talents, remarks,

> "The plaudits that attend you come, unsought,
> As tributes due unto your natural vein."

KEMBLE (John). We cannot give a better account of this eminent tragedian than in the words of his biographer in the fourth volume of the "Georgian Era." He was born on the 1st of February, 1757, at Prescot, in Lancashire, where his father was manager of a company of comedians. From a preparatory school, at Worcester, Kemble was sent to a Roman Catholic seminary, at Sedgely-park, in Staffordshire; and from thence, being destined for the church, to the English college at Douay. Here he manifested considerable powers of elocution; and, on his return to England, he determined, though much against the will of his father, to embrace the profession of an actor. He made his first appearance on the 8th of January, 1776, at Wolverhampton, as Theodosius, and afterwards acted at Manchester, Liverpool, and Hull, with an originality which gave indications of his future greatness. On the 29th of December, 1778, he produced, for his benefit, at the last-mentioned town, a tragedy of his own composition, called "Belisarius;" and, four months afterwards, a comedy, called "The Female Officer." In 1780 he published, at York, a volume of fugitive pieces; but, subsequently, bought every copy he could find, for the purpose of destroying them. In 1780, he produced an alteration of The Comedy of Errors, under the title of "Oh! It's impossible!" and, the same year, tried a new species of entertainment, called "An Attic Evening's Entertainment;" wherein he delivered a lecture on the art of speaking, and

recited odes and passages from the English poets. At the expiration of his York engagement, he went to Dublin, at a salary of 5*l.* a week; and, on the 30th of September, 1783, made his first appearance in London, at Drury-lane theatre, in the character of Hamlet. He was received with great applause; but it was not till after his return from a second provincial tour, and subsequently to his marriage with Mrs. Brereton, in 1787, that his merit began to be fully appreciated. The leading tragedian, Smith, having then retired from the stage, Kemble had the whole range of the first-rate characters to himself; and proved himself equal to the personation of them all. Lord Townley, Lear, Macbeth, Mirabel, and Romeo, were among his best performances; which he rendered more impressive by his introduction of appropriate costume, &c., after his accession to the management of the theatre, in 1788-9. He also revived, with judicious alterations, several old plays of merit, and brought out some which were new to the stage, among which were "Deaf and Dumb," "The Stranger," "The Siege of Belgrade," &c. A musical entertainment, of his own composition, called "Lodoiska," was received with great applause on its production in 1794; and still continues a popular piece. In 1802 he travelled on the continent, as far as Madrid; and, on his return, became the purchaser of one-sixth share of Covent-garden theatre (for which he is said to have given 25,000*l.*), and became manager in the room of Mr. Lewis, who had resigned. He continued to conduct his theatre with great success, until the conflagration of it, on the 20th of September, 1808; a calamity which he endured with great fortitude. Lord Mountjoy, in endeavouring to console him, observed, that it would be but gratitude in the people to compensate his loss: to which Kemble replied, with much quickness, "Gratitude, my lord! the gratitude of the world and the people! My lord, Christ was crucified—De Witt was assassinated. So much for the world and the people!" Amongst other kindnesses, however, which he experienced, the Duke of Northumberland lent him 10,000*l.* upon his simple bond; which he cancelled, on the day of laying the foundation-stone of the new theatre. This was opened in the September of the ensuing year, with an increase of prices, which gave rise to the famous O. P. riots. During sixty nights of continued uproar, the greatest insults were lavished upon Mr. Kemble, and every member of his family; and he, in vain, attempted to address the audience. On one occasion, however, a statement of the exigencies which rendered the objectionable measure necessary, was partially heard, as also his concluding sentence, "This I declare to you upon my honour—I, who would not tell a lie for all that this theatre is worth!" After very many disgraceful proceedings, these riots subsided, through a mutual concession. The boxes remained at 7*s.*, the pit was reduced from 4*s.* to 3*s.* 6*d.* In 1812-13, Mr. Kemble went to Ireland; and, on the 23rd of June, 1817, took his farewell of the stage, at Covent-garden theatre, in the character of Coriolanus; which part he played with an energy that exceeded all his previous efforts. On the falling of the curtain, a spontaneous shout arose of "No farewell!" and it was some time before he was permitted to commence his parting address. He was strongly agitated during its delivery; and in mentioning "the divine Shakspeare," tears, for some time, impeded his utterance. He shortly afterwards went to reside at Toulouse, for the benefit of his health, and thence to Paris. He paid a final visit to England in 1820; and, returning to the continent, fixed his abode at Lausanne, where he died of a paralytic attack, on the 26th of February, 1823. Mr. Kemble possessed a well made and graceful figure; which was set off to peculiar advantage by his commanding stature, and the dignified, yet natural attitudes, he so loved to assume. His countenance was a finely formed oval; the eyes were more brilliant and romantic than observant and penetrating, and shadowed by strongly-marked eyebrows; the forehead straight and open; the chin prominent, and slightly pointed; and the nose aquiline. His whole features were highly expressive; and yet so delicately blended, that no harsh or rugged line was to be discerned upon their surface. There was a dignity in his every look and gesture never yet surpassed. His countenance, calculated to attract attention at first sight, and, once seen, never to be forgotten, was as indicative of mind and intellect, as it was of symmetry and beauty. His voice was feeble, but possessed of great depth; and capable of producing the sweetest tones of harmony. With such physical advantages, added to mental capacities of a very high order, it is not to be wondered at that he became a most impressive actor; and in characters of a reflective, rather than impulsive cast, an unequalled one. His Hamlet, Cato, and Coriolanus, will, probably, never be surpassed; but in Richard, Othello, Lear, &c., perhaps Kean is not the only one who has excelled him. The private character of Mr. Kemble would have been as amiable as it was decidedly estimable, but for the overbearing pride by which it was said to have been occasionally marked. He possessed, however, a humane and benevolent disposition; and, throughout his life, preserved a rectitude of principle and propriety of conduct, which, possibly, rendered him more attractive than his splendid talents as an actor. Among other valuable requisites for the stage, he possessed a very retentive memory; and has been often heard to say, that he would make a bet that, in a few days' time, he would repeat every line in a newspaper, advertisements and all, without misplacing a single word.—George Stephen, brother of the foregoing, was born May 3, 1758, at Kingstown, in Herefordshire. He was originally destined for the medical profession, and apprenticed to a surgeon at Coventry, but soon quitted it for the stage, and after going through the usual ordeal of the provinces, appeared at Covent-garden September 24, 1783. He afterwards became successively manager of the theatres of Edinburgh, Glasgow, Liverpool, and Newcastle, and acting manager at Drury-lane. On the stage he was chiefly remarkable for playing Falstaff, it is said without stuffing. His last appearance on the boards was in the part of Sir Christopher Curry, May 20, 1822, a fortnight before his death.—Charles, brother of the preceding, was born at Brecknock, November 25, 1775, and educated at Douay, in France. On his return home he was nominated to a situation in the post-office, but quitted it for the stage, and after performing in some of the provincial theatres, made his debût at Drury-lane in 1794. For many years his acting was below respectability, but by practice and study he has become one of our first performers in genteel comedy. Among his best characters are

Charles Surface, Lovemore, Mirabel, Doricourt, &c. In tragedy he was very successful in such parts as Edgar, Falconbridge, Marc Antony, Pierre, Cassio, Mercutio, and others. He is the translator of two pieces from the French, which are still occasionally acted, The Point of Honour, and Plot and Counterplot.—His wife, who was a Miss Decamp, was also a celebrated actress in comedy; she has some time retired from the stage.—His daughter, FANNY, made a great sensation as a tragic actress, in which character she came out at Covent-garden in 1830, and by the crowded houses which she drew, averted for a time the bankruptcy which was impending over the theatre. She afterwards went to America, where she married a Mr. Butler, and is at present residing with her husband. A tragedy of hers, entitled "Francis I.," was acted with great applause at Covent-garden, and was highly commended also as a literary production.

KEMPELEN. See WOLFGANG.

KEMPIS (THOMAS A), famous for transcendant piety and devotion, was born at Kempen, a city in the diocese of Cologne, about 1380. He was educated at Daventer, where he learned to write, to read the Bible, and to understand treatises of piety. After this, he went, in 1399, to Zwol, to obtain the indulgences which Pope Boniface IX. had granted to the church of this place; and there he desired to be admitted into the monastery of the Mount of St. Agnes, where, after a six years' state of probation, he made his profession in 1406. It is said that, the first year of his entrance, he endured great hunger and trials, and considerable pains. He was ordained priest in 1423. He was humble, meek, ready to give consolation; fervent in his exhortations and prayers, spiritual, contemplative. His style and writings are full of unction, as the Papists speak; however he is much freer from that high-flowing, mystical, unintelligible jargon, than the generality of writers of his turn. He died in 1741, in his ninety-second year. The largest edition of his works, which consist of sermons, spiritual treatises, and lives of holy men, is that of Cologne, 1660, in three volumes, folio. His celebrated treatise "De imitatione Christi," was translated into English by Dr. Stanhope, in 1656.

KEN (THOMAS), an English prelate, was born at Berkhampstead, in Hertfordshire, in 1637, and received his education at Winchester-school and New-college, Oxford, of which he was chosen fellow. After taking his degrees he entered into holy orders, and became chaplain to Lord Maynard, comptroller of the household to King Charles II. In 1666 he was chosen fellow of Winchester-college, and in a short time afterwards was appointed domestic chaplain to Dr. Morley, bishop of Winchester, from whom he received a presentation to the rectory of Brixton, in the Isle of Wight, and afterwards, in 1669, to a prebend in the church of Winchester. About 1673, the same friend and patron gave him the rectory of Woodhey, in Hampshire, which, however, he soon resigned, conceiving that he ought to be satisfied with the emoluments which he had previously possessed. In 1675, he went, in company with his nephew, Mr. Isaac Walton, to Rome, and on his return he used to say he was grateful for the effect produced by the journey, inasmuch as he was more strongly confirmed in his belief of the excellence of the reformed religion, by witnessing the absurdities of the superstitions practised abroad. In 1679 he took his degree of doctor of divinity, and being appointed chaplain to the princess of Orange, he went to Holland. He discharged the duties of his office with so much prudence and zeal, as to secure the esteem and confidence of his royal mistress; but he incurred the temporary displeasure of her consort, afterwards William III. of England, by obliging one of his favourites to fulfil his engagement to a young lady of the princess's train, whom he had seduced under a promise of marriage. On his arrival in England he was appointed chaplain to Lord Dartmouth, who received a commission to demolish the fortifications of Tangiers, and on his return from this expedition, he was immediately advanced to be chaplain to the king, by an express order from his majesty, who hoped thereby to render him subservient to his measures, and to the laxity of his morals. When the court removed to Winchester, the sovereign desired Dr. Ken to admit into his prebendal house Eleanor Gwyn, one of the king's mistresses, but he positively refused to submit to an arrangement which might appear to give countenance to vice; and Charles, so far from being offended with this decisive proof of religious intrepidity, took an early opportunity of raising him to the episcopal bench, by presenting him with the see of Bath and Wells. Within a few days of this appointment the king was attacked by his last illness, during which the bishop attended him in the most sedulous manner, endeavouring, though, it is said, ineffectually, to awaken the king's conscience to a sense of sorrow for his past profligate life. Nevertheless the bishop did not hesitate to pronounce absolution over his majesty without receiving any declaration of repentance, for which he has been deservedly censured; though it is to be feared, that almost all death-bed repentances, being the effect of dread of the future, can avail the supposed penitents very little with regard to a future state. The bishop was exemplary in performing the duties of his station, and was incessantly devising means for relieving the poor, and instructing the ignorant. With this view he built the first workhouse at Wells, which has proved the model for numbers that have been erected since his time; and he established many schools in all the great towns of his diocese. To these, and many other similar objects, Dr. Ken devoted the principal part of the income of his see. He was a warm friend to the doctrine of passive obedience and non-resistance, and on that account was at first well received by James II.; but when that prince endeavoured to introduce popery as the established religion of the country, he found it expedient to act upon more constitutional grounds, and to oppose the measures of the court with spirit and zeal. He was one of the seven bishops sent to the Tower for resisting that monarch's dispensing power, and for petitioning in behalf of their own and the people's rights. The bishop and his brethren, though charged with high-treason, were honourably acquitted, to the inexpressible joy of every friend to the country. At the Revolution he refused to transfer his allegiance to the new sovereigns, and declining to take the oaths required of him, was deprived of his bishopric. He now lived a life of retirement, but considered himself still as bishop in right, though not in fact, conceiving that no human power could separate him from the relationship which he bore to

his diocese. Upon the death of his first successor, Dr. Kidder, he urged Dr. Hooper, who had been nominated to the vacant bishopric, to accept it, and ever afterwards signed himself "late bishop of Bath and Wells." From this time the queen settled on him a pension of 200*l.* per annum, which he enjoyed so long as he lived. He died, as he was on a journey to Bath, in March 1710-11, in the seventy-fourth year of his age. He had been in the habit of travelling many years with his shroud in his portmanteau, which he always put on when attacked by illness; of this he gave notice the day before his death, in order to prevent his body from being stripped. His works, which are all of a theological and practical turn, were collected in 1721, in four volumes, octavo.

KENNEDY (James), bishop of St. Andrews, Scotland, to which post he was advanced in 1440, was founder of the college of St. Salvador, and one of the lords of the regency during the minority of James III. He died, much respected, in 1446.

KENNEDY (John), a physician, who died at an advanced age, in 1760, deserves notice as an antiquary of great abilities, and author of a learned dissertation on the coins of Caransius.

KENNEDY (John), a divine, who died rector of Bradley, in Derbyshire, and author of "A Sculpture Chronology;" an "Examination of Jackson's Chronological Antiquities;" "The Doctrine of Commensurability," and other works.

KENNETH I., king of Scotland, succeeded to the throne in 558, and closed a reign of peace, and a life of piety, in 568.

KENNETH II., king of Scotland, succeeded his father, Alphin, in 823. He made war upon the Picts, and subdued their dominions in the north, which he divided among his soldiers. He translated the stone-chair to Scone, where his successors were crowned, till it was removed by Edward I. He died in 854.

KENNETH III., son of Malcolm, subdued the Britons of Strathcluyd, and was equally successful against the Danes, who had invaded his dominions, but attempting to alter the succession of his crown in favour of his family, he was assassinated in 994.

KENNETT (White), a learned English prelate and antiquarian, was born at Dover, August 10, 1660. He was educated at Westminster-school and St. Edmund's-hall, Oxford, where he graduated B.A. in 1682, and in 1685 M.A. In the same year he was presented to the vicarage of Amersden, and in 1691 was chosen lecturer of St. Martin's, Oxford. He graduated D.D. in 1699, was appointed minister of St. Botolph, Aldgate, in 1700, and in the following year archdeacon of Huntingdon. He subsequently obtained other preferments, his last promotion being to the see of Peterborough, in 1718. Bishop Kennett published various works relating to antiquities, ecclesiastical history, and theology. In the early part of his life he was a political partisan of the Tories, but afterwards acquired favour with the Whigs, by his stern opposition to Sacheverell. This so offended the high-church party, that Kennett became the object of their rancour, and every means were taken by them to render him odious. As an incident of his life we may mention the fracture of his skull whilst shooting, in 1689, in consequence of which he was obliged to undergo the operation of trepanning. He died in London, December 19, 1728. Among his works are a translation of the "Encomium Moriæ" of Erasmus; a "Life of Chalrias;" "Continuation of the History of England, from Charles I. to Queen Anne;" a "Discourse on the Witchcraft of Rebellion;" "Parochial Antiquities, attempted in the History of Ambrosden, &c.;" the "Register and Chronicle, Ecclesiastical and Civil, &c."—Basil, younger brother of the preceding, was born in 1674, and admitted a scholar of Corpus Christi-college, Oxford, in 1690. He took the degree of M.A. in 1696, and in that year published "Romæ Antiquæ Notitia; or the Antiquities of Rome," 8vo., to which were prefixed two essays on the Roman learning and education. This work was so well received, that he followed it, in 1697, by "The Lives and Characters of the Ancient Greek Poets," 8vo. He was in the same year elected a fellow of his college, and about the same time entered into orders. Turning his studies to divinity, he published "An Exposition of the Apostles' Creed, according to Bishop Pearson," 8vo., 1705; and "An Essay towards a Paraphrase on the Psalms in Verse, with a Paraphrase on the Third Chapter of the Revelations," 8vo., 1706. In 1707 he was appointed chaplain to the English factory at Leghorn, whence he returned to Oxford in 1713, and in the next year was elected president of his college, and created D.D. He died in 1714. He had prepared for the press a volume of "Sermons on several Occasions, preached before a Society of British Merchants in Foreign Parts," which was published in 1715. Dr. Kennett besides gave translations of several modern works in Latin and French.

KENNICOTT (Benjamin), a learned English divine and Orientalist, was born at Totness, in Devonshire, in 1718. In 1743, at which time he was master of a charity-school at Totness, he wrote some verses which attracted the notice of the gentry in the neighbourhood, who opened a subscription, in order to procure for him the advantages of an academical education. Thus patronized, in 1744, he entered of Wadham-college, in the university of Oxford, where he commenced his career in sacred criticism, by publishing "Two Dissertations: the first, on the Tree of Life in Paradise; the second, on the Oblation of Cain and Abel," 8vo. These dissertations came to a second edition in 1747, and procured the author the honour of having the degree of B.A. conferred on him *gratis* by the university, a year before the statutable period. Soon after he obtained a fellowship, graduated M.A., and entered into orders. It is said, that when he first came to officiate in his clerical capacity at his native place, and his father, as clerk, was proceeding to put the surplice on his shoulders, a struggle ensued between the modesty of the son and the honest pride of the parent, who insisted on paying his son the same respect that he had been accustomed to show to other clergymen; in which filial obedience was obliged to submit. A circumstance is added, that his mother had often declared that she should never be able to support the joy of hearing her son preach; and that on her attendance at this time, she was so overcome as to be taken out in a state of temporary insensibility. Mr. Kennicott continued to maintain his reputation by the publication of several occasional sermons; in some of which his critical talents are advantageously displayed. In 1753 he laid the foundation of his great work, by publishing "The State of the Hebrew Text of the Old Testa-

ment considered: a Dissertation in two Parts," &c., 8vo. The design of this publication was to overthrow a strange notion which had long prevailed among divines, concerning what is called the integrity of the Hebrew text; namely, that the copies of it had been preserved absolutely pure and uncorrupt. He published a second dissertation on the same subject in 1760, entitled, "State of the printed Hebrew Text of the Old Testament considered." A collation of the Hebrew MSS. was now loudly called for by the most learned and enlightened friends of biblical learning; and in the same year, Mr. Kennicott published proposals for collating all the Hebrew MSS. prior to the invention of printing, that could be found in Great Britain and Ireland, and for procuring at the same time, as many collations of foreign MSS of note, as the time and money he should receive would permit. Amongst his first subscribers were the delegates of the Oxford press, who, with that liberality which has generally marked their character, gave him an annual subscription of forty pounds. While Mr. Kennicott was proceeding in this work, he was made keeper of the Radcliffe library; admitted to the degree of doctor of divinity; presented to the valuable living of Mynhenyote in Cornwall, by the chapter of Exeter; and rewarded by a canonry of Christchurch, Oxford. In 1776, Dr. Kennicott was enabled to give the public the first volume of his noble and beautiful edition of the Hebrew Bible, in folio; and in 1780, the second volume, which completed the work, made its appearance. To the whole is prefixed a general dissertation, giving a full history of the nature of the design, and of the benefits resulting from it: and the truth of what he has advanced will be acknowledged by those who are acquainted with the subject. Within two years of his death, Dr. Kennicott resigned his living in Cornwall, from conscientious motives, on account of his not having a prospect of ever again being able to visit his parishioners; which disinterested conduct deserves to be recorded, in honour to his memory. He died at Oxford, after a lingering illness, in 1783, about the age of sixty-five. At the time of his death he was employed in preparing for the press "Remarks on select Passages in the Old Testament," which was printed in 1787.

KENRICK (William), the son of a citizen of London, was brought up to a mechanical employment, which he soon abandoned, and devoted himself to the cultivation of letters, by which he supported himself during the remainder of his life. He was some time a student at Leyden, and, upon his return to England, he appeared as a poet, in "Epistles, Philosophical and Moral." He wrote an avowed defence of infidelity while in prison for debt, and with a declaration that he was less ambitious of the character of a poet than of a philosopher. He was for a considerable time a writer in the Monthly Review, but having a disagreement with Mr. Griffiths he began a new review of his own. He published, in a few days after the appearance of Dr. Johnson's edition of Shakspeare, a review of it, "in which the ignorance or inattention of that editor is exposed, and the poet defended from the persecution of his commentators," 1765. In 1766 he produced a comedy, entitled "Falstaff's Wedding," at first intended to have been given to the public as an original play of Shakspeare, retrieved from obscurity; and it was admitted to be a tolerably good imitation of the great master of drama. Mr. Kenrick was continually involved in disputes, many of which were not creditable to his character. He translated the Emilius and Eloisa of Rousseau, and Millot's Elements of the History of England. He was likewise the author of several dramatic performances, and other miscellaneous pieces. He was, in 1774, the editor of "The Poetical Works of Mr. Robert Lloyd," in 2 vols. 8vo. He died in the month of June, 1777.

KENT (William), an artist of original genius, was a native of Yorkshire, and was put apprentice to a country coach-painter; but feeling that he possessed a capacity for a higher department, he quitted his master without leave, and repaired to the metropolis. His studies there gave indications of genius, which induced some gentlemen of his county to raise a subscription for sending him to Rome, at which seat of the arts he arrived in 1710. He remained in Italy several years, and returned in 1719 with Lord Burlington, who gave him an apartment in his house, and recommended him to employment as a history and portrait-painter. In both these branches, however, his merit was very inconsiderable, and he never would have attained celebrity had not the versatility of his talents led him to display his genius in other walks of art. A taste for ornamental decorations in the inside architecture and furniture of houses brought him into reputation; and so much did he become the oracle of fashion in that branch, that he was consulted about every thing to which ornament could be applied. In the higher department of an architect he was justly admired, and the mansions of several of the English nobility attest the beauty of his designs. But it is as the creator of a new species of imitative art that Kent chiefly claims a place among men of genius. This is the modern art of landscape-gardening, a native of England, and productive of scenes of beauty and grandeur no where else to be equalled. To form the whole extent of pleasure-grounds into a varied and natural landscape, diversified by light and shade upon picturesque principles, was his leading idea. He broke all the old uniformity of straight lines and corresponding parts, and threw wood, water, and ground, into such shapes as beautiful nature presents. The patronage of the queen, and several persons of rank, procured for him the places of master-carpenter, architect, keeper of the pictures, and principal painter to the crown. He died at Burlington-house in 1748, in the sixty-fourth year of his age, and was buried in Lord Burlington's vault at Chiswick.

KENT (James), a musical composer of merit, was born in 1700, and died in 1776 at Winchester, his native place. He was the author of some very popular cathedral music, particularly his anthems, "Hear my Prayer," and "My Song shall be of Mercy."

KENT (Edward, duke of), fourth son of George III., king of Great Britain, was born November 2, 1767. He was educated in England by Dr. Fisher, afterwards bishop of Salisbury, and was then removed to Gottingen, and subsequently to Geneva, where he remained until 1790, when he proceeded in a military capacity to Gibraltar. He subsequently served under Lord Dorchester in Canada, and in 1793 fought under Sir Charles Grey, at the capture of St. Lucia. In 1794 he again repaired to America, and served as major-general until

1796, when he became lieutenant-general, and returned to England. In 1799 he was created duke of Kent and Strathern, and earl of Dublin, and the same year revisited America, but returned again in 1800. In 1802 he was made governor of Gibraltar; but was recalled the following year. In 1818 he married the youngest daughter of the duke of Saxe Coburg, and the widow of the prince of Leinengen. He died on January 23, 1820, leaving a daughter, Alexandrina Victoria, the present heir-presumptive. The duke of Kent was a prince of respectable endowments; and, at the time of his death, was highly popular and generally respected.

KENYON (Lloyd), was born at Gredington in Flintshire, in 1733. He was educated at Ruthin-school in Denbighshire, after which he was articled to Mr. Tomlinson, an attorney at Nantwich, in Cheshire. When he had completed his clerkship, he entered himself a member of the society of Lincoln's-inn, and was called to the bar in 1761. He now began to practise as a conveyancer, and soon obtained a high reputation as a sound lawyer, which was the means of introducing him to notice in the chancery-court. Still, however, he made no figure at the bar, till the trial of Lord George Gordon, in 1780, gave him an opportunity for a full display of his talents; and from this moment he was looked up to with respect by his brethren at the bar. In 1782 he was made attorney-general and chief-justice of Chester; and, much about the same time, he was returned to parliament for Hindon in Wiltshire. In 1784 he was appointed to the office of master of the Rolls; and on the resignation of the earl of Mansfield, in 1788, he was, by the zealous recommendation of Lord Thurlow, raised to the office of chief-justice of the king's-bench, and ennobled with the title of Baron Kenyon. He died at Bath in April 1802.

KEPLER (John), one of the greatest mathematicians and astronomers who have appeared in any age, was born at Wiel, in the duchy of Wirtemberg, December 27, 1571. He was the son of an officer who had served with distinction among the troops of Wirtemberg, and pursued his academic studies at the university of Tubingen, where he was admitted to the degree of bachelor in 1588, and to that of master of philosophy in 1591. In the following year he applied to the study of divinity, but his predominant inclination was for the mathematics; and he acquired so high a reputation for his skill in that science, that in 1594 he was invited to Gratz, in Styria, to fill the mathematical chair in the university of that city. From this time astronomy became the chief object of his attention, in which he made most important discoveries relative to the great laws of the planetary motions. In 1596 he married a lady of a noble family; and two years afterwards was driven from Gratz by persecution on account of his religion, though he was soon recalled by the states of Styria. That country, however, being not long afterwards involved in the calamities of war, he found it necessary to look out for some more safe and tranquil place of residence than Gratz. While he was thus circumstanced, he was strongly urged to settle in Bohemia, by Tycho Brahe, who had been furnished by the Emperor Rodolph with every necessary requisite for the prosecution of his astronomical studies, and was very desirous of having Kepler for an assistant. The repeated letters which Tycho wrote on this subject, and his promise to introduce Kepler to the emperor, at length prevailed upon our professor to resign his post in the university, and to remove with his family and library to Bohemia, in 1600. The Emperor Rodolph gave him a very favourable reception, and appointed him his mathematician; and he held the same office under the reign of his successors, Matthias and Ferdinand. Upon the death of Tycho, the Emperor Rodolph ordered him to complete the tables begun by that great man, which were to be called "The Rodolphine Tables." "To this work," says Gassendi, "he applied himself vigorously: but such difficulties arose in a short time, partly from the nature of the work, and partly from the delay of the treasurers, that the tables were not completed and published till 1627." About two years afterwards he went to reside at Sagau, in Silesia, where he suffered inconvenience from again experiencing want of punctuality in the payment of his pension. This circumstance obliged him to take a journey to Ratisbon, in 1630, to solicit for the arrears which were due to him; and there he was seized with a violent fever, brought upon him, it is said, by too hard riding, to which he fell a victim in the month of November, when he was nearly fifty-nine years of age. To this sagacious mathematician we owe the discovery of the true figure of the orbits, and the proportions of the motions of the solar system; but the philosophical improvement of these phenomena was reserved for Sir Isaac Newton. Among Kepler's works are, "Prodromus Dissertationum Cosmographicarum," 4to.; with the title also of "Mysterium Cosmographicum;" "Paralipomena ad Vitellionem, quibus Astronomiæ Pars optica traditur," 1604, 4to.; "De Stella nova in pede Serpentarii," 1606, 4to.; "Astronomia nova, seu Physica cælestis, tradita Commentariis de Motibus Stellæ Martis, ex Observationibus Tyconis Brahei," 1609, folio; "Dissertationes cum Nuncio sidereo Galilei," 1610; "De Cometis, libri tres," 1611, 4to.; "Ephemerides Novæ," from 1617 to 1620; "Epitome Astronomiæ Copernicanæ," in 2 vols. 8vo., &c. Besides these, he was the author of several other pieces belonging to chronology, the geometry of solids, and trigonometry, and a treatise of dioptrics, which was excellent for that time.

KEPPEL (Augustus), a celebrated English admiral, the second son of William, earl of Albemarle, was born April 2, 1725. He entered the sea-service while he was young, accompanied Commodore Anson round the world, and by the zeal which he manifested in his profession, was raised to the first honours which it had to bestow. The most important occurrence in his life took place in 1778, when he had the command of the channel fleet, to which he had been appointed at the personal and urgent solicitation of the king, and which he readily accepted, though he could not help observing, that "his forty years' services were not marked by any favour from the crown, except that of its confidence in the time of danger." On July 12 he fell in with the French fleet, under Count d'Orvilliers, off Ushant: an engagement ensued, which, though partial, was very warm while it lasted. It was necessary to take a short time to repair the damages; which being done, the admiral made proper signals for the van and rear division to take their respective stations. This order was obeyed with great alacrity by Sir Robert Harland of the van, but Admiral Sir

Hugh Palliser of the rear took no notice of the signal, and refused to join his commander till night prevented a renewal of the battle. The French, taking advantage of the darkness, escaped to their own coast. Admiral Keppel, willing to excuse Sir Hugh Palliser, at least to screen him from public resentment, wrote home such a letter as seemed even to imply great impropriety of behaviour in the commander himself. The conduct, however, of the rear-admiral was attacked in the public papers: he demanded of his commander a formal disavowal of the charges brought against him, which Keppel indignantly refused. He immediately exhibited articles of accusation against the commander-in-chief, for misconduct and neglect of duty, although he had a second time sailed with him, and had never uttered a syllable to his prejudice. The lords of the admiralty, to the astonishment of the nation, instantly fixed a day for the trial of Admiral Keppel: he was most honourably acquitted, and received the thanks of both houses of parliament for his services. Palliser was next tried, and escaped with a censure only; but the resentment of the public was so great, that he was obliged to resign several offices which he held under government, and to vacate his seat in parliament. The acquittal of Keppel was celebrated with the most magnificent illuminations, and other marks of rejoicing which had never been known at that time in this country, and the houses of Lord Sandwich, first lord of the admiralty, and Sir Hugh Palliser, were with difficulty saved from destruction, the windows and much of the furniture being demolished by the fury of the populace. In 1782 Admiral Keppel was raised to a peerage, with the titles of Viscount Keppel, Baron Elden: he was afterwards, at two different periods, appointed first lord of the admiralty. He died October 3, 1786, unmarried, and of course his titles became extinct. He was a thorough seaman, and a man of great integrity and humanity.

KERALIO (Louis Felix Guinement de), a native of Rennes in Brittany, who, after having risen to the rank of major in the French army, settled at Paris, where he became professor of tactics at the Military School, and commandant of a battalion of the National Guard. He died December 10, 1793, author of "Histoire de la guerre des Russes et des Turcs," 2 vols., and other works on he same subject.

KERCKRING (Theodore), a famous physician, born at Amsterdam in the seventeenth century. He found out the secret of softening amber without depriving it of its transparency, and made use of it in covering the bodies of curious insects to preserve them. He was a member of the Royal Society of London, and died in 1693 at Hamburgh, where he had spent the greatest part of his life, with the title of resident of the grand duke of Tuscany. His chief works are, "Spicilegium Anatomicum;" and "Anthropogeniæ Ichonographia."

KERGUELIN TREMAREC (Yves Joseph de), a French navigator, was born at Brest about 1745. In 1767, whilst a lieutenant in the navy, he was sent by government on a voyage of discovery to the South sea, and he repeated his visit in 1773. On his return he was confined at Saumur on a charge of having ill treated one of his officers, but obtained his liberation, and again engaged in the sea-service. He published accounts of his southern expeditions, and his name is preserved in the appellation of an island in the northern hemisphere, Kerguelin's Land, or the Isle of Desolation. He died in 1797.

KERI (Francis Borgia), a Hungarian Jesuit, who published a "History of the Emperors of the East," and a "History of the Ottoman Emperors." He was also an astronomer, and made improvements on the telescope.

KERKHERDERE (John Gerard), a learned professor of the university of Louvain, was born at the town of Fauquemont, not far from Maestricht, about 1678. He pursued his academical studies at Louvain; and afterwards distinguished himself, during several years, as a professor of the belles-lettres and of history in that university. In 1708 he was appointed historiographer to the Emperor Joseph I., and died in 1738. He was the author of "Systema Apocalypticum," 1708, and other works.

KERR (Robert), a surgeon at Edinburgh, was a member of the Royal and Antiquarian Societies of that city, and devoted himself principally to the cultivation of physical sciences, relative to which he published several works, original and translated. He died in May 1814. Among his works are Lavoisier's "Elements of Chemistry;" "The Animal Kingdom, or Zoological System of Linnæus," 1792, 4to.; "The Natural History of Quadrupeds and Serpents," 1802, 4 vols. 8vo.; and a "General Collection of Voyages," 18 vols. 8vo.

KERSAINT. See Simon.

KERSEY (John), an able English mathematician and philologist, who flourished in the latter part of the seventeenth, and beginning of the eighteenth, century. He was the author of "Elements of Algebra," 1673, in 2 vols. folio; a very ample and complete work, containing a full explanation of Diophantus's problems; and also of "Dictionarium Anglo-Britannicum, or a General English Dictionary," 1708, 8vo.

KESSEL (John Van), an eminent painter, born at Antwerp in 1626, studied under Velvet Breughel, and became painter to the queen of Spain, in which country he died in 1708. He excelled, not only in portraits, but in fruits and flowers.

KET (William), a tanner of Norfolk, who in the reign of Edward VI. instigated a revolt against the government. His followers, who amounted to twenty thousand, demanded the suppression of the gentry, the placing of the new counsellors about the king, and the re-establishment of the popish religion. The rebels were dispersed by the earl of Warwick; and Ket, being taken, was hanged at Norwich-castle in 1549.

KETEL (Cornelius), a Dutch painter, born at Gouda in 1548. He came to London in 1578, and took portraits of Queen Elizabeth, and some of the personages about her court. He returned to Amsterdam in 1581, and died about the end of the sixteenth century.

KETT (Henry), a learned divine, born at Norwich in 1761. In 1777 he was entered as a commoner at Trinity-college, Oxford, where he obtained a scholarship in the following year. In 1783 he graduated as A.M., and soon after succeeded to a fellowship, and in 1790 was appointed Bampton lecturer. About 1808 he resigned all his college offices, though he still continued a resident of Oxford till the winter of 1823, when he retired to Charlton in Gloucestershire, on his marriage with a lady

of that place. Mr. Kett's death was occasioned by incautiously venturing out of his depth while bathing, when on a visit to his friend, Sir J. Gibbons of Stanwell, June 30, 1825. The only church preferment of which he died possessed, was the perpetual curacy of Hykeham, Lincolnshire, having declined several valuable benefices belonging to his college, which had been by turns at his option, in favour of his juniors. His writings, devotional and miscellaneous, consist of contributions to the "Olla Podrida;" "Juvenile Poems;" "History the Interpreter of Prophecy;" "A Tour to the Lakes of Cumberland and Westmoreland;" "Elements of General Knowledge," which ran rapidly through nine editions; and other works.

KETTLEWELL (John), a learned divine, was born at North Allerton in Yorkshire, March 10, 1653, and educated at the free-school of his native town, whence he was sent to Edmund-hall, Oxford, and in 1675 obtained a fellowship in Lincoln-college. In 1682 Lord Digby presented him to the living of Coleshill in Warwickshire; but refusing to take the oaths to William and Mary at the Revolution, he was deprived of it in 1690, and retired to London, where he died of a consumption in 1695. His works are collected and printed in two volumes folio.

KEULEN (Ludolph Van), a Dutch geometrician, who taught mathematics at Breda and Amsterdam, and acquired great celebrity by his calculation of the approximate correspondence between the diameter of a circle and its circumference. He died at Leyden in 1610. His writings consist of a treatise in Dutch, of which Snellius published a translation, entitled "De Circulo et adscriptis," 1619, 4to.; "The First Principles of Arithmetic and Geometry;" and "Geometrical Problems."

KEYSLER (John George), was born at Thornau in 1689, and died at Hanover in 1743. Whilst travelling in England, as tutor to a young nobleman, he was made a fellow of the Royal Society of London. He published a work entitled "Antiquitates selectæ Septrionales et Celticæ," which displays much antiquarian learning and research.

KHALEKAN (Ebn, or Ben Khalekan), surnamed, *Aboul Abbas Schamseddin Ahmed Ben Mohammed, Ben Ibrahim,* a very celebrated biographer of illustrious Mussulmen, particularly of such as were distinguished by their proficiency in the sciences, was born in 608, and died in 681 of the Hegira, or 1282 of the Christian era. His work is entitled "Vafiat Alaïan," or "The Deaths of illustrious Men," and was commenced by him at the city of Cairo in Egypt, under the reign of Bibars, a sultan of the Mameluke dynasty. Being appointed by that prince, cadi of Damascus, in the year of the Hegira 659, the duties of that employment so far interrupted his studies, that he was not able to finish his work before 672, according to that computation.

KHILKHOFF (Andrew Jacob Levitch), a Russian prince, who being sent by Peter the Great as ambassador to Sweden, was imprisoned by Charles XII., and remained in confinement for twenty years. He died on his way home at the isle of Aland, in 1718. Whilst in Sweden he wrote a history of Russia, which became very popular in that country.

KHONDEMIR, the surname of a celebrated Persian historian, whom some writers call *Emirkhond,* and others *Emir Khouand Shah,* appears to have been a native of Herat, the capital of Khorasan, and to have flourished under the reign of Sultan Hossain Behadir Kan, a grandson of the famous Tamerlane. From an early age Khondemir applied himself to the study of history, and the result of his labours was a judicious compendium of Oriental history, from the creation of the world to 875 of the Hegira, or the year of Christ 1470, under the title of "Khelassat Alakhar fi Veian Ahual Alakhiar;" that is to say, "a faithful and correct Summary of what is valuable and interesting in the most authentic and genuine Histories."

KHOSROES I., or KHOSROU, king of Persia, celebrated throughout the East by the name of *Nushirvan,* or *the Magnanimous,* was the third son of Cabades, or Cobad, by whose appointment he succeeded to the throne in 531, to the prejudice of his older brothers. The discontented nobles, however, formed a conspiracy for setting up his second brother's son, Cabades the Younger; but it was discovered in time, and quashed, with the death of all who were engaged in it. Another act of severity which he thought necessary for the peace of his kingdom, was the execution of Mazdak, the head of a new sect, who preached a community of property and of women, and whose delusions had obtained great sway over the mind of Cabades. He next removed such governors of provinces as during his father's reign had made themselves obnoxious to the people; and for the better administration of justice he divided his dominions into four great vizierships, those of Assyria, Media, Persia, and Bactriana. At his accession, Persia was involved in a war with the Roman empire under Justinian; but that emperor being desirous of a peace, Khosroes, after taking the field with a large army, accepted of a sum of money and other concessions as its price. This *perpetual peace,* as it was called, was however soon broken, through the mutual ambition of two mighty monarchs; and in 540 Khosroes invaded Syria, and first reduced Sura, a strong town on the Euphrates. Thence he marched without opposition to Antioch, which capital he stormed and nearly laid in ashes. At this place he received an embassy from Justinian, before which he lamented with tears the miseries he was forced to inflict in the prosecution of a just and necessary war; a species of cant which conquerors of all ages have not disdained to employ! After an unsuccessful attempt on Dara, he returned across the Euphrates laden with spoil, leaving his generals to contend with Belisarius, who had flown to the defence of the Roman empire. Khosroes then made an expedition into Colchos, at the extremity of the Euxine sea, whither he had been invited by the Lazi, as their protector from the oppression of Justinian. He took the strong fortress of Petra, and having received the submission of King Gubazes and his people, he returned into Persia. Another incursion into the Roman territories, in which he besieged Edessa without effect, ended in a treaty, whereby those provinces were left in peace, and the war was transferred again to Colchos. In that country the Lazi had repented of their change of masters, and had recurred to the Romans for their deliverance. A long and tedious war ensued, attended with various fortune, which at length terminated in a peace, whereby each party retained what they then possessed, and Khosroes renounced his claim to the sovereignty of Colchos on the condition of an annual payment from the

Romans. During these transactions in the western parts of his empire, Khosroes, and his son Hormouz, or Hormisdas, were also busily eugaged in military operatious on the eastern borders. The Euthalites were expelled from their usurpations on the Persian frontier; and the great khan of the Turks, who had burst like a torrent iuto the midst of Persia, was defeated by Hormouz, aud obliged to retire with precipitation. Khosroes concluded his hostility with the khan, by a treaty and the marriage of his daughter. He moreover subdued the Hyrcanian rebels, conquered the provinces of Cabul and Zablestan on the Indus, and received ambassadors from the greatest potentates of the East, at his splendid palace of Madain, or Ctesiphon, one of the wonders of that part of the world. In the midst of his prosperity he had the mortification of seeing one of his sons in rebellion, by name Nushizad, the son of a Christian captive. This prince's attachment to his mother's religion had caused his father, who dreaded religious disputes in his empire, to keep him in a mild confinement. From this the prince escaped, and drawing together an army, raised the standard of rebellion, but in an engagement with the general sent against him by his father, he lost his life. Khosroes, after his successful expedition to India, marched to the opposite quarter of his wide dominions, and entered Arabia Felix, in which country he dispossessed many usurpers of their illegal power, restored the ancient lords, and used the people with such kindness that he obtained from them the title of *al Malek*, or "the Just." Towards the close of Justinian's reign, Khosroes was attacked with a dangerous disease, from which he sought relief from the physicians of Constantinople, whose aid he borrowed of the emperor. This friendly intercourse, however, did not prevent the renewal of hostilities between the two empires soon after the accession of Justin, in which that emperor appears to have been the aggressor. Khosroes, then in a very advanced age, took the field, and reduced and sacked the principal cities of Mesopotamia and Syria. After a spirited resistance, he made himself master of the strong fortress of Dara, which he garrisoned. These losses caused the imperial court to solicit a truce, which Khosroes granted for three years. In the mean time Tiberius succeeded to the imperial throne, who employed the interval of pacification in improving the discipline and increasing the strength of his army. Khosroes, who could not be prevailed upon to make a lasting peace, entered Cappadocia at the expiration of the truce, and at Melitene encountered the Roman army. In the engagement, a Scythian chief penetrated to the Persian camp, pillaged the royal tent, and profaned the sacred fire; and notwithstanding Khosroes succeeded in an attack by night on one of the Roman camps, he thought it advisable to make a speedy retreat across the Euphrates. Being closely pursued, he with difficulty passed the river on an elephant, while several of his followers were drowned in attempting to accompany him. He then retired to Seleucia, and the Roman general took up his winter-quarters in the Persian provinces. The sense of this affront, joined with age and infirmity, put an end to the life of this powerful monarch at the return of spring, A.D. 579, after he had reigned forty-eight years, and lived about eighty. His son Hormisdas was his successor. Khosroes possessed many of those qualities which confer splendour on a despotic sovereign, and iu some measure justify the high veneration with which his memory is to this day regarded in the East. His love of justice was proverbial, though it was a justice which did not exclude acts of cruelty and ingratitude towards those who incurred his suspicion or thwarted his will. He was a munificent encourager of the useful and ornamental arts, and paid great attention to the instruction of his subjects. He founded academies for literature and the sciences, aud caused translations to be made into the Persian of the most celebrated writers of Greece and India. He himself obtained the reputation of proficiency in moral and philosophical studies; and a report of this kind which reached Greece obtained him a visit from seven sages who adhered to the religion and philosophy of antiquity. They were disappointed in their wild expectation of seeing the republic of Plato realized in the court of an eastern despot, and returned to their owu country: but Khosroes deserved pure praise for the generosity with which he insisted, in a treaty with Justinian, upon their exemption from the penal laws enacted against the remaining professors of paganism. The Oriental historians, who delight to dwell on the glories of the reign of Nushirvan, ascribe to him the completion of the great wall of Jagouge and Magouge, commencing at Derbent, and running, like the Chinese wall, from mountain to mouutain, so as to secure the Persian frontiers from northern invaders.

KHOSROES II., or KHOSROU PARVIZ, grandson of the preceding, was raised to the throne on the deposition of his father, Hormouz, or Hormisdas, in 590. The deposed king did not long survive; hut whether he was put to death by the command of his son, or of Bindoes, who had been the chief author of his disgrace, is not certain. Meantime the great general, Bahram, was at the head of an army, and assumed the sovereign power. Khosroes met him near Nisibis, where the royal troops being partly defeated, and partly deserting to his competitor, he was obliged to seek safety in flight. With a small train he presented himself at the first frontier post in the Roman territory, where he was honourably received by the prefect. He was afterwards couducted to Hierapolis; and the Emperor Maurice, being informed of the event which had thrown the great rival of his power into his hands, resolved to make a generous use of his superiority. Assembling a powerful army, he ordered his general, Narses, to cross the Tigris, and to use every effort for the restoration of Khosroes to his paternal throne. This proved a task of less difficulty than might have been expected. The Persians already repented their attachment to Bahram; and the severities by which he attempted to secure his usurpation only increased the discontents. As Khosroes advanced, the towns opened their gates, and he was joined by numbers of the nobility and people. A battle fought between the combined army of Persians and Romans, and that of the usurper, on the banks of the Zab, obliged Bahram to fly for refuge among the Turks, where he ended his life by poison. As the price of his restoration, Khosroes gave up to the Romans the important fortresses of Dara and Martyropolis, for which Maurice honoured him with the title of his adopted son. He had given some tokens of being well affected to the Christian religion, and Sira, the best-beloved of his wives, was of that profession; but on his regaining the Persian tiara, he

adhered firmly to the established religion of his country. His treatment of his subjects was calculated to inspire terror rather than affection. He severely punished all who had been concerned in Bahram's rebellion, notwithstanding later services; and secured his throne by the usual eastern method of exterminating all opposition. During the life of his benefactor, Maurice, Khosroes maintained peace and friendship with the Roman empire; but when that prince had been murdered by Phocas, Khosroes made use of the pretext of revenging his death, to invade, in 603, the imperial territories. During the reign of Phocas, the Persian arms reduced the fortified towns of Merdin, Dara, Amida, and Edessa, and overran Syria. After the accession of Heraclius, Khosroes, proceeding in a tide of success, took Cæsarea, the capital of Cappadocia, Damascus, and Jerusalem. To the ruin of this last city he was urged by the religious hatred of the Magi; and numbers of the Jews gladly joined him to retaliate the injuries they had received from their Christian masters. Many of the monuments of superstitious veneration for the holy place were destroyed, the true cross was carried away, and ninety thousand Christians are said to have been massacred in Judea. In the campaign of 616, Khosroes penetrated into, and subdued Egypt, pushed his conquests to the frontiers of Ethiopia, and fixed the western limits of his empire in the vicinity of Tripoli. In the following year he pressed the Constantinopolitan empire still closer, extended his arms to the Thracian Bosphorus, and the coasts of Pontus, and took the cities of Ancyra and Chalcedon. His power and greatness were now at their summit; and the description of the splendours of his favourite residence of Artemita or Dastagerd, beyond the Tigris, has exercised all the exaggerating faculties of Oriental pens. The recorded numbers of his elephants, his camels, his horses and mules, his guards, and his concubines, with his subterraneous vaults in which were deposited his magazines of treasure and precious commodities, do not, perhaps, exceed the bounds of credibility; but the forty thousand silver columns that supported the roof, and the thousand globes of gold hung in the dome to imitate the planets and constellations, too much resemble the fictions of the Arabian Nights. It is no wonder that a mind, which appears to have been originally haughty and tyrannical, was unable to preserve moderation under such a state of prosperity. The Emperor Heraclius in vain by supplant messages endeavoured to avert his hostility and obtain peace for his almost ruined empire. To an embassy of this kind brought by officers of the highest distinction, and conducted by Sain, the Persian general, Khosroes replied, "I will hearken to no terms from the Roman emperor, till he, with all his subjects, have renounced his crucified God, and embraced the worship of the sun, the great deity of the Persians;" and he inhumanly caused Sain to be flayed alive for his presumption, and imprisoned the ambassadors. He afterwards, however, consented to accept of a heavy and ignominious tribute as the price of peace, and Heraclius subscribed the imposed terms. But that emperor in the mean time was preparing to recover his losses by force of arms. The latent qualities of a hero seemed to have been roused in him by distress. He conducted several campaigns with the greatest courage and skill; penetrated into the centre of the Persian dominions, and recalled the monarch from his conquests to the defence of all that was dearest to him. The palace of Dastagerd was pillaged and burnt; and the battle of Nineveh in 627 rendered Khosroes a trembling fugitive. Regardless of the sufferings of his subjects, his pride would not submit to ask of Heraclius that peace which he still might have obtained on reasonable conditions. At length, weakened both in body and mind, he resolved to resign his crown to his favourite son, Merdaza. But his eldest son, Siroes, joined by a faction of nobles, prevented this disposition by a previous seizure of the sovereignty. Khosroes was stopped in his flight, eighteen of his sons were massacred before his face, and he himself was thrown into a dungeon, where he expired on the fifth day, after suffering (as is asserted) every kind of barbarity at the command of his inhuman son. This event took place A.D. 628. It was the immediate prelude to the destruction of the house of Sassan, and the subjugation of Persia to the Arabian caliphs.

KIDDER (Richard), a learned English prelate, was born, according to some writers, in Sussex, but, according to others, in Suffolk. In 1649, he was sent to Emanuel-college, in the university of Cambridge; where he commenced B.A. in 1652, and M.A. in 1656. Two years afterwards he was incorporated at the university of Oxford. By his college he was presented to the vicarage of Stanground, in Huntingdonshire; from which he was ejected for nonconformity under the Bartholomew act, in 1662. His scruples on the subject of conformity, however, were not of any long duration; since we find that he had returned to the bosom of the established church, and was presented, by Arthur, earl of Essex, to the rectory of Raine, in that county, in 1664. In 1674, he was presented to the benefice of St. Martin Outwich, by the Merchant-taylor's Company, and in 1681 he was appointed a prebend in the cathedral church of Norwich; which was succeeded by his nomination to the deanery of Peterborough in 1689. About this time he accumulated the degrees of bachelor and doctor of divinity, and in 1691, he was consecrated bishop of Bath and Wells. In 1693, he preached the lecture founded by the Hon. Robert Boyle; and afterwards inserted his sermons on that occasion in his "Demonstration of the Messias," of which learned and excellent work they constitute the first, second, and third chapters in the second part of it. That performance is designed to prove the truth of the Christian religion, more particularly against the Jews, and was published in three volumes, octavo; which made their appearance at different periods, one in 1684, another in 1699, and the third in 1700. With such valuable writings did Bishop Kidder continue to benefit the world after his promotion, until he was unhappily killed in his bed, together with his lady, by the fall of a stack of chimneys in his palace at Wells, during the great storm in the night of November 26, 1703. His largest work, excepting the article which we have already mentioned, is "A Commentary on the Five Books of Moses," in 2 vols., 8vo.

KIEN-LONG, an emperor of China, well known for the distinguished protection which he afforded to men of letters, was born in 1710, and in 1735 succeeded his father, Yuntschin. Till 1759 he lived in a state of tranquillity, but at that period was involved in a war with the Songarians, which was attended with such a fortunate result, that he not only

destroyed the formidable power of that people, but rendered himself completely master of their country, by which means he extended his dominions to the frontiers of Siberia and Bucharia. Between 1757 and 1760, Kien-Long still further extended his conquests in the western part of Asia, where he attacked the Mahometan princes of Casgar and Yerken, called the Greater and Less Hotchem; defeated them, and obliged them to take refuge with the sultan of Badaschan, in whose territories the Greater died of his wounds, while the other was put to death, and his head sent to the Chinese emperor. But after having struck terror into his neighbours by the success of his arms, he was himself exposed to an invasion of the sovereign of Ava, in consequence of his having given assistance to the Cassians, a people who reside between China and the kingdom of Ava. During this incursion, which took place in 1768, several fortresses were captured by the enemy, and the garrisons put to the sword. The viceroy of Canton, after making every necessary preparation, set out to oppose their progress; but the Avans, on receiving this intelligence, retreated, carrying with them the plunder they had collected. The last conquest of the Chinese monarch, the knowledge of which reached Europe, was that of the territory of the Miaotzee, or mountaineers, Siaokin, and Ta-kin-tchuen. The king of the former of these people was taken prisoner, and put to death, with his family, in 1775; and the whole nation, on account of their frequent incursions and robbery, by which they rendered themselves troublesome to the Chinese, were almost extirpated. Kien-Long favoured the Christian religion, but, for political causes, rather in a private than a public manner. He, however, interdicted the exercise of that worship by a formal order, which was enforced in 1753, both in China and Thibet; and sometimes, as in 1746, he set on foot public persecutions against those who professed it, either for the purpose of misleading the people in regard to his own opinions, or to prevent its too great increase. Several of the missionaries were in the emperor's service. Hallerstein, a German, was president of the tribunal of mathematics; and others were employed as painters, watchmakers, and interpreters. This monarch had a strong attachment to the arts and sciences; he was remarkably fond of painting and the mathematics; and gave proofs of his having a taste for poetry and natural history. Of his poetical talents we have specimens in his Panegyric on the Tea-plant, and in another work on the Tartarian capital Moukden, in which he introduces much curious information in regard to the animals, plants, trees, fishes, and other productions found in the surrounding district. This work was translated into French, under the title of "Eloge de la Ville de Moukden et de ses Environs," by Father Amiot, a missionary at Pekin, and printed in an octavo volume, at Paris, in 1779. Kien-Long composed another poem in Chinese verse, on the Conquest of Calmuc Tartary, in 1757, and caused it to be engraven on stone. This history of a remarkable enlargement of the Chinese empire appeared with all the ornaments of Oriental poetry. It was translated by Father Amiot, with notes and illustrations, and inserted in "Mémoires concernant l'Histoire, les Arts, les Moeurs, &c., des Chinois, par les Missionaires de Pekin, Tom. i., No. 3." He resolved also to eternize the remembrance of his victories by the graver; and engaged French artists to copy some paintings in which they were represented; but Louis XV. caused them to be engraved at his own expence. They were executed at Paris by Hellman, and announced in sixteen plates, with descriptive illustrations. The large Chinese collection on Agriculture contains also several poems of this monarch on different rural occupations. Kien-Long established a library of six hundred thousand volumes, containing copies of all the useful works in the whole kingdom. For this purpose he invited to Pekin the most celebrated men of letters, and the most expert printers; appointed one Wang, that is, "little king," overseer of the whole establishment, and his sixth son was to inflict punishment on those who committed typographical errors. Into this collection he admitted three books written by the Jesuits on the Christian religion, and received in China with great approbation. A Description of the Chinese Empire, which appeared in Busching's Magazine, was published also by the order of this literary emperor. Kien-Long was of a mild and benevolent disposition, though some have represented him as a monster of cruelty. But it is known that he distributed large sums of money among his subjects when reduced to misery by bad crops and inundations. He died at Pekin in 1786, after a reign of more than fifty years.

KIERNANDER (John Zachariah), was born at Akland, in Sweden, in November 1711. After taking orders he went out as a missionary to India, under the auspices of the English Society for Promoting Christian Knowledge; and at Calcutta, where he principally resided, he founded a new church at his own expense. He died in 1799.

KILIAN (Lucas), an eminent German engraver, born at Augsburgh, who flourished at the beginning of the seventeenth century. John Mullar was one of his disciples, and Balechou formed his taste upon his works.

KILLIGREW (William), eldest son of Sir Robert Killigrew, was born in 1605, at Hanworth, Middlesex, and after having completed his education, obtained a place at court, as one of the gentlemen-ushers of the privy-chamber to Charles I., with the government of Pendennis-castle. During the civil wars he suffered materially, both in purse and person, in consequence of his obstinate adherence to the royal cause, in recompense for which he received after the Restoration the honour of knighthood; and on the marriage of Charles II., obtained the post of vice-chamberlain. He composed four plays, which, though now forgotten, were popular in their day, besides other works. He died in 1693.—Thomas, his brother, was born in 1611, and died in 1682. He was one of Charles I's. pages, and after the Restoration, was appointed by the new king, with whom he was a great favourite, one of his grooms of the bed-chamber. A lively vein of pleasantry, combined with a certain oddity, both of person and manner, appear to have placed him high in the good graces of Charles, till Killigrew at length became almost the inseparable companion of his monarch's more familiar hours. He wrote eleven pieces for the stage, which have been collected and printed in one volume folio, 1664.—Henry, was one year younger than his brother Thomas, whom he survived about six years. He was educated for the church at Christ-church, Oxford, and acted for awhile as chaplain to the cavaliers. In

1642 he graduated as doctor in divinity, and obtained a stall at Westminster. From this piece of preferment the parliamentarian party ejected him during the Commonwealth; but on the re-establishment of monarchy, he was fortunate enough to obtain, in addition to the restoration of his prebend, the living of Wheathamstead, Herts, and the mastership of the Savoy. He wrote a tragedy when only seventeen years old, under the title of "The Conspiracy," and in 1652, published a corrected version of this piece, changing the name to that of "Pallantus and Eudora." These are extant, beside several sermons of his composition.—ANNE, daughter of the preceding, born in 1660, became equally eminent in the sister arts of poetry and painting, as well as distinguished for her exemplary piety and unblemished virtue amidst the seductions of a licentious court. She was one of the maids of honour to the duchess of York, of whom, as well as of her husband, afterwards James II., she executed portraits. She died in 1685, and was buried in the Savoy-chapel, where is a very neat monument with a Latin inscription, commemorating her beauty, accomplishments, and virtues.

KIMBER (ISAAC), born at Wantage, Berks, in 1692, was a dissenting minister at Nantwich, Cheshire, and afterwards preached to a congregation which assembled at a chapel in Old Artillery-lane, London. His principal source of income however was derived from the booksellers, for whom he compiled a "History of England," 4 vols., 8vo., and other works. His death took place in 1758.—His son EDWARD, born 1719, was apprenticed to a bookseller, but quitted the business early in life for the army, in which he served a campaign in America. On his return to England, he left the service, and became an author by profession. He published a "History of England," in 10 vols., 8vo.; a Peerage and a Baronetage of the United Kingdoms; and "The Adventures of Joe Thompson," a novel. He died in 1769.

KIMCHI (DAVID), a very learned rabbi, who acquired high reputation as a Scripture commentator and grammarian, was a native of Spain, and flourished towards the close of the twelfth and in the former part of the thirteenth century. His father, Rabbi Joseph Kimchi, was a violent enemy to the Christians, and wrote some bitter treatises against them, which were never printed. David's abilities eminently qualified him for undertaking the philological and exegetical labours, which will ever reflect the greatest lustre on his name; and his works are justly held in the highest estimation by the Jews. We have but few particulars of his life. When the disputes took place between the French and Spanish synagogues concerning the writings of Maimonides, Kimchi zealously defended the reputation of that celebrated man; and his efforts so far contributed to terminate the schism, as to produce a revocation of the sentences of excommunication on both sides. How long Kimchi survived after his able management in this famous controversy, has not been ascertained. His philological works consist of a Hebrew grammar, called "Sepher Miclol, or the Book of Perfection;" and of a Hebrew dictionary, entitled "Sepher Schoraschim, or the Book of Roots." These works, of which there have been various editions, Buxtorf made the foundations of his "Thesaurus Linguæ Hebraicæ," and his "Lexicon Linguæ Hebraicæ." Rabbi Kimchi had a brother, called Moses Kimchi, who was the author of a short Hebrew grammar, entitled "Mahalac Seevile Haddaath," which was printed at Venice in 12mo., with notes by different rabbis; and reprinted in Holland, with notes in Latin, by Rabbi Elias Levita.

KING (Dr. JOHN), bishop of London in 1611, was born at Wormall, in 1559. King James used to style him the King of Preachers, and Lord Coke often declared that he was the best speaker of the Star-chamber in his time.—Dr. HENRY, son of the preceding, was born in 1591. He was made chaplain to James I., and after enjoying some inferior benefices, in 1638 he was promoted to the deanery of Rochester, and in 1641 he became bishop of Chichester. He died in 1669. His works consist of sermons and other religious publications, besides "A poetical Version of the Psalms;" "Poems, Elegies, Paradoxes, and Sonnets," 1657, 8vo., and poetical pieces in Greek and Latin.

KING (EDWARD), a poet of the seventeenth century, chiefly memorable as having been the subject of Milton's monody, entitled Lycidas. He was in 1632 a fellow of Christ's-college, Cambridge, and appears to have been distinguished alike for his private worth and for his literary abilities. He was drowned in 1637, in his passage to Ireland from Chester.

KING (GREGORY), a draughtsman and writer on heraldry, was born at Lichfield, in 1648, and died in 1712. In 1677 he obtained the office of rouge dragon, and subsequently that of Lancaster herald; and he also was secretary to the commissioners of public accounts, and to the comptrollers of the army. Besides a political tract, he published "The Order of the Installation of Prince George of Denmark, Charles, duke of Somerset, and George, duke of Northumberland," as knights of the garter; and a similar work relating to the Installation of Henry, duke of Norfolk, Henry, earl of Peterborough, and Lawrence, earl of Rochester.

KING (WILLIAM), a learned Irish prelate, was the son of a Scotch gentleman settled in Ireland, and born at Antrim, in the province of Ulster, in 1650. In 1667 he was sent to Trinity-college, Dublin, where he graduated M.A. in 1673, and in the following year he received priest's orders from Dr. Parker, archbishop of Tuam; who appointed him his chaplain in 1676, collated him to a prebend in the church of Tuam, and soon afterwards advanced him to the precentorship of the same cathedral. He subsequently became chancellor of the church of St. Patrick, and minister of St. Warburg's parish, Dublin. During the reign of James II., Mr. King published three tracts in opposition to the measures of the Roman Catholic party, on account of which he was confined twice in Dublin-castle; and was even publicly assaulted after his liberation. About this time he graduated D.D., and was made dean of St. Patrick's and in January 1691, his zeal and activity in favour of the Revolution were rewarded with the episcopal dignity, by his consecration to the see of Derry. In 1702 he was translated to the archiepiscopal see of Dublin; and in 1717 he was nominated one of the lords-justices of Ireland, an office which he also filled in 1721 and 1723. He died May 8th, 1729. He is principally noted at present as the author of a treatise, "De Origine Mali," the object of which is to show that the presence of natural and moral evil in the world

is not inconsistent with the power and goodness of the Supreme Being. This work provoked the animadversions of the celebrated Bayle, as it impugned his arguments on the Manichean system. Some remarks on it were likewise published by Leibnitz, whose objections, as well as those of other opponents, are considered in the additions to an English translation of the work by Law, afterwards bishop of Carlisle.

KING (William), a miscellaneous writer, who ranked among the wits of his day, was born in London about 1663, and educated at Westminster-school and Christchurch-college, Oxford. He took the degree of M.A. in 1688; and in that year made his appearance as an author in a Refutation of Varillas' account of Wycliffe in his History of Heresies. About this time he began the professional study of the civil law, in which he took a doctor's degree, and then settled in Doctor's Commons as an advocate. Lord Molesworth's account of Denmark appearing in 1692, its observations on the arbitrary spirit of that court, and the slavish principles of the people, gave so much offence, that Dr. King was applied to by the Danish resident to draw up an answer to it; a task which his own principles of government rendered congenial to him. His "Animadversions upon the pretended Account of Denmark" appeared in 1694, and were so much approved by Prince George of Denmark, that he was appointed secretary to the Princess, afterwards Queen Anne. In some subsequent years he published several works written in a vein of ridicule, somewhat resembling that of "Scriblerus," but of an inferior kind. His habits of life were so totally adverse to the exertions of regular industry, that he deserted all his professional prospects, and about 1702 accepted an offer to go to Ireland, where he was made judge of the admiralty, commissioner of the prizes, keeper of the records, and vicar-general to the primate. He returned to England in 1708, and retired to his student's place in Christchurch-college, where he finished his largest poem, an imitation of Ovid's Art of Love, and composed several other pieces. He closely connected himself with the Tories, and such were his services to his party, that Swift, Prior, and others, procured for him the place of gazetteer. The duties of that office, however, appeared so irksome to him, that he soon resigned it; and his constitution being broken by his intemperate habits, he died on Christmas-day, 1712. "Though (says Dr. Johnson) his life had not been without irregularity, his principles were pure and orthodox, and his death was pious." This brief account may suffice of a writer who never passed mediocrity in any of his performances, and who deserves commemoration only from his connexion with the literary and political history of his time. Parts of his works have been often printed, and a complete collection of his "Original Works, in Prose and Verse," in 3 vols., 8vo., was edited in 1776 by Mr. John Nichols.

KING (Peter), baron of Ockham, lord-chancellor of Great Britain, was born in 1669, at Exeter, of which city his father was a wealthy shopkeeper. He was brought up to his father's business; but having a strong inclination for reading, he purchased books, and spent all the time he could command in improving his mind. Such was the fund of knowledge he had acquired, that the celebrated Locke, who was his kinsman, expressed great surprise upon conversing with him, and advised that he should be sent to Leyden for literary improvement. His studies at this time appear to have been chiefly theological; and their first fruits were a publication in 1691, entitled "An Enquiry into the Constitution, Discipline, Unity, and Worship of the primitive Church, that flourished within the first three hundred Years after Christ; faithfully collected out of the extant Writings of those Ages," 8vo. As only three of the heads were discussed in this volume, he soon after published a "Second Part," comprising the fourth article, that of worship. The great purpose of this performance was to prepare the way for that comprehension of the Dissenters within the pale of the established church, which the revolution was supposed likely to effect. The work excited considerable notice, and was regarded as a powerful bulwark of the cause which it espoused; whence it met with several antagonists. After his return from Leyden, the advice of Mr. Locke induced him to choose the law for his profession, and he accordingly entered of the Inner Temple. By means of great industry, he acquired a very extensive knowledge of the laws and constitution of his country; and obtained a reputation which introduced him into the House of Commons in 1699, as representative for Beeralston, in Devonshire. This station he occupied in the following year, and in the five succeeding parliaments of Queen Anne. He did not, however, entirely renounce his former studies; but having been led by his inquiries to examine the origin of the Apostles' Creed, he published in 1702 an octavo volume, under the title of "The History of the Apostles' Creed, with critical Observations on its several Articles." His employment as a lawyer increased with his general reputation, and in 1708 he was chosen recorder of London, and in the same year was knighted. In 1709 he was appointed by the House of Commons one of the managers on the trial of Dr. Sacheverel, and he appeared in 1712 as gratuitous counsel for Mr. Whiston, on his prosecution for heresy before the court of delegates. Upon the accession of George I., he was appointed, in 1714, to succeed Lord Trevor as lord-chief-justice of the Common-pleas, and was sworn of the privy-council. In 1725 Sir Peter was raised to the peerage by the style of Lord King, baron of Ockham, in Surrey, and was created lord-chancellor in the room of the earl of Macclesfield. The care and fatigue which he underwent in the execution of this high office, for which he is said not to have been well calculated, gradually impaired his health, and brought on a paralytic disorder. He resigned the seals in 1733, and died in July 1734; leaving a character of great virtue and humanity, and of steady attachment to civil and religious liberty.

KING (William), an ingenious writer, was born in 1685, and received his education at Baliol-college, Oxford, where he proceeded LL.D., and became principal of St. Mary-hall, and public orator. He died in 1763. He edited some of the works of Dr. South, and published many tracts in the Latin language, chiefly on temporary topics; besides which he wrote an amusing autobiographical work, containing anecdotes of his contemporaries, which made its appearance only a few years since, in an octavo volume.

KING (Thomas), an eminent actor, was born in London in 1730, and left the desk of an attorney,

to whom he is said to have been articled, to turn player. He made his debût at Drury-lane in 1748, but his reputation as a comic actor was established in the provinces, and in Ireland, and it was not till 1766 that he arrived at the height of his reputation, by his performance of Lord Ogleby in the "Clandestine Marriage." He performed from this time both at Drury-lane and Covent-garden, and died December 11, 1805, four years after his retirement from the stage. King was a delightful companion, and had no vice but that of gaming, which eventually ruined him. He was the author of a dramatic ode, "Love at First Sight," a farce, and a comedy, called "Wit's last Stake."

KING (John Glen), an English divine, and writer on ecclesiastical antiquities, was born in Norfolk about 1732, and educated at the university of Cambridge, where he proceeded B.A. in 1752, and M.A. in 1763. At subsequent periods, he was admitted to the degree of doctor of divinity, and received as a member of the Royal Society, and of the Society of Antiquaries. About 1764, he obtained the appointment of chaplain to the English factory at Petersburgh. In this situation he was led to inquire into the ceremonies of the Russian church, and to write a work on the subject, which appeared in 1772, under the title of "The Rites and Ceremonies of the Greek Church, in Russia; containing an Account of its Doctrine, Worship, and Discipline, &c." After his return to his native country, he was presented to the rectory of Wormley, in Hertfordshire, in 1783; and in 1786, he purchased the chapelry of Spring-garden, in which he officiated as preacher. While he resided at Petersburgh, Dr. King had been appointed medallist to the empress of Russia; and he was engaged in a medallic work at the time of his death, which took place after a few hours' illness, November 3, 1787.

KING (Edward), a learned antiquary, was a native of Norwich, and after being called to the bar, obtained the office of recorder of King's Lynn, in Norfolk. He was chosen a fellow of the Royal Society in 1767, and three years after, he became a fellow of the Society of Antiquaries. He published several valuable papers in the Archæologia, and subsequently produced a most elaborate work in three volumes folio, entitled "Munimenta Antiqua," comprising a variety of information relative to English architecture anterior to the Norman conquest. He did not confine his attention to archæology, for he was the author of a treatise, entitled "Morsels of Criticism, tending to illustrate some few Passages in the Holy Scripture upon philosophical Principles, and an enlarged View of Things," 1788, 4to., besides some smaller pieces. He died in London, April 16, 1807.

KINGSTON (Elizabeth, Duchess of), famous for her wit, beauty, and levity, was the daughter of Colonel Chudleigh, governor of Chelsea-college, and was born in 1720. At an early age she became maid of honour to the princess of Wales, and on the 4th of August, 1744, privately married Captain Hervey, by the persuasion of her aunt, with whom she was on a visit, under the idea that she was forgotten by a previous suitor, the duke of Hamilton. In order to nullify her union with Captain Hervey, she tore the leaf out of the parish register in which the marriage was entered, but contrived to have it replaced on his becoming earl of Bristol. Not long after she obtained a divorce from Lord Bristol, and on the 8th of March, 1769, was openly married to Evelyn Pierrepont, duke of Kingston, on whose death in 1773 she found herself left mistress of a splendid fortune, under the condition of her not again becoming a wife. But she was not permitted to enjoy her riches undisturbed. The heirs of the duke commenced a suit against her for bigamy, in consequence of which she was tried before the House of Lords, and was found guilty; but on her pleading the privilege of peerage, the usual punishment of burning in the hand was remitted, and she was discharged on paying the fees of office. Her property had been so secured that it was not affected by this process. The remainder of the life of this remarkable woman was spent abroad, and she died at her seat near Fontainebleau, in France, August 28, 1788.

KIPLING (Thomas), dean of Peterborough, and regius professor of divinity at Cambridge, died in 1821; author of several works, among which are "The Elementary Parts of Dr. Smith's complete System of Optics;" "The Articles of the Church of England proved not to be Calvinistic," &c.

KIPPIS (Andrew), a learned and eminent English non-conformist divine, was born at Nottingham, on the 28th of March, 1725, and educated for the dissenting ministry, at the academy at Northampton, under the care of Dr. Doddridge. He entered upon his ministerial duties as pastor to a congregation at Boston, in Lincolnshire, in September 1746, whence, in 1750, he removed to Dorking, in Surrey; and two years afterwards became pastor of the Presbyterian congregation in Prince's-street, Westminster, having in the preceding month entered into the matrimonial connexion with Miss Elizabeth Bott, the daughter of a merchant at Boston. Mr. Kippis was now fixed in a respectable situation, for which he was admirably well qualified by his literary talents, his ministerial abilities, and his external endowments; and from this time he continued to rise in celebrity, and to take an active part in those useful and honourable connexions to which it was the means of introducing him. In 1763 he was appointed classical and philological tutor in Coward's academy; and he sustained that office for more than twenty-five years, with singular reputation to himself, and with great benefit to the young persons who were under his care. In 1767, he received the degree of doctor of divinity from the university of Edinburgh, on the unsolicited recommendation of the late learned Professor Robertson. He was elected a member of the Society of Antiquaries, in March 1778; and in June 1779, he was chosen a fellow of the Royal Society. In 1781 his literary engagements had become so numerous, that he found himself under the necessity of resigning his appointment of tutor in Coward's academy. During the following year the academy itself was discontinued; but on the establishment of a new one at Hackney, Dr. Kippis acted as one of the tutors, till fresh reasons induced him to resign the office. He died of a fever on the 5th of October, 1795, leaving behind him a high and merited reputation for learning, conduct, and abilities. Dr. Kippis was a frequent writer in the Monthly Review, and laid the foundation of the "New Annual Register." On the application of the Dissenters in 1772, for the enlargement of the act of toleration, he wrote a "Vindication" of that proceeding. In 1783 he published "Considerations

on the Provisional Treaty with America." He was also author of lives of Sir John Pringle, Captain Cook, Dr. Doddridge, and Dr. Lardner; that of Captain Cook singly, and those of the others to be prefixed to new editions of their works. But the literary undertaking to which Dr. Kippis devoted his principal attention during the later years of his life, was an improved edition of the "Biographia Britannica." This work has attained considerable reputation, but the labours of Dr. Kippis extended only to five folio volumes, forming a very small part of the projected plan.

KIRBY (John Joshua), an eminent writer on perspective, and painter of merit, was the son of a schoolmaster and born at Parham, in 1716. He spent his first years as a house-painter, but was ambitious to excel in a higher branch of his art; and after having attracted notice by the publication of some monumental drawings, he increased his reputation by editing a "Treatise on Perspective," which appeared in 1754, and procured him, through the patronage of Lord Bute, the posts of drawing-master to Queen Charlotte, and clerk of the works at Kew-palace. "The Perspective of Architecture" is another esteemed work of Mr. Kirby, who died in 1774, having previously been elected a fellow both of the Royal and Antiquarian Societies.

KIRCH (Godfrey), an able German astronomer, was born at Guben, a town in Lower Lusatia, in 1640. Not finding in his native place sufficient encouragement in the prosecution of his mathematical studies, he removed to Leipsic, where he acquired considerable reputation by the almanacks which he published. On the establishment of the Academy of Sciences at Berlin, 1701, by Frederick I., king of Prussia, that prince invited M. Kirch to that city, and appointed him a member of the society, as well as his astronomer in ordinary, with an honourable pension for his support. He died at Berlin in 1710. He published a variety of astronomical treatises which are in great repute; but we have seen the titles only of his "Ephemerides Anni 1698," and of his "Admonitio ad Astronomos, de ritu Stellæ Bayerianæ in Collo Cygni."—Mary Margaret, wife of the preceding, and distinguished for her attachment to astronomical studies, was the daughter of a Lutheran clergyman at Panitzsh, a village in the vicinity of Leipsic, where she was born in 1670. She not only rendered assistance to her husband in making his observations, but showed herself capable of viewing the heavens with the eye of a discoverer. In 1702 she discovered a comet, and in 1707 she made the discovery of an aurora borealis; of which mention is made in the Memoirs of the Academy of Sciences at Paris, for the year 1716. After her husband's death she contrived to maintain herself, and educate her children, by constructing almanacks, adapted to the meridians of Breslaw and Nuremburgh. In 1712, she found a patron in the Baron de Throsick, who furnished her with apartments in his house, convenient for carrying on her astronomical observations; in which she was agreeably accommodated till the death of that friend, about two years afterwards. She afterwards removed to Dantzic, and in 1716 accompanied her son to Berlin, where she continued her employment of making almanacks; and here she acquired the friendship of M. Leibnitz. She died in 1720. —Christian Frederick, son of the subjects of the two preceding articles, was born at Guben in 1694. He was employed in the observatory at Dantzic for a considerable time, where he was very assiduous in making observations, and had the honour to have the Czar Peter the Great among the personal witnesses of his labours. Not long after this, the Academy of Sciences at Berlin chose him to the same offices and honours among them as had been formerly conferred upon his father. In 1717, they added him to the number of their members, appointing him at the same time their observer, and afterwards their astronomer in ordinary. He died in 1740. His works are held in high estimation.

KIRCHER (Athanasius), a celebrated German mathematician, philosopher, and antiquary, was born at Fulda, in 1601. In 1618, he commenced his noviciate in the society of the Jesuits; and after he had completed his regular course of studies, he was selected by his superiors to fill the chair of professor, and taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia, with great success and applause, till 1631. He then withdrew to Avignon, and was afterwards called to Rome, where, for six years, he filled the post of mathematical professor in the Roman college, and then undertook the professorship of Hebrew He died in that city in 1680. Father Kircher was a man of very extensive erudition, and of indefatigable industry; but the subjects of his studious labours were more frequently curious than useful, and a visionary fancy, rather than cool judgment and accurate inquiry, too often guided his pen. He had a particular passion for decyphering hieroglyphical characters, of which, if he could not discover the true meaning, he was always prepared to give what he conceived to be a plausible one. His works were so numerous, amounting to twenty-two volumes in folio, eleven in quarto, and three in octavo, that the mere transcription of them must have employed no inconsiderable part of his life. A list of them will be found in Moréri.

KIRCHER (Conrad), a native of Augsburg, is advantageously known as the compiler of an excellent concordance of the Old Testament in Greek and Hebrew. This work was printed at Frankfort in 1607.

KIRCHER (John) was born at Tubingen, in the duchy of Wirtemberg, and made some noise by his conversion from Protestantism to the Romish church, the reasons for which change he published, and provoked several answers from the Lutheran champions. He went into Hungary in 1640, and is supposed to have died there soon after.

KIRCHMAN (John), an eminent German divine, born at Lubec, in 1575. He studied in several places of Germany; in 1602 was made professor of poetry at Rostock, and in 1613 rector of the university at Lubec. He exercised the last employment with extraordinary application during the rest of his life, and died in 1643. His most esteemed works are "De Funeribus Romanorum," and "De Annulis, Liber Singularis."

KIRKLAND (Thomas), an eminent physician, born in 1720, was a member of the Royal Medical Society in Edinburgh, and of the Medical Society in London. He published an inquiry into the present state of medical surgery, and some other valuable works, and died at Ashby-de-la-Zouch, in Leicestershire, in 1798, aged seventy-eight.

KIRSTEN (Peter), a physician, distinguished

for his knowledge of the Arabic language, was born at Breslaw, in 1577. He was the son of a merchant, who died while he was an infant; and his guardians, designing to breed him up to trade, sent him to Posna to learn the Polish language, which he acquired in a very short time. On his return, he displayed such an insatiable desire for all kinds of knowledge, that it was determined he should pursue a literary profession: he was accordingly sent to study physic at several of the principal German universities, and afterwards improved himself in the practical part under the most eminent masters in France and the Low-countries. The high character he heard of the works of Avicenna induced him to wish to read them in the original; for which purpose he applied with great assiduity to the Arabic language, and visited the university of Basil, which at that time afforded the best helps for its acquisition. He took the degree of doctor of physic there, and passed seven years more in travels through different parts of Europe. Returning to Breslaw, he was made rector of the college, and inspector of the other schools in that city. At length he confined himself solely to the practice of physic and the cultivation of the Arabic tongue, in which last concern he was so zealous, that he applied part of his professional gains in setting up an Arabic press, and printing such works in that language as he judged might be of public utility. Being in Prussia, he became known to the famous Swedish chancellor, Oxenstiern, who attached him to his person as his physician. He accompanied him to Sweden, where, in 1606, he was appointed physician to the queen, and medical professor in the university of Upsal. He died in that city in 1640. He is author of "Grammatica Arabica;" "Tria Specimina characterum Arabicorum;" "Decas Sacra Canticorum Arabicorum;" "Vitæ quatuor Evangelistarum ex codice Manuscripto Arabice;" "Liber Secundus Canonis Avicennæ," and other works.

KIRWAN (Richard), eminent for his writings in chemistry and the kindred sciences, was born in Galway, Ireland, and educated at the university of Dublin, where he graduated LL.D. He was a member of the Royal Irish Academy, and of the Royal Society in London, to whose Transactions he contributed several valuable papers. His principal works are "Elements of Mineralogy," which was translated by Crell into German; an "Estimate of the Temperature of different Latitudes;" a "Treatise on the Analogies of Mineral Waters;" and another on Logic; besides an "Essay on Phlogiston and the Constitution of Acids," designed as a defence of the theory of chemistry advanced by Dr. Priestley. This production was translated into French by the advocates for the anti-phlogistic hypothesis, and published with animadversions on the rival system, which made a convert of Dr. Kirwan, whose rejection of the principles he had so ably supported, had a considerable influence in producing the revolution which took place in chemical science. As a geologist, Dr. Kirwan distinguished himself by advocating what has been called the Neptunian theory of the earth, in opposition to that of Dr. James Hutton. His death occurred in 1812.

KIRWAN (Walter Blake), an eminent Irish preacher, was born at Galway, in 1754, and educated at the English Catholic college of St. Omers, whence he removed to Louvain, where he took priest's orders, and became professor of philosophy. In 1787 he resolved to conform to the establishment, and in the same year he was preferred to the prebendary of Howth, and to the rectory of St. Nicholas, Dublin, and finally presented to the deanery of Killala. Wonders are told of his attraction as a preacher, and it was often necessary to keep off the crowds from the churches in which he preached by guards and palisadoes. He died exhausted by his labours, October 27, 1805, leaving a widow with two sons and two daughters, to the first and last of whom was granted a pension of 300*l.* per annum. In 1814 a volume of his sermons was published, which is the only work of his which reached the press.

KLAPWROTH (Martin Henry Von), professor of chemistry at Berlin, died there at a very advanced age, January 1, 1817, having been a writer on that science above forty years. He was the fortunate discoverer of uranium, the zirconia, and mellitic acid, and made various interesting experiments on copal tellurium, and titanium. His works in German make six volumes, octavo.

KLEBER (Jean Baptiste), a French general, was born at Strasburgh in 1759, and was bred an architect. Accident led him to enter into the Austrian service, in which he continued eight years, and then returning to his native country, he was appointed inspector of the public buildings in Upper Alsace. The revolution of France rekindled his military ardour, and he obtained a commission in the service. He displayed great bravery and judgment at the siege of Mayence, after which he was employed in La Vendée; but the sanguinary scenes there so disgusted him, that he obtained his recall, and was afterwards engaged in the north, where he defeated the Austrians, took Mons, and drove the enemy from Louvain. He captured Maestricht, and contributed to the taking of several other strong places. Discontented with the Directory, he left the army and returned to Paris, where he led a private life, writing his military memoirs, till Buonaparte, being appointed general of the army of Egypt, chose Kleber as his companion. At the siege of Alexandria he was wounded on the head as he was climbing the ramparts, but he did not retire till he had received a second wound. He defeated the Turks in several actions; and Buonaparte, on quitting Egypt, left Kleber in the chief command. In a short time he signed the treaty of El-Arish with Sir Sidney Smith, by which the French agreed to leave Egypt; but it was annulled by the British government, and hostilities were renewed. Kleber, though reduced, did not bend under his misfortunes, but defeated the Turks at the obelisk of Heliopolis. He next took Cairo by storm, and formed an alliance with Murat Bey; but he was assassinated by a Turk, named Solyman, who gave him four stabs with a dagger, in 1800.

KLEIN (James Theodore), an eminent naturalist, was born at Konigsberg in 1685, and died in 1759. He became secretary to the senate of Dantzic, was a member of the Academy of Sciences of St. Petersburgh, of the Royal Society of London, and of the Institute of Bologna, and one of the founders of the Society of the Lovers of Natural History of Dantzic. A list of his works, which are very numerous, may be found in Gronovius, and other authorities.

KLEIST (Christian Ewald Von), was born at Zoeblin in Pomerania, in 1715. His parents, who were of the order of nobility, sent him to the Jesuit's-college, in Upper Poland, whence he was sent to

the Academy of Dantzic, and afterwards to the university of Konigsberg. At the age of twenty-one he entered the Danish military service; but having an attachment to literature he did not forget the muses amidst his other avocations. Once he was so intent on reading Milton, that he forgot to relieve guard. He did not remain long in the Danish service, but entered into that of Prussia. Frederick the Great gave him a commission in the regiment of Prince Henry, and in this situation he formed an intimacy with all the great characters at Potsdam. He was particularly noticed by the king, and advanced in the army. He requested and obtained leave to take an active part in the campaign of 1759, but this instance of military ardour proved fatal to him, and deprived Germany of one of its best poets. He was present at the battle of Kunnersdorf, and after the most heroic displays of valour in the successive attacks of four batteries, he fell covered with wounds, of which, after much suffering, he died in the forty-fourth year of his age. His principal work, as a poet, was entitled "Spring," which was first published in 1749. On account of this poem he was called the imitator of Thomson: he is reckoned to excel in painting the sweet and beautiful scenes of nature in a style singularly elegant and harmonious. The "Spring" was translated into several languages. He wrote Idylls in the manner of Gesner, which possess great simplicity and neatness. He was author, likewise, of some moral treatises, and "Reflections on the Art of War." He published an edition of his works in 1756, with additions, among which is a description of an inundation, a piece of the terrific kind.

KLINGENSTIERNA (Samuel), a Swedish philosopher and mathematician, was born near Lindkoping in 1689, and first applied himself to the law, but relinquished this pursuit for the study of mathematics. In 1727 he commenced travelling in Germany, France, and England, and in 1730 was appointed to the post of professor of mathematics at Upsal, which he held till his death, October 28, 1785. Klingenstierna is principally distinguished for his researches relating to optics, and he was the author of many memoirs on various branches of philosophy and mathematics, in the Transactions of the Academy of Stockholm, the Royal Society of Upsal, and the Royal Society of London, of which last he was a foreign associate.

KLOOSTERMAN. See Closterman.

KLOPSTOCK (Frederick Theophilus), one of the most eminent German poets, was born at Quedlinburg July 2, 1724. His father, a man of a singular but elevated character, was a magistrate of that place; and afterwards formed a bailiwick in the Brandenburg part of Mausfeld. Frederick was the eldest of a family of eleven children. After an elementary education at home, he was sent to the gymnasium, or public school of Quedlinburg, where he distinguished himself among his companions in both bodily and mental exercises. At the age of sixteen he was advanced to the college of the same place, in which, under an able philological tutor, he made himself familiar with the language, and acquired a taste for the beauties, of the best classical authors. He also essayed his talents for composition both in prose and verse. In the latter he wrote some pastorals, then the favourites of the German academies; but not content with these humbler efforts, he formed the resolution, at this early period, of composing an epic poem, and after much deliberation respecting a subject, actually fixed upon that which has immortalized his name, the "Messiah." In 1745 he was removed to the university of Jena, where he commenced the study of divinity. In the silence of his closet, however, he was brooding over his great projected work, and sketched out his three first cantos, which he composed in German hexameters, regardless of the supposed unfitness of the Teutonic languages for the rules of Greek and Latin prosody. A removal in 1746 from Jena to Leipzic, was the cause of introducing him to a knot of young votaries of the muses, who had formed themselves into a literary society for mutual improvement, and occasionally published their essays in a paper entitled the "Bremen Contributions." Klopstock became a member of this society; and about this time exercised his poetical genius in lyric composition. Several of his odes, together with the three cantos of his Messiah, made their first appearance in the periodical work above mentioned. The applause he obtained by these effusions was such as to animate him in his career. In 1748 he quitted Leipzic, and took up his abode at Langensalza, in the house of a relation named Weiss, whose children he undertook to instruct. At this time he carried on a correspondence with a beautiful young lady, with whom he was deeply enamoured, and who inspired him with much tender and pathetic poetry in the form of ode and elegy. She was, however, more flattered with being the subject of his verse, than disposed to return his passion; and disappointment for a time threw a gloom over his mind which gave a dark tinge to his poetical effusions. The publication of ten books of his "Messiah" made his name known throughout Germany, and acquired him a host of admirers, together with a considerable number of critics; but Klopstock, whilst he read and profited by the discussions to which his work gave rise, wisely avoided making himself a party in controversy. In 1750 he travelled into Switzerland, the sublime scenery of which country, the freedom of its political constitutions, and the frank simplicity of its inhabitants, made a deep impression upon his mind. Indeed he began to think of ending his days there, when he received an invitation from Count Bernstorff to reside at Copenhagen, with the promise of such a pension as should permit him to devote himself solely to the cares of composition. This was too flattering an offer to be rejected; and in 1751 he set off for Copenhagen, taking his way through Brunswick and Hamburgh. At the latter city he became acquainted with Margaret Moller, a young lady of literary talents and a susceptible heart, who had been charmed by the "Messiah," and had a great longing to see the author. The steps by which this acquaintance ripened into mutual love are described with a beautiful and touching simplicity, in her letters (when she had become his wife) to Samuel Richardson, published in the third volume of his correspondence. His reception at Copenhagen was highly cordial, and his conduct there did honour to the philosophy and moderation of his character. The mind of Klopstock was attuned to love and pleasure by a delightful intercourse with his affectionate Margaret, during a subsequent visit at Hamburgh, and some of his sweetest lyric compositions were the fruit of this period. It was not, however, till the summer of 1754 that their union was effected. The conformity of their tastes and affec-

tions shed felicity on the nuptial state. Mrs. Klopstock, in a letter to Richardson, dated from Hamburgh, May 1758, gives the following interesting picture of the husband and the poet. "It will be a delightful occupation for me to make you more acquainted with my husband's poem. Nobody can do it better than I, being the person who knows the most of that which is not yet published; being always present at the birth of the young verses, which begin always by fragments here and there, of a subject of which his soul is just then filled. He has many great fragments of the whole work ready. You may think that persons who love as we do have no need of two chambers; we are always in the same. I, with my little work, still, still, only regarding sometimes my husband's sweet face, which is so venerable at that time! with tears of devotion and all the sublimity of the subject. My husband reading me his young verses, and suffering my criticisms." How melancholy to reflect that this endearing partnership of sentiments and studies was dissolved by the death of Margaret in child-bed a few months afterwards! Her memory was sacred to Klopstock to the last hour of his existence. She left a monument of herself in some works which he published in 1759. Klopstock resided for the most part at Copenhagen, till 1771; after which he lived chiefly at Hamburgh, in the character of royal Danish legate, and counsellor of the margrave of Baden. This last prince granted him a pension, and engaged him to pass the year 1775 at his palace of Carlsruhe. It was no ordinary condescension or civility of the great which could put him at his ease in their presence; for he could very well discern, under the mask of affability, that air of superiority which often renders their notice and patronage distressful to a delicate mind. The latter part of his life was little varied by incidents. After he had brought his "Messiah" to a conclusion, he continued to employ himself in compositions, and in the collection and revision of his works. So much were they esteemed in Germany, that they thrice passed through the press of Goschen from 1798. The decline of his health made no change in his habitual composure; he viewed the approach of death without alarm, and in the midst of severe sufferings preserved the pious fortitude which was wrought into the temper of his soul. He died at Hamburgh, in March 1803, and was interred with funeral honours worthy of the first poet of the country. The poetical character of Klopstock is that of exuberance of imagination and sentiment. Sublime almost beyond parallel, he is apt to lose himself in mystical abstraction; and his excess of feeling sometimes betrays him into rant and extravagance. His great work, the "Messiah," a poem of twenty cantos, and twenty thousand hexameter lines, displays the prolixity of his nation, and the redundancy of his ideas. The odes and lyric pieces of Klopstock are greatly admired by his countrymen. His dramatic works are said to possess much force and dignity, but to be better adapted to the closet than the stage. He was also a prose writer of no mean rank, and his "Grammatical Dialogues" are esteemed for their judicious remarks, and their patriotic purpose of proving that the German tongue is capable of all the strength and noblenes of a classical language.

KLOTZ (Christian Adolphus), an eminent German critic, was born in 1738 at Bischofswerden near Dresden, where his father was settled as a clergyman. He displayed, at an early period, such an attachment to letters, that his parents spared no expense to gratify his taste, and to enable him to cultivate his talents to the best advantage. He employed those leisure hours, which other lads devote to amusement, in composing and reciting German verses. At Gorlitz, he studied under Baumgarten the Greek and Roman classics, and gave a specimen of his powers in versification, by a poem composed on the "Destruction of Zittau," which was laid waste in 1757. In 1758 he proceeded to Leipsic to study jurisprudence, and while here he published several papers in the "Acta Eruditorum," and some separate pieces. In 1761 he published his "Opuscula Poetica," containing twenty-three odes, three satires, and as many elegies. From Leipsic he repaired to Jena, where he opened a school, which was well attended. Having accepted an invitation to a professorship at the university of Gottingen in 1762, he set off for that place, and almost immediately after his arrival he was attacked by a severe illness, from which, however, he recovered, and immediately published a treatise, "De Verecundia Virgilii," to which were added three dissertations relative to the eclogues of the poet. He also published "Miscellanea Critica," and applied himself to the study of ancient gems and paintings, with which he became well acquainted. His celebrity had now increased so much, that he received two offers in the same day, one from the prince of Hesse Darmstadt, to be professor of the Oriental languages at Giessen, and the other from his Prussian majesty, to be professor of eloquence at Halle. While he was deliberating respectiug the choice he should make, he was nominated by his Britannic majesty to be professor of philosophy at Gottingen, with an iucreased salary, which induced him to remain in that city till some attempts were made to ruin his reputation. He then quitted Gottingen, and accepted an offer made him by his Prussian majesty, of being professor of philosophy and eloquence at Halle, with the rank and title of aulic counsellor. While preparing for his departure, he published "Historia Nummorum Contumeliosorum et Satyricorum," containing a history of these coins; and on his removal to Halle he gave the public another work of the same kind, and at the same time he effected, what had been often attempted before without success, the institution of a new society, called the "Literary Society of Halle," which afforded great satisfaction to the liberal-minded part of the learned in Germany. In 1766 he was invited by his Polish majesty to Warsaw to superintend the education of the children of the Polish nobility, which he would gladly have accepted, as it afforded him an opportunity of visiting new countries, but the king ordered him to remain at Halle, conferred upon him the rank of privy-counsellor, and accompanied this mark of honour with a considerable addition to his salary. He died in 1771, leaving behind him many other works besides those to which we have referred. Before his death, he revised every thing which he had written on coins, and published "Opuscula, nummaria quibus Juris Antiqui Historiæque nonnulla Capita explicantur."

KLUIT (Adrian), a Dutch historian and juridical writer, was born at Dort in 1735, and died January 12, 1807, having filled the chair of professor of archæology, and of Dutch history and diplo-

matics, for many years at Leyden. He was killed by the explosion of a boat laden with gunpowder, which was moored to the quay near which he resided. Among his principal productions is his "History of the Political Affairs of Holland to 1795," 5 vols. 8vo.

KNELLER (Godfrey), an eminent portrait painter, was born in 1648 at Lubec. His father, who was an architect, and chief surveyor to that city, destined his son first to a military life, and sent him to Leyden to be instructed in mathematics and fortification; but his inclination leading him to painting, he was allowed to pursue it, and took lessons at Amsterdam from Bol and Rembrandt. In 1672 he visited Italy, where he particularly studied the works of Titian and Annibal Caracci. He resided some time at Venice, and was employed and noticed by some of the first families in that capital. He obtained reputation by several history pieces which came from his pencil at this time; but he deserted the nobler for the more lucrative branch of the art, and was accustomed to say, that history painters, who had made the dead to live, only began themselves to live after they were dead; whereas he who painted the living was kept alive by them. In 1674 Kneller, with his elder brother, John Zachary (also a painter), came to England. Having obtained an introduction to the duke of Monmouth, who sat to him, the picture gave so much satisfaction, that Charles II. was prevailed upon to let the new painter take his portrait at the same time that he was sitting to Sir Peter Lely. The superior expedition with which he worked, together with the strong likeness he gave, were much approved by the king, and his success fixed his residence in England. After the death of Lely he was made the king's painter, and had no competitor. Charles sent him to France to take the portrait of Louis XIV., but died before his return. James II. was equally favourable to him, and he was still more distinguished by William III. He sent him to paint the plenipotentiaries at Ryswick, and on his return conferred upon him the honour of knighthood, and made him gentleman of the privy-chamber. The portrait of Czar Peter when in England was also taken by him for that monarch. Queen Anne continued Sir Godfrey in the same posts, and employed him to paint the Archduke Charles, afterwards emperor. For this picture he was rewarded by the title of hereditary knight of the empire. George I. created him a baronet, and was the last of ten sovereigns who sat to him. A reputation so lasting and extensive could not but be founded on real merit; and it is allowed that Kneller, when exerting all his powers, maintains a high rank among portrait painters. He approaches Vandyke in the freedom and nature of his draughts. His colouring is lively, true, and harmonious; his drawing correct, and his disposition judicious. The airs of his heads are extremely graceful, and the hair flows in a very easy and becoming manner. But, in general, all his attention is bestowed upon the head, and no imagination is employed in varying the attitudes or action of his figures. There is likewise great sameness in the airs, and even a general resemblance in the countenances. This may be said of his best works; a great number which he painted merely for money betray such marks of haste and carelessness, that they are unworthy of an artist of any reputation. As wealth was his great object, he attained it in a degree beyond most of the profession. He was, however, no hoarder, but lived magnificently, and indulged a voluptuous taste. He had a country-house at Whitton, near Hamptou-court, and acted in the commission for the peace, but with more attention to the dictates of humanity than the letter of the law. He possessed a fund of humour and quickness of repartee; but his conversation was licentious, especially upon religious topics. He was extremely vain and fond of compliment; and indeed few painters have received more incense from the sister art. He continued to practise his art to an advanced age, and had reached his seventy-fifth year at his death in October 1723. He was interred in Westminster-abbey, under a splendid monument executed by Rysbrach, which bears an inscription by Pope, certainly not one of the happiest efforts of his genius. The principal works of Kneller are his Hampton-court pieces, his admirals, his kitcat-club, and many of his illustrious portraits. He is said himself to have given the preference to his converted Chinese at Windsor. About seventy-five of his heads have been engraved.

KNIGGE (Adolph Francis Frederick, Baron Von), a German philosopher and man of letters, was born near Hanover in 1757, and died May 6, 1796, at Bremen, where he belonged to the collegiate chapter. Baron Knigge published many works on philosophy, morals, and the belles-lettres. The best of his productions is his treatise "Uber dem Umgang mit Menschen"—Of Commerce with Mankind.

KNIGHT (Samuel), an English divine, born in 1674 in London, is principally known as the author of a well written and interesting life of Dr. John Colet, dean of St. Paul's, and founder of the establishment in which he received the rudiments of his education. Dr. Knight, who obtained some rich ecclesiastical preferments, died in 1764.

KNIGHT (Richard Payne), Esq., an eminent patron of learning and the fine arts, to the study and encouragement of which he devoted a great portion of his time and ample fortune. In everything connected with *virtú* he was eminently skilled, and displayed his taste and liberality by a collection of ancient bronzes, medals, pictures, &c., the whole of which he bequeathed at his death to the British Museum. As an author, he distinguished himself by a variety of works, prose and poetical, among which are, "An Account of the Remains of the Worship of Priapus, lately existing at Isernia, in the Kingdom of Naples, and its connexion with the Mystic Theology of the Ancients," 4to., 1786; an "Analytical Essay on the Greek Alphabet," 4to., 1791; "The Progress of Civil Society," a didactic poem, 4to., 1796; and "The Romance of Alfred." Mr. Knight sat in parliament for many years as member for Ludlow. He died April 28, 1824.

KNIGHT (Thomas), a native of Dorsetshire, author of "The Turnpike-gate," and other dramatic pieces, was educated for the profession of a barrister, but preferred the stage, on which he attained eminence as the representative of rustic characters and flippant coxcombs. He died in 1820.

KNIGHT (Edward), an eminent low comedian, was born about 1774, and brought up as an artist, but quitted the brush for the sock, and, after performing for some years in the provinces, made his debût at Drury-lane in October 1809, as Timothy Quaint, in the "Soldier's Daughter," and Robin

Roughhead, in "Fortune's Frolic." He continued a favourite from that time till his retirement from the stage, a few years previous to his death, which took place February 1826. Mr. Knight succeeded best in sharp footmen, cunning rustics, and decrepid old men.

KNIGHTON (Henry), an ancient English chronicler, canon-regular of Leicester-abbey, flourished at the close of the fourteenth century, under Richard II. He wrote a "History of English Affairs in five books, from the Conquest to 1395," and also "An Account of the Deposition of Richard II." His works are printed with the ten English historians published by Selden in 1652.

KNOES (Olaus Anderson), a learned Swede, born about the middle of the eighteenth century, became professor at the gymnasium of Skara, in the province of Westgothia, and died in 1804. His works are, "Historia Academiæ Upsaliensis," part i—vii, Upsal, 1757-90; and "Historiola litteraria Vestrogothiæ Latinorum Poetarum," part i—viii; besides dissertations and letters.

KNOLLES (Richard), an English historian, was a native of Northamptonshire, and was entered at the university of Oxford about 1560. He is said to have been a fellow of Lincoln-college, and to have left it on being chosen master of the free-school at Sandwich. He proved his fitness for this post by publishing a compendium of Latin, Greek, and Hebrew grammar. Aiming at a higher department of literature, he composed a "History of the Turks," folio, 1610; which was executed in a manner which has transmitted his name to posterity with honour. Knolles likewise wrote "A brief Discourse of the Greatness of the Turkish Empire, &c." He died at Sandwich in 1610.

KNORR A RUSENROTH (Christian), a learned German Oriental scholar and cabalist, was the son of a Lutheran minister at Alt-Rauden, in Silesia, where he was born in 1636. He pursued his studies successively at Fravenstadt, Stettin, Wittemberg, and Leipsic; and at Amsterdam he obtained the esteem of John Lightfoot, Henry More, and Van Helmont. The last of these learned men introduced him to the count-palatine of Sultzbach, who, in 1668, nominated him one of his privy-council, and afterwards gave him the appointment of his chancellor. His reputation is chiefly derived from a work entitled, "Kabbala Denudata, seu Doctrina Hebræorum Transcendentalis et Metaphysica, atque Theologica, &c." This work abounds in wild reveries, fanciful chimeras, and mystical absurdities; but contains, at the same time, very learned and valuable researches relative to the philosophy of the Hebrews, and particularly the rabbinical philosophy, which continue to preserve it in repute. The time of Knorr's death is unknown.

KNOT (Edward), a learned English Jesuit, whose real name was Matthias Wilson, was born at Pegsworth, near Morpeth in Northumberland, in 1580. Having been educated to the church, he took priest's orders, and, when he was twenty-six years of age, entered among the Jesuits. During a long time he taught divinity in the English college at Rome. He assisted as provincial at the general assembly of the order held at that city in 1616, and was elected one of the definitors. He died in England ten years afterwards, about the age of seventy-six. His works, which are chiefly controversial, prove him to have been a person of great acuteness in reasoning, and to have had no contemptible share of learning.

KNOWLES (Thomas), an able English divine and scholar, was born in 1723 at Ely. He was educated at Cambridge, and obtained eventually a stall in the cathedral belonging to his native place, with the livings of Ickworth, Chedburgh, and Winston, and the lectureship of St. Mary's at Bury, in which latter place his death occurred in 1802. He was the author of a great variety of devotional and controversial tracts, among which are a series of twelve sermons, on the existence and attributes of the Deity; "Lectures for Passion Week;" six epistles of "Advice to a Young Clergyman," &c. &c.

KNOWLES (James Sheridan), was born in Cork about 1780, where his father was a teacher of elocution. At fourteen he wrote the once favourite song of "The Welsh Harper," and at twenty-six wrote a tragedy called "The Gipsey," in which Kean played the hero at Waterford. His most successful and more recent productions, are the tragedies of "Caius Gracchus," "Virginius," "William Tell," "Alfred," "The Wife," "The Hunchback," &c. In the latter play Mr. Knowles made his debût at Covent-garden, but his reputation as an actor is surpassed by that which he enjoys as an author. He has lately gone on a professional visit to America, from which country he has not yet returned.

KNOX (John), the intrepid and successful promoter of the Reformation in Scotland, was descended from an ancient family, and born near Haddington, in East Lothian, in 1505. Having received the elementary parts of a good education, he was, at a proper time, sent to the university of St. Andrew's, where he applied himself with uncommon diligence to the studies of the place, made a very rapid proficiency, and was admitted to the degree of M.A. at an early age. Having determined to embrace the ecclesiastical profession, he was admitted to priest's orders before the period usually allowed by the canons. He now commenced teacher, and acquired great applause in that capacity. But by instructing others, he discovered the errors of the common system in which he had been educated, and which he had endeavoured to establish in the minds of the people. Feeling dissatisfied with what he was engaged in, he chose rather to be a hearer than a preacher, and frequented the discourses of Thomas Williams, a black-friar, who publicly preached against the pope's authority, and who was the first from whom Mr. Knox received any taste for the truth. About the same time, Mr. George Wishart, another celebrated reformer, coming from England, with the commissioners sent by King Henry VIII., Knox learned from him the principles of the reformed religion, and with these he was so well pleased, that from this moment he renounced Popery, and became a zealous Protestant. Mr. Knox had quitted St. Andrew's a little before this entire change of his opinions, having been appointed tutor to the sons of the lairds of Ormiston and Langnidry, who were both favourers of the Reformation. Knox instilled into the minds of his pupils the principles of piety and the Protestant religion, notice of which being given to David Beaton, cardinal and archbishop of St. Andrew's, that prelate prosecuted him with such severity that he was obliged to abscond, and frequently to change the place of his concealment

He thought of retiring into Germany, but was dissuaded from it by the fathers of his pupils, and he took shelter with them in St. Andrew's-castle, which was then in possession of the Leslies, the determined friends of the Reformation. In this asylum he continued to instruct his pupils, and he gave them public lectures in theology, which he delivered at a stated hour in the chapel, within the walls of the castle. These were frequented by several persons of note in the city, who entreated Mr. Knox to take upon himself the office of preacher, to which, though with great reluctance, he agreed to comply. He began his public ministry at St. Andrew's, in 1547, with that success which always accompanies a bold and popular eloquence. He without hesitation struck at the root of Popery, and attacked both the doctrine and discipline of the established church with a vehemence peculiar to himself, but well adapted to the temper and wishes of the age. In his first sermon he proved, to the satisfaction of his bearers, that the pope was antichrist, and that the doctrine of the Roman church was contrary to the doctrine of Christ and his apostles. He shortly made converts of all the people in the castle, and of great numbers in the city, who even joined him in partaking of the Lord's Supper. In the month of July 1547, an interruption took place in the exercise of Mr. Knox's ministry, in consequence of the surrender of the castle to the French, when he was carried prisoner with the garrison to France. He remained in confinement in the galleys till the latter end of 1549, when, being set at liberty, he passed over to England, and arriving at London, was licensed either by Cranmer or Somerset, the protector, and appointed preacher, first at Berwick, and afterwards at Newcastle. In 1552, he was appointed one of six chaplains, whom the council thought proper to retain in the service of King Edward VI., not only to attend the court, but to be itinerary preachers of the Protestant religion throughout the kingdom; he had also the grant of forty pounds a year till some benefice should be procured for him. Shortly after he was offered the living of Allhallows, which he refused, not choosing to conform to the liturgy. Soon after the accession of Queen Mary, he thought it right to retire from the impending storm; he accordingly went to Geneva, where he had not resided long before he was invited by the English refugees at Frankfort to become their minister: this invitation he accepted, though against his will, through the interference of John Calvin, and he continued his services among them till some internal disputes about ceremonies broke up their society. Some of the English, particularly Dr. Cox, afterwards bishop of Ely, wished for a liturgy according to King Edward's form, but Knox and others preferred the Geneva service. At length the party of Cox, to get rid of the Scotch reformer, taking advantage of certain unguarded expressions in one of his former publications, threatened to accuse him of treason unless he quitted the place, which he did, and went again to Geneva. In 1555, he went to Scotland; upon his arrival, finding the professors of the Protestant religion greatly increased in number, he formed them into a society, associated with them, and commenced his preaching with the usual vehemence. He had an opportunity, in the course of a few months, to preach in various parts of Scotland, and in all the places the people flocked in great crowds to hear him. The Popish clergy began to be alarmed at the consequences of his discourses, which were daily making converts, and summoned him to appear before them in the church of Black-friars, in Edinburgh: he, having received assurances of support from various persons of rank and estimation, determined to obey the summons, but before the day arrived, his enemies thought fit to abandon the prosecution. Knox, however, went to Edinburgh, and as he was not allowed to vindicate his cause in the presence of his opponents, he preached twice every day for ten days to the people, and had on these occasions more numerous audiences than he had before witnessed. Emboldened by success, he wrote a letter to the queen-regent, urging her to hear the Protestant doctrine, which she declined, and Mr. Knox afterwards published his letter with some additions. In the summer of 1556, Mr. Knox set out for Geneva, at the earnest entreaty of the English congregation, and almost the moment in which he embarked, the bishops summoned him to appear before them, and upon his non-appearance, they passed sentence of death upon him as a heretic, and burnt him in effigy at Edinburgh. Against this wicked sentence he appealed, in a work which he printed at Geneva, and which contains a masterly defence of religious independency, and is distinguished for purity of style. In 1557, he was invited back to Scotland, and having consulted Calvin and other persons as to the prudence and necessity of the step, he set out, and had proceeded as far as Dieppe, when he was advised that some of his best friends seemed, through timidity, to be abandoning their principles, and that therefore it would not be safe for him to proceed. He immediately wrote letters to those who had invited him, complaining of their irresolution, and even denouncing the severe judgments of God on all those who should betray the cause of truth and of their country, by weakness or apostacy. These letters made such an impression on those to whom they were immediately addressed, that they all came to a written resolution, "that they would follow forth their purpose, and commit themselves, and whatever God had given them, into his hands, rather than suffer idolatry to reign, and the subjects to be defrauded of the only food of their souls." To secure each other's fidelity to the Protestant cause, a common bond, or covenant, was entered into by them, dated at Edinburgh, December 3, 1557, and from this period they were distinguished by the name of "The Congregation." In the mean time Mr. Knox returned to Geneva, where, in 1558, he published his treatise, entitled "The First Blast of the Trumpet against the monstrous Regiment of Women;" which was written in detestation of the cruel and infamous government of Queen Mary, and of the endeavours of the queen regent of Scotland to establish arbitrary government in that kingdom. He intended to have followed this with "The Second Blast," but the death of Mary prevented him from going any further. He expected much from the government of Elizabeth. She had, however, been so disgusted by what he had written against the government of women, that she embraced an early opportunity of displaying her resentment against him. She refused his request of preaching to his friends in England, in his way from the continent, and rendered his abode there so uncomfortable, that he was glad to make the best of his road to Scotland, where he arrived in

the month of May 1559. At this time a public prosecution was carried on against the Protestants, and their trial was just ready to commence at Stirling: Knox instantly hurried to share with his brethren in the threatened danger, or to assist them in their common cause. Dr. Robertson, in describing this business, says, "While their minds were in that ferment which the queen's perfidiousness, and their own danger, occasioned, Knox mounted the pulpit, and by a vehement harangue against idolatry, inflamed the multitude with the utmost rage. The indiscretion of a priest, who immediately after Knox's discourse, was seen preparing to celebrate mass, and began to decorate the altar for that purpose, precipitated them into immediate action. With tumultuous, but irresistible violence, they fell upon the churches in that city, overturned the altars, defaced the pictures, broke in pieces the images, and proceeding next to the monasteries, laid those sumptuous fabrics almost level with the ground. This riotous insurrection was not the effect of any concert, or previous deliberation. Censured by the reformed preachers, and publicly condemned by the persons of most power and credit with the party, it must be regarded merely as an accidental eruption of popular rage." From this time Mr. Knox continued to promote the Reformation by every means in his power, sparing no pains, nor fearing any danger. Mr. Knox, by his correspondence with Secretary Cecil, was chiefly instrumental in establishing those negotiations between "The Congregation" and the English, which terminated in the march of an English army into Scotland to assist the Protestants, and to protect them against the persecutions of the queen-regent. This army, being joined by almost all the great men of Scotland, proceeded with such vigour and success, that they obliged the French forces, who had been the principal supports of the tyranny of the regent, to quit the kingdom, and restored the parliament to its former independence. Of that body, a great majority had embraced the Protestant opinions, and encouraged by the zeal and number of their friends, they improved every opportunity in overthrowing the whole fabric of Popery. They sanctioned the confession of faith presented to them by Knox, and the other reformed teachers: they abolished the jurisdiction of the ecclesiastical courts, and transferred the causes to the cognizance of the civil courts; and they prohibited the exercise of religious worship, according to the rites of the Romish church. In 1561, Mary, queen of Scots, the widow of Francis II., king of France, arrived in her native country, from which she had been absent more than twelve years, though she was then scarcely nineteen. On the Sunday after her arrival she commanded mass to be celebrated in the chapel of her palace: the Protestants, from low murmurs, began to exclaim loudly against the practice, and Knox, with his usual vehemence, declared from the pulpit, "that one mass was more frightful to him than ten thousand armed enemies landed in any part of the realm." Knox himself frequently insulted her from the pulpit, and when admitted into her presence, regardless of her sex, her beauty, and her rank, behaved to her with very unjustifiable freedom. He avowed himself the author of "The Blast," and contended for the right of teaching and propagating doctrines contrary to the common opinion, and concluded a long conference by saying, "If the realm finds no inconveniency in the regiment (government) of a woman, I shall be well content to live under your grace, as Paul was under Nero. And my hope is, that so long as ye defile not your hands with the blood of the saints of God, neither I nor the book shall either hurt you or your authority; for in very deed, madam, that book was written most especially against the wicked Jezebel of England." In 1562, Mr. Knox was employed in bringing about a reconciliation between the earls of Bothwell and Arran, which shows in what estimation he was held by persons of the highest rank in the state. In the same year he was appointed, by the general assembly, commissioner to the counties of Kyle and Galloway, and by his influence several gentlemen entered into a bond or covenant at Ayr, similar to that entered into at Edinburgh in 1557. About the same time he accepted a challenge, made by the prior of Whithorn, to a public disputation upon the mass, which continued for the space of three days, and the substance of which was afterwards published. In 1563, during the queen's absence on a progress to the west of Scotland, the Protestants at Edinburgh excited a riot in the chapel-royal while mass was celebrating: of these some of the most active were seized in order to be brought to trial. Knox, determined to assist and succour them, and being authorized by the last general assembly to give information to the whole body of Protestants in Scotland, should any circumstance arise that might threaten danger to the Reformation, issued circular letters, requiring all who professed the true religion, or were concerned in its preservation, to assemble at Edinburgh on the day of trial, that they might comfort and assist their distressed brethren. One of these letters fell into the hands of the queen, and it was immediately construed into an act of treason, for which he was indicted, brought to trial, and acquitted. His conduct was also approved by the general assembly of the church, which met soon afterwards. In 1565, Lord Darnley, who had lately married the queen, consented, at the desire of his friends, to hear Mr. Knox preach, in hopes thereby of conciliating him, instead of which he took occasion to declaim against the government of wicked princes, who, for the sins of the people, are sent as tyrants and scourges to torment them. Darnley complained of the insult, and the council silenced the preacher for several days. In the same year he was appointed by the assembly to visit and establish the churches in the south; and he was the bearer of a letter from the assembly to the bishops of England, drawn up by himself; the purport of which was to complain of the severe treatment of the English Puritans, and to solicit indulgence for them. In 1571, he found it expedient to consult his own safety by withdrawing from Edinburgh, and in the following year, as he knew his enemies were plotting his destruction, he went first to Abbot's-hall, in Fife, and from thence to St. Andrew's, where he remained till August 1572. When the troubles of the country were in some measure abated, the people of Edinburgh, who had been obliged to leave it, returned, and sent a deputation to St. Andrew's, to invite Mr. Knox to resume his ministry among them. He accepted the invitation, on condition that they would allow him to speak to them according to the dictates of his conscience, as in former times, and on the last day of August he preached to them in

the great kirk. His voice was, however, very weak, and his health was evidently declining. The news of the memorable massacre of Protestants at Paris gave the finishing blow to his already shattered constitution. He, nevertheless, mustered sufficient strength to preach against the bloody deed, and with much energy denounced God's vengeance on the wicked actors in it, of which he desired the French ambassador might be informed. From the moment that he had finished his discourse, his approaching dissolution was observed by his friends with great concern. During a long illness he discovered the utmost fortitude, and met the approaches of death with a magnanimity worthy of his high character. He anticipated with joy the prospects of immortality, and exulted in the expectation of being released from the infirmities of the body. He died November 24, 1572, in the sixty-seventh year of his age. His corpse was attended to the grave by several of the nobility then in Edinburgh, particularly by Earl Morton, who was regent at the time, and who exclaimed, when he saw the body deposited in the ground, "There lies he, who never feared the face of man; who hath often been threatened with the dagger, but hath yet ended his days in peace and honour: for he had God's providence watching over him in an especial manner, when his very life was sought." The private life of this eminent reformer was irreproachable and exemplary, and the world is not a little indebted to him for that degree of light and religious liberty which it enjoys. "He was," says Dr. Robertson, "the prime instrument of spreading and establishing the reformed religion in Scotland. Zeal, intrepidity, disinterestedness, were virtues which he possessed in an eminent degree. He was acquainted, too, with the learning cultivated among divines in that age, and excelled in that species of eloquence, which is calculated to rouse and inflame. His maxims, however, were often too severe, and the impetuosity of his temper excessive. Rigid and uncomplying himself, he showed no indulgence to the infirmities of others. Regardless of the distinctions of rank and character, he uttered his admonitions with acrimony and vehemence, more apt to irritate than to reclaim. This often betrayed him into indecent and undutiful expressions with respect to the queen's person and conduct. Those very qualities, however, which now render his character less amiable, fitted him to be the instrument of Providence for advancing the Reformation among a fierce people, and enabled him to face dangers, and to surmount opposition, from which a person of a more gentle spirit would have been apt to shrink back." After the death of this great man, his "History of the Reformation of Religion in the Realm of Scotland, &c." was published in a folio volume; to the fourth edition of which, printed in 1732, several of his other pieces were added. There are, among the Harleian MSS., in the British Museum, two pieces attributed to Mr. Knox; one is a letter to his wife, and the other a treatise addressed to the faithful in London, Newcastle, and Berwick.

KNOX (Robert), an English mariner, who was wrecked on the coast of Ceylon, in which island he remained a captive for twenty years. At the expiration of that time he contrived to escape to a Dutch settlement, whence he obtained a passage to Batavia, and thence to England. In 1681 he published his "Historical Relation of the Island of Ceylon."

KNOX (William), under secretary of state in the American department, previous to the independence of the United States. He published, besides other works, "Observations upon the Liturgy," and died in 1810, at the age of seventy-eight.

KNOX (Vicesimus), D.D., was born December 8, 1752, and died September 6, 1821. He was educated at Merchant-tailors'-school, whence he proceeded in due course upon a fellowship to St. John's-college, Oxford. On the death of his father, he was chosen his successor in the head-mastership of Tunbridge grammar-school, over which he presided thirty-three years, till, retiring in 1812, he was himself in turn succeeded by his son. He held the livings of Riemwell and Ramsden Crays in Essex, and the chapelry of Shiphourne in Kent. Among his works, many of which have been translated into various European languages, are, "Essays, Moral and Literary," 3 vols. 8vo. and 12mo.; "Liberal Education," 2 vols. ditto; "Winter Evenings," 3 vols. ditto; and a series of selections from the works of the best English authors, generally known as "Elegant Extracts" and "Elegant Epistles." He is also regarded as the author of a tract, entitled, "The Spirit of Despotism," published anonymously in 1794, and other political pieces.

KNUPFER (Nicholas), born at Leipsic in 1603, attained some celebrity as a painter, and was employed in that capacity by the king of Denmark. He was a pupil of Bloemart, and excelled both in history and landscape. His most famous pieces are Christ before Pilate, and Solon before Crœsus. The time of his death is unknown.

KNUTZEN (Matthias), an atheistical fanatic in the seventeenth century, who attempted to found a new sect on his impious principles, was a native of Oldensworth, in the duchy of Sleswick. He studied at Konigsberg, in Prussia, and from thence he sallied forth on an atheistical mission, in order to gain proselytes to his doctrine. His disciples, laying aside all consideration of God and religion, were to follow the dictates of reason and conscience alone, and from thence were to assume the name of *Conscientiarians*. In 1674 he dispersed, in different parts of Germany, a Latin letter, pretendedly printed at Rome, and two dialogues in German, containing the substance of his system, the contents of which are reduced by the continuator of Micrælius to the six following heads: 1. That there is neither a God nor a devil. 2. That magistrates are not to be valued, churches are to be despised, and priests rejected. 3. Instead of magistrates and priests, we have reason and learning, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due. 4. Matrimony does not differ from fornication. 5. There is but one life, which is the present, after which there are neither rewards nor punishments. 6. The Holy Scripture is inconsistent with itself. The letter may be seen entire, in "Micrælii Syntagm. Hist. Eccles.;" or La Croze's "Entretiens sur divers Sujets d'Histoire, de Litterature, de Religion, et de Critique." The time of his death is not known.

KNUTZEN (Martin), a Prussian professor of philosophy, was born at Konigsberg in 1713. We have no other information concerning him, than that he filled the philosophical chair in the university of his native place, and also occupied the post of librarian. He died in 1751. His chief works

are, "Systema Causarum Efficientium;" and "A Defence of the Christian Religion," in German.

KOBELL, the name of two Dutch artists in the eighteenth century. Ferdinand, the elder, was a painter and engraver, and was landscape painter to the elector of Bavaria. He died in 1796. The other Kobell was a native of Amsterdam, and died in 1813. He was particularly distinguished as an armorial and landscape painter.

KOBURGER (Anthony), a native of Nuremburgh, who exercised with much distinction the profession of a printer in the fifteenth century, and died in 1513. He printed editions of the Bible and other works, which are much in request among book-collectors.

KOCH (Christopher William), was born in 1737, and educated at Strasburg under the celebrated Schoepflin, whose successor he became in 1771, as professor of jurisprudence. He was chosen a member of the legislative assembly at the period of the French Revolution, and was imprisoned for his opposition to the Jacobins, but was liberated after the fall of Robespierre. He died honorary member of the academy of Strasburg, October 25, 1813. Among his works are, a "View of the Revolutions of Europe from the overthrow of the Roman Empire in the West to our own Times;" "History of Treaties since the Peace of Westphalia," &c. &c.

KOCHANOWSKI (John), an eminent Polish poet, was born in 1532, and died about 1584. His works have procured him great celebrity among his countrymen; and his version of the Psalms of David obtained for him the appellation of the Pindar of Poland. His compositions may be found in the "Selection of Polish Authors," printed at Warsaw, 1803-1805, in twenty-six volumes.

KODDE (Vander). There were three brothers of this name, John, Adrian, and Gilbert, inhabitants of Warmond, near Leyden, who are entitled to notice from their having been founders of the religious community known by the name of *Collegiants*. They are said to have passed their days in the obscurity of a rural life, but to have been men of eminent piety, well acquainted with sacred literature, and enemies to religious controversy. Gilbert was an elder of the Remonstrant church at Warmond, and possessed a ready and fluent elocution. In 1619, when the persecution of the Calvinists had driven the Remonstrant ministers from their churches, these men proposed that meetings should be held of members of the church at Warmond, at which one or more of their number should read a chapter or two out of the Bible, and pray in the assembly; and also, if any person had anything to offer by way of exhortation, instruction, or edification of others, he should be at liberty to do so. The satisfaction which was shown by the numerous attendants at these meetings, soon encouraged the Koddes to insinuate the inutility of the ministerial profession, as the people were sufficiently qualified to teach and instruct one another. Not long afterwards, they publicly laboured to create an aversion in the people, not only to the hearing of sermons, but also to the persons of the ministers themselves, whom they accused of endeavouring to live in idleness, at the expense of the community. Finding a disposition in many of the Remonstrants to adopt their opinions, they separated themselves from that body, and commenced meetings of their own, at first once a month, in a private house at Warmond, and gave the name of *prophecyings* to their exercitations; whence they were distinguished by the name of *prophets*. In a short time they transferred the place of their meeting to Rhynsburg; and from thence were called *Rhynsburgers*, though they were afterwards generally known by the name of *Collegiants*.

KOECK (Peter), a painter, architect, and wood-engraver, was born at Alost in 1490, and died at Anvers in 1550. He was a pupil of Barent Van Orley, and at the time of his death was principal painter to the Emperor Charles V. He passed some years in Turkey, and several of his designs in that country have been engraved in wood.

KOEHLER, or KOELER (John David), was born at Leipsic in 1681, and died in 1755 at Gottingen, where he had been professor of history for twenty years. He published a number of valuable works, chiefly relating to history and archæology, and was held in much esteem by the Emperor Charles VI., who gave him his portrait.

KOENIG (Samuel), a learned philosopher and mathematician in the eighteenth century, was a Swiss by birth, and distinguished himself early in life by his mathematical abilities. He filled the chair of philosophy and natural law in the university of Franeker; whence he removed to the Hague, where he had the appointment of librarian to the stadtholder, and to the princess of Orange. He was elected a member of the Academy of Sciences at Berlin; but was afterwards expelled from that body, in consequence of a quarrel with Maupertuis. He died in 1757, with the character of being one of the best mathematicians of the age.—His elder brother, George Matthias, was born in 1616 at Altorf, where he held the professorships of Greek and poetry. He compiled a Latin Biographical Dictionary of considerable merit, printed in one quarto volume in 1678. He died about 1699.—There was another brother, Daniel, who translated "Arbuthnot on Ancient Coins" into the Latin language, of which Reitz afterward published an edition at Utrecht in 1756 He was killed in his twenty-second year at Franeker, by the mob, who, in a popular commotion, fell upon him under the supposition that he must be a French spy, as he had been heard to converse in that language.

KOENIGSMARCK (Maria Aurora, Countess of), was the daughter of a Swedish general officer, and sister of Count Koenigsmarck, who was put to death by order of George I. of England, when elector of Hanover, on suspicion of an intrigue with the electress. Soon after this event, Aurora and her sister went to the court of Dresden, where she won the heart of Frederick Augustus, by whom she had a son, known in history as the celebrated Count Saxe. After her confinement she retired to the abbey of Quedlinburg, where she employed herself in the education of her son. The elector, however, still retained a great esteem for her, and in 1702 he sent her on a diplomatic mission to his formidable enemy, Charles XII. of Sweden, with whom his claims to the throne of Poland had involved him in a hazardous contest. The countess could not obtain an interview with the stern warrior, on which she pleasantly said, "She was very unlucky to be the only person in the world on whom that great prince would turn his back." She afterwards offended Augustus by advising him to displace his principal

minister, on which she was forbidden to appear at court. She consoled herself in her retreat by the tenderness of her son, to whose improvement she consecrated the rest of her life. This highly gifted and accomplished female died about 1725. She wrote a great number of odes and other pieces in German, preserved in manuscript at Quedlinburg.

KOERNER (Theodore), an eminent German lyric poet, born at Dresden in 1788, became a dramatic writer. His pieces were very successful, and he obtained the post of secretary to the management of the court theatre, with a salary of two thousand florins. The retreat of Buonaparte from Russia inspired him with military ardour, and hastily leaving Vienna, he went to Breslau, and enlisted as a common soldier in the Prussian army. His bravery at the battle of Lutzen procured him promotion, and soon after he was dangerously wounded in an ambuscade. When recovered, he joined the army, and received a lieutenancy as the reward of his conduct in an engagement on the 8th of October, 1812; but he lost his life ten days after on the plains of Leipsic. His poetical productions were collected and published at Vienna in 1814, under the title of "The Lyre and the Sword."

KOLBE (Peter), improperly called *Kolben*, rector of the school of Neustadt-on-the-Aisch, but better known by his travels to the Cape of Good Hope, was born in 1675, at Dorflas, a village between Wunsiedel and Redwitz, in the principality of Baireuth, where his father was first a judge, and afterwards receiver of the taxes. He acquired the principles of his education at the school of Redwitz; but, in 1688, removed to Wunsiedel, which he left in 1694 to continue his studies at Nuremburgh. Here he lived for some time in a state of great poverty, having brought with him no more than a single dollar, and being entirely unknown in the city. In 1696 he was received into the house of the celebrated astronomer, Eimart, under whose direction he studied the mathematics and astronomy; and by daily practice he soon made great progress in the latter. In 1704, a proposal being made to him of going out to make observations at the Cape of Good Hope, he embarked in the Union East Indiaman, and arrived in the month of June, 1705, at the Cape, where he was appointed, after the death of his patron, secretary to the colonies of Stellenbosch and Drackeustein. After his return to Amsterdam he began to arrange the materials of his description of the Cape of Good Hope; and about the same time he published a separate treatise "De Aquis Capitis Bonæ Spei," which, in 1716, was inserted in the seventh volume of the Acta Eruditorum of Leipsic. In 1718 he was nominated rector of the school of Neustadt-on-the-Aisch, and died on December 31, 1726. He wrote other works, but obtained the greatest celebrity by his "Description of the Cape of Good Hope," which was published at Nuremburgh, in 1719, in folio, with twenty-four engravings. A Dutch translation appeared at Amsterdam in 1727, two volumes, folio, with plates; and an English one, by Medley, at London, in 1731, two volumes, octavo. A life of Kolbe, consisting of one sheet and a half, quarto, in which his merits as a traveller are placed in a clearer light, was published in 1758 by G. C. Oertel, director of the prince's school at Neustadt-on-the-Aisch, under the title of "De Vita, factis, ac meritis M. Petri Kolbii."

KOMARZEWSKI (John Baptist), a Pole of a noble family, employed by Stanislaus Augustus on several important missions to the courts of Russia, Germany, and Turkey. His services were rewarded with the rank of lieutenant-general, first aide-de-camp to the king, and intendant-general of mines. He finally settled at Paris, where, in 1809, he published a "Hydrographical Chart of Poland," and he invented an instrument useful to miners, called the Subterranean Graphometer. He died at Paris in 1810, aged sixty-six. He was a member of the Royal Society of London.

KOORNHERT (Theodore), descended from a respectable family at Amsterdam, was born in 1522. He was brought up to the profession of an engraver, which he soon abandoned to travel into Spain and Portugal; but, on his return home, an imprudent marriage forced him to take up the graver at Harlem, to support himself and wife. His leisure hours he employed in reading and improving his mind in various ways, in the hope that knowledge might fit him for a better employment than that in which he was labouring. We accordingly find him admitted a notary in 1561, and in the following year he was appointed secretary to the city of Harlem, and in 1564 he was made secretary to the burgomasters of that city. In this character he was frequently sent to the prince of Orange, governor of Holland, with whom, and with other persons of consequence, he consulted respecting the means of maintaining the liberty of his country. Through him, the famous petition of the Confederates was presented to the duchess of Parma in 1566. He was also the author of the first manifesto which the prince of Orange published in his camp, entitled "An Advertisement to the Inhabitants of the Low Countries for the Law, the King, and for the Flock." The part which he took in politics excited against him the resentment of the government of Brussels, by whose directions he was sent to the Hague, where he suffered a long and cruel imprisonment. He at length obtained a hearing, and, successfully vindicating himself, he was set at liberty; but he found it necessary to withdraw from the power of his enemies, and went to the county of Cleves, where he again maintained himself by his profession as an engraver. When, in 1572, the States of Holland had taken the resolution to assert their liberty against the tyranny of the Spaniards, Koornhert returned to his own country, and was appointed secretary to the states of the province: finding, however, the people prejudiced against him, for avowedly vindicating the principles of toleration in respect to the Roman Catholics, he resigned his post, and withdrew to Embden. It does not appear that he was a Catholic himself, but he formed the project of uniting all persons of all sects, by way of *interim*, till God should be pleased to raise reformers in all respects like the apostles. His plan being, that only the text of God's word should be read to the people without comment or explication, and without prescribing any commandment or prohibition, but at most by way of advice. In 1578 he returned to Holland, where he engaged in a controversy with two ministers of Delft at Leyden, concerning the characteristics of the true church. He soon proved too powerful for his antagonists, who charged him with the design of making a schism among the people, and who obtained an order that he should not be permitted to publish anything in print con-

cerning the dispute. He was also forbidden to trouble the ministers of Delft with letters, or otherwise, upon pain of the utmost severity. Being thus effectually silenced, the ministers in different towns of Holland directed their attacks against him from the pulpit, representing him, by name, as a heretic, an impious fellow, and a free-thinker. He petitioned to be heard in his own defence, but was refused, and ordered to comport himself peaceably and dutifully, in which case he should be secure from danger. This he regarded as the introduction of a new inquisition, or force upon consciences in Holland. Koornhert was ever, and at all times, the consistent friend to liberty of conscience, and the firm opponent to whatever could abridge the right of free discussion; for his zeal and intrepidity in this cause, he was continually harassed by bigots and the government of the country: he had, however, a mind that could not be subdued, and he made use of his pen, in various tracts, to vindicate the principles which he espoused. Among his other literary antagonists was the celebrated Lipsius, who, in a treatise on civil government, maintained that only one kind of religion should be tolerated in one state, and that persons who held different opinions, and who endeavoured to bring others over to their party, ought to be punished. "Mercy," says the professor, "has no place here; caustics and amputations must be made use of, it being better that one limb should perish than the whole body." In answer to these persecuting tenets, Koornhert published his treatise, entitled "The Process, or Trial of Heretic-killing, and Force upon Conscience," which he dedicated to the magistrates of Leyden. These, however, to gratify Lipsius, gave notice officially, that they did not accept the dedication, and that the author had, by it, done them neither service nor honour. Koornhert died at Gouda in 1590, in the sixty-eighth year of his age. Grotius expressed a high esteem for his character, and an ardent hope that his judicious labours would be useful to his country and the world. He is classed by Pontanus among the learned men of the city of Amsterdam, and as one warmly attached to the interests of piety and truth. Hadrian Janius, in his description of Holland, calls him a man of divine understanding: he adds, that Fortune was his enemy, and he thinks that he suffered himself to be made use of by God "as a voluntary demolisher of the murthering prisons of consciences." An edition of all his works was published in 1630, in three volumes folio.

KOOTEN (Theodore Van), born at Leeuwarden, in the United Provinces, in 1749, was successively rector of the Latin-school at Campan and Middleburg, left Holland for Paris in consequence of political commotions, and returned to it in 1795, after he had accompanied M. Walckenaer on an embassy to Spain. He distinguished himself as the author of some elegant Latin poetry, published under the title of "Deliciæ Poeticæ," Amsterdam, 1792, 1805, 8vo.; while his critical skill appears in his publication of "Incerti auctoris (vulgo Pindari Thebani) Epitome Iliados Homericæ," 1809, 8vo.

KORTHOLT (Christian), a learned Lutheran theological professor, and voluminous writer, in the seventeenth century, was a native of Holstein, and born at Burg, in the isle of Femeren, in 1633. After having studied at several universities, and distinguished himself in a public disputation with some Roman Catholic divines, he was, in 1662, nominated to the chair of Greek professor at Rostock, and in the same year he was admitted to the degree of doctor of divinity. In 1665, he accepted an invitation to be the second professor of divinity in the university which had lately been founded at Kiel. Of this seminary he was appointed vice-chancellor in 1666, and first divinity professor in 1675. In 1680 the duke of Holstein bestowed upon him the professorship of ecclesiastical antiquities; and in 1689, declared him vice-chancellor of the university for life. He had the honour of being nominated vice-rector five times previous to his death, which took place in 1694. A list of his various works will be found in Moréri.—Christian, grandson of the preceding, was, like him, educated to the ecclesiastical profession among the Lutherans, and celebrated for his proficiency in literature and science. For some time before 1736, he had a principal share in conducting the "Journal de Leipsic," and afterwards became professor of divinity in the university of Gottingen. He died in 1751.

KOSCIUSKO (Thaddeus), a distinguished Polish patriot, was the son of parents more noble than wealthy. He was educated in the military school at Warsaw, at the expense of which establishment he was sent to Paris, and on his return from that capital, he set out for America, where he became adjutant to Washington, and rendered great service to the republican cause by his skill and valour. Returning to Poland, he was made, in 1789, a major-general in the army, and he served under Poniatowski against the Russians; but not finding the co-operation he expected, he resigned his commission, and retired in disgust to Leipsic. The insurrection of 1793 again roused him, and entering Cracow at the very time when the Polish garrison had expelled the troops of Russia, he was chosen, on the 24th of March, 1794, generalissimo, with all the power of a Roman dictator; and he immediately published an act, authorizing insurrection against the foreign authorities, and established a new government. After a defeat of the enemy on the 4th of April, the Polish army increased to nine thousand men, and in a few days the Russians were driven from Warsaw. Kosciusko united his forces with those of General Grochowski, and found himself at the head of an army fifteen thousand strong. He obtained some advantage over the Russians on the 8th of June, at Szezekociuy; but the king of Prussia arriving to the assistance of the enemy, Kosciusko suffered a defeat, and was exposed to great personal danger. From this period he waged a disadvantageous warfare against his too powerful opponents till the 4th of October, when he was completely defeated and taken prisoner, at the battle of Maniejowice. He was sent to Russia, and confined in a fortress near St. Petersburgh, till the accession of Paul I., who set him at liberty. In May 1797, he took his departure for the American United States, but returned to Europe the following year, and settled in France, where Buonaparte in vain endeavoured to engage him in his ambitious schemes for the subjection of Poland. He died at Soleure, in Switzerland, on the 16th of October 1817.

KOSTER (Henry), a traveller in Brazil, where he resided six years. He published, in London, in 1816, an interesting account of his travels, and died at Pernambuco, in South America, in 1820.

KOSTHA BEN LOUKA. See Costha.

KOTHB'EDDIN, or COTBEDDIN (Mohammed Ben Mohammed), an Arabian historian, who was a native of Mecca, and was appointed professor in one of the four colleges of the sacred city, when it was taken by the Turks in 1569. He died in 1580. He wrote a valuable narrative of the Ottoman Conquest of Yemen; and an Account of the Holy City, comprising curious details not to be found elsewhere.

KOTTER, or KOTTERUS (Christopher), one of the three fanatics whose visions were published at Amsterdam in 1657, with the title of "Lux in Tenebris." He lived at Sprotta, in Silesia, and his visions began in 1616. As most of his predictions promised felicity to the elector-palatine, and unhappiness to his imperial majesty, the emperor's fiscal in Silesia seized him, set him in the pillory, and banished him the emperor's dominions. Upon this he went to Lusatia, where he died in 1647.

KOTZEBUE (Augustus Frederick Ferdinand Von), a celebrated German writer, was the son of a counsellor of legation at Weimar, in Germany, and was born there May 3, 1761. Literature engrossed his attention to the exclusion of the study of the law, for which he was destined; and at the age of twenty he went to St. Petersburgh, where the influence of a friend had procured him the situation of secretary to M. de Bauer, general of engineers. The czarina afterwards took him into her employ, and gave him several offices of trust, until he at length became president of the government at Revel. After having held that post ten years, during which time several of his dramatic pieces had been acted with success at Petersburgh, he retired to an estate near Narva, and continued his literary pursuits until 1792, when he was called to the direction of the theatre at Vienna. From thence he went to Weimar, and after three years' residence in that city, returned to Russia, where he was arrested, and exiled to Siberia, on suspicion of being concerned in a revolutionary pamphlet against Paul I. He was however soon recalled, and well received by the emperor, who confided to his direction the theatre of St. Petersburgh. In April 1801, he set off for Weimar, but some disputes which he had there with Goethe and the two Schlegels induced him to remove to Paris, where he experienced the most gratifying attentions from the French literati; and it is not at all to his credit that he repaid their kindness by the publication of a calumnious work, which he called "My Recollections of Paris." He treated the Italians with equal illiberality in his "Recollections of Rome and of Naples." About the end of 1803 he commenced, in conjunction with M. Merakel, a journal, entitled, "Der Freymüthige, or The Sincere," in which Napoleon Buonaparte was attacked with virulence. Till 1813 Kotzebue continued to be employed on literature and politics; and to his pen are ascribed many proclamations and diplomatic papers issued by the cabinet of St. Petersburgh. He attended the czar in the campaign of 1813 as political secretary to the army; and he was afterwards nominated consular-general of Russia at Konigsberg, whence he was called in 1816 to St. Petersburgh, to be attached to the office of foreign affairs. In 1817, the Emperor Alexander authorized him to return to his own country, and appointed him his literary correspondent in Germany, with an allowance of 15,000 roubles, and a commission to give an account of the state of public opinion among the people. The manner in which he executed this employment caused his destruction. His calumnious accusations against the students of the German universities having rendered him the general object of their detestation, one of them, a young enthusiast, named Sandt, went to Manheim, where Kotzebue resided, and killed him in his own house, by stabbing him with a poniard, March 23, 1819. Kotzebue is known in England as a dramatist, in consequence of some of his plays having been translated for the British stage. His "Misanthropy and Repentance," the English version of which has received the unmeaning title of "The Stranger," may be considered as a fair specimen of his talents. He affixed his name to more than three hundred dramas; but many of them were merely retouched by him, having been purchased of their authors, and others are translations.

KOULI KHAN. See Nadir Shah.

KRAFT (George Wolfgand), a celebrated mathematician, was born at Dutlingen, where his father was pastor. He received a good education, but applied himself chiefly to geometry and natural philosophy, in which he made great progress under the celebrated Bulfinger, whose friendship and patronage he enjoyed. In 1728, he took his degree of master of arts, and almost immediately set out for Petersburgh, and was appointed teacher, in that city, of mathematics in the New-college, founded by the Imperial Academy of Sciences. At the end of five years, he was appointed a professor of natural philosophy. He was, in consequence of his great reputation, recalled to his native country, which obliged him to solicit permission to resign his professorship. This was accompanied with the most distinguished testimonies of high esteem. The academy elected him an honorary member, and settled upon him a handsome pension. He quitted Petersburgh in 1744, and arrived at Tubingen, where he entered on his office as professor of mathematics and natural philosophy, which he retained till his death in 1754. He was author of many very valuable works, among which are "Institutiones Geometriæ sublimioris;" "Prælectiones Academicæ publicæ in Physicam Theoreticam;" "De vera experimentorum Physicorum constitutione;" "De Hydrostatices Principiis generalibus."

KRANTZ (Albert), a learned historian, was a native of Hamburgh. He received a classical education; and after travelling for improvement, became professor of canon law and theology in the university of Rostock, and rector of it in 1482. He was made doctor in theology about 1490, and removing to Hamburgh, was elected dean of the cathedral there. He obtained great reputation for his abilities and prudence, and was consulted on various public occasions. In 1500, the king of Denmark and the duke of Holstein made him their umpire in a dispute with the people of Dithmarsh. He died in 1517. His works were, "Chronica Regnorum Aquiloniorum Daniæ, Sueciæ, Norvegiæ," folio; "Saxonia, sive de Saxonicæ gentis vetustæ origine," folio; "Vandalia, sive Historia de Vandalorum origine," folio; "Metropolis, sive Historia ecclesiastica de Saxonia," folio.

KRASCHENNIKOF (Stephen), professor of natural history, and member of the Academy of Sciences at Petersburgh, was born at Moscow, in

1712, and died in 1754. He is the author of "Travels in Siberia," a translation of which appeared in 1764.

KRASICKI (Ignatius, Count de Siczin), prince-bishop of Warmia, and archbishop of Gnesnia, one of the most illustrious of the Polish literati of the eighteenth century. He was much esteemed by Frederick the Great. His works, both in prose and verse, are much admired by his countrymen; and he particularly excelled in exposing what was ridiculous in national manners. He died March 14, 1801, aged sixty-six.

KRAUS (Martin), Latin *Crusius*, an eminent philologist, born in 1526, at Grebern, in the bishopric of Bamberg, was the son of a Lutheran minister. He was educated at Ulm and Strasburg, and in 1554, he undertook the direction of the public school at Memmingen, which he rendered celebrated by adopting the methods followed at Strasburg. In 1559, he was nominated to the chair of moral philosophy and the Greek language at the university of Tubingen, which thenceforth became his residence. He died in 1607, with the reputation of one of the principal promoters of Greek literature in Germany. He published a great number of works, grammatical and critical; with orations, Greek and Latin; Greek poems, sermons, &c., which are now forgotten.

KRAUSE (John Gottlieb), a German writer on philology, who became professor of history at Wittemberg, and died there in 1736, aged fifty-two. He conducted the "Neue Zeitungen," or "New Literary Gazette of Leipsic," 1715-1733, 18 vols., 8vo., and other works relative to the history of literature.

KRAY (Baron de), a celebrated Austrian general, who died at Vienna, in January 1801. He was one of the ablest commanders in the French revolutionary wars, and by his successes paved the way to the future triumphs of Melas and Suwarrow. His last military employment was as commander of the army of the Rhine, in which he succeeded the Archduke Charles, soon after which the peace put an end to his operations.

KREUTZER. See Appendix.

KREUZ, or CREUTZ (Frederick Casimir), first counsellor to the landgrave of Hesse-Hombourg, died in 1770; author of several poems in the German language, and a tragedy, entitled "Seneca." Since the appearance of Schiller, Wieland, Goethe, and others, the works of Kreuz are no longer remembered.

KROMAYER (John), a learned German divine, who acquired a very high reputation as a preacher, and was appointed chaplain to the court of the duchess-dowager of Saxony. The duke of Weimar afterwards nominated him superintendant-general of the churches in that district, and the senate of that city chose him as pastor of their church. He died at the age of sixty-seven. He was author of "Harmonia Evangelistarum;" "Historiæ Ecclesiasticæ Compendium;" "Specimen Fontium Scripturæ Sacræ apertorum;" "A Paraphrase on the Prophecy and Lamentations of Jeremiah," &c. &c.—Jerome, nephew of the preceding, was brought up chiefly at Leipsic, where he took his degree of M.A. in 1632. From that time he became lecturer on logic, rhetoric, natural philosophy, and gen. Labad nomy. In 1643, he was appointed professor tr an, a istory and oratory in the lesser college of his nees, at Misnia. Four times he was called to the office of dean of the university; twice he presided as pro-chancellor, at the creation of masters; once he was chosen rector; and in the lesser college he was honoured three times with the post of provost. He filled several other high posts in the university with great advantage to the place, and died at the age of fifty, in 1670. He was author of "Commentaries on divers Parts of the Holy Scriptures;" of an "Ecclesiastical History," and other works.

KRUDENER. See Valerie.

KRUNITZ (John George), a native of Berlin, educated as a physician, but distinguished chiefly for his writings on medicine, natural history, &c. The most considerable of his productions is an "Economico-technological Encyclopædia," or general system of political, domestic, and moral economy, of geography, of natural history, and of the arts, continued through seventy-two volumes, octavo, to the article "Leiche," beyond which the author was prevented from proceeding by his death which took place in 1796. The work has been continued by the brothers, F. J., and H. G. Floerke; and in 1818 they had reached only the letter R, and the 120th volume of this interminable publication.

KRUSEMARK (Baron de), a Prussian nobleman, who was employed in the beginning of the present century in various important negotiations, and died at Vienna in 1821. His correspondence with Prince Hardenburg and the duke of Bassano is said to contain very interesting materials for a history of our times.

KRUSINSKI (Judas Thaddeus), a Polish Jesuit, was born about 1677, and early in life went as a missionary to Ispahan, where his extensive acquaintance with the Oriental languages enabled him to gain important and interesting information. In 1720 he was nominated advocate-general of the missions in Persia; and Father Barnabas de Milan, bishop of Ispahan, made him his secretary and interpreter. He returned to Europe in 1725, and settled at Kaminiek in 1729. He removed to Jaroslaw and Lemberg in 1741; and in 1748 he went to the diet of Warsaw as chaplain to Count Tarloni; but he passed the latter years of his life at Kaminiek, and died in 1754. Krusinski wrote in Latin a circumstantial and accurate account of the overthrow of the dynasty of the Sophis of Persia, which appeared in quarto, from the Lemberg press, in 1734, together with a dissertation by the author, "De Legationibus Polono-Persicis."

KUH (Ephraim Moses), born of a Jewish family at Breslau, in 1731, is known as the author of a collection of poems, published two years after his death, in two volumes, 1792. His best pieces are said to have been written during the lucid intervals of a mental derangement.

KUHLMAN (Quirinus), an enthusiast of the seventeenth century, who attracted notice by his pretended visions and absurd prophecies, of which it is now unnecessary to give a particular account. His character was immoral, yet being seized in Russia for prophecying against the government, he perished with the fortitude of a martyr, at the stake, on the 3rd of October, 1689.

KUHN (Joachim), a learned critic, was the son of a rich merchant at Gripswalde, in Pomerania, where he was born in 1617. He studied at the university of Jena, and after visiting several parts

of Germany, was appointed, in 1669, principal of the college at Oettingen, in Suabia. In 1676, he was chosen professor of Greek in the college of Strasburg, and in 1685 obtained the chair of Greek and Hebrew in the university of that city, where his reputation, especially for Greek literature, brought him a number of auditors from foreign parts. He died in 1697. Kuhn became known to the learned world by his editions of "Ælian's Various Histories," 1687, and of "Diogenes Laertius," 2 vols., 4to., Amsterdam, 1682.

KULCZINSKI (Ignatius), a learned Polish abbot in the eighteenth century, was born at Vlodomir, in 1707. When young, he embraced the monastic life in the order of St. Basil, and rose to the honourable post of abbot of Grodnow. From his talents for business he was deputed to Rome, in the character of attorney-general of his order. He died in 1747, after he had acquired high reputation by his "Specimen Ecclesiæ Ruthenicæ."

KULM (John Adam), a physician and anatomist, born at Breslau in 1680, was professor of natural philosophy and medicine at the gymnasium of Dantzic, and chiefly distinguished himself by his anatomical tables with engravings, printed in German in 1728, and republished in France, Germany, Holland, and Italy. He died in 1745.

KUNCKEL (John), a celebrated chemist, was born in 1630, in that part of the duchy of Sleswick which belonged to the duke of Holstein Gottorp. After having given private lectures on chemistry, he was appointed valet-de-chambre and chemist to John George II., elector of Saxony, who intrusted him with the care of his famous and superb laboratory at Annaberg, near Wittemberg, on the Elbe. In 1679, he was invited to Berlin, by Frederick William, elector of Brandenburg, to be chemist to the court; and in this situation he attained to great celebrity by his discoveries, and particularly by that of phosphorus from urine, though the honour of this discovery has been disputed. The claim of Kunckel, however, has been strongly supported by various other authors, and particularly by Kirchmayer. About 1693, Kunckel left Berlin, and repaired to Sweden, to which he was invited by Charles XI., who conferred on him the title of counsellor of mines, and, at the same time, gave him letters-patent of nobility, with the surname of Lowenstein. He was elected also a member of the Acad. Curios. Naturæ, in Germany, and died in Sweden in 1702. He was the author of "Observationes Chymicæ, &c.," and other works.

KUNRATH, or KHUENRATH (Henry), a German chemist, born in Saxony about 1560, practised as a physician at Hamburgh, and afterwards at Dresden, where he died in 1605. He published several curious works in a mystical style, the most important of which is, his "Amphitheatrum sapientiæ æternæ solius veræ, Christiano-kabbalisticum, divino-magicum, &c." Hanau, 1609, folio.—Conrad, brother of the preceding, was a skilful chemist, and was the author of a treatise on distillation; and another on hellebore, rosolis, wormwood, sugar, &c.

KUPETZSKY (John), a celebrated portrait-painter, was born at Pessing, in Hungary, in 1667, and died in 1740. Francis I. would have made him his principal painter, but Kupetzsky refused, saying all he wanted was protection to himself and family in the free exercise of their religion. The emperor returned for answer, that "Kupetzsky was a skilful painter, but a great fool." His best picture is a work representing portraits of his own family.

KUSTER (Ludolph), a verbal critic of eminence, was born in 1670, at Blomberg, in Westphalia, of which town his father was magistrate He studied under his elder brother at the Joachim-college of Berlin, and having acquired the reputation of an able scholar, was appointed tutor to the two sons of the Count Von Schwerin. On quitting that station with a pension, he was sent to study civil law at Frankfort-on-the-Oder, and there published, in 1696, his first work, entitled "Historia critica Homeri," affixing to it the name of Neocorus, signifying a sacristan in Greek, as his proper name does in German. Thence he visited Leyden and Utrecht; at the latter of which he resided some time, engaged in giving lectures on the law of nations, and published in five separate tomes his "Bibliotheca Librorum." from 1697 to 1699. On leaving Utrecht, he went over to England, and thence to France, for the purpose of collating MSS. for a new edition of Suidas. Returning to England, he applied to this work with great assiduity. The edition was printed at Cambridge in 1705, partly at the expense of the university, which honoured him with the degree of doctor of laws. Several advantageous offers were made him to continue in England; but he was recalled to Berlin, in order to occupy a professorship in the Joachim-college, which had been promised him upon the first vacancy. His situation there was, however, rendered uncomfortable by disputes respecting his salary, and by the suspicion he had incurred of being addicted to the principles of Arianism; so that he thought proper, after a short time, to retire to Amsterdam. He had been allowed to sell his professorship, together with the place of king's librarian, to which he had been appointed; and with this resource, and the profit he made of his publications, he supported himself in Holland, till the failure of his banker reduced him to poverty. At this juncture, he received an invitation to Paris, from his friend the Abbé Bignon. Le Clerc affirms that he was previously converted to Popery by some Jesuits at Antwerp, and that he abjured the Protestant faith in their church: Kuster, himself, however, affirmed that no abjuration was required from him, but that a conformity with that religion was the condition of his receiving favours from the French government. He certainly did join himself to the Catholic church in 1713, and was rewarded by a pension from the king, and admission into the Academy of Inscriptions. He persisted in his learned labours, which were brought to an untimely conclusion by an internal abscess, or scirrhus, supposed to have been occasioned by his habit of sitting to write almost double at a very low table, surrounded by circles of books placed on the ground. He died in 1716, at the age of forty-six. Besides the works already mentioned, he published "Iamblicus, Porphyrius, et Anonymus apud Photium de Vita Pythagoræ," 4to., 1707; A new edition of Dr. Mill's Greek Testament, containing a collation of the text with twelve additional MSS.; "Aristophanes, Gr. et Lat.," folio, 1710; "De vero usu Verborum mediorum," 1714, much esteemed as a grammatic treatise; and some pieces inserted in the colle of Greek and Roman antiquities by Græviu in Gronovius.

KUTTNER (Charles Gottlieb), a German traveller, was born in Saxony, in 1755, and died at Leipsic, February 14, 1805. He wrote in German, "Letters on Ireland;" "Letters of a Saxon in Switzerland;" "Travels in Germany, Denmark, &c.;" and "Observations on England."

KUTUZOFF. See Smolensky.

KUYP, or CUYP (Albert), an eminent Dutch landscape-painter, was the son of Jacob Kuyp, who founded the Academy of St. Luke, at Dort, at which place Albert was born, in 1606. He sketched chiefly after nature, and excelled in all he attempted, but particularly in winter-pieces. He died in 1667. One of his pictures is in the National Gallery.

KYDERMYNSTER (Richard), a monkish historian and controversialist, who flourished towards the close of the fifteenth and the commencement of the succeeding century. He was of the order of St. Benedict, received his education at Oxford, and is principally known as the author of a history of Wincheombe-monastery, in Gloucestershire, a religious establishment, of which he became the superior. His death took place in 1531.

KYNASTON (Sir Francis), an English knight, one of the esquires of the body to King Charles I., was born at Otley, in Shropshire, in 1587. He wrote Latin verse with facility and elegance. His best specimen of the latter is a translation of the "Troylus and Cressida" of Chaucer.

KYNASTON (John), an English clergyman, born at Chester about 1728. He became fellow of Brazennose-college, Oxford, in 1751, and was the author of a treatise "De Impietate C. Cornelio Tacito falso objectatâ," which, though originally written as a college exercise, was subsequently printed, and gained its author great credit. He died in 1783.

L.

LABADIE (John), a celebrated enthusiast, was born at Bourg, in Guienne, in 1610. When he was six years old he was sent to Bordeaux to be instructed in the Jesuits'-school, and was at an early age admitted into the order, of which he continued a member fifteen years. He was so highly esteemed for piety and learning, that it was with the utmost difficulty he obtained his dismission when he asked for it. At length he quitted the society, and became an itinerant preacher. The austerity of his manners, his great zeal, and affected piety, procured him many admirers wherever he went. At Amiens he obtained a canonry, but being detected in some criminal intrigues, the bishop ordered him to be arrested; he, however, escaped, and concealed himself at Paris. On this and some other parts of Labadie's conduct, Bayle makes the following remarks, which, in some degree, are probably applicable to religious enthusiasts of other countries besides France:—"I do not," says the biographer, "warrant the certainty of all these facts, but I affirm that it is very probable, that some of those spiritual devotees, who make people believe that a strong meditation will ravish the soul, and hinder it from perceiving the actions of the body, have a mind to toy with their devout sisters with impunity, and to do still worse. In general, there is nothing more dangerous to the mind than too mystical and too abstracted devotions; and, doubtless, the body in that case runs some hazard, and many are glad to be deceived." Labadie became a director of a convent of nuns, among whom he introduced a new rule, and the notions of the Quietists, with additions of his own, viz., that the Scriptures were not necessary to salvation: that outward worship is of no avail: that all prayer ought to be mental; and that there are two churches, that of Christians in degeneracy, and the other regenerate. About 1650, Labadie renounced the Romish religion at Montauban, at the same time declaring he had contemplated this measure more than fifteen years. His conversion excited much conversation, and many discussions among the Catholics. Several attempts were made to engage him to return to the bosom of the true church, but without producing any effect on his mind. His licentious practices were now exposed, and probably very much exaggerated: the Protestants, proud of so important a convert to their cause, would listen to none of the accusations, and he was chosen pastor of the reformed church at Montauban, in 1651. Here he exercised the duties of the ministerial office for eight years, and then, on account of some disputes on subjects which he was unable to justify, he went to Geneva. Here his devout manners and popular preaching gained him a vast multitude of adherents, but by others every means was taken to drive him from the town, and in 1666, these people accomplished their purpose, by procuring an invitation to be sent to him from the Walloon-church, at Middleburgh, the capital of Zealand, which he readily accepted. He made many converts in this place, among whom was the celebrated Anna Maria Schurman, of Utrecht, whose great learning rendered her so famous in the republic of letters during the seventeenth century. Labadie sent disciples to propagate his doctrines, and to gather contributions in different parts of Holland, on which account he was obliged to withdraw to Erfurt, the capital of Thuringia, and from thence to Altona, where he died at the age of sixty-four, in 1674. After his death, the community settled at Wievert, in North Holland, where it found a peaceful retreat, and soon fell into oblivion. Labadie was author of many works which are full of mysticism; but they carry evident marks of a lively and glowing imagination.

LABASTIE (Joseph Bernard, Baron de), a native of Carpentras, was born in 1703, and died in 1742. After living as a recluse among the Jesuits at Avignon, he entered the army, and subsequently became a lawyer and a magistrate. He was a learned antiquary, and published a valuable edition

of Father Joubert's "Science des Médailles," besides various papers in the Memoirs of the Academy of Inscriptions, of which he was a member.

LABAT (John Baptist), a celebrated voyager and writer of travels, was born at Paris, in 1663. At the age of twenty he entered into the Dominican order, and made his profession in 1685. After completing his studies, he was sent to Nanci as professor of philosophy. In 1693 he embarked for the American islands, in quality of a missionary from his society. He occupied for a considerable time the cure of Macouba, in Martinique, much to the satisfaction of the parishioners. He returned in 1705, and landing at Cadiz, travelled through Spain to Italy, where his superiors detained him several years. During that time he employed himself in drawing up a narrative of his observations, which he published at Paris in 1722, under the title of "Nouveau Voyage aux Isles de l'Amerique, &c. &c.," 6 vols., 12mo., and a second edition in eight volumes 12mo., appeared in 1741. His residence in Spain and Italy furnished materials for another work, published in 1730, entitled "Voyages du Père Labat, de l'ordre des Frères Prêcheurs, en Espagne et en Italie," 8 vols., 12mo. He was the compiler and editor of several other works, and died at Paris in 1738.

LABBE (Philip), author of many learned works, was born at Bourges, in 1607. He entered into the society of Jesuits at the age of sixteen, and taught Latin, rhetoric, and philosophy, in the college of his native place. He then was called to the professorship of moral theology, first at Bourges, and then at Paris, which metropolis was thenceforth his residence, till his death in 1667. He was a man of a prodigious memory, various and extensive reading, and indefatigable industry. The list of his works would occupy more room than we can afford, and indeed few of them are important enough to deserve recording. The greatest of his labours was a "General Collection of Councils," which appeared, with notes, in seventeen volumes folio, in 1672.

LABE (Louise), a poetess, called the *Fair Ropemaker*, because she married a rich ropemaker of Lyons, who, at his death, left her all his property. For some time she aspired to distinction in arms, and conducted herself courageously at the siege of Perpignan, arrayed in male apparel. Her attachment to literature was also very great, and, but for her licentious conduct, she would deserve the esteem as well as the admiration of posterity. Her works in prose and verse were printed at Lyons in 1555, and 1762, 12mo., and are considered as possessing high merit. She died in 1566, aged forty.

LA BEDOYERE (Charles Angelique Francois Huchet, Count de), one of Napoleon's most able generals, was born at Paris, in 1786, and after distinguishing himself by his military prowess on several occasions, was the first to assist Napoleon after his return from Elba. He was immediately appointed aide-de-camp to the emperor, a lieutenant-general, and raised to the peerage. After the battle of Waterloo, he determined on emigrating to America, but returning to Paris to take leave of his wife, he was arrested, and executed in August 1815.

LABEO (C. Antistus), an eminent Roman lawyer, son of a person of the same name, also a lawyer and a conspirator against Julius Cæsar, was a disciple of Trebatius, and lived under Augustus. He was not only excellently skilled in the civil law, but was conversant in other studies, particularly those of grammar and dialectics, and the antiquities of language. He preserved the free spirit of a republican under the rule of a master, and showed on various occasions that he had not forgotten the ancient liberty of his country. Tacitus speaks of both Capito and Labeo as "the two ornaments of peace in their age," but celebrates the incorrupt freedom of the latter, which was the cause of his rising no higher than the pretorship; while the obsequiousness of the former was rewarded with the consulate. Labeo divided his time between business and study, spending six months at Rome in giving advice and attending to public duties, and six in a country retreat. He wrote a great number of books on different subjects, but chiefly relating to jurisprudence. A. Gellius several times refers to his commentaries on the twelve tables.

LABERIUS (Decimus), a writer of the dramatic pieces, called by the Latins *mimes*, was a Roman knight by birth. He was sixty years of age, when Julius Cæsar, in the plenitude of his power, forced him, in the true spirit of despotism, to appear on the stage in one of his own pieces. He did not refrain, during the action, from some strokes against the usurper, and drew the eyes of all the assembly upon Cæsar by the sentence,

Necesse est multos timeat quem multi timent.
Many he dreads in turn, whom many dread.

On leaving the stage, Laberius withdrew to the knights' seats in the theatre, but was not received by them. It is said that Cicero on this occasion said to him, "I would give you room, if I were not too much crowded;" meaning a sarcasm on the great number of new knights created by Cæsar: to which Laberius replied, "I wonder you should be crowded, who usually sit upon two seats at once;" alluding to the orator's trimming conduct in the civil dissensions. The favour of Cæsar afterwards gave the superiority to Publius Syrus, another composer of mimes. Laberius survived the dictator ten months, and died B.C. 44. The titles of several of his pieces are preserved by A. Gellius, and a few fragments of him are given in Mattaire's Corpus Poetarum. Horace, in his Satires, has a line in disparagement of the mimes of Laberius, but which may be understood rather as expressing contempt for that species of composition than for his performances in particular.

LA BLANCHERIE (Mammes Claude Pahin de), a native of Langres, who after distinguishing himself by his writings in France, came over to this country, and obtained a pension from government. He died in London in 1811. He was the author of "Extraits du Journal de mes Voyages, &c.," Paris, 1776, 2 vols, and other works.

LABOUREUR (John le), a writer of history and memoirs, was born in 1623, at Montmorenci, near Paris. At the age of nineteen he displayed his turn for historical researches, by publishing an account of the tombs in the church of the Celestines, at Paris, with memoirs of the persons entombed, their genealogies, arms, &c., which, though an incorrect performance, was well received. In 1644, he was at court, in the station of gentleman in waiting, when he was appointed to attend the Marshaless Guebriant into Poland, whither she was

conducting the duchess of Nevers, contracted to King Ladislaus IV. After his return, he published, in 1647, a curious narrative of this female embassy. He then entered into the ecclesiastical profession, and was made almoner to the king, and prior of Juvigné. In 1661, the king created him commander of the order of St. Michael. He died in 1675. His other works were, "History of the Marshal de Guebriant," 1659; a new edition of the "Memoirs of Michael de Castelnau," with several genealogical histories, 1657, two volumes, folio; also at Brussels, in three volumes, folio, 1731; "History of King Charles VI., translated from the Latin of a MS. in the Library of the President de Thou," 2 vols., folio, 1663.

LACARRY (Giles), a learned Jesuit of the seventeenth century, born in the diocese of Castres, Languedoc, in 1605. He taught theology and philosophy, was rector of the college of Cahors, and well skilled in history. His principal works are, "Historia Galliarum sub Præfectis Prætoriis Galliarum," and "Historia Romana, &c., per numismata et marmora antiqua."

LACEPEDE (Bernard Germain Etienne, Count Delaville sur Illou de), peer of France, and a celebrated naturalist, was born at Agen, in 1756, and died at his country seat, Epinay, near St. Denis, October, 6, 1825. In early life he was keeper of the collections in the Jardin des Plantes, and, under Napoleon, he became a member of the conservative senate, and grand chancellor of the Legion of Honour. He published several works, of which the most important is his "History of Fishes," 5 vols., 4to.

LA CHABEAUSSIERE (Ange Etienne Xavier Poisson de) was born at Paris, in 1752, and was designed for the ecclesiastical profession, but he preferred that of arms, and was admitted among the guards of the Count d'Artois. During the Revolution he was imprisoned, and narrowly escaped becoming a victim to the tyranny of Robespierre, on whose fall he was liberated. He died at Paris, September 10, 1820, author of "Œuvres diverses," 1811, 8vo.; "Poésies galantes et gracieuses d'Anacreon, Bion, Moschus, Catullus, et Horace, traduites ou imitées en vers," 1813, 8vo.; "Apologues Moraux," 1814, 8vo.; a translation of Tibullus, published under the name of Mirabeau; and a prose translation of the Æneid, remaining in MS.

LA CHAISE. See Chaise.

LA CHAPELLE (Abbé de), a French philosopher of the last century. He held the office of royal censor, and was a member of the academies of Lyons and Rouen, and a fellow of the Royal Society of London. He died at Paris about 1792, author of some valuable treatises on mathematics, and of two curious works, entitled, "Le Ventriloque, ou l'Engastrimythe," 1772, 12mo.; and "Traité de la construction du Scaphandre, ou du Bateau de l'Homme," 1774, 8vo.

LA CLOS (Peter Ambrose Francis Choderlos de) was born at Amiens, in 1741, and commenced life as an officer in the French artillery. He was one of the editors of the famous Jacobin "Journal des Amis de la Constitution;" and in 1793 was arrested, but after the 9th of Thermidor was liberated, and obtained a civil situation. Buonaparte employed him as a military officer, and he served in the artillery on the Rhine, and in Italy, with the rank of general of brigade. He died at Tarentum, in Italy, October 5, 1803. As a literary man La Clos is known as the author of a licentious novel, entitled, "Les Liaisons Dangereuses;" "Poésies Fugitives;" and a letter to the French Academy, designed to depreciate the character of Marshal Vauban as an engineer.

LA COLONIE (John Martin de), a native of Perigord, who died at Bordeaux, in 1759, aged eighty-five. He served in the Austrian army, and obtained the rank of marshal. He wrote "Military Memoirs," and a "History of Bordeaux," 3 vols., 12mo.

LACOMBE (James), a French historian, born at Paris, in 1724. He is the author of some popular works: "Abrégé Chronologique de l'Histoire Ancienne;" "A Dictionary of Gardening," &c. &c.—There were several other Frenchmen of this name distinguished for their literary abilities, but not sufficiently to render their names famous in biography.

LA CROIX (Charles Eugene Gabriel de, Marechal de Castries) was born February 25, 1727, and entered the French army at an early age. He fought with great skill and valour in all the important actions on the Rhine, and rose to the rank of marshal-general in 1762. He subsequently became governor-general of Flanders and Hainault minister of the marine, and marshal of France, in 1783. At the commencement of the Revolution he left France, and died at Wolfenbuttel, January 11, 1801.

LACROZE (Mathurin Veysiere de), a learned Orientalist was born at Nantes, December 1661, and early in life went to Guadaloupe, where he studied English, French, and Portuguese. On his return, he commenced the study of medicine, but soon renounced it, and took the Benedictine habit in a monastery at St. Maur. Equally disgusted with this mode of life, he escaped from his monastery, and retired to Bale, where he professed the reformed religion. He afterwards removed to Berlin, where he was appointed librarian to the king of Prussia. He obtained some other appointments, but his days were embittered by the loss of a beloved wife, and, until within a short time of his death, by pecuniary necessities. He died May 21, 1739, author of "Histoire du Christianisme des Indes;" "Lexicon Ægyptiaco-Latinum, &c.," and other works.

LACTANTIUS, whose name is now generally written *Lucius Cælius*, or *Cæcilius Firmianus Lactantius*, the most eloquent of the Latin Christian fathers, flourished in the early part of the fourth century. Some have conjectured that he was a native of Firmum, now Fermo, in Italy, and that from thence he was called Firmianus; but as he was a disciple of Arnobius, who taught rhetoric at Sicca, in Africa, this was probably the country of his nativity. While he studied at Sicca, he wrote a book, entitled, "Symposium, or The Banquet;" by which he acquired so great a reputation, that when the Emperor Dioclesian entertained the design of rendering Nicomedia a rival to Rome, he was sent for by him to teach rhetoric in that city. It has been supposed by some, that Lactantius was originally a heathen, and converted when young to the Christian religion; but Lardner thinks that he was from the beginning educated in the Christian religion; and that he was a Christian when Dioclesian's persecution commenced at Nicomedia, is

unquestionable. How he passed through that long and dreadful persecution, we are not informed. It appears, however, that, whether owing to the unprofitableness of his profession and literary pursuits, or to the difficulties of the time in which he lived, he was generally in narrow circumstances, and sometimes so poor as to want even necessaries. This extreme poverty Dupin and Tillemont are of opinion was chosen and voluntary, and a proof of his exalted virtue in the exercise of mortification and self-denial; but to such a notion, the language of St. Jerome, from which it is deduced, does not give any countenance. From this state of poverty it is reasonable to conclude that he was relieved, when invited by the Emperor Constantine into Gaul, and appointed Latin preceptor to his son, Crispus Cæsar; and when that prince had been put to death by his father, it seems probable that much notice was not taken of him afterwards, but that, to the disgrace of the emperor, he was left, without a proper provision, to struggle in his old age with inconvenience and penury. We do not know any thing more of the life of Lactantius, than the particulars already mentioned, excepting that he lived to a very advanced period, and that he never pleaded as an advocate at the bar. With respect to the time of his leaving Nicomedia, or of his coming into Gaul, or of his death, nothing can with any certainty be now determined. For an account of his opinions we must refer to his works, which have been differently regarded by different writers. Lardner pronounces him to have been "an honour and ornament to the Christian profession in his day; who employed his fine parts and extensive learning in the service of religion, without worldly views of any kind. The time in which he lived secures him a kind of veneration. He saw the quiet and peaceful state of the church, before Dioclesian's persecution; he was also witness of that dreadful scene, and afterwards saw the flourishing condition of Christians under Constantine. His eminent abilities recommended him to the esteem of two great emperors, of different religions. His uncommon honesty and simplicity, and earnest zeal for the Christian religion, and all truth in general, appear in his works; where also his learning is very conspicuous. But we had seen more proofs of this, if his Epistles, and other works now lost, had come down to us. He had, as it seems, a certain vehemence and impetuosity of natural temper, not uncommon in Africans, which upon some occasions hindered his considering and weighing what might be said on both sides of a question. At the same time, possibly, we are indebted to that fire which supported him in the fatigues of acquiring knowledge, and then communicating it to others." His principal work is entitled, "Institutionum Libri VII.," and is a noble production, containing a most solid and spirited confutation of the writings of two heathens of note, who published pieces against the Christian religion at the commencement of the persecution under Dioclesian, and intended, at the same time, as a general answer to all others, who already had, or might afterwards oppose, the Christian doctrine. The editions of this father's works are very numerous; the first was published at Rome, in 1468, in folio, by Conrad Lewenheim; and the last, which is the most correct, was edited at Paris, in 1748, in two volumes quarto, by the Abbé Lenglet.

LACY (John), an actor in the reign of Charles II., who had his picture painted in no fewer than three characters. He had, previously to coming on the stage, been a dancing-master, and a lieutenant in the navy. He was the author of some plays now forgotten, and died in 1681.

LACYDES, a Greek philosopher of the middle academy, was a native of Cyrene, and the disciple of Arcesilaus, whom he also succeeded in the academic chair. He was very poor in his youth; but, notwithstanding his humble circumstances, he acquired great reputation by his intense application to his studies, his graceful manner of speaking, and entertaining conversation. Attalus, king of Pergamus, entertained a high esteem for Lacydes, and sent him an invitation to come to his court; to which he answered, that the portraits of kings should be viewed at a distance. After teaching philosophy twenty-six years, he resigned the employment to his disciples, Telecles and Evander, in the second year of the hundred and forty-first Olympiad. He had a goose, which was so much attached to him, that it followed him wherever he went, by night as well as by day; and when the animal died, our philosopher, not greatly to the credit of his wisdom, solemnized its funeral obsequies with as much magnificence as if it had been his son or brother. Lacydes died 215 B.C.

LADISLAUS I., king of Hungary, son of Bela I., was born in 1041. He was a very martial prince, and joined his brother Geysa in a war against Solomon, the son of Andrew, whom he was greatly instrumental in defeating at the bloody battle which deprived him of his crown, and placed it upon the head of Geysa. On the death of the latter in 1078, Ladislaus was chosen by the states to succeed him, but would not wear the crown till Solomon had abdicated the throne. He defeated the rebellious Wallachians, and annexed to his dominions Dalmatia and Croatia, through the gift of his sister, who was widow of the last king of Dalmatia. He expelled, with great slaughter, the Chuni, or Huns, who had invaded his kingdom, and killed their king with his own hand. He was successful against the Russians and Poles, and obliged both nations to sue for peace. Having thus rendered his dominions secure on all sides, he studied to make them flourish by the arts of peace; built churches, encouraged commerce, and published an improved code of laws. He had made great preparations for joining the first crusade, when, in an expedition into Bohemia, he was attacked with a disease, which carried him off in 1095, after a glorious reign of seventeen years. His obedience to the papal see procured him the honour of canonization from Pope Celestine III.

LADISLAUS III., king of Hungary, surnamed *the Chun*, came to the throne in 1272 after the death of his father, Stephen IV. Soon after his accession, in conjunction with the Emperor Rodolph, he defeated the Bohemian king, Othogar, who lost his life in the action. Returning victorious to his country, he gave himself up to voluptuousness, and repudiated his lawful wife, in order to indulge in debauchery with some women of the Tartar nation of Cumans. He oppressed his nobles, and plundered the churches and monasteries; and, paying no regard to the admonitions of a legate sent from Rome to reclaim him, was excommunicated by him. Meantime his neglect of the government, and the

disaffection of his subjects, invited the incursions of the Tartars, by whom Hungary was so desolated, that for want of beasts, men, and even the nobles themselves, were obliged to draw the plough. This circumstance has been transmitted to posterity in the proverbial phrase of "the ploughs of Ladislaus." At length, continuing to give his confidence to the Cumans, he was assassinated by them in his tent in 1290.

LADISLAUS IV., king of Hungary, also king of Poland, under the title of *Uladislaus V.*, was the son of Jagello, or Uladislaus IV., whom he succeeded on the Polish throne in 1435, being then in the ninth year of his age. He early displayed a martial disposition, and was about to head an army against Sultan Amurath, when, through the influence of John Corvin, surnamed *Huniades*, he was elected king of Hungary in 1440, to the prejudice of young Ladislaus, the infant son of the late Albert and Elizabeth. The Polish king accepted his new dignity, and entered Hungary at the head of an army. As the famous crown of St. Stephen was in possession of Elizabeth, he was crowned with a diadem taken from the chest containing the relics of that sainted monarch. A civil war between the two parties was at length concluded by an agreement, confirming the throne of Hungary to the Polish Ladislaus during the minority of his competitor; and the nation unanimously turned its arms against the Turks. The repeated successes of Huniades induced Amurath to make proposals for peace, which was concluded, on favourable terms for Ladislaus, in 1444. This treaty gave great offence to the other Christian powers; and the pope sent into Hungary his legate, Cardinal Julian Cesarini, for the purpose of persuading Ladislaus to violate the solemn oaths he had taken for its observance, and to renew the war. He was, unfortunately, successful in his arguments. Ladislaus, thinking Amurath fully occupied with a rebellion in Asia, marched into Bulgaria, and encamped at Varna. He was there met by the sultan, and a very bloody battle ensued, on November 11, 1444, in which Ladislaus, borne by his impetuosity into the midst of the enemy, was slain, and his death occasioned the complete rout of his army with terrible carnage.

LADISLAUS V., king of Hungary, the posthumous son of Albert of Austria and Elizabeth of Hungary, born in 1440, was bringing up at the court of the Emperor Frederick III., his uncle, when, at the death of Ladislaus IV., he succeeded to the throne of Hungary, being then in the fifth year of his age. The Hungarians sent to demand their prince, who was also by inheritance king of Bohemia, and duke of Austria; but it was not till 1452 that they obtained his restitution. It was agreed that during his minority Hungary should be governed by John Corvin, son of Huniades; Bohemia by George Podiebrad; and Austria by Ulric, count of Ciley, the young king's uncle, who was to have the guardianship of his person. The count endeavoured to supplant John Corvin, but in vain, and he obtained great honour by his defeat of the Turks before Belgrade. At the death of John, the government was transferred to his son Ladislaus, to the great mortification of the count of Ciley, who endeavoured to procure his assassination; but he was himself killed at Belgrade by the friends of that family. The young king was greatly incensed at the death of his uncle, but found it necessary to give a pardon to the sons of Corvin, which he confirmed by an oath over the holy sacrament. On returning to Buda, however, he caused Ladislaus and his brother Matthias to be apprehended, and the former to be publicly executed. He soon after went to Prague, in order to celebrate his nuptials with Magdalen of France, daughter to Charles VII.; but in the midst of the festivities, he was carried off by a sudden disease, not without suspicion of poison, in 1457, at the age of seventeen.

LADISLAUS VI., king of Hungary, was the son of Casimir IV., king of Poland. In 1470 he was chosen king of Bohemia, and was soon involved in a war with Matthias, king of Hungary, which was terminated by a peace in 1475. At the death of Matthias in 1490, Ladislaus was elected to succeed him, chiefly through the influence of the widow-queen, Beatrice, whom he promised to marry. He had to make his way to the crown against the hostile opposition of his competitors, one of whom was his own brother, and at length was quietly seated. He broke his word with Beatrice, under pretext of her sterility, and marred Anne, daughter of the count of Candale. His disposition was pacific and indolent, little fitted to contend with the disorders, foreign and domestic, which harassed his kingdom; and from his bulk and inactivity he acquired from his subjects the appellation of *ox*. The Turks having threatened Hungary, Ladislaus wished to avert the danger by a treaty, but was prevented by the fanatic archbishop of Strigonia, who preached up a crusade, and collected a large body of peasants. These turned their arms against their own nobles, and committed enormous excesses, which were quelled by the count of Seepus with equal cruelty. Ladislaus, though not warlike, was by no means inattentive to his regal duties, and employed much time in collecting all the Hungarian laws and the decrees of the kings into one body, which has ever since formed the basis of the constitution and jurisprudence of the country. He died in 1516, after a reign of twenty-five years over Hungary.

LADISLAUS, kings of Poland. See ULADISLAUS.

LADVOCAT (LOUIS FRANCIS), a French counsellor and philosophical writer, was born at Paris in 1644. He was admitted counsellor to the king, appointed master in ordinary in the chamber of accounts in 1671, and died dean of that chamber in 1753. He was an able magistrate, who had successfully cultivated literature, and was well conversant with philosophy. He was the author of "Dialogues relating to a new System of Moral and Natural Philosophy, or, a Search after Happiness, under the Guidance of the Light of Nature," 1722, 12mo.; and other works, a list of which will be found in Moréri.

LADVOCAT (JOHN BAPTIST), a man of letters, born in 1709, was son of the sub-delegate of Vaucouleurs, in the diocese of Toul. He studied first under the Jesuits at Pont-a-Mousson, and afterwards at the Sorbonne, of which society he was admitted a member. For some time he occupied the cure of Domremi, the birth-place of Joan of Arc; but in 1740 he was called by the Sorbonne to fill one of its royal professorships, and in 1742 was made librarian. In 1751 he was appointed to the chair of Hebrew, founded in the Sorbonne by the pious duke of Orleans, which station he held till his death in

1765. As a writer he is chiefly known by his "Dictionnaire Géographique portatif," 8vo., frequently reprinted; and his "Dictionnaire Historique portatif," 2 vols. 8vo., a useful compendium of biography, of which several editions have been given with successive improvements.

LÆLIANUS, a general, proclaimed emperor in Gaul by his soldiers, A.D. 268, after the death of Gallienus. His triumph was short; he was conquered and put to death after a few months' reign by another general, called Posthumus, who aspired to the imperial purple as well as himself.

LÆLIUS (Caius), a noble Roman, the intimate friend of the first Scipio Africanus, accompanied that general, as commander of his fleet, into Spain, and was instrumental in the taking of New Carthage. After Spain was reduced under the Roman dominion, Lælius was sent by Scipio to treat with Syphax, and was afterwards employed to ravage the coast of Africa. In conjunction with Massinissa he defeated Syphax, and brought him prisoner to Rome. At the battle of Zama he commanded the Italian horse, and had a great share in the success of the day. He was made consul in 190 B.C.

LÆLIUS (Caius), surnamed *the Wise*, supposed to have been the son of the preceding, was equally distinguished with the former by his friendship with the *second* Scipio Africanus. He was likewise an eminent orator, and a cultivator of polite literature, having been a disciple of Diogenes the Stoic, and of Panætius. He signalized his courage in the war against Viriathus in Spain, but was chiefly known by his civil honours. His oratory is by Cicero described as of the mild and elegant kind, to which his temper of mind was adapted; for he is said never on any occasion to have displayed a change of countenance. He was a member of the college of augurs, and pronounced one of his most famous orations in that capacity. He attained the consulship in the year B.C. 140. When his friend Scipio quitted all concern in public affairs, Lælius accompanied him to his country retreat of Liternum, where these two great men were not ashamed, according to Cicero's expression, to grow boys again, and divert themselves with throwing pebbles on the sea-shore. Lælius is supposed to have had a share in the composition, or, at least, the correction, of Terence's comedies.

LÆNA, & LEÆNA, the mistress of Harmodius and Aristogiton. Being tortured because she refused to discover the conspirators, she bit off her tongue, totally to frustrate the violent efforts of her executioners.—A man who was acquainted with the conspiracy formed against Cæsar.

LAER (Peter Van), commonly known under the name of *Bamboccio*, an eminent painter, was born in 1613 at Laer, or Laar, a village near Naerden, in the province of Holland. He displayed from infancy a strong passion for design, and at an early age went to Rome for improvement, in which capital he resided sixteen years, so that some regard him rather as an Italian than a Dutch artist. To this his Italian nickname of *Bamboccio* has contributed, which was given him on account of the extraordinary proportion of his limbs, which made him look like an *overgrown child*. He overcame this ridicule, however, by his professional excellence, and also by the agreeable and pleasant cast of his conversation and manners. He left Italy in 1639, and came first to Amsterdam, and then to Haerlem, where his works were for a time much sought after; but the high price he set upon them, and the rivalry of Wouvermans, lessened his employment, and his want of economy reduced him to indigence. At the age of sixty he had the further affliction of a severe asthmatic complaint, which entirely destroyed his gaiety, and depressed his spirits to such a degree as to render life insupportable. It is said that he put a period to it by throwing himself into a well at Haerlem, in 1675.

LAERTES (in classical history), a king of Ithaca, son of Arcesius and Chalcomedusa, who married Anticlea, the daughter of Autolycus. Anticlea was pregnant by Sisyphus when she married Laertes, and eight months after her union with the king of Ithaca, she brought forth a son called Ulysses. Ulysses was treated with paternal care by Laertes, though not really his son, and Laertes ceded to him his crown and retired into the country, where he spent his time in gardening. He was found in this mean employment by his son at his return from the Trojan war, after twenty years' absence, and Ulysses, at the sight of his father, whose dress and old age declared his sorrow, long hesitated whether he should suddenly introduce himself as his son, or whether he should, as a stranger, gradually awaken the paternal feelings of Laertes, who had believed that his son was no more. This last measure was preferred, and when Laertes had burst into tears at the mention which was made of his son, Ulysses threw himself on his neck, exclaiming, "O father, I am he for whom you weep." This welcome declaration was followed by a recital of all the hardships which Ulysses had suffered, and immediately after the father and son repaired to the palace of Penelope, the wife of Ulysses, whence all the suitors who daily importuned the princess were forcibly removed.

LAET (John de), a writer, of whose life scarcely anything is known, except that he was a director of the Dutch East India Company, and intimate with Saumaise. He died in 1640, leaving some very useful works behind him, the chief of which are, "Novus Orbis," Leyden, 1633, folio; an account of America, which has been much used by later geographers; "Historia naturalis Brasiliæ," folio, 1640; "De Regis Hispaniæ Regnis et Opibus," 8vo.; "Respublica Belgarum;" "Gallia;" "Turcici Imperii Status;" and "Persici Imperii Status." The four last of these works form part of the little books called "Respublicæ," printed by Elzevir. He latterly employed himself in an edition of Vitruvius, which was also printed by Elzevir, 1649. His account of America involved him in a controversy with Grotius, concerning the origin of the Americans, in which that eminent scholar was evidently defeated, and, as usual on such occasions, lost his temper in consequence.

LÆTUS (in Roman history), a Roman whom Commodus condemned to be put to death. This violence raised Lætus against Commodus; he conspired against him, and raised Pertinax to the throne.—A general of the Emperor Severus, put to death for his treachery to the emperor; or, according to others, on account of his popularity.

LÆVINUS (in Roman history), a Roman consul sent against Pyrrhus, A. U. C. 474. He informed the monarch that the Romans would not accept him as an arbitrator in the war with Tarentum, and feared him not as an enemy. He was

defeated by Pyrrhus.—P. Val., a man despised at Rome because he was distinguished by no good quality.

LA FAYETTE. See APPENDIX.

LA FERTE IMBAULT (MARIA THERESA GEOFFRIN, Marchioness de), daughter of the celebrated Madame Geoffrin, born at Paris in 1715; was married in 1733 to the marquess de la Ferté, great grandson of the marshal of that name, and died at Paris in 1791. She distinguished herself not only by her literary talents, but also by her opposition to the philosophical party among the French literati of the last century, with whom her mother had been intimately connected. She was grand-mistress of the burlesque order of the Lanturelus, and drew up a series of extracts from the writings of the ancient Pagan and Christian philosophers, for the instruction of the grandchildren of Louis XV.; besides writing a great number of letters to persons of rank and celebrity, which remain in manuscript in the hands of her husband's relations.

LAFITTE (JACQUES), a rich banker in Paris, was born at Bayonne, in 1767, and by his own diligence and merit, acquired a fortune in the house of the Senator Perregaux. In 1809 he was appointed director, and in 1814, president of the bank of France, having been previously made president of the Chamber of Commerce, and judge of the Tribunal of Commerce. He has been a member of the Chamber of Deputies many years; and after the Revolution of July 1830, he was made minister of finance, and president of the council; but was succeeded in the latter, in March 1831, by M. Casimir Perrier.

LAFITAU (JOSEPH FRANCIS), born at Bourdeaux, entered into the society of Jesuits, and was employed as a missionary among the North American savages. On his return he published a work entitled "Les Mœurs des Sauvages Americains comparées aux mœurs des premiers tems," 2 vols. 4to., 1723, which is regarded as one of the most exact accounts that have been given to the public of the manners of the aboriginal tribes in the new world. He wrote other works, and died about 1740.—PETER FRANCIS, brother of the preceding, was a native of Bourdeaux, and became distinguished as a preacher among the Jesuits. Being sent to Rome on various negotiations he became a great favourite with Pope Clement IX., who promoted him to the bishopric of Sisteron in Provence. He died in 1764, at the age of seventy-nine. He was the author of the "History of the Constitution Unigenitus," 2 vols. 12mo.; "History of Clement IX.," in 2 vols., and "Sermons," in 4 vols., besides several devotional and practical treatises.

LAFITE (MARY ELIZABETH DE), author of several popular works for the use of young persons, was born at Paris about 1750, and died in London in 1794. Among her productions is, "Entretiens, Drames, et Contes Moraux à l'Usage des Enfans," 2 vols. 12mo., dedicated to the queen of England, and several times reprinted.

LAFOSSE (STEPHEN WILLIAM), a French writer of eminence on veteriuary surgery, was veterinary marshal to the king of France, and died in 1765. His chief works are, "Traité sur le veritable Siége de la Morve des Chevaux," 1749, 8vo.; and "Observations et Découvertes faites sur les Chevaux, avec une nouvelle Pratique de la Ferrure," 1754, 8vo.—His son, PHILIP STEPHEN, also published several valuable works relative to the anatomy, diseases, and management of the horse.

LAGARAYE (CLAUDE TOUSSAINT MAROT DE), born at Rennes in Brittany, devoted his life to benevolent purposes in various ways, such as founding schools, hospitals, &c., of which an account may be found in the Abbé Carrou's "Epoux Charitables." He published some useful works, and died at Dinan in 1755.

LAGERBRING (SVEN), a Swedish historian, who was born in 1707, and died in 1788, was professor of history in the university of Lund, in Scania, a counsellor of the chancery, and a member of the Academy of History and Belles-lettres at Stockholm. He is chiefly known as the author of a history of his native country, in the Swedish language, in four volumes quarto, the first of which appeared in 1769.

LAGERLOEF (PETER), professor of rhetoric at Upsal, and historiographer of Sweden, was born in 1648, and died in 1699. He was the author of numerous dissertations, among which may be mentioned, "Historia Linguæ Græcæ," Upsal, 1685, 8vo.; "De Antiquitate et Situ Gentis Sueionicæ," 1689; "Observationes in Linguam Suecanam," 1694; and "De magno Sinarum Imperio," 1697.

LAGERSTROEM (MAGNUS VON), born at Stockholm in 1696, passed his early life in commercial pursuits, but relinquished them to become corrector of the press established by James Wilde, historiographer of Sweden, and made himself known by translations of various works, and some original ones relating to political economy. Subsequently he became counsellor of commerce and director of the Swedish East India Company. He was also a member of the Academy of Stockholm, and of the Royal Society of Upsal, and died July 8, 1759. Botanists have consecrated to his memory a genus of plants called Lagerstrœmia.

LAGNY (THOMAS FANTET DE), an eminent mathematician, was born at Lyons in 1660. He was intended for the bar, and was sent to pursue his studies for that purpose, first at the college of Lyons, and next at the university of Thoulouse; but having accidentally met with Fournier's Euclid, and a treatise on algebra, his genius for mathematics was developed, and he resolved to devote himself to the pursuit of his favourite science. He came to Paris in 1686, and was soon after appointed tutor to the duke de Noailles. He became a member of the Academy of Sciences, and was appointed by Louis XIV. royal hydrographer at Rochefort, but sixteen years afterwards he was recalled to Paris, and made librarian to the king with a considerable pension. He died in 1734, and in his last moments, when he no longer knew the persons who surrounded his bed, one of them, through a foolish curiosity, asked him, "What is the square of twelve?" to which he replied, as it were mechanically, one hundred and forty-four. His works are, 1. New Methods for the Extraction and Approximation of Roots: 2. Elements of Arithmetic and Algebra: 3. On the Cubature of the Sphere: 4. A general Analysis, or Method of resolving Problems: and 5. Several Papers in the Memoirs of the Academy. Lagny excelled in arithmetic, algebra, and geometry, in which he made many important discoveries. He delivered the measures of angles in a new science, called "Goniometry;" in which he found the value of angles with great accuracy by

means of compasses, without scales or tables of any kind. He paid great attention to "Cyclometry," or the method of measuring the circle, and calculated by means of infinite series the ratio of the circumference of a circle to its diameter to one hundred and twenty places of figures.

LAGOMARSINI (Jerome), an eminent philologist, born at Genoa in 1698, was professor of rhetoric for twenty years at Florence, and about 1750 was called to Rome, and made professor of Greek in the Roman-college, where he died in 1773. Besides several works which he published, chiefly relating to classical literature, he left in MS. a collection in thirty volumes, entitled "Testimonia Virorum illustrium Soc. Jesu.," &c., the object of which was to justify his order from all the odious imputations to which it had been subjected.

LAGRANGE (Louis de la). See Grange.

LA GUERRE (Louis), an artist, distinguished for his paintings on ceilings, staircases, &c., was a pupil of the celebrated Verrio. He was intended for the church, but on the recommendation of Louis XIV., who was his godfather, was brought up a painter. After studying under Le Brun, he came to England, as assistant to Verrio, and he was employed to paint the "Labours of Hercules" at Hampton-court. He died suddenly in Drury-lane theatre, in 1721.

LA HARPE. See Appendix.

LAHYRE. See Vignoles.

LAINEZ (James), a Spanish Jesuit, and the first general of the order after the death of the founder, was born in 1512. He studied theology at Paris, became the intimate friend of Loyala, and was one of the seven who bound themselves by a vow at Mont-Martre to erect the new community: he is said to have had a great share in drawing up the constitutions for their government. Upon the death of the general, he succeeded as superior of the society, but was not formally elected till 1558. He assisted at the council of Trent, where he supported the papal authority to a very extravagant degree. He obtained from Pope Paul IV. the perpetual generalship of the order, together with several extraordinary privileges. In 1561 he went to France in the suite of the cardinal de Ferrara, the legate of Pope Pius IV., and attended the conference at Poissi, where he disputed with Beza and Peter Martyr. After his return to Rome, he refused a cardinal's hat, which was offered him by the pope. He died in 1565, leaving behind him some theological and moral treatises.

LAINEZ (Alexander) was born at Chimay about 1650, and died in 1710. He lived chiefly at Paris, where he was distinguished for his brilliant conversation and talents. After his death a small volume of his poems was edited by Titon du Tillet.

LAING (Malcolm), author of a "History of Scotland," in 4 vols. 8vo., and a "Dissertation on the Poems of Ossian," prefixed to an edition of that bard, was born at Stryorey in Orkney, in 1762, and died in 1819. By profession he was a barrister, and sat a short time in parliament during the brief administration of Mr. Fox.

LAING (Alexander Gordon), an enterprising traveller, who fell a victim to the natives in his attempt to reach Timbuctoo, was born in Edinburgh, December 27, 1794. His father was a schoolmaster of eminence in that city, and young Laing was educated at the university for the same profession, but preferred a military life, and in 1811 went out to the West Indies as deputy quarter-master-general at Jamaica. In 1819 he was appointed lieutenant and adjutant to the 2nd West India regiment, and shortly after set out for Sierra Leone, whence he made an expedition to Kambia and the Soulima dominions, for the purpose of opening a communication between those countries and Sierra Leone. In 1824 he returned to England with the rank of captain, and on February 5, 1825, set out on an expedition to discover the course and termination of the Niger. Whilst staying at Tripoli he married the daughter of the English consul, Mr. Warrington, and on the following day, July 15, 1826, set out for Timbuctoo, which it seems he contrived to reach. After his arrival at Timbuctoo, no certain information could be gained respecting his proceedings, but it was ascertained that, on his way back to Tripoli, he was murdered by a party of Mussulmans, and his papers seized. They were afterwards traced to the possession of some persons in employ under the French government, but have unfortunately not yet been recovered.

LAIRE (Francis Xavier), author of various bibliographical works, was a native of Franche Compté, and died about 1800, either at Sens or Paris. Among his chief works are, "A Catalogue of Printed Books to the Commencement of the Sixteenth Century;" a supplement to Maittaire's "Annals of Typography;" and others relating to the typographical art.

LAIRESSE (Gerard), an eminent painter, was born at Liege in 1640. His father, who was a painter, gave him instructions in his art, and he was also a disciple of Bartolet, whom he closely imitated. From him, and from the works of Testa and Nicholas Poussin, he derived that taste for the antique which appears extraordinary in one who never visited Italy. He began to paint portraits at the age of fifteen, and also made himself known by some history pieces. The money he gained was squandered away in idle expense; for, although remarkable ugly, he was fond of dress, and aspired to please the fair sex. He married, and settled at Utrecht, where he was reduced to very distressed circumstances. A picture which he offered to sale for present support made him known to a Dutch picture-merchant, who invited him to Amsterdam. On coming thither, a canvass was presented to him for proof of his abilities; and before sitting down he surprised the by-standers by drawing out a violin, and playing a tune: he then made a sketch of a nativity, with several figures; resumed his violin, and finished his picture the same day. This anecdote suffices to give an idea of his singularities, and of that astonishing facility of invention and quickness of hand for which he was remarkable. Lairesse was not, however, only commendable for expedition; he was a real genius in his art. His taste in design was grand and poetical, his expression lively, his colouring true and glowing, his touch light and firm, his draperies disposed in broad and natural folds. In his latter years he was afflicted with blindness, but was still resorted to by artists and amateurs, on account of his instructions, of which he was remarkably communicative. The treatises on design and colouring which pass under his name were collected from his detached observations. He died at Amsterdam in 1711, and was buried by the society of artists in that city.—There were several artists

of this family. Besides the father, Gerard had three brothers, of whom Ernest and John excelled in painting animals, and James in flowers. Two of Gerard's sons were his own pupils.

LAIS (in classical history), a celebrated courtezan, daughter of Timandra, the mistress of Alcibiades, born at Hyccara in Sicily. She was carried away from her native country into Greece, when Nicias, the Athenian general, invaded Sicily. She first began to sell her favours at Corinth, for ten thousand drachmas, and the immense number of princes, noblemen, philosophers, orators, and plebeians, who courted her embraces, show how much commendation is owed to her personal charms. The expenses which attended her pleasures, gave rise to the proverb of "Non cuivis homini contingit adire Corinthum." Even Demosthenes himself visited Corinth for the sake of Lais, but when he was informed by the courtezan that admittance to her bed was to be bought at the enormous sum of about £300 English money, the orator departed, and observed, that he would not buy repentance at so dear a price. The charms which had attracted Demosthenes to Corinth had no influence upon Xenocrates. When Lais saw the philosopher unmoved by her beauty, she visited his house herself; but there she had no reason to boast of the licentiousness or easy submission of Xenocrates. Diogenes, the cynic, was one of her warmest admirers, and though filthy in his dress and manners, yet he gained her heart, and enjoyed her most unbounded favours. The sculptor, Mycon, also solicited the favours of Lais, but he met with coldness; he, however, attributed the cause of his ill reception to the whiteness of his hair, and dyed it of a brown colour, but to no purpose: "Fool that thou art!" said the courtezan, "to ask what I refused yesterday to thy father." Lais ridiculed the austerity of philosophers, and laughed at the weakness of those who pretended to have gained a superiority over their passions, by observing, that the sages and philosophers of the age were not above the rest of mankind, for she found them at her door as often as the rest of the Athenians. The success which her debaucheries met at Corinth, encouraged Lais to pass into Thessaly, and more particularly to enjoy the company of a favourite youth called Hippostratus. She was, however, disappointed; the women of the place, jealous of her charms, and apprehensive of her corrupting the fidelity of their husbands, assassinated her in the temple of Venus, about 340 years before the Christian era. Some suppose that there were two persons of this name, a mother and her daughter.

LAIUS (in classical history), a son of Labdacus, who succeeded to the throne of Thebes, which his grandfather Nycteus had left to the care of his brother Lycus till his grandson came of age. He was driven from his kingdom by Amphion and Zethus, who were incensed against Lycus for the indignities which Antiope had suffered. He was afterwards restored, and married Jocasta, the daughter of Creon. An oracle informed him that he should perish by the hand of his son, and in consequence of this dreadful intelligence he resolved never to approach his wife. A day spent in debauch and intoxication made him violate his vow, and Jocasta brought forth a son. The child as soon as born was given to a servant, with orders to put him to death. The servant was moved with compassion, and only exposed him on Mount Cithærou, where his life was preserved by a shepherd. The child, called Œdipus, was educated in the court of Polybus, and an unfortunate meeting with his father in a narrow road proved his ruin. Œdipus ordered his father to make way for him without knowing who he was; Laius refused, and was immediately murdered by his irritated son. His arm-bearer or charioteer shared his fate.

LAKE (Gerard, Viscount), a celebrated English general, was born in 1744, and at the age of fourteen obtained an ensigncy in the foot-guards. He served in Germany during the seven years' war, and in 1781 he was in America, under Cornwallis, when he signalized himself at the siege of New York. In 1800 he was nominated commander-in-chief of the British forces in India, and in September 1803, he gained a victory over the Mahratta army and the French general, Perron, on the plain of Dehly, and delivered Shah Aulam, whom they had held in captivity. He afterwards triumphed over Scindia and Holkar, and obliged the latter to conclude a treaty of peace in February 1806. He returned to England in September 1807, when, as the reward of his exploits, he was created Lord Lake, baron of Dehly and Laswarri, and soon after raised to the rank of viscount, and made governor of Plymouth. He died, after a short illness, February 21, 1808.

LALAMANT, or LALLEMENT (John), a physician and man of learning, was of a good family of Autun, where he flourished in the sixteenth century, about the end of which he died. He was eminent in his profession, and published versions of several treatises of Hippocrates and Galen; but his most valuable labours relate to the different modes of computing the year, used by different nations of antiquity. They are contained in the following work—"Anni Hebræi et exterarum fere omnium et præcipuarum gentium anni ratio, et cum Romano collatio," Genev. 1571, 8vo.; from this, three dissertations, on the Macedonian and Attic years and months, have been inserted by Gronovius in the ninth volume of Grecian Antiquities.

LALANDE (James de), an eminent counsellor and professor of law, was born at Orleans in 1622. He was made counsellor in the bailiwick and presidial seat of Orleans in 1652, doctor and professor of law in the university in 1653, receiver of the city in 1684, and mayor in 1691. His integrity, beneficence, and zeal for the interests of his countrymen, conferred upon him the glorious title of father of the people. He died in 1703. Lalande was the author of several esteemed works in his profession, of which the most important were an excellent "Commentary upon the Custom of Orleans," folio, 1677, and 1704; and a "Treatise on the Ban and Arriére-ban," 4to. 1674.

LALANDE (Michael Richard de), an eminent French organist, was born of poor parents at Paris, in 1657, and died in 1726, leaving numerous motets, ballets, and other compositions, sacred and profane. His first instrument was the violin, but being refused admission into the orchestra by Lulli, he renounced it in disgust, and took to the harpsichord and organ.

LALANDE (Joseph, Jerome le Français), a celebrated French astronomer, was born at Bourg, in the department of l'Ain, on July 11, 1732, of very respectable parents. His father, who was possessed of property, intended him for the bar, and

accordingly sent him to Paris to study the law, to which, for some time, he applied with so much assiduity, as to more than answer the most sanguine expectations of his friends, when the sight of an observatory awakened in him a propensity, which deranged the projects of his parents, and became the ruling passion of his life. He put himself under the instructions of Le Monnier, one of the then most celebrated astronomers of France, and profited so much by the lessons of his able instructor, as to afford him the highest degree of satisfaction, who, on his part, conceived for the young man a truly paternal affection, and was determined to promote his interests. An opportunity soon offered; the great astronomer, Lacaille, was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and its distance from the earth. To accomplish this purpose, it was necessary he should be seconded by an observer placed under the same meridian, and at the greatest distance that could be conveniently chosen on the globe. Berlin was fixed on, and Le Monnier signified his intention of undertaking the business himself, but the moment when he should be ready to depart, he had the credit to get his pupil appointed in his stead. Frederick, to whom Maupertuis had explained the delicacy and difficulty of the enterprise, could not forbear showing some astonishment when the youthful astronomer was presented to him; "However," said he, "the Academy of Sciences has appointed you, and you will justify their choice." From that moment his age, being only eighteen, was an additional recommendation; he was admitted at court, welcomed by the academy, and became intimate with the most distinguished persons at Berlin. On his return, the account which he gave of his mission procured him free access to the Academy of Sciences, and its Transactions were enriched every year by important communications from the young astronomer. "The active part which he took in the labours of the academy, was not confined to the astronomical science: we have, from his pen, a description of seven arts, as different from each other, as they are remote from the objects of his habitual meditations." He published the French edition of Dr. Halley's tables, and the history of the comet of 1759, and he furnished Clairault with immense calculations for the theory of that famous comet. Being charged, in 1760, with the compilation of the "Connaissance des Temps," he entirely changed the form of that work, and of this collection he published thirty-two volumes, viz., from 1775 to 1807. In 1761 appeared the first edition of his "Traité Astronomique," which he afterwards completed, and upon which his chief claim to glory rests. Lalande was the first who calculated the perturbations of Mars and Venus, and in the theory of Satellites, in which but little progress had been made, he explained a motion which Baillie claimed as his own discovery. A literary dispute arose out of this circumstance, which, however, was conducted with every regard to decency, and the probable result, as seen by disinterested spectators, was, that both had been led to the same discovery. He composed all the astronomical articles for the "Encyclopædia of Yverdun;" those for the supplements to the "Encyclopédie de Paris," and those for the Encyclopédie Méthodique," substituting for the articles furnished by d'Alembert, and which he had compiled from the works of Le Monnier, such as were more complete and more modern, from his own observations and improved theories. To his written works he joined oral instructions during a space of forty-six years; for from 1761 he had replaced the first master, De Lisle, in the chair of astronomy in the college of France, and gave a new lustre to this curious part of public instruction in a celebrated school, which possessed the most distinguished professors of every kind, and which enjoyed and merited the extraordinary privilege of outliving the tremendous storms of a revolution, and escaping the almost universal destruction which levelled all around it. As a professor, he taught with so much ability that his school became a seminary of disciples who peopled the different observatories of the world. In the midst of his other labours he drew up his "Voyage d'Italie," the most complete collection of curious objects that travellers can consult; his "Traité des Canaux;" and his "Bibliographie Astronomique," which is an immense catalogue of all the works that have appeared on the subject of that science. In 1793 Lalande published "Abrégé de Navigation historique, théorique, et practique," containing many valuable rules and tables; and in 1802 he published a new edition of Montucla's "History of Mathematics," in 4 vols. 4to., the last two volumes being prepared from Montucla's papers, with the assistance of La Place, La Croix, and other French mathematicians. He published also this year a collection of tables of logarithms, sines, tangents, &c., adapted to the pocket. Associated to almost all the distinguished scientific societies in the world, he was their common bond of union by the correspondences which he maintained; and he promoted a circulation of intelligence from one to another. He employed the credit arising from the universal reputation which he enjoyed, for the general benefit of the sciences and their cultivators. To the extraordinary ardour and activity of his character, he joined a love of truth, which he carried to the borders of fanaticism. Every degree of concealment appeared to him unworthy of an honest man, and he therefore, without reserve, uttered his sentiments on all occasions, and, by the bluntness of his manners, he sometimes made himself enemies, who not only called in question his real merits, but who excited against him a crowd of detractors, and because they could not rival his high reputation, they attempted to blast his well-earned fame. He was not without his singularities and failings, but they were trifling in comparison of his commendable qualities, yet his long and important services were frequently forgotten in the recollection of trivial failings. He died April 4, 1807, in the seventy-fifth year of his age.

LALANNE (Noel de), a famous champion of the Jansenist tenets, and abbé of Notre Dame de Val-Croissant, was descended from a noble family, and born at Paris in 1618. He became eminently conversant in the writings of St. Augustine and St. Thomas, and the numerous treatises which he published in support of their principles, displayed such learning and ability, that, when he was only thirty-five years of age, he was placed at the head of the divines who were sent to Rome by the bishops of France in 1653, to defend the doctrine of St. Augustine concerning grace; and, after his return home, his pen was diligently employed in the same cause. He died in 1673. The titles and dates of between thirty and forty articles published by him, chiefly controversial, are given by Moréri.

LALLEMANT (James Philip), a learned French Jesuit in the seventeenth, and former part of the eighteenth century, was a native of St. Valery, in Picardy, and died at Paris in 1748. He was one of the most zealous defenders of the constitution *Unigenitus*, and besides a number of controversial tracts, was the author of "The True Spirit of the Disciples of St. Augustine," 1705 and 1707, in 4 vols. 12mo.; "The New Testament," in 12 vols. 12mo., with meditations and remarks, &c.

LALLI (Giambatista), an Italian lawyer and poet, was born at Norcia in 1572. Although poetry was his favourite occupation, he did not neglect graver pursuits, particularly the study of jurisprudence, his knowledge of which caused him to be employed by the courts of Parma and Rome in the government of several places. In these offices he obtained general esteem, as well for his abilities as the suavity of his manners. He afterwards retired to his native place, where he died in 1637. His serious poems, one of which was upon the destruction of Jerusalem, gave him a place among the good Italian poets of his time: he was, however, more happy in his attempts at burlesque, for which he had a natural disposition. His "Pistole Giocose," and his "Moscheide," and "Franceide," are reckoned among the best pieces of this kind.

LALLOUETTE (Ambrose), a French priest, whose writings are in esteem among Catholics, was born at Paris in 1653, and after having acquired considerable reputation as a preacher and confessor, he was sent on a mission to the south of France by Louis XIV., to instruct and confirm those new converts from Protestantism, whom his majesty's troops had dragooned into a profession of the Catholic faith; and is reported to have been very successful in his undertaking. He died in 1734. A list of his works will be found in Moréri.

LALLY (Thomas Arthur, Count), distinguished for his bravery and unfortunate end in the service of France, was a native of Ireland, and of a family attached to the fortunes of James II. For his courage at the battle of Fontenoy, he was made a brigadier-general on the field, and in 1756 he was selected to restore the French influence in India, for which purpose he was made governor of Pondicherry. He wanted, however, the prudence, moderation, and disinterestedness, necessary for so distant and critical a scene of action; and after a little partial success against the English, in the first instance, he was finally obliged to retire to Pondicherry, which was besieged and taken by the British on the 16th of January, 1761, the garrison with Lally being made prisoners of war. He arrived a prisoner of war in England in September 1761, and the following month was allowed to return to France, where, after a long imprisonment, he was brought to trial for treachery, abuse of authority, and unjust exactions. Being found guilty, he was condemned to be decapitated, which sentence he endured with circumstances of great cruelty on the 6th of May, 1766, in the sixty-eighth year of his age. In 1783, his son, Lally Tollendal, obtained possession of the estates of his father, with a revisal of the proceedings, which were manifestly unjust, Count Lally being one of those victims to public clamour, like Admiral Byng, and many more who have been sacrificed to the unpopularity of an incapable administration.

LALUZERNE (Cæsar William de), was born at Paris in 1738, and, after holding several previous ecclesiastical offices, was nominated, in 1770, to the ducal episcopal see of Langres. His patriotic efforts for the relief of his country brought on him the displeasure of government, and induced him to retire to Italy, but he returned to that country during the sway of Napoleon; and after the restoration of Louis XVIII. he resumed his episcopal rank, and was made a cardinal. He died at Paris in 1822. His works, which are numerous, include the following:—"Dissertation sur la liberté de l'homme;" "Sur l'existence et les attributs de Dieu;" "Instructions pastorales sur le schisme de France," 1808, 2 vols., 12mo.; "Dissertation sur les églises catholiques-protestantes," 1816, 2 vols., 12mo.; "Sur la Différence de la Constitution Française de la Constitution Anglaise," 1816, 8vo.

LAMANON (Robert de Paul), a French naturalist, born at Salon, in Provence, in 1752, was a canon of the Roman Catholic church, but devoted his time to the cultivation of science. After having explored the Alps and Pyrenees, he set out on a voyage round the world, and was unfortunately murdered at Maouna by the natives, on landing there in August 1785. He left unfinished a "Theory of the Earth," and was the author of several papers in the Memoirs of the Academy of Sciences.

LAMARTILIERE (Count de), an officer of eminence in the French service, who, after having distinguished himself in the army of the Rhine and the Moselle, and attained the rank of general of division, was called to the senate in 1802, and nominated a grand officer of the legion of honour. In 1814 the king made him a peer of France, and a member of the council for the inspection and improvement of the Polytechnic-school. He died in 1819. A new edition of his "Réflexions sur la fabrication en général des bouches à feu," was published in 1817; and he was also the author of "Récherches sur les meilleurs effets a obteuir de l'artillerie," 1812, 2 vols. 8vo.

LAMB (Sir James Bland Burges), a writer on various literary topics, was born at Gibraltar, June 8, 1752, and brought up to the English bar, to which he was called in 1777. After he had practised for some years, he obtained, through the influence of Mr. Pitt, a seat in the House of Commons as member for the borough of Helston, in Cornwall, and in 1789, he was appointed to one of the under secretaryships in the foreign-office, and in 1794, made a joint commissioner of the privy-seal. About the same time he, in conjunction with another gentleman, established the "Sun" newspaper, and took a prominent part in conducting it. In 1795 he retired from office with a baronet's patent, and the appointment of knight-marshal of the royal household, devoting himself to the enjoyment of literary leisure, until his death in 1825. Among his writings, which are numerous, are, "The Birth and Triumph of Love," 4to., 1796, a poem written to illustrate a series of designs by the Princess Elizabeth; an epic poem, in eighteen books, on the History and Achievements of Richard Cœur de Lion, 8vo., 2 vols., 1801; "The Exodiad," a sacred epic, written in conjunction with Cumberland, 4to., 1807, 1808; and "Reasons for a new Translation of the Bible."

LAMB (Charles), an eminent writer of essays and criticisms, was born in 1774, of a Lincolnshire

family, and educated at Christ's-hospital, where he remained seven years. Soon after quitting school, he obtained the situation of a clerk in the India-house, where he remained thirty-six years, receiving a considerable stipend, until about 1825, when he retired with the provision of two-thirds of his accustomed salary. It was in 1798 that he appeared before the public as an author in conjunction with his friend and school-fellow, Charles Lloyd; the volume which they gave to the world being entitled "Blank Verses." In the same year followed "Rosamond Grey and Old Blind Margaret;" but a tragedy, entitled "John Woodvil," a work of singular power and beauty, which came out in 1801, may be said to have established the writer's fame. Besides the above works, Mr. Lamb published "Specimens of the English Dramatic Poets;" "Miscellaneous Pieces," in 2 vols., 1818; "Elia," 1823; "The Last Essays of Elia," 1833; "The Adventures of Ulysses;" and "Tales from Shakspeare." He likewise made a second series of "Gleanings from the Old Dramatists," for his friend, Mr. Hone; which were published under the title of the "Garrick Papers," in the Table Book. He also wrote an unsuccessful farce, called "Mr. H.," which was acted at Drury-lane theatre, in 1806. Latterly, he published but little save in periodicals. About four years since, he wrote a volume of "Album Verses," with the kind intention of introducing a young publisher; and, during the last year, Mr. Lamb has contributed to the Athenæum, occasional quips and pleasant conceits, under "Table Talk, by the late Elia." In periodicals he may be said to have built up his fame as a prose-writer. He hated political subserviency; and it was his lofty abhorrence of calculating a writer's talents by his political creed, that made Charles Lamb alike a contributor to the London Magazine, New Monthly, and Blackwood's, though each publication supported opposite political parties. Mr. Lamb was, in every sense of the word, a Londoner, and lived among its old localities, connecting them with associations of past things. He occasionally resided in the suburbs,—a house at Islington, on the border of the New River,—lodgings at Dalston, or Shacklewell,—at Enfield Chase, and finally at Edmonton, where he died, December 27th, 1834, in the sixty-first year of his age.

LAMBALLE (Marie Therese Louise de Savoie Carignan, Princess of), widow of the duke of Bourbon Penthievre, was one of the victims of the brutal populace during the storms of the French Revolution. She was born at Turin, September 8, 1749, and after losing her husband, was appointed superintendent of the household of Marie Antoinette. On the flight of the royal family to Varennes, she went to England, but returned to share the fortunes of the queen, and being summoned before her self-constituted judges on the 3rd of September, 1792, she was stabbed on the spot with sabres, and murdered with circumstances of revolting cruelty.

LAMBARDE (William) was born in 1536, and died in 1601. He was master of the rolls, and record-keeper of the Tower of London, and wrote, besides other works, a treatise on the ancient law of England, called "Archaionomia;" a "Perambulation of the County of Kent;" a "Typographical and Historical Dictionary," &c. &c. He founded several alms'-houses at Greenwich, in Kent, where he lived as a magistrate during the latter part of his life.

LAMBECIUS (Peter), a man of distinguished erudition, was born at Hamburgh in 1628, and educated in Holland and France. At the age of nineteen he became advantageously known to the learned world by a work upon Aulus Gellius. He passed eight months with the archbishop of Toulouse, in which city he was made a licentiate in law. He then spent two years at Rome with Cardinal Barberini. On returning to Hamburgh he was appointed to the professorship of history in 1652; and in 1660 was made rector of the college in that city. He underwent many uneasinesses in consequence of criticisms on his writings, and charges brought against him in matters of faith; and these were not alleviated by his marriage with a rich, but old and covetous, wife, who kept her money to herself. Disgusted with his situation, he abandoned his family and country in 1662, and went first to Vienna, and then to Rome, where he was very favourably received by Queen Christina of Sweden, and Pope Alexander VII. In the same year he abjured Lutheranism, and publicly declared himself a Catholic, to which religion he had been secretly converted in France, many years before, by Father Sirmond. Returning to Vienna, he was appointed sub-librarian, and, in 1663, librarian to the emperor, in which post he died in 1680. Besides the work on Aulus Gellius, already mentioned, Lambecius published several works, the chief of which was entitled "Commentariorum de augusta Bibliotheca Cæsaria Vindobonensi, lib. viii.," folio, 8 vols., 1665-1679, containing a history of the imperial library at Vienna, with a descriptive catalogue of its numerous MSS. upon a critical and historical plan, which renders it much superior to all preceding catalogues of the kind.

LAMBERT, of Schaffinaburg, a Benedict of the eleventh century, celebrated as the author of a chronicle of affairs from the birth of Adam to 1077. It was printed in the first volume of the German Writers, by Pistorius, in 1669.

LAMBERT (Francis), a French monk, who quitted his convent to embrace the reformed religion, descended from a noble family, was born at Avignon, in 1487. At the age of fifteen he entered himself among the Franciscan friars, and continued in the community twenty years; during which time he acquired celebrity as a preacher, and was made general of the order. He was a thoughtful man, and a diligent inquirer after the truth; and in the course of his investigations he saw reason to renounce the doctrines of the Catholic church, and to adopt those of the Reformation. He, of course, found it necessary to withdraw from his native country, and in 1522 he went into Switzerland. He became a popular preacher among the Protestants, and having continued some time at Basil, he set out for Wittemberg, to visit Luther, in 1523. With that eminent reformer he grew into high esteem, and it was determined he should go to Zurich, to assist in disseminating the principles of the Reformation through France. The project was abandoned, and he was settled in some employment in the university of Wittemberg, where he most probably continued till 1526. In the following year he was appointed divinity-professor at the university of Marpurg, and in 1530 he died at the age of forty-three. He was author of commentaries on

almost all the parts of the Old and New Testament, and of many theological and controversial pieces.

LAMBERT (Michel) was the favourite singing-master and composer of songs in France, about the middle of the seventeenth century. He had so many scholars, that he was obliged to teach a considerable number at a time, and at his own house, where he formed a kind of academy, and where he finished every lesson with singing, to his own accompaniment, several songs to a brilliant and enraptured audience. Marcel, the celebrated dancing-master, did the same, dancing with his best scholars at the end of the lessons which he gave at home on his public days. The reputation of Lambert, like that of Abelard, was so great, that his pupils followed him into the country as far as Puteaux, where he had a villa. Lulli married the daughter of this musician, who was born in 1610, and died in 1696.

LAMBERT (John), a distinguished parliamentarian general in the civil wars of Charles I., was descended of a good family, and was a student of law at the commencement of the troubles. He acted as a colonel at the battle of Marston Moor, and had a superior command at that of Naseby. When the Scotch, under Hamilton, joined the royalist party, Lambert was opposed to Langdale and Musgrave in the north, and gained several advantages over them. He was a favourite of the independent party, who endeavoured to obtain for him the lieutenancy of Ireland; but the Presbyterians carried it against him in favour of Waller. He was much trusted by Cromwell, to whom only he was considered as second in vigour and military talents, and whom he equalled in ambition. He served under him in Scotland, and gained a considerable victory in Fife; and when the young king, Charles II., pushed into England, he was despatched to hang upon his rear with a body of cavalry. After the cause of royalty was totally overthrown by the battle of Worcester, to Lambert was intrusted the motion in the council of officers for placing a protector at the head of the state, which dignity of course fell upon Cromwell. He, however, opposed the design of making Cromwell king, foreseeing that an hereditary power would, by that means, be established in his family, to the defeat of his own ambitious schemes. This conduct caused him to be deprived, by the protector, of all his commissions, but with the allowance of a pension of two thousand pounds a year for past services. Upon this dismission he retired to Wimbledon-house, where he seemed to have exchanged his aspiring views for the humble ambition of excelling as a florist. But after the death of Cromwell he returned to public life, and formed the soul of the party of malcontents to the protectorate of Richard, which assembled at Wallingford-house. He was employed by the parliament to quell the dangerous insurrection of Sir George Booth, in Cheshire, in which he completely succeeded, and received the present of a thousand pounds to purchase a jewel. A petition to parliament which he instigated his officers to draw up was considered as so dangerous by that body, that they immediately cashiered him; but such was his influence over the army, that he turned the balance against them, and procured the appointment of a committee of safety, in which the supreme power was vested. The great rival of Lambert was Monk; who now, being at the head of an army in Scotland, began to entertain the design of restoring the former monarchy. As he fell under suspicion, Lambert advanced northward with a body of troops to overawe him. Monk, however, crossing the Tweed in January 1660, while at the same time the parliament had resumed their authority, Lambert was deserted by almost the whole of his men, and soon after was arrested, and committed to the Tower. His sudden escape, in April, threw Monk and the council into great alarm, as they dreaded his vigour and popularity; but before he could assemble any considerable number of the troops who were flocking to him on all sides, he was taken, near Daventry, by Colonel Ingoldsby. At the Restoration, he, together with Sir Henry Vane, though neither of them regicides, were excepted from the act of indemnity. He was brought to his trial, when he behaved with such humble submission, that, though condemned, he was reprieved at the bar. He was then banished for life to the isle of Guernsey, where he survived above thirty years, forgetting and forgotten. He amused his leisure with cultivating flowers, and copying them with the pencil, which art he is said to have learned from Baptist Gaspars. He died in the Roman Catholic faith.

LAMBERT (Anna Theresa de Marguenot de Courcelles, Marchioness of), an illustrious literary lady, was born at Paris in 1647. Her father died while she was an infant, and her mother took for a second husband the ingenious Bachaumont. He took pains to cultivate the promising talents of his step-daughter, and accustomed her to make extracts from the books she read. She was united, in 1666, to Henry Lambert, marquess of St. Brie, then a captain in the army, and afterwards a lieutenant-general, and governor of Luxemburg. She lost him in 1686, and was left with one son and a daughter. She was involved in tedious law-suits, in which her whole fortune was at stake, and by her address brought them to a happy conclusion. At length, unembarassed, and mistress of a considerable estate, she fixed her abode at Paris, and devoted herself to letters, and to the society of those who cultivated and honoured them. Her heart was as warm as her understanding was enlarged: she served her friends with zeal, and delighted in acts of generosity. The latter years of her life were clouded with sufferings, which the consolations of religion enabled her to support. She died in 1733, at the age of eighty-six. The principal writings of Madame de Lambert are, "Les Avis d'une Mère a son Fils, et d'une Mère a sa Fille," 1729, 12mo.; "Nouvelles Réflexions sur les Femmes, ou Metaphysique d'Amour," a work of a lively and delicate imagination; "Traité de l'Amitié;" of this, Voltaire says (Siecle de Louis XIV.) that it proves how well she deserved to possess friends: "Traité de la Vieillesse;" "La Femme Hermite," an affecting little romance; "Some detached Pieces on Morals and Literature."

LAMBERT (George) was among the first English artists who obtained celebrity upon the revival (if it may be so called) of painting in this country, which now stands so justly exalted in arts as well as arms among the nations of Europe. Lambert's taste led him to admire and to imitate the style of Gaspar Poussin in landscape; and he has produced several works of considerable merit, which, if they have not the brilliancy and force of Gaspar, are rich, and abound with beauties of a

gentler kind. He also painted scenes from common nature, and at the Foundling-hospital may be seen one he presented to that institution, which is deserving of very great praise. He was engaged to paint scenes for the play-houses, for which his pencil was peculiarly qualified; and, in concert with Scott, painted six large pictures of their settlements for the East India Company, which are placed at their house in Leadenhall-street. He died in 1765.

LAMBERT (John Henry), an eminent mathematician and astronomer, was born at Muhlhausen, in the Sundgaw, a town in alliance with the Swiss cantons, August 29, 1728. His father was by trade a stay-maker, and with difficulty provided for the wants of his family. Having no better prospects for his son than by bringing him up to his own business, he endeavoured to obtain for him an education suitable to his situation, and sent him to a public school, where he was taught the rudiments of learning, at the expense of the corporation, till he was twelve years old. Here he distinguished himself among his school-fellows, and some attempts were made to provide him with the means of studying theology as a profession. Encouragement sufficient for the purpose could not be obtained, and he was under the necessity of relinquishing all thoughts of a studious life, and obliged to begin learning his father's trade. Though occupied all the day, yet he devoted a considerable part of the night to the prosecution of his studies; and to furnish himself with candles, he sold for halfpence or farthings small drawings which he delineated while employed in rocking his infant sister in a cradle. He met with an old book on the mathematics, which gave him inexpressible pleasure, and which proved that he had a genius for scientific pursuits. Seeing the turn which the young man had for knowledge, several learned men afforded him assistance and advice, and they had the pleasure of finding him improve, under their patronage, with a rapidity beyond their most sanguine expectations. He was now taken from the drudgery of the shopboard, and M. Iselin, of Basil, engaged him as his amanuensis, a situation which afforded him an opportunity of making further progress in the belles-lettres, as well as philosophy and mathematics. In 1748, his patron recommended him to Baron Salis, president of the Swiss confederacy, to become tutor to his children, in which office he gladly engaged. His talents as a philosopher and mechanician began to display themselves in his inventions and compositions. After living eight years at Coire, he repaired, in 1756, with his pupils, to the university of Gottingen, where he was nominated a corresponding member of the Scientific Society in that place, and from thence he removed, in the following year, to Utrecht, where he continued twelve months. In 1758, he went with his pupils to Paris, where he acquired the esteem and friendship of D'Alembert and Messier; and from thence he travelled to Marseilles, where he formed the plan of his work "On Perspective," which he published in the following year at Zurich. In 1760, he published his "Phetometry," and was elected a member of the Electoral Bavarian Scientific Society. Lambert was author of many other pieces besides those which have been already mentioned. Among these were his "Letters on the Construction of the Universe," which were afterwards digested, translated, and published under the title of "The System of the World." In 1764, he made an excursion to Berlin, where he was introduced to Frederick II., who, sensible of his great services to science, gave directions to have him admitted a regular member of the academy. This appointment enabled him to devote himself wholly to the pursuit of his favourite studies. He enriched the transactions of several learned societies with his papers and treatises, some of which he published separately. He died September 25, 1777, when he was in the fiftieth year of his age. Most of his mathematical pieces were published in a collective form by himself, in three volumes, in which almost every branch of mathematical science has been enriched with additions and improvements.

LAMBERTI (Lewis), a native of Reggio, was for a short time secretary to the papal nuncio at Bologna, which place he left for Rome, where he obtained the patronage of the Borghese family, by a work which he wrote, relative to the antiquities of the Borghese-palace. When Buonaparte invaded Italy, Lamberti assisted in establishing a national republic, and had a place in the executive directory of the Cisalpine republic. He was a member of the Italian Institute, and, for some time, professor of the belles-lettres at the college of Brera. He died in 1813. His chief work was the edition of Homer, in Greek, printed by Bodoni at Parma, in folio. He went to Paris to present a copy of this magnificent production on vellum to Buonaparte, who made him a present of 12,000 francs. Among his original works are Italian poems and a drama; and he published a volume of translations from the Greek poets.

LAMBERTINI. See Benedict XIV.

LAMBIN (Dennis), an eminent critic, was born in 1516, at Montreuil-sur-mer. He applied with great assiduity to the study of the belles-lettres, of which he became a professor at Amiens. He resided long in Italy with the cardinal de Tournon, and upon his return to Paris obtained the Greek professorship in the royal-college, which post he occupied till his death in 1572. Lambin acquired a great name among the learned by his commentaries on Lucretius, Cicero, Plautus, and Horace, of which the latter have obtained most applause. He translated from Greek into Latin the Ethics and Politics of Aristotle, and various orations of Demosthenes and Æschines.

LAMBINET (Peter), a Jesuit, eminent as a bibliographer, was born in the department of Ardennes, in France, in 1742, and died in 1813. His most important work is his "Recherches historiques, littéraires, et critiques sur l'origine de l'imprimerie, particulièrement sur les premières etablissemens au 15e Siècle dans la Belgique," 1798, 8vo.; the second edition of which, forming two volumes, octavo, was published in 1810.

LAMBLARDIE (Jacques Elie), a French engineer, was born at Loches in Touraine, in 1747, and, after five years' study, employed as a sub-engineer on the coast of Normandy. The scientific memoirs which he then composed, and the professional skill which he manifested, occasioned the construction of sluices at Treport and Dieppe, and other important works, to be intrusted to him. In 1793, he became assistant to Perronet in the school of bridges and highways, and on his death Lamblardie succeeded him, and he was also appointed first director of the Polytechnic-school. He died in

1801. His works comprise a memoir on the coasts of Upper Normandy, 1789, quarto; and others on the turning gates of locks, and on different kinds of moveable bridges.

LAMBTON (William), an English officer, distinguished for his labours in the cause of science, was a lieutenant-colonel in the army, and was for more than twenty years employed in the East Indies, where he conducted a grand trigonometrical survey of the country. He died January 20, 1823, at Kingin Ghaut, fifty miles south of Nagpour, while proceeding in the execution of his duty towards that place. A variety of valuable papers of his will be found in the Transactions of the Royal and Asiatic Societies.

LAMECH, in Scripture Biography, the son of Methusael, of the race of Cain, the fifth in descent from him. He married two wives, Adah and Zillah, and is supposed to have introduced polygamy. To his wives he said, "Hear my voice, ye wives of Lamech: for I have slain a man to my wounding, and a young man to my hurt: if Cain shall be avenged sevenfold, surely Lamech seventy and sevenfold." (Gen. iv. 24, 25.) These words have perplexed Biblical critics. Some interpretations have been given of this passage, which must be considered as founded on mere fables, and they are not worthy of recital.

LAMET. See Delamet.

LAMETTRIE (Julien Offray de), a physician and writer, was born at St. Malo, in 1709. After having studied under Boerhaave, in Holland, he went to Paris, and was appointed physician to the duke of Grammont's regiment. Soon after, he wrote an Atheistical work, called the "History of the Soul," which was burnt by the command of parliament, and a similar indignity was put upon his "L'Homme Machine," in Holland. In 1748, he went to Berlin, and was made reader to the king, and a member of the Academy. He died in 1751, and his éloge was pronounced by the king of Prussia. As a writer, he is strongly censured by Diderot; and Lamettrie himself is said, on his death-bed, to have deprecated the tendency of his works.

LAMEY (Andrew), keeper of the Palatine library at Manheim, and perpetual secretary of the Academy there, was a native of Munster, in Germany, and the pupil of Schoepflin, whom he assisted in collecting materials for the history of Alsace. The elector made him a privy-councillor a short time before his death, which occurred in 1802. He published "Codex principis olim Laureshamiensis Abbatiæ diplomaticus," Manheim, 1768, 3 vols. 4to.; "The Diplomatic History of the Ancient Counts of Ravensberg," 1779, 4to.; besides a number of dissertations in the Memoirs of the Academy of Manheim.

LAMI (John), a celebrated Italian philologer of the eighteenth century, occupied the chair of ecclesiastical history at Florence, and was keeper of the Ricardi library. He died at a very advanced age, about 1765. He was the author of various learned works, one of which, "De recta Christianorum circa Trinitatem sententia," brought upon him some attacks in point of orthodoxy from the Jesuits.

LAMIA, the most celebrated female flute-player of antiquity. Her beauty, wit, and abilities in her profession, made her regarded as a prodigy. The honours she received, which are recorded by several authors, particularly by Plutarch and Athenæus, are sufficient testimonies of her great power over the passions of her hearers. Her claim to admiration from her personal allurements, does not entirely depend, at present, upon the fidelity of historians; since an exquisite engraving of her head, upon an amethyst, with the veil and bandage of her profession, is preserved in the late king of France's collection, which, in some measure, authenticates the account of her beauty. As she was a great traveller, her reputation soon became very extensive. Her first journey from Athens, the place of her birth, was into Egypt, whither she was drawn by the fame of the flute-players of that country. Her person and performance were not long unnoticed at the court of Alexandria; however, in the conflict between Ptolemy Soter and Demetrius, for the island of Cyprus, about 312 years B.C., Ptolemy being defeated in a sea engagement, his wives, domestics, and military stores, fell into the hands of Demetrius. The prince whose captive she became, and who, though a successful warrior, was said to have vanquished as many hearts as cities, conceived so violent a passion for Lamia, that, from a sovereign and a conqueror, he was instantly transformed into a slave; though her beauty was now on the decline, and Demetrius, the handsomest prince of his time, was much younger than herself. At her instigation, he conferred such extraordinary benefits upon the Atheniaus, that they rendered him divine honours; and as an acknowledgment of the influence which she had exercised in their favour, they dedicated a temple to her, under the name of "Venus Lamia."

LAMIRAL (Dominique Harcourt), a French navigator, born at Lyons about 1750. He entered young into the army, and while in garrison at Havre, he was noticed by M. Eyries, a naval officer, who being sent to Senegal, as governor of that colony in 1779, took out Lamiral, who was agent of the company of Guiana. He died in 1795. Lamiral was the author of "L'Afrique et le peuple Africain considérés sous tous leurs rapports avec notre Commerce et nos Colonies," Paris, 1789, 8vo.; and "Mémoire sur Sénégal," 1791, 4to.

LAMOIGNON (William de, Marquess of Basville), descended from an ancient and honourable family of Nivernois, was born in 1617. He was admitted a counseller in the parliament of Paris in 1635, and was made a master of requests in 1644. The capacity and integrity which he displayed in these posts caused him, in 1658, to be raised to the office of first president of the parliament. Lamoignon justified every idea that had been formed of him, by his conduct in this important office, of which he fulfilled all the duties with equal zeal and prudence. On the prosecution of the superintendant, Fouquet, he was placed at the head of the Chamber of Justice appointed to try him; and being sounded as to his opinion of the cause by Colbert, the most rancorous enemy of the culprit, he replied, "A judge gives his opinion but once, and that on the bench." Finding at last that he could not give a judgment in the case which would satisfy himself and the court, he quietly withdrew from the commission, saying, "It is not I who quit the chamber, but the chamber that quits me." All his harangues, responses, and decrees, were distinguished by their clearness and solidity. In his manners he was simple, in his conduct austere; but to the widow, the orphan, and the friendless, the

mildest of men. He relaxed from the toils of his office in the pleasures of literature, and assembled round him such men as Boileau, Racine, and Bourdaloue. He died in 1677, at the age of sixty. His "Arretés," on various important points of French law, were first published at Paris, in 1702, quarto, and were reprinted in 1781.—CHRISTIAN FRANCIS DE, eldest son of the preceding, was born at Paris, in 1644, and was placed in the Jesuits'-college, under the particular tuition of the celebrated Father Rapin, whose favourite disciple he was. After finishing his studies, he visited England and Holland, in both which countries he was much admired for his disposition and attainments. He was brought early to practise as a pleader, and in 1666 was admitted a counsellor of parliament. He afterwards was made a master of requests, and in 1674, was appointed to the office of advocate-general. In 1690, the king nominated him to the post of a president-à-mortier; but the love of employment kept him eight years longer at the bar. He then indulged his love of letters, and in 1704 was admitted into the Academy of Inscriptions, of which, the year after, he was appointed president. In this station he displayed as much facility in discussing a literary question, as he had formerly done a point of jurisprudence. He died of a lingering disease, in 1709. Many of his harangues on public occasions were copied from his mouth, and dispersed; but the only work of his pen which came to the press was a "Letter on the Death of Father Bourdaloue," inserted in the third volume of the "Carême" of that great preacher.

LAMOTTE (HOUDAR). See MOTTE.

LAMOTTE (WILLIAM MAUQUEST DE), an eminent surgeon and accoucheur; studied at Paris, and passed five years at the Hotel Dieu, after which he settled at Valogne, in Lower Normandy, where he became eminent in practice during a long period. He published, in 1715, the result of an experience of thirty years, in a work entitled, "Traité des Accouchmeuts naturels, non-naturels, et contre nature," 4to. Another of his works on this topic is "Dissertation sur la Génération, sur la Superfétation, et Réponse au livre intitulé, De l'indécence aux Hommes d'accoucher les Femmes," 1718, 12mo.: in the physiological part of this performance he attempts to refute the ovarian hypothesis of generation. As a writer in surgery, he made himself known by his "Traité complet de Chirurgie," 3 vols. 12mo., 1722, several times reprinted: the best edition is by Sabatier, two volumes, octavo, 1771.

LAMOTTE VALOIS. See VALOIS.

LAMOURETTE (ADRIAN), constitutional bishop of the Rhone and Loire at the time of the French Revolution, to which he fell a victim in consequence of the moderation he displayed as a member of the legislative assembly. He retired to Lyons after the massacres in September 1792, and being made a prisoner on the taking of that city by the republicans, he was sent to Paris, where he suffered under the guillotine, January 10, 1794. He published "Pensées sur la Philosophie de l'Incredulité," 1786, 8vo.; "Pensées sur la Philosophie de la Foi." 1789, 8vo.; and several other works.

LAMOUROUX (J. V. F.), a French natural philosopher, professor in the university of Caen, where he died in 1825. He was the author of "Dissertations sur plusieurs espèces de Fucus, &c.;" "Histoire des polypes coralligènes flexibles, &c.," and other scientific works, which were greatly admired, and procured him the honour of being elected into the National Institute.

LAMPE (FREDERICK ADOLPHUS), a learned German Protestant divine and professor, was born at Dethmold, in the circle of Westphalia, in 1683. After holding some previous offices, he was, in 1720, invited to Utrecht, to fill the chair of professor of divinity; and in addition to that post, in 1726, he was appointed professor of ecclesiastical history. In the following year, however, he was again induced to settle at Bremen; where he had the appointment of professor of divinity in ordinary, the honour of being perpetual rector of the university, and was also chosen pastor of a church. He died in 1729, author of "De Cymbalis Veterum, lib. iii.;" "Synopsis Theologiæ naturalis," and other works.

LAMPE (JOHN FREDERICK), a Saxon, who arrived in England about 1726, began first to be noticed as a composer about 1732. He set to music several popular pieces, and the year 1737 was rendered memorable at Covent-garden theatre by the success of the burlesque opera of the "Dragon of Wantley," written by Carey, and set by Lampe "after the Italian manner." Lampe was a truly ingenious man, well versed in the theory of the art, with a most happy turn for humour, without buffoonery, in his comic operas; and, moreover, a man of probity, with great simplicity of manners, and possessed of a kind and benevolent heart. He died at Edinburgh, in 1751.

LAMPILLAS (DON FRANCIS XAVIER), celebrated for his knowledge of Italian literature, was a learned Jesuit, and held the professorship of belles-lettres at Seville, till the suppression of his order in 1767. He then retired to Italy, and settled at Genoa, where he died in 1798. He chiefly distinguished himself by his "Saggio historico, or Apology for Spanish Literature," Genoa, 1778-1781, 6 vols., 8vo., the object of which was to vindicate the literary character of his countrymen against the criticisms of Bettinelli and Tiraboschi.

LAMPRIDIO (BENEDICT), a modern Latin poet, was born about the close of the fifteenth century, at Cremona. He went to Rome in his youth, and taught in the Greek-college, instituted in the pontificate of Leo X. by John Lascaris. Removing to Padua, he passed many years in that city, employed as a private teacher of the learned languages, till his reputation attracted the notice of Frederick Gonzaga, duke of Mantua, who engaged him at a liberal stipend to live at his court, and undertake the education of his only son. He died at Mantua about 1540 or 1542. He is known as an author by his Greek and Latin poems, an edition of which, together with those of J. Bapt. Amaltheus, was printed at Venice, in octavo, in 1550.

LAMPRIDIUS (ÆLIUS), a Roman historian, lived in the fourth century, under Dioclesian and Constantine. There are remaining in his name the lives of Commodus, Antoninus, Diadumenus, Heliogabalus, and Alexander Severus. It is, however, doubted whether the latter life belongs to Lampridius, as some manuscripts ascribe it to Spartianus. It has, indeed, been suggested that these are the same persons, and that Spartianus is the third name of Lampridius. His lives make a part of the "Historiæ Augustæ Scriptores."

LAMY (FRANCIS), a French Benedictine monk

of the congregation of St. Maur, was born at Montyreau, in the diocese of Chartres, in 1636. He commenced his career in life by following the military profession; but he soon exchanged it for the ecclesiastical, which he embraced in the order already mentioned, when he was about twenty-three years of age. He died in 1711, and is highly praised for his benevolence and goodness of heart, his candour, the amiableness and purity of his manners, and his extraordinary piety. He was the author of a treatise "On Self-knowledge," in 6 vols. 12mo., which passed through several editions, the most complete one being that of 1700; a treatise "On the evident Truth of the Christian Religion," 12mo., 1694; "The New Atheism Overthrown," 12mo., 1696, in answer to the writings of Spinoza; and various other similar works.

LAMY (Bernard), a learned French priest and writer, was of noble descent, and born at Mans, in 1640. He was educated among the congregation of the oratory at Paris, and after having taken priest's orders, taught divinity and philosophy at Saumur and Angers. Dupin says that he excelled in his acquaintance with rhetoric, poetry, the learned languages, criticism, pagan philosophy, Christian ethics, the fine arts, particularly architecture and painting, the sacred Scriptures, rabbinical learning, and divinity. Being sent to Grenoble in 1676, cardinal le Camus appointed him his coadjutor in visiting his diocese, in preaching, and in instructing his flock. He also established a seminary at Grenoble for the education of ecclesiastics, in which Lamy was appointed professor of divinity. The duties of this post he discharged with unwearied diligence, and, to facilitate the study of the sacred Scriptures, published a useful introduction to them, under the title of "Apparatus ad Biblia sacra, &c." This work, which was very favourably received, he afterwards greatly enlarged, and gave it a new form, in which it has been introduced all over Europe, and deservedly valued by biblical students. His next works were "A Demonstration, or, clear Proofs of the Truth and Holiness of Christian Morality," in 2 vols. 12mo., in the form of dialogues; "Harmonia seu Concordia Quatuor Evangelistarum, &c.," in two vols. 4to.; and a work, which had engaged his attention for thirty years, entitled "De Tabernaculo Fœderis de sancta Civitate Jerusalem, et de Templo ejus, Lib. Septem," folio, illustrated with numerous copper-plates. The author, however, did not live to see its publication, which did not take place before 1720, five years after the death of Father Lamy, who was as much esteemed for his modesty and amiable manners, as he was respected for his piety and extensive erudition. Besides the articles already mentioned, he was the author of "The Art of Speaking;" "New Reflections on the Art of Poetry," and others mentioned in Dupin and Moréri.

LANCASTER (Sir James), an early English navigator, made a voyage to America in 1591, afterwards sailed round the Cape of Good Hope, and visited Ceylon and Pulo Penang. In 1594 he engaged in a predatory expedition to South America, and captured several prizes. In 1600 he went to the East Indies, and formed a commercial treaty with the king of Achen, and the state of Bantam, in Java. He returned to England in 1603, and died about 1620, having previously received the honour of knighthood. Baffin, in honour of him, gave the name of Lancaster Sound to an inlet which he discovered in 74 degrees of north latitude.

LANCASTER (Joseph), the promulgator of a new system of instruction called the Lancastrian system, was born in 1771, and brought up as a Quaker. The Lancastrian system was first discovered and practised by Dr. Bell, at Madras, who found it in use among the natives; but Mr. Lancaster deserves the credit of introducing the practice of it into England. He did not, however, receive the encouragement he had expected from the higher classes, and left England in disgust for America. He has published several pamphlets illustrative of his plan of education.

LANCELLOTI, or LANCILLOTI (D. Secondo), born in Italy about 1575, entered into the congregation of Mount Olivet; and, having been made an abbot, travelled through the principal cities of Italy, and became a member of several academies. He died at Paris in 1643. He was the author of a history of the religious order to which he belonged; of three curious treatises designed to prove that mankind is not degenerated; and another on the impostures of ancient history.

LANCELLOTTI (Gianpaolo), an eminent jurist, was born at Perugia, about 1510, and died in 1591. He kept a school of law at his native place, and was engaged by Pope Paul IV. to draw up an institute of canon law, in imitation of Justinian's Institutes of civil law. This, which was first published in 1563, was annexed to the body of canon law, and still retains its place in the recent editions of that compilation. He also wrote other treatises on legal subjects, and a life of Bartolus.

LANCELOT (Claude), author of several useful works in grammar, and the preliminary parts of learning, was born at Paris in 1615. The abbé de St. Cryan persuaded him to join the devout solitaries of the Port-Royal, by whom he was employed in teaching mathematics and the languages in their schools, till they were suppressed by the government. He was afterwards intrusted with the education of the young princes of Conti. The death of their mother deprived him of this office; upon which he took the habit of St. Benedict, in the abbey of St. Cryan. Some dissensions which arose in this monastery in 1680 produced his exile to Quimperlé, in Lower Brittany, where he died in 1695, with a high reputation for sanctity as well as learning. His principal writings are, "Nouvelle Méthode pour apprendre la Langue Latine," 8vo. 1664; and "Nouvelle Méthode pour apprendre la Langue Grecque," 1656, 8vo.

LANCELOT (Anthony), a native of Paris, celebrated for his bibliographical knowledge, was born in 1675, and died in 1740. He was sub-librarian at the Mazarin-college, secretary to the king, inspector of the Royal College, and a member of the Academy of Inscriptions, among whose memoirs he published several dissertations relating to the History and Antiquities of the Middle Ages. He wrote also "Mémoires pour les Pairs de France avec les preuves," Paris, 1720, folio.

LANCISI (Giammaria), an eminent Italian physician, was born of a family in trade at Rome, in 1654. His education was first directed, under the society of Jesuits, to the profession of theology; but his inclination being turned towards medicine, he applied with great ardour to all the studies connected with it, and in 1672 received the degree of

doctor of philosophy and physic. In 1684 he was appointed to the chair of anatomy in the college of La Sapienza, and he afterwards occupied the chairs of theoretical and practical medicine in the same college. In 1688, Pope Innocent XI. nominated Lancisi his physician and private chamberlain, and soon after conferred upon him a canonicate: this, however, he kept no longer than during the life of the donor. Innocent XII. greatly confided in his medical skill; and Clement XI., who ascended the pontifical throne in 1700, made him his first physician and chamberlain. He did not neglect the pursuits of polite literature; and the celebrated Academy of the Arcadi, at Rome, aggregated him to their society. He was also a member of the Imperial Academy Naturæ Curiosorum, of the Institute of Bologna, of the Royal Society of London, and of other learned bodies. He died in January 1720, leaving a great library to the hospital of the Holy Ghost, for the use of the young physicians and surgeons attending the house. Lancisi was the author of a variety of works, several of them valuable. As a medical theorist he had, indeed, acquired an early attachment to the salts and ferments of Sylvius, which rendered him too prone to hypothesis. The most important of his writings are, "De subitaneis Mortibus, Lib. II.," 1707, 4to.; "De noxiis Paludum effluviis eorumque remediis," 2 vols. 4to. 1717; and "De Motu Cordis et Aneurismatibus," Rome, 1728, folio, and 1745, 4to. A collection of all the works of Lancisi, hitherto published, was printed at Rome, in 4 vols. 4to., 1745.

LANCRE (Peter de), was descended of a respectable family at Bourdeaux, and, becoming a councillor of parliament, he was sent in that capacity to the provinces of Labourd and Gascony, to superintend the trials of persons accused of sorcery, and condemned to death multitudes, who in the present age would be regarded as lunatics or impostors. De Lancre was made for his services a councillor of state, and died at Paris about 1630, author of "Le Tableau de l'Inconstance des mauvais Anges et Démons," 1612, 4to.; and "L'Incredulité et Mécréance du Sortilége pleinement convaincue, &c.," 1622, 4to.

LANCRINCK (Prosper Henry), an artist, born at Antwerp about 1628, who came over to England, and, besides painting many pictures for Sir William Williams and others, was much employed by Sir Peter Lely in painting the grounds, landscapes, flowers, ornaments, and sometimes even the drapery, of his principal pictures. He died in 1692. Lancrinck's own performances in landscape are much admired for invention, colouring, and warmth, and he was particularly successful in his skies.

LANDAIS, or LANDOIS (Peter), a favourite of Francis II., duke of Brittany, was originally in the employ of that prince's taylor, but continued to insinuate himself so far into the good graces of the duke, that he created Landais his grand-treasurer. He showed himself an able politician, but his oppressive and cruel conduct compelled the duke to order an investigation into his conduct, and Laudais was executed July 19, 1485.

LANDEN (John), a celebrated mathematician, was born at Peakirk, near Peterborough in Northamptonshire, in January 1719. He became an early proficient in mathematical science, was a contributor to the Ladies' Diary in 1744, and was one of the most ardent friends to that very useful publication. Mr. Landen passed the earlier part of his life as a farmer, at Walton, near Peterborough, at the same time he gave mathematical instructions t several young persons in the neighbourhood. From Walton, Mr. Landen, in 1762, removed to Milton, the seat of Earl Fitzwilliam, to undertake the business of land-steward to his lordship; and in this situation he remained till within a year or two of his death. To return to the mathematical labours of our author. He published, in the Philosophical Transactions for 1754, "An Investigation of some Theorems, which suggest several very remarkable Properties of the Circle, &c.;" and in the following year he published a volume, entitled "Mathematical Lucubrations." From this time to 1766 he gave the world several valuable works; and on the 16th of January of this year he was elected a fellow of the Royal Society; soon after which he inserted in the Philosophical Transactions, "A Specimen of a new Method of comparing curvilineal Areas;" by means of which many areas are compared that did not appear to admit of comparison by any other method; a circumstance of considerable importance in that part of natural philosophy which relates to the doctrine of motion. These are but a small part of the works which he produced, and which have given celebrity to his name. In the years 1781, 1782, 1783, he published three small tracts "On the Summation of converging Series," in which he explained and showed the extent of some theorems which had been given for that purpose by De Moivre, Sterling, and Thomas Simpson, in answer to what he conceived to have been written in disparagement of those excellent mathematicians. Mr. Landen was author of a work published in two volumes, and at different times, entitled "Memoirs." The second volume coutains his last labours on the solution of the general problem concerning rotatory motion. It comprises also a resolution of the problem relating to the motion of a top; with an investigation of the motion of the equinoxes, in which Mr. Landen has, first of any one, pointed out the cause of Sir Isaac Newton's mistake in his solution of this celebrated problem. He lived to see the volume completed, and received a copy of it the day before his death, which happened January 15, 1790, at Milton, in the seventy-first year of his age. His MSS. were sold for waste paper; a circumstance that does not reflect much credit on those persons who came in possession of them.

LANDER (Richard Lemon), a distinguished African traveller, was born of humble parents at Truro, in Cornwall, on the 8th of February, 1804. In childhood he began to show rambling inclinations, confessing himself never to have been "easy a great while together in one place;" and to have delighted in playing truant, and strolling from town to town, whenever he could steal an opportunity, so as to mix in the society of boys possessing restless habits and inclinations similar to his own. At the age of eleven he accompanied a merchant to the West Indies, and after an absence of three years returned to England. From that period till the attainment of his twentieth year, he lived in the service of various noblemen and gentlemen, passing a year in Africa, whence he returned to England in 1824. He next lived in the establishment of a kinsman of the duke of Northumberland, where, to use Lander's own words, his time passed

"pleasantly and thoughtlessly enough," till the return of Major Denham and Captain Clapperton from the interior of Africa, again roused his rambling propensities. Having heard that the British government intended to send out another expedition to explore Central Africa, and endeavour to ascertain the source, progress, and termination of the Niger, he instantly waited upon Captain Clapperton, appointed to the head of the expedition, and expressed his eagerness to become a party, however humble, in the projected enterprise. The captain listened to Lander, and willingly engaged him as his confidential servant. In vain his acquaintances and friends urged the risk he would incur of finding a grave in Africa; and equally ineffectual were the representations of a Mr. G. C. Fox, residing near Falmouth, who promised that rather than he should be exposed to the dangers of African exploration, Lander should be insured a more lucrative situation in one of the South American republics. Neither of these inducements altered his determination; and, accordingly, he left London with Captain Clapperton, and embarked from Portsmouth, in the Brazen sloop of war, Captain Willis, on August 27, 1825. In this expedition Clapperton died, but Lander returned safe in 1827, though not without having experienced great danger. At Coulfo, he had a frightful dysentery. On the road, he often dismounted from his horse to roll himself in the dust (in the hope of relieving his agony), where he remained panting, till his master, alarmed at his lingering back, would light large fires, the smoke of which directed him to his resting-place. Whenever they came to a stream which was too deep to ford, and was not furnished with a ferry-boat, Lander being too weak to swim, his generous master used to take him on his shoulders, and, often times at the imminent risk of his own life, carry him in safety to the opposite bank. At Royoo, Lander extraordinarily lost his sight for a time, and could not rise in bed from excessive weakness and pain: here he had separated from Clapperton, and fearing that he was about to die, he implored his attendant, after he had buried him, to take charge of his property and hasten to his master. Lander rallied, and travelled for a day upon a couch on the back of a camel through a narrow road thickly lined with large thorns. After he had buried Captain Clapperton, he was so afflicted as to crawl round his hut with difficulty, and to be unable to rise from his mat for several days. The extreme heat compelled him to plunge his head and arms, at intervals, into a tub of water, and continually to sprinkle his burning head and body. In the Goober Bush, he was compelled by heat and clouds of sand and dust to dismount, when he fell to the ground exhausted. He begged a mouthful of water from thousands of the natives, but they mocked his misery; at last, a young man inquired in a tone of kindness, "Christian, Christian, why don't you go on?" Lander replied, he was faint and sick for want of water, and no one would relieve him; the young native then gave him a pint calabash of water. For this kindness, Lander gave him a pair of scissors and twenty gun-flints. Shortly after, Lander's boots split into fragments, and fell from his feet; and he was in acute pain. Yet our traveller had intervals of enjoyment; for sometimes he lived like an eastern prince, on the best the country afforded; and when fatigued, his attendant would bathe his temples with lime-juice, and, after washing his feet, either sing or fan him to sleep. At Badagry, when almost within hearing of his countrymen, Lander was compelled to drink the fetish ordeal, which was a quart bowl of clear liquid, the priest who presented it, exclaiming, "You are accused, white man, of designs against our king and his government, and are, therefore, desired to drink the contents of this vessel, which, if the reports to your prejudice be true, will surely destroy you; whereas, if they be without foundation, you need not fear, Christian; the fetish will do you no injury, for our gods will do that which is right." Lander drank the liquid (the decoction of the bark of a tree abounding in the neighbourhood), and the assembly murmured at not seeing him expire; his own slaves welcomed him with an astounding shout, and having returned to his hut, he ejected the potion from his stomach; but he was told that he was the only individual, who, for a long season, had escaped the poisonous qualities of the ordeal. Upon his return to England, Lander deposited his master's property at the Colonial-office, together with gold and silver watches, without having lost a single article from the moment he left Soccatoo, twelve months previously, although he had travelled throughout the most violent rainy season that had been remembered by the natives for many years. He remained in London three or four weeks, to prepare a rough copy of his journal, and then returned to his friends at Truro, whence he had been absent nearly thirteen years. Soon after, he made an offer to the British Government to proceed with his brother, John Lander, to follow the course of the Niger, below Boussà; the conditions being the provision of certain articles for their personal convenience, 200 dollars in coin, and liberty to draw for 300 more, 100*l.* to the wife of Richard Lander, the ensuing year, and, upon their return, a gratuity of 100*l.* to Richard; but no promise of remuneration was held out to John, who, in education, had the advantage of his brother, and aided him in his journals. The details of this expedition, upon which they sailed January 9, 1830, occupy three volumes of the Family Library, and referring our readers to its pages for particulars, we shall only here say that one of its grand results was the discovery of the termination of the Niger in the sea. Upon his return, Lander obtained a place in the Custom-house, and the first annual premium of fifty guineas, which had been placed by his majesty at the disposal of the Geographical Society. He enjoyed this reward but a few months; in July 1832, he left England alone in the iron steam-boat Alburkha, accompanied by the steam-boat Quorra, and the brig Columbine, laden with articles of trade, provisions, and fuel. How far he had accomplished the object of the expedition is not precisely known. The accounts first received stated Lander to have suffered severely by illness; but, from intelligence to January 5th, it appeared that he was then ascending the river Nunn, and was about to ascend the Niger for the third time, and endeavour to penetrate as far up the river as Boussà; and that in his second ascent he had traded extensively at Rabbah, a Falàtah town, important for its extent, wealth, and population. Before he had left the Nunn, an affray occurred, in which Lander received, from the fire of a band of savages, a wound, which terminated his life at Fernando Po, on the 6th of February, 1833. He left

a widow and child, on the former of whom Government has settled a pension of 70*l.* per annum, and 50*l.* on the latter. Lander published, in 1830, an interesting account of his expedition with Captain Clapperton, with a biographical account of himself prefixed.

LANDI (Ortensio), an ingenious but whimsical writer, was born at Milan, near the beginning of the sixteenth century. He was brought up to letters, and studied at his native city, and at Bologna, but in very necessitous circumstances; and it appears that he practised physic for his support, though he has left no proof of his proficiency in this science. While yet at Milan, he published two dialogues, entitled "Cicero relegatus," and "Cicero revocatus," and a work entitled "Forcianæ Quæstiones;" in which he treats, in an entertaining manner, on the manners and customs, dress, diversions, ladies, &c., of the different cities of Italy. He travelled into France about this time, and upon his return into Italy he entered successively into the service of the bishops of Trent and Catania. He was at the court of Francis I. in 1543, and in that year published his two books of "Paradoxes." In 1544 he travelled through Germany; and returning to Italy, undertook that journey through its several provinces, which he has described in his "Commentario delli piu notabili et mostruose cose d'Italia et altri luoghi," 1548. He settled at Venice in 1548, and there published his "Lettere di molte valorose Donne," which, as well as his collection of "Consolatory Letters," and the "Letters of Donna Lucretia Gonzaga," were all of his own composition. It is unnecessary to go through all the catalogue of the works of this capricious writer, one of which was a dialogue concerning the utility of reading the Holy Scriptures, a kind of study in which he seems to have been little conversant. The dates of his later works run between 1550 and 1560, and it is supposed that he did not live much longer.

LANDINO (Christopher), an early Italian scholar, born at Florence in 1434, was one of the principal ornaments of the Platonic academy in that city, and lived in great friendship with Poliziano, Ficino, and others of its members. In 1457 he opened a public school of polite literature at Florence, which greatly contributed to the progress of learning in that period. At an advanced age he obtained the office of secretary to the seignory, and was presented with a palace in the Casentino. He finally retired to Prato-Vecchio, where he died in 1504. He wrote "Latin Poems," and drew up "Commentaries upon Virgil, Horace, and Dante," which were several times printed; and he translated into Italian "Pliny's Natural History," and the "Sforziade" of John Simonetta. He showed his attachment to moral philosophy by his "Dialogues on the Nobility of the Mind," his four books of "Camaldolese Questions," and other works.

LANDO, Pope, was a Sabine by birth, and succeeded to the pontifical throne on the death of Anastasius III., in 913. He was most probably indebted for his elevation to the noted Theodora, whom he obliged by ordaining her favourite, John, afterwards Pope John X., archbishop of Ravenna, as we have seen in the life of that pontiff. Lando died, after he had held the Papal See not much longer than six months.

LANFRANC, a celebrated archbishop of Canterbury in the eleventh century, was a native of Italy, and born at Pavia, where his father was keeper of the public archives. He went through his course of academical studies at Bologna; and having paid particular attention for some years to the study of rhetoric and the civil law, returned to his native city, where he commenced an advocate in the courts. Thinking this, however, too narrow a sphere, he removed into France, under the reign of Henry I. In this country he taught publicly for some time at Avranches, and his school was soon crowded with students of high rank. On a journey from that place to Rouen, he fell into the hands of highwaymen, who robbed him, and, after binding him, left him in a forest near the abbey of Bec. He remained in that condition till the following day, when he was released by some passengers; and upon his asking them whether there was not a monastery near that place, they directed him to the abbey of Bec, then newly founded. Thither he retired, and took the monk's habit in 1041. His genius, learning, and virtue, soon procured him the respect of the fraternity, by whom he was chosen prior in 1044. Here he opened a school, which in a little time became very famous, and was frequented by students from all parts of Europe. While he resided in this abbey, his literary fame and his excellent character recommended him to the esteem of William I., duke of Normandy, who made him one of his counsellors of state. Under the pontificate of Leo IX. he went to Rome, where he vindicated himself from the charge which had been preferred against him, of having adopted the doctrine of Berenger. Not long afterwards he assisted at the council of Vercell, where he expressly and formally opposed that doctrine. In 1059, he went to Rome a second time, and assisted at the council held at the Lateran, before which Berenger abjured his opinions. His principal object, however, in this journey, was to solicit a dispensation for the marriage of Duke William with the daughter of the earl of Flanders, his cousin, which was granted, upon the condition that the duke and his lady should build a monastery. They accordingly gave directions for the building of the monastery of St. Stephen, at Caen, of which Lanfranc was appointed abbot in 1063. Here he established a new academy, which became no less famous than his former one at Bec. Soon after William was seated on the throne of England, he sent Lanfranc on an embassy to Rome, and on his return procured his appointment to the see of Canterbury, to which Lanfranc was consecrated in 1070; and in the following year he went to Rome, together with the new archbishop of York, that they might receive their palls. On this occasion he was received with peculiar respect by Pope Alexander, who had studied under him at Bec; and he defended before his holiness the claims of his see to superiority over that of York, a question which was, in 1702, decided by two councils in favour of Canterbury. After this, Lanfranc presided in different councils of the clergy of both provinces, in which several ecclesiastical canons were made, by which a change was produced in the condition of the clergy, as well as in the creed of the church of England. Lanfranc was one of the most zealous champions for the doctrine of substantiation of the age in which he lived, and employed the weapons of dialectics with great ingenuity and address in defence of it, both before and after his elevation to the see of Canterbury.

After presiding over the church of Canterbury nineteen years, Lanfranc died in 1089. He is celebrated by our ancient historians for his wisdom, learning, munificence, and other virtues. He is particularly praised for his charity, which is said to have been so great, that he bestowed in that way no less than five hundred pounds a year; a prodigious sum in those times, and equal in value to at least seven thousand five hundred pounds at present. He also acquired a high reputation by his writings, which were collected together, and published for the first time in 1648, in a folio volume, and illustrated with valuable notes, by Father Luke D'Archery, a Benedictine of the congregation of St. Maur.

LANFRANC, an early writer on surgery, who flourished in the thirteenth century, was a native of Milan, and a practitioner both of physic and surgery. He came to Paris in 1295, and in 1296 composed his great work on surgery, entitled "Praetica quæ dicitur Ars completa totius Chirurgiæ," and it is usually called his "Chirurgia Magna." It was first printed at Venice, in 1490, and has been several times reprinted. It has also been translated into French, German, and English.

LANFRANCO (John Cavaliere), an eminent painter, was born at Parma in 1581. He studied under Augustin and Annibal Caracci, and acquired a great reputation in Italy. He displayed great talents for the higher branches of the art, a grand style of composition, copiousness of invention, and freedom of execution, but with some deficiency in correctness, and a want of knowledge in the management of colours, and the chiaro-scuro. Whilst at Rome he painted, in rivalry of Domenichino, the cupola of St. Andrew della Valle, in which he introduced figures above twenty feet high, which, from his perfect knowledge of perspective effect, appear of a natural and just proportion from below. He was then sent for to Naples, where several great works were intrusted to him. In 1646 he returned to Rome, and was employed by Pope Urban VIII. in a grand picture for St. Peter's, representing the apostle walking upon the water. In this he gave so much satisfaction, that he was created a knight; but in 1647, on the day that his last picture was opened, he died, at the age of sixty-six. About fifty of his designs have been engraved. He practised engraving himself, and gave plates from some works of Raphael.

LANG (John Michael), a German Protestant divine and Orientalist, was born at Ezelwangen in the duchy of Sultzbach, in 1664. After having studied at Altdorf and Jena, and officiated some time as pastor to a country church in the Palatinate, he removed to Altdorf, where he was created doctor, and admitted into the academical senate in 1697. In this university he was appointed to the chair of professor of divinity; with which was afterwards connected the office of pastor of one of the churches. It was not long, however, before he became involved in religious disputes, which ended in his retirement from his public employments, and his removal to Prentzlow in 1710, where he had the appointment of superintendent, and died in 1731. He was the author of various works, of which the chief are, "Dissertationes Botanico-Theologicæ;" "Philologia Barbaro-Græca;" a treatise, "De Fabulis Mohammedicis," 4to., 1697; and some other pieces relating to the Koran.

LANG (Charles Nicholas), a Swiss naturalist, who was born in 1670, and, after taking his degree of M.D., settled at Lucerne, his native place, as town physician, and died there in 1741. Among his works are, "Idea Historiæ naturalis Lapidum figuratorum Helvetiæ;" and "De Miro quodam Achate qui Coloribus suis Imaginem Christi in cruce Morientis representat."

LANGALLERIE (Philip de Genlis, Marquess de), a military adventurer in the service, successively, of France, Austria, and Poland, was born of a noble family at Saintonge, and died at Vienna in 1716. He embroiled himself with the courts of the respective kings under whom he served, and his intrigues caused his arrest at Vienna in 1715. There is a book of memoirs extant bearing his name, but it deserves little or no credit.

LANGBAINE (Gerard), a learned English writer, was born about 1608, at Barton-kirk, in Westmoreland. He was admitted a servitor of Queen's-college, Oxford, in 1626, of which he afterwards became a scholar upon the foundation, and a fellow. He obtained the degree of M.A. in 1633, and of D.D. in 1646. An edition of Longinus, Greek and Latin, with notes, printed at Oxford in 1636, octavo, made him known as a scholar. It was followed by various publications of an historical and critical kind, displaying his learning and attachment to the constitution in church and state. The university appointed him keeper of its archives in 1644, and he was made provost of his college in 1645, both of which offices he held till his death in 1658. A list of his works will be found in Wood's Athen. Oxon.—He had a son of the same names, who is known by his "Appendix to a Catalogue of Oxford Graduates," and "A new Catalogue of English Plays," 1688.

LANGDALE (Sir Marmaduke), a royalist officer during the civil war, who, after other successes, repulsed General Fairfax, and obliged him to raise the siege of Pontefract-castle. When the king had surrendered himself to the Scottish army, Sir Marmaduke Langdale made himself master of Berwick and Carlisle; but, on the ruin of the royal cause, he withdrew to Flanders. Charles II., in 1658, created him a baronet, in reward of his services. He died in 1661.

LANGDON (John), an American patriot, born at Portsmouth, New Hampshire, in 1739, was a distinguished merchant at the opening of the American Revolution. He was one of the first to take arms on the republican side, and in 1777, whilst acting as navy agent, he sold almost all his property to assist the troops, and raised the brigade with which General Stark defeated the Hessians. In 1785 he was elected president of New Hampshire, and governor of that state in 1805, and again in 1810. He died, greatly respected, September 18, 1819.

LANGE (John), a learned physician, was born at Loewenberg in Silesia, in 1485. After taking at Pisa the degree of M.D., he settled at Heidelberg, where he rose to great fame, and was successively physician to four electors-palatine. One of these he accompanied in his travels through great part of Europe. He died at Heidelberg in 1565. Of the works of this physician, the most valuable is his "Medicinalium Epistolarum Miscellanea," printed in two parts, but united in the Frankfort edition of 1589, which comprises one hundred and forty-four epistles, with the addition of a book on

"Secret Remedies." He was a great lover of cheese, and wrote in defence of its salubrity.

LANGE (Lawrence), a native of Stockholm, in the service of Russia, was sent by the czar in the suite of an English physician to China, for the purpose of bringing back curiosities from that country. He was subsequently employed in three similar embassies, and on his return from his last mission, in 1737, was made governor of Irkutsk, in Siberia. He wrote a journal of his first expedition to China, published in the second volume of the "New Memoirs of Russia;" and accounts of his subsequent journeys are also extant.

LANGEBECK (James), a Danish writer, employed by Frederick V. in travelling in Sweden and the neighbouring countries to make collections illustrative of Danish history and antiquities. During his journey he was chosen a member of the Royal Academy of Sweden, and, on his return, a member of the Academy of Sciences at Copenhagen, and of that of Gottingen. He was also made keeper of the archives of the realm, councillor of justice, and lastly, councillor of state. He died in 1774, aged sixty-four. The most important of his works is the historical collection, entitled "Scriptores Rerum Danicarum medii ævii, partim hactenus inediti, partim emendatius editi," of which the first three volumes only were published before his death.

LANGFORD (Abraham), a celebrated auctioneer in the last century, whom Foote describes as one who "had as much to say upon a riband as a Raphael." Langford exercised his pen in dramatic composition, but his success as a writer for the stage was by no means flattering. He died September 18, 1774.

LANGELAND (Robert), an English poet of the fourteenth century, born in Shropshire, was one of the first disciples of Wickliffe. He wrote the "Visions of Pierce Plowman," imitations of which have been attempted by Chaucer and Spenser. Selden speaks highly of Langeland.

LANGHANS (Charles Gothard), born at Landshut in Silesia, in 1733, was an eminent architect, as may be seen by his various works at Berlin, where he was director of the public buildings, and a member of the Academy of the Fine Arts. He wrote several memoirs on Architecture, and died in 1808.

LANGHEN (Jan), the surname of Jean Van Bockhorst, eminent as a portrait and historical painter, was a pupil of Jordaens, and born in Munster about 1610. His chief works are in the churches of Anvers, Lille, Ghent, Bruges, &c.

LANGHORNE (Daniel), a learned divine of the seventeenth century, was rector of Layton, in Hertfordshire, and died in 1681. He published a treatise, entitled "Elenchus Antiquitatum Albionensium," relating to the remote history of Britain; which was followed by his "Chronicon Regum Anglorum," a sequel to the former.

LANGHORNE (John), a poet and ingenious writer, was the son of a clergyman, and born in 1735, at Kirkby Stephen, in Westmoreland. After having completed his education, he engaged himself as domestic tutor in a private family, and soon after became an assistant at the free-school of Wakefield, and taking deacon's orders, acquired popularity as a preacher. In 1759, he undertook the office of preceptor to the sons of Robert Cracroft, Esq., of Hackthorn, near Lincoln; but a declaration of his attachment to a sister of his pupils meeting with no encouragement, he left the place, and in 1761 he officiated as curate to the clergyman of Dagenham, in Essex. Several poems written and published about this time, made his name known among the votaries of the muse; and in 1762 he appeared as a prose writer, by his "Letters on Religious Retirement, Melancholy, and Enthusiasm," and by his Eastern tale of "Solyman and Almena." Another office in which his pen was engaged was that of one of the critics in the Monthly Review, and a work published in 1763, under the title of "Letters supposed to have passed between Theodosius and Constantia," founded on a story in the Spectator, became popular, and obtained considerable applause. Being now enrolled among the professed writers of the age, he removed, in 1764, to London, where he was appointed to the curacy and lectureship of St. John's, Clerkenwell. In that year he published two volumes of Sermons, which he chose to entitle "Tracts of Religious Philosophy," but which seem to have conduced little to his reputation as a divine. He, however, obtained from Dr. Hurd the appointment of assistant-preacher at Lincoln's-inn; and, by his "Letters on the Eloquence of the Pulpit," did not hesitate to challenge peculiar attention to his own performances. His "Letters to and from Select Friends, or Effusions of Friendship and Fancy," added to his fame as a sentimental writer. He is also said to have drawn his pen in defence of Lord Bute and the existing ministry, and an avowed work of his, "Genius and Valour," produced a complimentary letter from the university of Edinburgh, with a diploma of doctor in divinity. He was now in a station of respectability that gave weight to the amorous suit which he had not ceased to keep alive, and in 1767 he obtained the hand of the beloved lady. The living of Blagdon, in Somersetshire, was purchased, and afforded a desirable residence to the new-married couple; but this happy union was fatally dissolved by the death of Mrs. Langhorne, in child-bed, in the ensuing year. Not able to bear the scene of his loss, he retired to the house of his brother William, a clergyman at Folkestone, in Kent, where he met with the soothings of truly fraternal affection. In this retreat he wisely occupied his mind with a literary task of some labour and extent; and the two brothers jointly produced a new version of "Plutarch's Lives," with notes critical and explanatory, and a life of the author, which was published in 1771, and met with a favourable reception. He also wrote a set of "Letters supposed to have passed between St. Evremond and Waller," 2 vols., 12mo., 1769; and "Frederick and Pharamond, or the Consolations of Human Life," a philosophical discourse. A poetical work, possessing considerable novelty of design and imagery, came from his hand in 1771; this was his "Fables of Flora;" and in the same year he wrote another poem, entitled, "The Origin of the Veil." A visit to his native country, in 1772, produced a second matrimonial connection with the beautiful daughter of a magistrate near Brough. After indulging himself and his bride with a tour to the continent, he sat down again at his living of Blagdon. To the duties of a clergyman he added those of a justice of the peace; and, at the instigation of his friend Dr. Burn, he gave to the world his ideas of this important office in his poem of "The Country Justice." The loss of his

second wife, also in child-bed, in 1776, must have been a severe stroke; but it was in some measure alleviated by the connexions in the great world which his reputation had procured him; one of the fruits of which was, the presentation to a prebend in the cathedral of Wells, in 1777, by the bishop of that see. He continued, notwithstanding a declining state of health, to amuse himself and the public with writings of different kinds, the last of which was a romantic tale, entitled, "Owen of Carron." He died at Blagdon, in April 1779. Dr. Langhorne is represented as a man of amiable manners, fond of society, and rather too much addicted to convivial indulgences, which probably shortened his life. As a writer, he cannot be ranked among those of the highest order; yet he possesses facility, elegance, ingenuity, and tenderness.

LANGIUS (Charles), a learned critic of the sixteenth century, was a native of Ghent, and died at Liege, where he obtained a canonry in 1573. Langius was one of the most judicious critics of his age. Scioppius bestows high praise on his commentary on "The Offices" of Cicero, and on his critical remarks on Plautus. To his literary pursuits he added a taste for the culture of curious plants; and he may be considered as one of the earliest practical botanists of modern times.

LANGIUS (Rodolphus), canon of Munster, in Germany, in the beginning of the sixteenth century, contributed much to excite a taste for study in Germany. He wrote a poem on the taking of Jerusalem, and others on sacred subjects, and died in 1519, aged eighty-one.

LANGLES (Lewis Matthew), distinguished for his knowledge of Oriental literature, was born at Peronne, in the department of Somme, in France, in 1763. Having a desire to settle in India, he gave up the profession of arms, for which he was destined, and commenced the study of the Eastern languages, in which he soon became a proficient. In 1787, he published an alphabet of the Mantchou languages, which was followed by a "Dictionnaire Mantchou-Français," and by various pieces translated from the Arabic and Persian. He now gave up his design of visiting India, and resolved to remain at Paris, and devote himself to the cultivation of the living Oriental languages. In 1790 he published Indian Fables and Tales, newly translated, with a preliminary discourse, and notes on the religion, manners, and literature of the Hindoos; and also the second volume of his "Mantchou Dictionary." He was, in 1792, nominated keeper of the Oriental MSS. in the royal library; and after the Revolution in July 1794, he became keeper of the literary depôt, established in the old convent of the Capuchins, Rue St. Honoré. To his zeal and influence were owing the creation and organization of a particular school for the Oriental living languages, in which he was professor of Persian. He wrote notes for a new edition of the Travels of Pallas, translated by Lapeyronie, which he published in 1795, eight volumes, octavo, with an atlas. He was also the author of valuable editions to the Travels of Thunberg, Norden, &c. On the formation of the Institute he became a member, and belonged to the commission of literature, to which he presented many memoirs and notices of manuscripts. He also assisted in many periodical works. In 1796, in conjunction with MM. Daunou and Baudin des Ardennes, he made an abortive attempt to re-establish the "Journal des Savans," and the "Magazin Encyclopédique" contains a great number of notices and dissertations from the pen of M. Langles. His death took place in January 1824.

LANGLEY (Batty), an English architect, who wrote some useful books on the mechanical departments of his art, is principally known as the author of an absurd attempt to re-model the Gothic style of architecture, different orders of which he invented on principles wholly incompatible with that species of construction. He died in 1751.

LANGRISH (Browne), a physician of the last century, who distinguished himself as an advocate for the mechanical theories of physiology and medicine, and by the numerous experiments with which he supported those doctrines. He died in London, on the 29th of November, 1759.

LANGTOFT (Peter), an Augustin friar of the time of the first Edward, who held a canonry in the priory of Bridlington, is known as the author of a Chronicle of England in verse, and as the translator of Boscam's Life of St. Thomas of Canterbury, from the Latin original. Thomas Hearne, the antiquary, published an edition of his works in two octavo volumes, in 1725. The death of this historian took place soon after the commencement of the fourteenth century.

LANGTON (Stephen), archbishop of Canterbury in the thirteenth century, was a native of England, but was educated at the university of Paris, where he afterwards taught divinity, and explained the Scriptures with much reputation. His character stood so high, that he was chosen chancellor of that university, canon of Paris, and dean of Rheims. He was afterwards sent for to Rome by Pope Innocent III., where he was created a cardinal. In 1207, the monks of Canterbury having, upon a vacancy taking place in that see, made a double return, both parties appealed to the pope, and sent agents to Rome to support their respective claims. His holiness not only determined against both the contending candidates, but ordered the monks of Canterbury, then at Rome, immediately to proceed to the election of an archbishop, and, at the same time, commanded them to choose Cardinal Stephen Langton. After various excuses, which the pope knew how to get over, by absolving the agents in the business from all sorts of promises, oaths, &c., and by threatening them with the highest penalties of the church, they complied, and Langton was consecrated by the pope at Viterbo. As soon as the news arrived in England, King John was incensed in the highest degree both against the pope and monks of Canterbury. The last, being within the reach of his power, experienced the effects of his indignation. He sent two officers with a company of armed men to Canterbury, took possession of the monastery, banished the monks out of the kingdom, and seized all their property. He wrote a spirited letter to the pope, whom he accused of injustice and presumption, in raising a stranger to the highest dignity in his kingdom, without even his knowledge; and he added, that if his holiness did not instantly repair the injury, he would break off all communication with Rome. John, unfortunately for himself and his kingdom, was unfit for so arduous a contest; and he, in the end, submitted to the most disgraceful terms In 1213, Cardinal Langton arrived in

England, and took possession of the see; and though he owed all his advancement to the pope, yet the moment he became an English baron, he was inspired with a zealous attachment to the liberties and independence of his country. In the very year in which he came over, he and six other bishops joined the party of the barons, who associated to resist the tyranny of the king; and at length they were successful in procuring the great charter. Langton was equally zealous in opposing the claims of the papal agents, particularly of the pope's legate, who assumed the right of regulating all ecclesiastical affairs in the most arbitrary manner. In the grand contest which took place between King John and the barons about the charter, the archbishop's patriotic conduct gave such offence to the pope, that, in 1215, he laid him under a sentence of suspension. Nevertheless, in the following year, we find Langton assisting at a general council held at Rome; and during his absence from England at this time, King John died. In 1222, he held a synod at Oxford, in which a remarkable canon was made, prohibiting clergymen from keeping concubines publicly in their houses, or from going to them in other places so openly as to occasion scandal. In the following year, he, at the head of the principal nobility, demanded an audience of King Henry III., and demanded of him a confirmation of the charter of their liberties. Their determined manner convinced the king that their demand was not to be refused, and he instantly gave orders for the assembling of parliament. The archbishop showed, in several instances, that he was friendly to the legal prerogatives of the crown; and by a firm and impressive conduct, in a case of great difficulty, he prevented the calamity of a civil war. He died in 1228, leaving behind him many works, which prove that he was deserving the character of being as learned and polite an author as any of the age in which he flourished. He wrote "Commentaries" upon the greatest part of the books of the Old and New Testament. He was deeply skilled in Aristotelian dialects, and the application of them to the doctrines of Scripture. The first division of the books of the Bible into chapters is ascribed to this prelate. The history of the translation of the body of Thomas à Becket was printed at the end of that archbishop's letters, at Brussels, 1682. His letter to King John, with the king's answer, may be seen in d'Archery's Spicilegium.

LANGUET (Hubert) was born at Viteaux, in Burgundy, in 1518. After a preliminary course of instruction in his own country, he went to Italy for the study of the civil law, and took a doctor's degree at Pavia. Having met with a book of the reformer Melancthon's, he felt a great desire of seeing the author, and, in 1549, procured an interview with him at Wittenberg, which terminated in his conversion to the Protestant faith. After this he spent several years in travelling over different countries in the north of Europe. In his tour he became acquainted with Gustavus, king of Sweden, who gave him a commission to invite persons skilful in the arts and sciences from France to his dominions. In 1559, he accompanied Adolphus of Nassau, prince of Orange, into Italy; after this he was nominated by the elector of Saxony to be his envoy to the court of France. He was deputed by that prince to the assembly of the states of Augsburg in 1568, and was employed by him in other important negotiations. He was again sent to France in 1570, when he pronounced a bold and eloquent harangue in the name of the Protestant princes of Germany before Charles IX. He resided at Paris during the bloody massacre of St. Bartholomew, and exposed his own life to danger by his efforts in saving his host, Andrew Wechel, the famous printer, and his friend, Duplessis Mornai. After accomplishing various other missions to the satisfaction of his employers, he died at Antwerp in September 1581, at the age of sixty-three, greatly regretted by all who knew him. The prince of Orange, in whose service he had been employed, walked as chief mourner at his funeral. He was a man of pure virtue in corrupt and difficult times: "He was," says one of his biographers, "such as many would wish to appear; he lived as good men would wish to die." His works are "Collections of Latin Letters to the Elector of Saxony, to Camerarius, Father and Son, and to Philip Sidney;" "A Relation of the Expedition of the Elector Augustus against the Revolters of Saxony; with the History of the Proceedings of the Emperor against that Prince;" and "Vindiciæ contra Tyrannos."

LANGUET (John Baptist Joseph), son of Denis Languet, attorney-general to the parliament of Dijon, in which city he was born, in 1675. He received the elementary parts of his education in his native place, and then went to pursue his studies at Paris, where he resided at the seminary at St. Sulpice. In 1698, he was admitted a licentiate of the faculty of the Sorbonne, and was ordained, soon after, a priest at Vienne, in Dauphiné. He returned to Paris, took the degree of doctor in 1703, and attached himself to the community of St. Sulpice, where, by the exertions of his benevolent labours, he rendered himself so useful that he was chosen curate to M. de la Chetardie. The duties of this appointment he discharged ten years, and sold his estate, that he might have it in his power to relieve the necessities of the poor. In 1714, he succeeded to the living of St. Sulpice, and finding the church much too small for the number of his parishioners, he conceived the design of building a place that should excel every other church in the world in magnificence and architectural decorations. This great work he accomplished by means of donations, which poured in from all quarters the moment his intentions were made known. It was consecrated, in 1745, with so much splendour, that Frederick II., king of Prussia, was induced, from an account which he read of the proceedings on that occasion, to send a polite complimentary letter to M. Languet. He established likewise "La Maison de l'Infant Jesus," intended for the accommodation of thirty or forty poor ladies of noble descent. Another object of this establishment, was to afford an asylum to more than eight hundred poor women and girls destitute of the means of support, belonging either to the city or country. They were provided with daily food, and were made to earn their support, chiefly by spinning cotton and linen. M. Languet's benevolent exertions were not confined to the objects already mentioned, but extended to the poor and wretched of every description. No person was ever more active and successful than himself in obtaining large alms and considerable legacies, which he distributed with admirable prudence and discretion. It is said, on good authority, that he disbursed about a million

of livres in charity every year. Noble families reduced to poverty, were among the prime objects of his benevolent attention. At the time of the great dearth in 1725, in order that he might relieve the poor, he sold his household furniture, his pictures, and curious and rare pieces of workmanship, and, in short, scarcely left himself the bare necessaries of life. He was among the first to be present at fires, or any other scene of public calamity, where his prudence, self-possession, and universally respected character, rendered his advice and exertions essentially serviceable. He had a wonderful talent in discovering the different dispositions of mankiud, and he knew how to employ every person accordiug to his capacity. This excellent man decliued the offers made of several bishoprics; his great ambition was to do good, and he had ample means for this as a parish priest. He died in 1750, at the age of seveuty-five. His piety and application to works of benevolence did not prevent him from being a lively and cheerful companion. He possessed a fine genius, and was highly delighted with cheerful and amusing society.—His younger brother, named JOHN JOSEPH, born at Dijon, in 1667, rose to considerable eminence in the church, and was forty years archbishop of Sens. He died in 1753. He took a very distinguished part as a controversialist in defence of the bull "Unigenitus," and displayed much learning and acuteness in his polemical pieces, which were translated into Latin, and printed in 1753, in two volumes folio. He was author of "A Translation of the Book of Psalms," and of discourses published in the collections of the French Academy.

LANIERE (NICOLO) was an Italian, who came into England early in the last century. There is a fine portrait of him at the Grange, in Hampshire, by Vandyke. It was the sight of this portrait that determined Chales I. to employ that excellent painter. Laniere professionally practised music, paiuting, and engraving; but his greatest excellence was in music. He set several dramatic pieces, particularly Ben Jonson's "Whole Masque," which has been considered the first attempt at an opera in the Italian manner, after the invention of recitative.

LANINI (BERNARDINO), an historical painter, native of Vercelli, and a pupil of Gaudenzio Ferrari. He imitated the style of that master, in his first works, to a degree of illusion. Among his copious works at Milano, and in its districts, the dome of Novara claims distinguished notice. The time of his death is not mentioned.

LANJUINAIS (JOSEPH DE), a native of Brittany, who entered into the order of St. Benedict, but afterwards went to Lausanue, in Switzerland, where he em raced the Reformed religion, became principal of the college of Moudon, and died in 1808. He published several works which attracted much attention, among which are, "Le Monarque accompli," 1774, 3 vols. 8vo.; and "Esprit du Pape Clement XIV.," &c. &c.

LANJUINAIS (Count JOHN DENIS), born at Rennes, in 1753, was professor of law at his native place, one of the counsellors of the states of Brittany, and in 1789 a deputy from the Tiers Etat to the States-general. He took an active part in the deliberations of the Legislative Assembly, and in September 1792 he entered the National Convention, in which he acted as the friend of rational liberty, which caused him to be proscribed by the Jacobius, but he returued to his seat in the Convention in 1795. On the creation of the two legislative councils, he became a member of that of the Ancieuts; and he was admitted into the senate on the double presentation of the legislative body, March 22, 1800. Lanjuinais opposed the establishment of the consulship for life; notwithstanding which he was made a count of the empire, aud a commandant of the legion of honour. He voted in the seuate for the abdication of Napoleon; aud on the restoration of the king, he was comprised in the first organization of the chamber of peers, where he continued after the second restoration. He died January 13, 1827, leaving the character of an eulightened patriot and independent mau. Among his numerous works, chiefly relating to politics, is a treatise entitled "Constitutions de la Nation Française, précédées d'uu Essai Historique et Politique sur la Charte," Paris, 1819, 2 vols. 8vo.

LANNES. See MONTEBELLO.

LANSBERG (PHILIP), a Dutch Protestant divine and mathematician, was born at Zealand in 1561. He officiated as minister at Autwerp in 1586, and was afterwards, for several years, settled in the same capacity at Goes, in Zealand. He died at Middleburg in 1632, author of "Chrouologiæ Sacræ, Lib. VI.;" "Commentationes in motum Terræ Diuruum et Annuum, et in verum aspectabilis Cœli Typum," and other works, the whole of which were collected together, and printed in folio at Middleburg, in 1663.

LANSDOWNE. See PETTY.

LANSPERG (JOHN), on accouut of his virtues surnamed *the Just*, and an author whose writings are much esteemed by Catholics, was a native of Lansperg, a town in the duchy of Bavaria, and flourished in the early part of the sixteenth century. He pursued his studies at Cologne, where he embraced the religious profession among the Carthusian monks, in 1509. Afterwards he was elected prior of a monastery in the neighbourhood of Juliers. He was the author of numerous "Paraphrases," "Sermons," and "Devotioual Treatises," which were collected together, and printed at Cologne, in 1693, in five volumes quarto. He died in that city in 1539.

LANUZA (JEROME BAPTIST DE SELLAN DE), a pious Spanish prelate, was born at Ixar, a town in the diocese of Saragossa, in 1553. He taught divinity at Valencia and Saragossa; and, after filling different iuferior posts, was chosen proviucial of his order. In 1616, he was nominated bishop of Balbastro; and in 1622, was translated to the see of Albarazin, where he died in 1625. He was the author of several practical and devotional works, particularly his "Homilies," which were translated into Latin, and published at Meutz iu 1619, in four volumes quarto, and have likewise appeared in a French version.

LANZETTI, an eminent performer on the violoncello during the early part of the last century. He was in England about 1740; but returned to Bologna, the place of his nativity, where he ended his days.

LANZI (LOUIS), a learned Italian antiquary and writer on the fine arts, was born at Monte del Celmo, near Macerata, in 1732. He belonged to the Jesuits, and taught rhetoric at several Italian universities with great success. After the suppression of his order he was appointed sub-director of the gal-

lery of Florence, which noble collection was much improved by his care. His works are, "A Guide" to this gallery; an "Essay on the Tuscan Language," 1789, 3 vols. 8vo.; a "History of Painting in Italy," the best edition of which is that of Bassano, 1809, 6 vols. 8vo.; "Dissertations on the Vases commonly called Etruscan," and a much-esteemed translation of Hesiod. He died at Florence in 1810.

LANZONI (Joseph), a learned physician and professor, was born at Ferrara in 1663. He studied and graduated in the university of his native place, and obtained great reputation for his medical skill and general erudition. He was elected a member of several Italian and foreign learned societies, among which was that of the Naturæ Curiosorum, to which he communicated a number of observations. He was the restorer and secretary of the Academy of Ferrara, and was consulted on all questions that occurred respecting philosophy and medicine. He had also a taste for poetry, and composed verses both in the Latin and Italian languages. In 1727 he was appointed first professor of philosophy in the university of Ferrara, which post he occupied but a short time, being carried off by a disease in 1730. His works, printed and manuscript, were published collectively at Lausanne, in three volumes quarto, 1738.

LAOBOTAS, or LABOTAS, a Spartan king, of the family of the Agidæ, who succeeded his father, Echestratus, B.C. 1023. During his reign war was declared against Argos by Sparta. He sat on the throne for thirty-seven years, and was succeeded by Doryssus, his son.

LAOCOON (in fabulous history), a son of Priam and Hecuba, or, according to others, of Antenor, or of Capys. As being priest of Apollo, he was commissioned by the Trojans to offer a bullock to Neptune to render him propitious. During the sacrifice, two enormous serpents issued from the sea and attacked Laocoon's two sons, who stood next to the altar. The father immediately attempted to defend his sons, but the serpents falling upon him squeezed him in their complicated wreaths, so that he died in the greatest agonies. This catastrophe forms the subject of one of the finest pieces of sculpture which antiquity can boast.

LAODAMAS (in classical history), a son of Alcinous, king of the Phæacians, who offered to wrestle with Ulysses, while at his father's court. Ulysses, mindful of the hospitality of Alcinous, refused the challenge of Laodamas.

LAODAMIA (in fabulous history), a daughter of Acastus and Astydamia, who married Protesilaus, the son of Iphiclus, king of a part of Thessaly. To keep alive the memory of her husband, who had fallen in the Trojan war, she ordered a wooden statue to be made, and regularly placed in her bed. This was seen by one of her servants, who informed Iphiclus that his daughter's bed was daily defiled by an unknown stranger. Iphiclus watched his daughter, and when he found that the intelligence was false, he ordered the wooden image to be burned, in hopes of dissipating his daughter's grief. He did not succeed. Laodamia threw herself into the flames with the image and perished.—A daughter of Bellerophon by Achemone, the daughter of King Iobates. She had a son by Jupiter called Sarpedon. She dedicated herself to the service of Diana, and hunted with her; but her haughtiness proved fatal to her, and she perished by the arrows of the goddess.—A daughter of Alexander, king of Epirus, by Olympia, the daughter of Pyrrhus. She was assassinated in the temple of Diana, where she had fled for safety during a sedition. Her murderer, called Milo, soon after turned his dagger against his own breast, and killed himself.

LAODICE (in classical history), a daughter of Priam and Hecuba, who became enamoured of Acamas, son of Theseus, when he came with Diomedes from the Greeks to Troy with an embassy to demand the restoration of Helen. She obtained an interview and the gratification of her desires at the house of Philebia, the wife of a governor of a small town of Troas which the Greek ambassador had visited. She had a son by Acamas, whom she called Munitus. She afterwards married Helicaon, son of Antenor and Telephus, king of Mysia. Some call her Astyoche. According to the Greek scholiast of Lycophron, Laodice threw herself down from the top of a tower and was killed, when Troy was sacked by the Greeks.—A sister of Mithridates, who married Ariarathes, king of Cappadocia, and afterwards her own brother, Mithridates. During the secret absence of Mithridates, she prostituted herself to her servants, in hopes that her husband was dead; but when she saw her expectations frustrated, she attempted to poison Mithridates, for which she was put to death.—A queen of Cappadocia, put to death by her subjects for poisoning five of her children.—A sister and wife of Antiochus II. She put to death Berenice, whom her husband had married. She was murdered by order of Ptolemy Evergetes, B.C. 246.—A daughter of Demetrius, shamefully put to death by Ammonius, the tyrannical minister of the vicious Alexander Bara, king of Syria.—The mother of Seleucus. Nine months before she brought forth, she dreamed that Apollo had introduced himself into her bed, and had presented her with a precious stone, on which was engraved the figure of an anchor, commanding her to deliver it to her son as soon as born. This dream appeared the more wonderful, when in the morning she discovered in her bed a ring answering the same description. Not only the son that she brought forth, called Seleucus, but also all his successors of the house of the Seleucidæ, had the mark of an anchor upon their thigh.

LAOGORAS (in classical history), a king of the Dryopes, who accustomed his subjects to become robbers. He plundered the temple of Apollo at Delphi, and was killed by Hercules.

LAOMEDON (in classical history), son of Ilus, king of Troy, married Strymo, called by some Placia, or Leucippe, by whom he had Podarces, afterwards known by the name of Priam, and Hesione. He built the walls of Troy, and was assisted by Apollo and Neptune, whom Jupiter had banished from heaven, and condemned to be subservient to the will of Laomedon for one year. When the walls were finished, Laomedon refused to reward the labours of the gods, and soon after his territories were laid waste by the god of the sea, and his subjects were visited by a pestilence sent by Apollo. Sacrifices were offered to the offended divinities, but the calamities of the Trojans increased; and nothing could appease the gods, according to the words of the oracle, but annually to expose a Trojan virgin to a sea-monster. Whenever the monster appeared, the marriageable maidens were assembled, and the lot decided which

of them was doomed to death for the good of her country. When this calamity had continued for five or six years, the lot fell upon Hesione, Laomedon's daughter. The king was unwilling to part with a daughter whom he loved with uncommon tenderness, but his refusal would irritate more strongly the wrath of the gods. In the midst of his fears and hesitations, Hercules came and offered to deliver the Trojans from this public calamity, if Laomedon promised to reward him with a number of fine horses. The king consented, but when the monster was destroyed he refused to fulfil his engagements, and Hercules was obliged to besiege Troy, and take it by force of arms. Laomedon was put to death after a reign of twenty-nine years.

LAO-TSEE. See Tsee.

LAPITHUS (in fabulous history), a son of Apollo, by Stilbe. He was brother to Centaurus, and married Orsinome, daughter of Euronymus, by whom he had Phorbas and Periphas. The name of Lapithæ was given to the numerous children of Phorbas and Periphas, or rather to the inhabitants of the country of which they had obtained the sovereignty.

LAPLACE. See Place.

LAPO (James, or Jacopo), an Italian architect, who acquired great reputation at Florence, where he passed the greater part of his life, and died about 1262.—Arnolpho, his son, became the most celebrated architect and sculptor of his time. He was one of the great restorers of a taste for a correct style of architecture in Italy, and his works display genius and skill in his profession. He died in 1300.

LARA, or LARANDA (in fabulous history), one of the Naiads, daughter of the river Almon in Latium, famous for her beauty and her loquacity. She revealed to Juno the amours of her husband Jupiter with Juturna, for which the god cut off her tongue, and ordered Mercury to conduct her to the infernal regions. The messenger of the gods fell in love with her by the way, and gratified his passion. Lara became mother of two children, to whom the Romans have paid divine honours, according to the opinion of some, under the name of Lares.

LARCHER (Peter Henry), a learned French scholar, was born at Dijon, in 1726. He declined following any profession, that he might the better devote himself to study, and the fruit of his labours was a variety of editions of Greek literature, and translations from eminent Greek authors, among which were Herodotus and Xenophon. These works led to his being elected a member of the Academy of Inscriptions, and the same body awarded their prize to his "Mémoire sur Venus." Some remarks which he published on Voltaire's "Philosophy of History," called forth a reply from the latter, and a controversy ensued, in which both showed much bitterness. During the revolutionary crisis, Larcher lived in privacy, and was only slightly molested by being called once before the revolutionary committee. He was subsequently decreed a sum of three thousand livres, and received into the Institute. He was finally appointed professor of Greek in the Imperial University, but was too aged for active services. He died December 22, 1812, and was regretted as an accomplished scholar and amiable man.

LARDNER (Nathaniel) was born at Hawkherst, in the county of Kent, on June 6, 1684. He probably received his grammatical learning at Deal, which was his father's residence, and where he was pastor of a congregation of Protestant Dissenters; and from school he was removed to a dissenting academy in London, under the care of the Rev. Dr. Joshua Oldfield; but after staying here a short time, he was sent, in 1699, and when he was only in his sixteenth year, to prosecute his studies at Utrecht, under professors D'Uries, Grævius, and Burman. In his journey he was accompanied by Mr. Martin Tomkins, and on their arrival they found there Mr. Daniel Neal. After spending somewhat more than three years at Utrecht, Mr. Lardner removed to Leyden, where he studied about six months. In 1703, he returned to England, and, from this time to 1709, we have no memorials concerning him. In the last mentioned year he preached, for the first time, at Stoke Newington, from the words of the Apostle Paul, "For I am not ashamed of the gospel of Christ," &c. "There could not," says his biographer, the excellent Dr. Kippis, "have been a more proper text for a man who was destined, in the order of Divine Providence, to be one of the ablest advocates for the authenticity and truth of the Christian revelation that ever existed." In 1713, Mr. Lardner undertook the tuition of Mr. Brindley Treby, son of Sir George Treby, Knt., who had been lord-chief-justice of the common-pleas. Having conducted the studies of the young man about three years, in Lady Treby's house, where he was domestic chaplain, he accompanied him in an excursion into France, the Austrian Netherlands, and the United Provinces, which employed them about four months. It does not appear how long his connection, in Lady Treby's family, as tutor, lasted, but he continued to reside in the house till she died, in 1721. In 1723, Mr. Lardner was engaged, with a number of ministers, in carrying on a course of lectures, on a Tuesday evening, at the Old Jewry. The gentlemen who conducted these lectures preached a course of sermons on the evidences of natural and revealed religion. The proof of the credibility of the gospel history was assigned to Mr. Lardner, and he delivered three sermons on this subject, which probably laid the foundation of his great work, as from this period he was diligently engaged in writing the first part of the Credibility. In 1727, he published, in two volumes octavo, the first part of "The Credibility of the Gospel History; or the facts occasionally mentioned in the New Testament confirmed by passages of ancient authors who were contemporary with our Saviour, or his Apostles, or lived near their time." This has been esteemed by persons of all parties an invaluable performance, that has rendered the most essential service to the cause of Christianity. It has passed through several editions. In 1728, Mr. Lardner's life was long despaired of, by the attack of a violent fever, from the effects of which he slowly recovered. With all his great merit, Mr. Lardner, desirous of a settlement as a dissenting minister, did not receive an invitation for this purpose till he was forty-five years of age. It was in 1729 he became assistant to Dr. Harris, minister at Crutched or Crouched Friars. About this period he published "A Vindication of three of our blessed Saviour's Miracles; viz. The Raising of Jairus's Daughter, The Widow of Nairn's Son, and Lazarus," in answer to Mr. Woolston's attack on the Scripture account of Christ's miracles. In 1733, appeared the first volume of the second part of "The Credibility of the Gospel History;" this volume comes

down to the year 178, and is prefaced by an introduction, giving a clear and very luminous history of the New Testament. It was immediately translated into the Low Dutch, and Latin languages. The second volume was published in 1735, and concludes the author's remarks out of Christian writers of the second century. In 1736, he was attacked with another dangerous fever, the effects of which prevented him from preaching for several months. In 1738, Mr. Lardner published the third volume of the second part of "The Credibility," ending with the year 233; in 1740, the fourth volume, which comes down to the year 248; and, in 1743, he published the fifth volume, which concludes with the year 306. About the same period he sent into the world another performance, entitled "The Circumstances of the Jewish People an Argument for the Truth of the Christian Religion, in three Discourses." He brought out the remaining volumes of "The Credibility," at intervals between this period and 1755, and in the next two years he added to this great and valuable work a Supplement, in three volumes, comprising a history of the apostles and evangelists, with remarks and observations upon every Book of the New Testament. Our author, on account of his very high merit as a writer, had, in 1745, received a diploma, conferring upon him the degree of doctor of divinity. In 1751, he resigned the office of preacher at Crutched Friars, having, during the preceding year, published a volume of Sermons, the subjects of which are entirely of a practical nature; and, in 1760, he gave the world a second volume of these Sermons. He had also published many other smaller pieces, which were well received by the public; such was a sermon, entitled "The Counsels of Prudence, for the Use of Young People," for which he was thanked by Dr. Secker, at that time bishop of Oxford. The discourse has been very frequently printed. Lardner had also published "A Dissertation upon the Two Epistles ascribed to Clement of Rome, &c.;" "An Essay on the Mosaic Account of the Creation and Fall of Man;" "The Case of the Demoniacs, mentioned in the New Testament;" "A Letter to Jonas Hanway, Esq.," to show that Mary Magdalen was not the sinner mentioned in the seventh chapter of St. Luke's gospel, but a woman of distinction and excellent character, who for awhile laboured under bodily indisposition, which our Lord miraculously healed; and that, therefore, houses intended for the reception of penitent prostitutes, ought not to be denominated Magdalen-houses. In 1762, he published "Remarks on the late Dr. Ward's Dissertations on several Passages of the Sacred Scriptures;" to which succeeded, in 1764, "Observations upon Dr. Macknight's Harmony, so far as related to our Saviour's Resurrection." Amidst these various productions of a smaller nature, Dr. Lardner continued the prosecution of his grand object, and in the last mentioned year he gave the world the first volume of "A large Collection of ancient Jewish and Heathen Testimonies to the Truth of the Christian Religion," comprising the Jewish and Heathen authors of the first century. The remaining three volumes were published in intervals between this and the close of 1767, and in them the biblical student is presented with a noble treasure of curious and valuable information, and of able and judicious criticism, for which the Christian world is deeply indebted to the author. They complete the grand design which had occupied a large portion of forty-three years of Dr. Lardner's valuable life; and by them, though far from profitable, he has raised a monument to his fame which can never perish. Dr. Lardner lived to a very advanced age, and, with the exception of his hearing, retained the use of his faculties to the last in a remarkably perfect degree. In 1768, he fell into a gradual decline, which carried him off in a few weeks at Hawkherst, his native place, at the age of eighty-five. He had, previously to his last illness, parted with the copyright of his great work for the miserable sum of £150, but he hoped if the booksellers had the whole interest of his labours, they would then do their utmost to promote the sale of a work that could not fail to be useful in promoting the interests of his fellow-creatures, by promulgating the great truths of Christianity on a rational foundation. After the death of Dr. Lardner, some of his posthumous pieces made their appearance; of these the first consist of eight sermons, and brief memoirs of the author. In 1776, was published a short letter, which the doctor had written in 1762, "Upon the Personality of the Spirit." It was part of his design, with regard to "The Credibility of the Gospel History," to give an account of the heretics of the two first centuries. In 1780, Mr. Hogg of Exeter published another of Dr. Lardner's pieces, upon which he had bestowed much labour, though it was not left in a perfect state; this was "The History of the Heretics of the first Two Centuries after Christ, containing an Account of their Time, Opinions, and Testimonies to the Books of the New Testament; to which are prefixed General Observations concerning Heretics." The last of Dr. Lardner's pieces was given to the world by the late Rev. Mr. Wiche, then of Maidstone in Kent, and is entitled "Two Schemes of a Trinity considered, and the Divine Unity asserted:" it consists of four discourses; the first represents the commonly received opinion of the Trinity; the second describes the Arian scheme; the third treats of the Nazarene doctrine; and the fourth explains the text according to that doctrine. This work may perhaps be regarded as supplementary to a piece which he wrote in early life, and which he published in 1759, without his name, entitled "A Letter written in the Year 1730, concerning the Question, Whether the Logos supplied the Place of the Human Soul in the Person of Jesus Christ?" In this piece his aim was to prove that Jesus Christ was, in the proper and natural meaning of the word, a man, appointed, anointed, beloved, honoured, and exalted by God, above all other beings. For the many testimonies given of Dr Lardner's character, the reader must be referred to Kippis's life, prefixed to a complete edition of his works, published in 1788, in eleven very large volumes, by the late J. Johnson. One or two only shall be quoted in this place. "The name of Lardner is well known in the literary world. No writer, from the very existence of Christianity, ever conferred so essential service upon true religion, or contributed more to clear up its evidence and elucidate its antiquities. Accordingly, there is no country where the Christian religion is professed, in which his name is not held in the greatest esteem. Every church would have been proud to boast of him as their member, and his voluminous productions have been translated into almost all the languages of Europe."—"Dr. Lardner," says his most excellent biographer, "may be held out, in particular,

as a fine example to those of his own profession. As the Dissenters had the honour of producing Dr. Lardner, he will naturally be the object of emulation to the dissenting clergy. They will so far look up to him as their pattern, as to endeavour to qualify themselves for appearing, when occasions call for it, in the great departments of literature, and especially in the cause of religious truth and liberty, and in defence of the sacred writings." The piety of Dr. Lardner was sincere and ardent; it was the governing principle of all his actions, and founded on just and enlarged views concerning the nature of religion. The love of truth appears manifestly in all his works; and no one ever seems to have preserved a greater impartiality in his inquiries, or to have been more free from any undue bias. He followed truth wherever it led him; and for the attainment of it he was admirably qualified, both by the turn of his disposition and his understanding. The candour and moderation with which he maintained his own sentiments, constituted a prominent feature of his character. Benevolence, as well as piety, entered deeply into Dr. Lardner's character: he was ready to promote every good work; and to persons in distress he was ever willing to contribute, to the highest degree which his fortune would admit. His manners were polite, gentle, and obliging; and he was attentive in every respect to the laws of decorum. We may observe, that to Dr. Lardner's great works we are unquestionably indebted for Dr. Paley's "View of the Evidences of Christianity;" nor is it too much to say, that if the former had not been published, the latter, probably, would never have appeared; and justice requires us to add, that sufficient acknowledgments were not made for the assistance which was derived from the labours of the excellent Lardner. It must, however, be admitted, that the deficiencies of the amiable Paley have been supplied by his biographer, Mr. Meadly, who, in speaking of his "View of the Evidences of Christianity," which appeared in 1794, in three volumes 12mo., but which have, in all subsequent editions, been printed in two volumes octavo, says, "the direct historical testimony for the authenticity of the Christian revelation, already adduced by the indefatigable Lardner, is admirably selected and arranged in this important work; and the general argument drawn up with great clearness and felicity. The most striking of those collateral proofs of the credibility of the gospel history, produced by the same writer, are also here again presented, in a novel and impressive manner, and established by auxiliaries of a different kind." Of Dr. Paley's works, and of his motives in the publication, too high encomiums cannot be paid, and it is to be regretted that in his preface he had not acknowledged his obligations to our author. Paley's "View" is capital as an abridgement of Lardner, Douglas, &c., and his work has been twice, at least, abridged or analyzed: one of these abridgments was published at Cambridge in 1795, and another at London in 1810.

LARGILLIERE (Nicholas de), an eminent French portrait-painter, was born at Paris in 1656. His father, whom mercantile concerns induced to settle at Antwerp, placed him with Antony Gobeau, a Flemish painter, eminent for landscapes and subjects of common life. Largilliere rose by his genius above the taste of the school in which he was educated; and going at the age of eighteen to England, was employed by Sir Peter Lely about the pictures at Windsor, where he attracted the notice of Charles II., for whom he painted some pictures. After a stay of four years in England, he returned to Paris where Vander Meulen and Le Brun persuaded him to remain, and he presently acquired great fame in the walk of portrait. He was admitted into the academy as a history-painter, which branch he did not abandon, though he chiefly practised in the other. At the accession of James II. he was sent over to England to take the portraits of him and his queen; he did not, however, make a long stay, but returned to Paris, where he was employed in two great pictures for the hall of the Hotel-de-ville. He passed through all the offices of the Academy of Painting, and died its chancellor in 1746. He particularly excelled in colouring, his tints being clear and fresh, which character they long preserved. He acquired wealth by his art, and built a fine house at Paris, adorned with various works of his own pencil.

LARIVE (J. Mauduit de), one of the most distinguished actors of France, was born at Rochelle in 1749, and appeared in Paris in 1771. He was particularly distinguished in heroic parts, and ranked next to Le Kain and Talma. He was arrested during the reign of terror, but Robespierre was overthrown before any proofs could be brought against him. He was the author of a "Course of Declamation," and other works. He died at Montignon in 1827.

LARIVEY (Peter de), a French dramatic poet, was a native of Troyes in Champagne, and is supposed to have died about 1612. He was acquainted with the Greek, Latin, and Italian dramatists, whose works he freely imitated; and his own scenes have in turn been copied by Moliere and others. His plays were printed at Paris in 1579, and at Troyes in 1611, 2 vols. 12mo.

LA ROMANA. See Romana.

LAROON (Marcellus), a painter, born at the Hague in 1653. He came over to England, and was employed by Kneller in finishing the drapery of his pictures. He died in 1705.

LARREY (Isaac de), born of a noble family of the reformed religion in the Pays de Caux, in 1638, was brought up to the law, and acted as an advocate in his native province, till the repeal of the edict of Nantes made him a refugee. He retired to Holland, where he obtained the title of historiographer to the States-general. An invitation from the elector of Brandenburgh drew him to Berlin, at which capital he died in 1719. His works were, "Histoire d'Angleterre," 4 vols. folio, 1697, 1713, which was in considerable esteem on the continent till the appearance of that of Rapin Thoyras; "Histoire de Louis XIV.," 3 vols. 4to., 9 vols. 12mo., 1718; "Histoire d'Auguste," 1690, 8vo.; "L'Héritiére de Guienne, ou Histoire d'Eleonore," &c.; and "Histoire des Sept Sages," 2 vols. 8vo., 1713.

LARRIVEE (Henry), a celebrated French actor and operatic-singer, was born at Lyons in 1733, and died in 1802, at Vincennes. Assisted by the counsels of Gluck, the musician, he acquired the art of giving to recitative all the energy and expression of tragic declamation, and speedily arrived at the highest eminence in his peculiar department of art. He retired from the metropolitan stage with a pension in 1779.

LARROQUE (Matthew de), an eminent French Protestant divine in the seventeenth century, was born at Leirac, a small city of Guienne, near Agen, in 1619. He was educated with a view to the church, and applied himself, in early life with great diligence to the study of the belles-lettres, philosophy, and theology. Having made great progress in all the various branches of useful knowledge, he was admitted a minister with great applause in the province of Guienne. He was afterwards appointed, by the duchess de la Tremouille, minister of the church of Vitrè, in Brittany. Here he officiated nearly thirty years, during which time he applied himself most earnestly to the study of the fathers and Christian antiquities. He was next invited to become both minister and professor of divinity at Saumur: he readily accepted the former office, but declined the latter, not thinking it to be consistent with the course of study in church history, to which he had a prevalent inclination. Before he could take possession of his office, he received a prohibition from the intendant of the province, forbidding him to enter upon its duties. He therefore continued at Vitrè, and employed his time very usefully in composing works of merit. In a short time he received three invitations at once from three of the most considerable churches in the kingdom, viz. those of Montauban, Bourdeaux, and Rouen. He made choice of the latter, at which place he died in 1684, at the age of sixty-five. His works are numerous, and they acquired for the author a high reputation for real learning as a theologian. He was a pious and faithful pastor in the church; and in the world an honest man.—Daniel, son of the preceding, was born at Vitrè, and died in 1731. He translated Prideaux's "Life of Mahomet," and Echard's "Roman History," into French, and wrote a satire on Louis XIV., for which he suffered five years' imprisonment.

LARTIUS FLAVIUS (Titus), a consul who appeased a sedition raised by the poorer citizens, and was the first dictator ever chosen at Rome, B.C. 498. He made Spurius Cassius his master of horse.—Spurius, one of the three Romans who alone withstood the fury of Porsenna's army at the head of a bridge, while the communication was cutting down behind them. His companions were Cocles and Herminius.

LASCARIS, Emperor. See Theodore.

LASCARIS (Constantine), a learned descendant of the imperial family of that name, was a native of Constantinople. Quitting his country at the capture of the city by the Turks, in 1454, he came to Italy, where he was amicably received by Duke Francis Sforza of Milan. Such were the ideas then prevailing of the education proper for a female of rank, that the duke placed his daughter Hippolita, then about ten years of age, under the care of Lascaris, for instruction in the Greek language. It was for her use that he composed his Greek grammar. From Milan it is supposed that Constantine went to Rome, and passed some time in the court of his countryman, Cardinal Bessarion. Thence, upon the invitation of King Ferdinand, he repaired to Naples, where he opened a public school for Greek and rhetoric. He appears to have taught in other cities of Italy, but which they were is not specified. At length, desirous of repose, he embarked with the intention of settling in some town of Greece; but, having touched at Messina, he was urged by such advantageous offers to make it his residence, that he complied, and passed there the rest of his days. He was treated with great respect, and received the honour of citizenship, which he merited by his virtues as well as by his learning, and by the influx of scholars which his reputation drew thither, among whom was the celebrated Bembo. He lived to an advanced age, certainly to the year 1493, but how much longer is not known. He bequeathed his copious library to the city of Messina. The "Greek Grammar" of Constantine Lascaris was printed in Milan, in 1476, and was the first Greek book that issued from an Italian press. Aldus Manutius gave a more complete edition of it in 1491. This work was much applauded by the learned; and Erasmus preferred it to every other Greek grammar, except that of Theod. Gaza. He composed some other works, among which were two tracts on the Sicilian and Calabrian Greek writers.

LASCARIS (John Andrew, or Janus), a learned Greek of the same noble family with the former, came over to Italy, with his father Theodore, on the ruin of his country, and was kindly received by Cardinal Bessarion. He was sent to study at Padua, and afterwards went into the service of Lorenzo de Medici, by whom he was twice sent into Greece with recommendatory letters to Sultan Bajazet, in order to collect ancient manuscripts. After the expulsion of the Medici family from Florence, in 1494, Lascaris repaired to Charles VIII., king of France, then in Italy, who gave him a favourable reception, and carried him to France. He was equally patronized by Louis XII., who sent him, in 1503, as his ambassador to Venice, in which office he remained till 1508. With this public employment he joined the pursuit of literature, and held correspondence with many learned men, by whom he was highly esteemed. On the election of Leo X. to the pontificate, in 1513, he set out for Rome, in the certainty of being well received by that great favourer of learning, whom he had known in his youth at Florence. At the instigation of Lascaris, Leo founded a college for noble Greeian youths at Rome, at the head of which he placed the author of the plan. From this institution proceeded editions of the Greek scholiasts on Homer and Sophocles, and other learned works. In 1518, he quitted Rome for France, whither he was invited by Francis I. By that prince he was employed, together with Budæus, in forming the royal library. He was also sent as his ambassador to Venice, and was charged with the procuring of Greek youths for the purpose of founding a college at Paris similar to that of Rome. This design, however, was rendered abortive by the wars in which Francis was plunged; and Lascaris repaired to the court of Pope Clement VII., by whom he was sent to the Emperor Charles V. to treat of a general peace. He afterwards returned to Francis I.; and in compliance with the urgent invitation of Pope Paul III. repaired to Rome, in which city he died in 1535, at a very advanced age. Janus Lascaris was greatly esteemed and praised by all the learned of the time, on account of the services he rendered to letters, although his own writings were few. He composed epigrams both in Greek and Latin, some of which were printed at Basil. He translated into Latin a work extracted from Polybius, on the military constitution of the Romans; and printed at Florence a magnificent edition of the Greek Anthologia in capital letters, to

which he prefixed a learned epistle, addressed to Peter de Medici.

LASCARY. See APPENDIX.

LASCENA (PETER), a learned Neapolitan, born September 1590, resided principally at Rome, under the patronage of Cardinal Barberini. He published some discourses in Latin, "De lingua Hellenistica," and died in Septemper 1636.

LASCO, or LASKI (JOHN A), one of the early ornaments and zealous promoters of the Reformation, was a native of Poland, and of noble descent. After receiving a liberal education in the Polish schools, he went abroad for further improvement, and in the course of his travels coming to Zurich in Switzerland, he was there converted to the reformed doctrine by Zuingle. On his return home, he was made provost of Gnesna and Lenczicz, and afterwards nominated bishop of Vesprim in Hungary; but his attempts to propagate his new opinions drew down on his head the vengeance of the Catholic bishops, who passed on him the sentence of heresy, and obliged him to quit Hungary in 1540. The next ten years of his life were passed chiefly in Friesland; but the publication of the *Interim* by the Emperor Charles V. compelling him to seek another asylum, he accepted an invitation into England by King Edward VI., who had taken under his protection the foreign Protestants, and allowed them to form a corporation in Austin Friars, under the direction of Lasco, who was made a superintendent of all the foreign churches in London. Upon the accession, however, of Queen Mary, the foreign Protestants were deprived of their churches as well as their privileges, and John a Lasco, with his congregation, were ordered to leave the kingdom. They were repulsed from Denmark and Saxony, but at length settled at Embden, under the protection of the Countess Ann of Oldenburgh, and met with every friendly assistance from the inhabitants of the city. In 1555, Lasco went to Frankfort-upon-the-Maine, and obtained leave from the senate to build a church for foreign Protestants of the reformed communion, and particularly those of the Low Countries. He then took up his pen in defence of his doctrines, and resolved to return to his native country, when the bishops again declared him a heretic, and employed all the arts of calumny to blacken his character, and to deprive him of the king's protection and favour, but without success. Lasco died in 1560. He is highly commended for his virtues and his piety by the historians of the time, and was greatly esteemed by Erasmus and Peter Martyr. He was the author of "De Cœna Domini Liber;" "Epistola ad Bremensis Ecclesiæ Ministros;" "De recta Ecclesiarum Instituendarum Ratione, Epist. III.;" and numerous controversial treatises.

LASCY (Count PETER DE), a native of Limerick in Ireland, left his country after the capture of his native town by William III., and entered successively the service of Austria, Poland, and Russia. In 1709 he was wounded at Pultowa; and he afterwards assisted in the taking of Riga, of which place he was made governor. For his various services he was made a lieutenant-general in 1720; Catharine I. appointed him governor of Livonia; and on his estate in that province he died in 1751, having attained the rank of field-marshal.—JOSEPH FRANCIS MAURICE, Count de, son of the foregoing, was born at Petersburgh in 1725, and in 1744 he entered into the Austrian service, and made a campaign in Italy. He gradually rose to the rank of general, and in 1760 he penetrated to Berlin, at the head of fifteen thousand men, for which exploit he was made a commander of the order of Maria Theresa, and in 1762 he received the baton of marshal. Under Joseph II. he was a member of the council of war at Vienna, and was the author of the military regulations adopted by that prince. He was employed against the Turks in 1788, and again after the death of Laudohn. His death took place at Vienna, November 30, 1801.

LASERNA. See SANTANDER.

LASSUS, or DE LASSO (ORLANDO), an eminent musician, was born in 1522, or 1530, at Mons in Hainault. When a boy, on account of the sweetness of his voice, he was forcibly carried away, and retained by Ferdinand Gonzaga in Milan, Naples, and Sicily. He then passed two years at Rome, and afterwards travelled with Julius Cæsar Brancaccio into France and England. Returning to Flanders, he resided many years at Antwerp, whence he was invited to the court of Albert, duke of Bavaria, where he married. The liberal offers of Charles IX. of France, who proposed to make him his chapel-master, caused him to set out for that kingdom; but, before his arrival, he was stopped by the news of the king's death. He returned to Bavaria, and died at Munich in 1595. He was accounted one of the most excellent composers of his time, and has left a great number of works of different kinds, consisting of motets, masses, magnificats, &c., with Latin, Italian, German, and French songs.

LASSUS (PETER), a celebrated surgeon, professor of pathology at the school of medicine and surgery at Paris, and member of the French Institute, was born at Paris, in 1741, and died in 1807. Among a number of valuable professional works published by M. Lassus, may be mentioned, "Essai ou Discours historique et critique sur les découvertes faites en anatomie par les anciens et les modernes," Paris, 1783, 8vo.; "Traité élementaire de medicine operatoire," 1795, 8vo.; "Pathologie chirurgicale," 1805, 1806, 2 vols. 8vo.

LASUS, a dithyrambic poet, born at Hermione in Peloponnesus, about 500 years B.C., and reckoned among the wise men of Greece by some. He is particularly known by the answer he gave to a man who asked him what could best render life pleasant and comfortable? Experience. He was acquainted with music. Some fragments of his poetry are to be found in Athenæus. He wrote an ode upon the Centaurs and a hymn to Ceres, without inserting the letter S. in the composition.

LATILLA (GAETANO), an eminent Neapolitan composer, born in 1710. His reputation as a first-rate composer was established by his "Madama Ciana," to which succeeded nine other operas, the last and best of which is his "Buona Figliuola." The time of his decease is uncertain.

LATIMER (HUGH), the son of a respectable Leicestershire yeoman, was born about 1470. He was initiated in school learning in the country, and making a very rapid progress in his youthful studies, he was, at the age of fourteen, sent to Christ's-college, Cambridge, where he was distinguished for his rapid proficiency in the studies of the place. Here he took his degrees, entered upon holy orders, and was at this period a zealous Papist, read the Scriptures and the schoolmen with the same reverence,

held Thomas à Becket and the apostles in equal honour. He had taken alarm at the progress of Lutheranism, and inveighed with great bitterness, publicly and privately, against those principles, of which he was hereafter to become a most zealous defender. His zeal as a Papist was so distinguished in the university, that he was elected cross-bearer in all public processions, an employment which he is said to have accepted with a high degree of reverence, and to have discharged with much solemnity. Latimer was a Papist from conviction, and began at length to incline in favour of Protestantism, and his conversion following, he inveighed against the ceremonies which encumbered true religion, and exposed the pride and usurpation of the Romish hierarchy: but what he most insisted on was the right of the people to read the Scriptures in their native tongue. Dr. Buckenham, one of the Black-friars, was selected to answer, from the pulpit, the arguments of Latimer: he performed the task with great pomp, but not to the complete satisfaction even of his own party, and in a short time afterwards the whole university met to hear what the reformer had to say in his defence. Mr. Latimer at first recapitulated Dr. Buckenham's arguments; placed them in the strongest light, and gave them much greater importance than the friar had been able to do; he then attacked them with so much force of reasoning, and such abundance of wit, as to render the learned doctor truly ridiculous. Latimer, by this exertion, and by an answer to Venetus, greatly increased the credit of the Protestant party at Cambridge. The heads of the colleges, and the senior members of the university, were alarmed, and determined to withstand the progress of heresy. Frequent convocations were held, and the strictest injunctions were laid on all the tutors to be watchful of the opinions of their pupils; but these efforts were in vain, and the bishop of Ely was applied to, and entreated to crush, by his authority, the new opinions. The prelate, though a Papist, was not a friend to persecution: he was willing to judge for himself, and though he went to Cambridge and preached against the heretics, yet he did not scruple to attend himself the sermons of Latimer, and with much candour declared, that the reformer was the best preacher he had ever heard. Latimer's enemies next appealed to the court, and transmitted very heavy complaints respecting the increase of heresy; and Wolsey, contrary, it is thought, to his own inclination, instituted a court, consisting of bishops, and other divines, to put the laws in execution against heresy. Bilney (who had been the means of converting our divine) and Latimer were called to answer for their conduct, and as the former was regarded as the most guilty, by being the first promulgator of the new doctrines, his examination was the most severe, and he was pronounced guilty; but not having a mind formed for the sufferings prepared for him, he recanted, and after some ignominious treatment was dismissed. Latimer, and others who were involved in the charge, were, by the management of the cardinal, and the merciful disposition of Tunstal, bishop of London, dismissed probably without a reproach: the cardinal even granted Latimer his licence to preach throughout England. The friends of the reformers received them with open arms; but the fate of Bilney was truly wretched; he was struck with remorse at the thought of his recantation, and the agonies of his mind deprived him for a time of his reason. In a few years he returned to a sane state, and determined to expiate his abjuration by his death. He accordingly left his friends at Cambridge, went into Norfolk, his native country, and preached most earnestly against the corruptions of the established religion; he was seized, imprisoned, and executed at Norwich, exhibiting, at his closing scene, a most admirable example of composure, firmness, and Christian courage. Latimer, in the mean time, exerted himself more than ever; he was constant in his exertions, and once or twice he had the honour to preach before the king at Windsor. Encouraged by the gracious reception afforded him by Henry, he took the liberty of writing a very bold letter to his majesty, against a proclamation which the clergy had prevailed upon the king to publish, forbidding the use of the Bible in English. The king received the letter with good temper, and even thanked Mr. Latimer for his well-meant advice. When measures were taken for the establishment of the king's supremacy, Latimer exerted all his powers in forwarding his majesty's designs. His zeal in the business procured for him the presentation of the rectory of Westkinton, in Wiltshire, and, notwithstanding the remonstrances of his friends, who considered this as the first step only to higher dignities in the church, he went to reside on his living. His preaching rendered him very popular, and he was soon after appointed by the mayor of Bristol to preach on Easter Sunday. Public notice of this appointment had been given, and received by the people with great joy; but an order was suddenly issued by the bishop of Bristol, prohibiting any one to preach there without his licence. This was but the first instance of opposition which the clergy in that neighbourhood excited against him; they traduced his character, and inveighed against him with the greatest violence; and at length they drew up a set of articles, in the form of an accusation, which was laid before Stokesley, bishop of London, who immediately cited Latimer to appear before him. To this mandate he was not obedient, but on a citation from the archbishop he instantly submitted. He set out in the midst of winter, and at a moment when he was grievously afflicted with the stone and other acute disorders. On his arrival in London he found the court sitting, but instead of being examined as to any particular charges, he was ordered to subscribe a paper put into his hand, containing the obnoxious doctrines against which he had been preaching. This he positively refused, and he was dismissed, for the present, with an exhortation to reflect upon his conduct, and submit. Frequently was he brought before the court, and as frequently he rejected the proposal. At length he remonstrated against their ill-treatment, and was probably rescued by the interposition of the king. In 1534, he was appointed chaplain to Queen Anne Boleyn, and in the following year he was offered the bishopric of Worcester, which he accepted, and discharged the duties of the office with zeal, piety, and diligence. In 1536 he was called on to attend the parliament and convocation; and it was hoped that this session would bring with it many important advantages for the Protestant cause. The convocation was opened by an eloquent Latin discourse from Latimer, who had been appointed to this office on account of his great talents, and because it was known that no other person could so ably expose

the corruptions of the clergy as himself, and thus lead them to an active discharge of their duty. In a short time after this, an English translation of the Bible was published, and recommended by authority to a general perusal. During the sitting of the convocatiou, an animated but unsuccessful attempt was made to stigmatize Archbishop Cranmer and Bishop Latimer by some public censure. As soon as the convocation broke up the bishop repaired to his diocese; he had no taste for state affairs, and he had a mind ill adapted to the manners of a court. It was the custom at that period for the bishops, at the commencement of every new year, to make presents to the sovereign, and many of them were very liberal in their donations; but Latimer, on this occasion, presented, instead of a purse of gold, a New Testament, with a leaf doubled down on this passage, "Whoremongers and adulterers God will judge." Attempts were frequently made to ruin the bishop, but hitherto they were unsuccessful; and he continued in favour with the king. After the passing of the bloody statute, or the act of the six articles, the bishop protested against it by his conduct; he resigned his bishopric, and retired into the country. Here he intended to pass the remainder of his days, but an accident, which befell him by the fall of a tree, obliged him to come to London for surgical assistance. His arrival was soon known in the metropolis, and the spies of the bloody-minded Gardiner watched him in every place. At length they obtained, or made, matter for accusation; he was charged with speaking against the statute of the six articles, and was, without hesitation, committed to the Tower, where he suffered a cruel imprisonment during the remainder of King Henry's reign. On the accession of Edward VI., Latimer, and all the others who had been imprisoned in the same cause, were set at liberty. He might have been reinstated in his bishopric, but he preferred a more private life, accepted an invitation from Cranmer, and took up his residence at Lambeth, where his chief employment was to hear the complaints, and to procure redress for the injuries, of poor people. No man was so well qualified for an office of this kind, and he continued in it during two years, interfering very little with public transactions. It was, however, known that he assisted the archbishop in composing the Homilies, which were published, by authority, in the beginning of King Edward's reign, and intended to supply the want of preaching, which was now at a very low ebb. Being one of the most eloquent preachers of the age, he was appointed to preach the Lent sermons before the king, during the first three years of his reign. After this he retired into the country, and made use of his majesty's licence as a general preacher in those parts where he thought his labours might be most serviceable. He continued in this practice till Popery was re-established in the reign of Queen Mary, when he was cited to appear before the council in London. He immediately obeyed, and as he passed through Smithfield, the scene of the most horrid cruelties exercised upon those who had been denominated heretics, he said, very cheerfully to his attendants, "This place has long groaned for me." The next day he appeared before the council, who, after loading him with many reproaches, committed him to the Tower. His imprisonment was rendered uncommonly severe, but he endured every evil with resignation and true Christian humility. The weather was exceedingly severe, but no fire was allowed him, which led him to tell the lieutenant of the Tower, that, however his enemies might expect he should be burned, unless he was permitted to have a fire this frosty weather, he should be first starved to death with cold. About this time Archbishop Cranmer and Bishop Ridley were committed to the Tower, which became so crowded with prisoners, that the three prelates were confined in the same room, a circumstance, which, no doubt, they greatly enjoyed. The pleasure, however, was but of short duration; they were hurried to Oxford under the pretence of a public disputation to be held there by the most eminent divines on both sides. At this place they were most closely confined in the common prison, and deprived of every comfort, and of almost all the necessaries of life; hence they readily inferred what kind of disputation would be allowed them. They fully expected that the argument of power was the only one that would be resorted to, and having made up their minds to this, Latimer said he should give them very little trouble. "I shall," said he, "offer them a plain account of my faith, and say but little more; for I know that anything more will be to no purpose. They talk of free disputation; but I am assured, their grand argument will be, as it was that of their forefathers, 'We have a law, and by our law ye ought to die.'" Their trial and condemnation speedily followed, but no steps were taken towards putting the sentence against the prelates into execution for nearly a year and a half; but, in 1555, new laws in support of the Romish religion having been enacted, a commission was granted by Cardinal Pole, the pope's legate in England, to the bishops of Lincoln, Gloucester, and Bristol, empowering them to try Bishops Latimer and Ridley for heresy. The prelates were ordered before the commissioners, and when Ridley had been examined, Bishop Latimer was brought to the bar, whom the bishop of Lincoln addressed, in an eloquent and very pathetic speech, earnestly exhorting him to accept the mercy that was offered, and to acknowledge the authority of the See of Rome. The good bishop was too firmly fixed in his opinions to give them up through motives of timidity, and the desire of prolonging his life. He was, however, remanded, and on the next day judgment was passed on him and Ridley. Their execution was fixed for the 16th of October, and the place fixed on was the north side of the city, near Baliol-college. Lest the bloody scene should excite a tumult, the military were ordered to attend the place of execution. Having heard a sermon, by a popish doctor, in which they were treated with great inhumanity, they prepared for their last trial, and were chained to the stake. The fire was speedily kindled, and at the sight of the flames Latimer exclaimed, "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." He then recommended his soul to God, and a few minutes put an end to the sufferings of these noble martyrs. Such was the glorious and triumphant end of Hugh Latimer, who had been indefatigable in the discharge of the duties of life, and who exhibited the most astonishing firmness and composure in the several trials to which he was exposed. He was not learned, in the usual sense of the word, for he cultivated only use-

ful learniug, and he lived rather what the world calls a good than a great man. He was eminent as a preacher, but his sermons, that are extant, are not patterns of good composition. His manner of preaching was affecting, as he spoke from the heart, and made deep and lasting impressions on his auditors. He displayed at all times a noble and apostolic zeal in the propagation of the truth. No one had a higher seuse of what became his office, or was less influenced hy any siuister motive; and none ever reproved vice with more freedom, without any regard to the rank of his hearers. A collection of his sermons was published, in 1570, by Augustus Bernhere, a Swiss, who dedicated them to Catharine, the duchess of Suffolk.

LATIMER (William), one of the revivers of classical learning in England, was educated at Oxford, and became fellow of All Soul's-college in 1489. He subsequently became tutor to Reginald, afterwards Cardinal Pole, by whose interest he obtained two rectories iu Gloucestershire, and a prebend of Salisbury. He died at a very advanced age in 1545. Nothing remains of his writings, except a few letters to Erasmus.

LATINI (Brunetto), an early reviver of literature in Italy, was born at Florence in the thirteenth century, and, in 1260, was sent by the Guelfs, in Florence, as ambassador to Alphouso, king of Castile, in order to obtain aid against Manfred, king of Naples and Sicily. By the prevalence of the opposite party he was driven from his country, though his banishment has also been attributed to some fault committed by him in his capacity of a notary. He retired to France, and is said to have opened a school of philosophy at Paris. His return to his native city is marked by his being named as syndic of Florence, in 1284. He died there in 1294: and these are all the circumstances of his life which have been recorded by the early writers. His literary merits have been extolled in high terms. He is represented as a profound philosopher, a consummate rhetorician, and the first who begau to polish the language, and refine the understanding of his countrymen. His chief work was his "Tesoro," a compilation from various authors, historical, philosophical, rhetorical, and ethical, composed in the French dialect of that time, and called the Romanza. The original, however, has never appeared; and what has been printed is an old Italian translation. He moreover translated into Italian part of the first book of Cicero de Inventione; and he wrote a moral work in verse, entitled, "Il Tesoretto." Some others of his compositions are found in MS. in libraries.

LATINI (Latino), a learned Italian, was born at Viterbo, in 1513. After studying jurisprudence at Sienna, he assumed the ecclesiastical habit, and going to Rome about 1552, entered into the service of Cardinal Jacopo del Posso. At his death he became the librariau of Cardiual Rodolfo Pio, who dying in 1564, left Latini the bequest of his copious library. He afterwards successively passed into the service of the Cardinal Rauuncio Farnese aud Marc Antonio Colonna, the latter of whom he accompanied to Naples in 1573. He was employed in the reformation of the Decretal of Gratian, first undertaken under Pope Pius IV., and published under Gregory XIII. He died in 1593, and after his death appeared two volumes of his "Latin Letters, Poems, and other Small Pieces," 1659 andt 1667. He communicated several emendations of Tertullian to the edition of that father published by Pamelius; and all his MS. annotations on the fathers, and on many other authors, were giveu to the public in the "Bibliotheca Sacra et Profana," printed at Rome by Dominic Macri, in 1667.

LATINUS (in classical history), a son of Faunus, by Marica, king of the aborigines in Italy, who from him were called Latini. He married Amata, by whom he had a son and a daughter. The son died in his infancy, and the daughter, called Lavinia, was secretly promised in marriage by her mother to Turnus, king of the Rutuli, one of her most powerful admirers. The gods opposed this union, and the oracles declared that Lavinia must become the wife of a foreign prince. The arrival of Æneas in Italy seemed favourable to this predictiou, and Latinus, by offering his daughter to the foreign prince, and making him his friend and ally, seemed to have fulfilled the commands of the oracle. Turnus however disapproved of the conduct of Latinus, he claimed Lavinia as his lawful wife, and prepared to support his cause by arms. Æneas took up arms in his own defence, and Latium was the seat of the war. After mutual losses it was agreed that the quarrel should be decided by the two rivals in single combat, and Latinus promised his daughter to the couqueror. Æneas obtained the victory, and married Lavinia. Latinus soon after died, and was succeeded by his son-in-law.

LATOMUS (James), a celebrated Catholic controversial divine in the sixteenth century, was a native of Cambron, a small town in Hainault. He became a doctor and professor of divinity in the university of Louvain; obtained a canonry of St. Peter, in that city; and is classed by the Catholics among the ablest opponents of Luther, and the other reformers, against whom he distinguished himself by his writings, from 1519 to 1544, which was the year of his death. All his works were collected together, and published in 1550, in folio.

LATONA (in fabulous history), a daughter of Cœus, the Titan, and Phœbe, or, according to Homer, of Saturn. She was admired for her beauty, and celebrated for the favours which she granted to Jupiter. Juuo, always jealous of her husband's amours, made Latona the object of her vengeance, and sent the serpent Python to disturb her peace and persecute her. Latona wandered from place to place in the time of her pregnancy, continually alarmed for fear of Python. She was driven from heaven, and Terra, influenced by Juno, refused to give her a place where she might find rest aud bring forth. Neptune, moved with compassion, struck with his trident, and made immoveable the island of Delos, which before wandered in the Ægean, and appeared sometimes above, and sometimes below, the surface of the sea. Latona, changed into a quail by Jupiter, came to Delos, where she resumed her original shape, and gave birth to Apollo and Diana, leaning against a palm-tree or au olive. Her repose was of short duration: Juno discovered the place of her retreat, and obliged her to fly from Delos. She wandered over the greatest part of the world, and iu Caria, where her fatigue compelled her to stop, she was insulted and ridiculed by peasants of whom she asked for water while they were weeding a marsh. Their refusal and iusolence provoked her, and she entreated Jupiter to punish heir barbarity. They were all chauged into frogs.

She was exposed to repeated insults by Niobe, who boasted herself greater than the mother of Apollo and Diana, and ridiculed the presents which the piety of her neighbours had offered to Latona. At last Latona, though persecuted and exposed to the resentment of Juno, became a powerful deity, and saw her children receive divine honours.

LAUD (William), archbishop of Canterbury, the son of a clothier of Reading, in Berkshire, was born in October 1572, and having received his grammar learning at the school of that town, he was sent to the university of Oxford in 1589, where he was entered of St. John's-college. Of this college he was admitted a fellow, and at the proper periods he took his degrees. In early life he was esteemed by all who knew him as a very forward, confident, and zealous person. He was ordained deacon in 1600, and in the following year he took priest's orders, and read a divinity lecture in the college. It was about this time that he maintained the constant and perpetual visibility of the church of Christ, derived from the apostles to the church of Rome, and continued in that church till the Reformation. In 1603, he was chosen proctor of the university, and in the same year he was appointed chaplain to Charles Blount, earl of Devonshire. In 1604, he took his degree of bachelor of divinity, and from the exercise which he performed on this occasion, he was supposed to be strongly inclined to popery. Dr. Abbot had already been his antagonist, and on this occasion he made no scruple of charging him with being a Papist in the most public manner, so that it was scarcely safe to be considered his friend and companion. In 1605, Mr. Laud married the earl of Devonshire, his patron, to Penelope, the late wife of Lord Rich, who had been divorced from him for adultery. In justification of himself, he contended that the innocent and guilty might lawfully marry again, after a divorce had been obtained. The part which he took in this affair exposed him to much censure from the public, gave great offence to the sovereign, and made so deep an impression on the mind of Laud, that he ever afterwards observed the anniversary of the marriage as a day of fasting and humiliation. His first preferment in the church was to the vicarage of Stamford, in Northamptonshire, in 1607, which led to other situations of more value and importance. In 1611, he was elected president of St. John's-college, and very soon after was appointed one of his majesty's chaplains. He had now great hopes of rising with rapidity to the highest honours, but his expectations were so completely disappointed, that in 1614 he had determined to withdraw from the court. By the persuasion of Dr. Neile, bishop of Lincoln, he was induced to remain there another year. To keep up his spirits the prelate gave him a prebend in the church of Lincoln, and, in the following year, the archdeaconry of Huntingdon. In 1616, the king presented Dr. Laud to the deanery of Gloucester, and at the same time he required him to reform and set in order whatever was amiss in that cathedral. After obeying the royal mandate in this respect, he began to take an active part against the Puritans; and he was also very desirous to bring the church of Scotland to an uniformity with that of England. With this view he attended the king in a journey to Scotland, but nothing was gained by the expensive tour, excepting that the king saw his commands neglected, and his authority contemned. Upon his return he was made a prebend of Westminster, and in the following year he was nominated to the bishopric of St. David's. In 1622, Bishop Laud held a conference with Fisher, a Jesuit, before the marquess of Buckingham and his mother, in order to confirm them both in the Protestant religion, with respect to which they were then wavering. From this time a close intimacy subsisted between Laud and Buckingham, who made the bishop his confessor and counsellor; and when he went with Prince Charles into Spain, left him as his agent at court, with whom he maintained a frequent correspondence. In the course of this, he insinuated some heavy charges against his friend, the Lord-keeper Williams. This circumstance occasioned a settled enmity between the two bishops, Williams accusing Laud of the deepest ingratitude on that account. Laud corresponded with the duke of Buckingham during his journey to France, to bring about a marriage between the Princess Henrietta Maria and King Charles I. Supported by Buckingham's favour, to whom he is charged with having rendered himself too subservient, Bishop Laud gained the confidence of the new king, and it was said that these two men stopped up both the king's ears from any other doctrines in church or state, but what was infused by them. Laud was desired by King Charles to make out a list of the eminent divines, with their principles and qualifications, that from this list he might select his chaplains, and others for promotion in the church. Laud quickly gave in his list, of whom his friends had the mark O against their names, for "orthodox," but those whom he did not delight to honour, he branded with a P, signifying, that they were Puritans, and, as such, ought not to be trusted with any power whatever. At the coronation in 1626, Laud officiated as dean of Westminster, by the king's appointment, in the room of Bishop Williams, who was in disgrace. In the same year he was translated from St. David's to the bishopric of Bath and Wells, and was also appointed dean of the chapel-royal. In 1627, he was sworn a member of the privy-council, and, in 1628, translated to the see of London. All ecclesiastical preferments were given away by the advice of Laud, and the country was entirely governed by his counsels. Upon the assassination of the duke of Buckingham, he prevailed on the king to send to the judges for their opinion, "whether, by law, Felton might not be racked." They returned a decided opinion, "that he could not be racked by the laws of England." Bishop Laud was the most active and leading member of the high-commission court, the arbitrary and severe proceedings of which were justly odious to the nation. For an instance of the extreme rigour and cruelty of their proceedings we refer to the article Leighton, a learned Scotch prelate, who was sentenced to stand in the pillory, and to have his ears cut off, and his nose slit, and then to be imprisoned for life, on account of a book which he had written. No sooner was the savage sentence passed, than Bishop Laud pulled off his cap, and gave God thanks for it. In 1630, Bishop Laud was elected chancellor of the university of Oxford, to which he was a great benefactor. He adorned it with many noble buildings, and enriched it with books and curious MSS. in almost all the known languages of the world, procured at an immense expense. In 1631, Bishop Laud undertook to repair and beau

tify St. Paul's cathedral, which he accomplished in a very magnificent style. But to raise the money which was expended, he resorted to so many oppressive and unjustifiable methods, that it became the common proverb, that St. Paul's was repaired with the sins of the people. Laud shewed great zeal in obtaining the utmost deference to all the external rites and ceremonies of the church, and he caused the several churches, in which he took an interest, to be adorned with all kinds of pictures, images, and altarpieces, all which circumstances led the people to suspect, that he was too much inclined to the papal religion, if he were not already a Papist in his heart. This suspicion was still strengthened by his declaration, that in the disposal of all ecclesiastical preferments, he should give a most decided preference to single men, supposing the abilities of the single and married to be otherwise equal. In 1633, he attended the king in a journey to Scotland, and was present at his coronation for that country, which ceremony was performed in the abbey-church of Holyrood-house. While in Scotland, he took every opportunity of urging the clergy to conformity with the church of England, but in this he was completely unsuccessful. Almost immediately after his return, Abbot, the archbishop of Canterbury, died, and Laud was instantly appointed his successor. He was, almost at the same moment, offered a cardinal's hat, which he declined, but upon what grounds he refused the honour is not known, though various motives have been assigned. He now carried matters with a high hand, drove many French and Dutch Protestants, to whose ancestors Edward VI. had given an asylum, out of the kingdom; and either imprisoned or silenced many worthy clergymen, who refused to read the king's declaration for allowing lawful sports on Sundays after divine service. He was still more severe against those who were any ways suspected of puritanical principles. Some of them, by an exertion of arbitrary power, were fined, imprisoned, and even whipped, and kept to hard labour. Laud was, in 1635, nominated to other high offices, among which was the office of a commissioner of the treasury. He now procured the lord-treasurer's staff for his friend Dr. Juxon, the bishop of London, which gave great offence to the people. We cannot give anything like a detail of the many prosecutions in which the archbishop was almost constantly engaged. It is sufficient to say in this place, that these prosecutions were cruel, illegal, and tyrannical; but they were not borne by the people without deep, though silent, complaints. Never was man more hated, or more deservedly so. There still existed in the country the printing-press, by means of which his proceedings and character, and the arbitrary measures of the court, were exposed to the whole nation, in a secret manner. He accordingly procured a decree to be made in the star-chamber, which ordained, that the number of printers should be limited; and those who were allowed to follow the profession, should not be allowed to print any books of divinity, law, physic, philosophy, or poetry, till they had been licensed by the archbisbop of Canterbury, or the bishop of London for the time being, upon pain of very grievous penalties. These proceedings, though they might be useful to the court for a short time, created so many enemies to the existing state of things, that there was great danger of some sudden convulsion. Many of the best men in the country, to avoid persecution, retired to America for an asylum, and a multitude of others would have followed their example, had not the archbishop obtained an edict to prevent any one from leaving the kingdom without a license for that purpose. This was a degree of severity scarcely paralleled in the Christian world, but it answered no good end, for the people took a general disgust, and almost the whole of England was filled with Puritans. Laud did not confine his arbitrary measures to England, but was equally violent in his plans with regard to Scotland, so that he drew upon his head the hatred of that kingdom, and provoked the resistance which led to the renewal of the solemn league and covenant, subscribed by King James and the whole nation, in 1590. The attempt made, in 1637, to force on the Scotch the new liturgy, was the first step which called forth the open opposition of all ranks. The king at first raised a powerful army to reduce the covenanters to submission, but when he had marched to the borders of Scotland, he found the preparations made to receive him so serious, and he knew that his Protestant nobility and soldiers were not zealously affected in his cause, that he found himself compelled to seek for a general pacification. It was soon discovered that the idea of war was not abandoned, but only deferred, and that the English court were resolved to subdue the spirit of the people in Scotland. Laud and Strafford were the advisers of this resolution, and to raise supplies, application was made to the English parliament, which, after an interval of twelve years, was summoned to meet at Westminster for that purpose. The commons not only refused to comply with the desires of the crown, but appointed committees to consider the grievances under which they laboured. The king wished them to commence with a subsidy bill, which they refused. He at length dissolved the parliament, in great anger, before a single act was passed. All the engines of arbitrary power were set to work to raise money for the war, and those who refused to comply with the demands made upon them, were fined and imprisoned. The greater part of the odium of these oppressions fell upon the archbishop, of whom the populace expressed their detestation in the most open way that they dared. On one occasion, viz., on May 9, 1640, a paper was posted up, exhorting the London apprentices to attack the palace at Lambeth, but the archbishop having had timely notice of their intentions, frustrated their designs, and dispersed the multitude, amounting to the number of five hundred persons. One of them was taken in the act of breaking the windows, and was cruelly put to death as a traitor; but this extreme severity only served to inflame the mob still more against the archbishop. Another circumstance which contributed to increase the number of the archbishop's enemies, was his continuing the convocation of the clergy after the dissolution of the parliament, by which he obtained several subsidies granted by the clergy, which the commons had refused till their grievances were redressed. At length the necessities of the state obliged the king to call a new parliament, and, as soon as it met, the canons and constitutions of the late convocation came before the House of Commons. These, being discussed, were declared "to contain many matters contrary to the king's prerogative, to the fundamental laws and statutes of the realm, to the rights of parliament, to

the property and liberty of the subject, and matters tending to sedition, and of dangerous consequence." In the course of the debates, the archbishop's character was warmly attacked, and in some of the speeches he was charged with the treasonable design of subverting the religion and laws of the country. On the next day articles against the archbishop, presented by the Scotch commissioners, were read in the House of Lords, and then reported to the House of Commons, in a conference between the two Houses. The resentment of parliament broke out into a flame, and a motion was made and carried that he had been guilty of high-treason. Upon this, Denzil Hollis, son of the earl of Clare, was immediately sent up to the bar of the House of Lords, to impeach him in the name of the Commons of England; to inform their lordships, that, in convenient time, they would bring up the particulars of their charge; and to request, that in the mean time he might be committed to safe custody. His grace being now commanded to withdraw, he requested leave to say "that he was heartily sorry for the offence taken against him, but humbly desired their lordships to look upon the whole course of his life, which was such, that he was very sure not one man in the House of Commons did believe, in his heart, that he was a traitor." He was now committed to the custody of the gentleman usher of the black rod; and on the 26th of February, fourteen articles were brought up from the Commons by Sir Henry Vane, the younger. He was then committed to the Tower, and in his passage thither he had to undergo the loud and deep curses of an enraged populace. One of the first steps taken against him was levying upon his property a fine of twenty thousand pounds, for his proceedings in the convocation held in 1640. In June 1641, he resigned the chancellorship of the university of Oxford, and in the following October, the House of Lords sequestered his archiepiscopal jurisdiction. His confinement in the Tower was very severe, and he began to feel in his own person such sufferings as must have bought to his recollection what he, in the day of his power, had inflicted upon others. After an imprisonment of nearly three years, he was brought to trial upon the fourteen articles already mentioned, and upon ten additional ones, which were now, for the first time, brought forward. Many of the charges were ill supported, and much of the evidence was trifling and irrelevant. It sufficiently appeared, however, that he had laboured to extend the royal prerogative and the ecclesiastical power, to a degree that was utterly inconsistent with the liberties of the people; that he had been zealous in enforcing the illegal claim of ship-money; that he had committed persons to prison, and punished them without law; and that he had been guilty of many arbitrary, illegal, and cruel actions. Archbishop Laud defended himself with uncommon spirit, eloquence, and acuteness, and with extraordinary presence of mind. His counsel in their defence endeavoured to show, that if the charges were true, they did not amount to treason by any established law of the kingdom. This justification had its weight, and the lords, who were staggered with the plea, deferred giving judgment, till the Commons thought fit to bring in a bill of attainder, which was, after much delay, passed. To stop the consequence of this, the archbishop presented the king's pardon under the great seal, but it was overruled by both Houses. By this bill the archbishop was condemned to suffer death, as in cases of high-treason, and all the favour he could obtain was to have his sentence altered from hanging to decapitation. He met his death with great firmness on Tower-hill, on the 10th of January, being then in the seventy-second year of his age. Mr. Hume, in speaking of the learning and morals of Archbishop Laud, says "he was virtuous, if severity of manners, and abstinence from pleasure, could deserve that name. He was learned, if polemical knowledge could entitle him to that praise." In his government of the church, it has been justly observed, he displayed a total want of charity towards those who made the least opposition to the doctrines and ceremonies established by authority; and under his countenance, the star-chamber wore all the horrors, and exercised all the cruelties, of an inquisition. In state affairs his counsels were high and arbitrary, and he was very active in promoting those measures which ultimately proved his own ruin, and that of the king. He was in some cases generous and munificent. Besides what he did for Oxford in her buildings and library, he founded an Arabic lecture, which began to be read in 1636, and he invested the university with many new privileges. He procured a new charter for the town of Reading, founded in it a hospital, and endowed it with a revenue of 200*l.* per annum. The archbishop published some single sermons, which have been reprinted since in an octavo volume. He printed a conference between himself and the Jesuit Fisher. His diary has been printed since his death; and in 1700, was published "An Historical Account of all the material Transactions relating to the University of Oxford, from Archbishop Laud's being elected Chancellor, to his Resignation of that Office," written by himself. His letters to Gerard John Vossius were printed in London in 1690, and some others may be found at the end of Dr. Parr's Life of Archbishop Usher.

LAUDER (William), a literary impostor, who attempted to prove Milton a plagiary, was a native of Scotland. In 1747, he published in the Gentleman's Magazine, an "Essay on Milton's Use and Imitation of the Moderns," the object of which was to prove, that the great epic bard had made free with the works of certain Latin poets of modern date, in the composition of his Paradise Lost. Answers appeared in the magazine, but they failed in vindicating the originality of Milton, until Mr. Douglas, afterwards bishop of Salisbury, produced ample proofs of the duplicity of Lauder, in a published letter to the earl of Bath, entitled, "Milton Vindicated from the Charge of Plagiarism, brought against him by Mr. Lauder." This detection proved highly injurious to the reputation of Lauder, who signed a letter acknowledging his fault, and soon after quitted England for the West Indies, where he died in 1771.

LAUDERDALE. See Maitland.

LAUDOHN (Gideon Ernest, Baron) was descended from a respectable family, originally from Scotland, a branch of which settled in Livonia, and there purchased an estate at Totzen, where the subject of the following article was born in 1716. He displayed, at an early age, a strong inclination for a military life, and being instructed with this view, he entered, at the age of fifteen, into the Russian army as a cadet, and, in 1733, he was at the taking of Dantzic, where the king of Poland had sought

refuge, in consequence of the disturbances which then prevailed in that country. He served three campaigns under Count Munich against the Turks, and was present at the taking of Azof, Oczakow, and Chotzim. On the restoration of peace, he staid some time at Petersburgh, in hopes of high promotion, but being disappointed in his expectations, he went to Vienna, and was appointed by the empress-queen to a command in the corps of Pandours, then raised by Baron Trenck, and with these he proceeded to Bavaria. While he belonged to this corps he was severely wounded, and taken prisoner by the French, but was rescued by his own corps before his wound was healed. After this he was engaged much in active service, but he employed every leisure moment in the study of the military art, and in preparing himself for the active situation in which he was afterwards placed in the seven years' war. In 1754, he was employed to reduce to obedience the rebellious Croats, which he did rather by his judicious conduct than by force of arms. During the seven years' war, which commenced in 1756, he performed the most noble exploits, which we cannot in this place give in detail. Towards the close of that war, he determined to make an attack on Schweidnitz. The night appointed for the execution of this plan was the 30th of September. Every preparation being made, Laudohn harangued his soldiers, forbade them, under the severest penalties, to plunder the town, and promised, in case of their obedience, to distribute among them the sum of 100,000 rix-dollars. The guards exclaimed with one voice, "No, general, lead us on to glory, we do not want money." At two in the morning the signal was given, and the first assault made, and in four hours Laudohn was in possession of the whole fortress. Although this achievement had been undertaken without the order of the Aulic Council, the empress congratulated the victor in a letter written by her own hand, and sent him her picture set round with diamonds. On the conclusion of peace in 1763, the general retired to his estates in Bohemia, but in 1766 the empress appointed him a member of the Aulic Council of War, and in the following year he was elected a member of the Equestrian Order of the Empire, and in 1769, he was made commander-in-chief in Moravia. In 1770, when Frederick the Great paid a visit to the Emperor Joseph, at Neustadt, the principal officers were invited to dine with the two monarchs. As the company were about to place themselves at table, his Prussian majesty said to Laudohn, "Come, general, and sit near me, I would rather have you by my side than opposite to me." In the war of Bavaria, in 1778, he was promoted by the emperor to be field-marshal, and intrusted with the command of the Austrian army, which amounted to fifty thousand men. The plans which he formed to counteract the designs of the enemy were worthy the reputation which he had before acquired. After the peace, Laudohn again retired to his estates, from whence he was again called on the breaking out of the Turkish war, in 1788. He had the command of the grand army when it was resolved to reduce Belgrade; the Archduke Francis was to be present at the siege, and the emperor, in a letter to Laudohn, said, that "his nephew could not be in a better school than under his Gideon." The attack commenced on the 15th of September, and on the 30th it was determined that the place should be carried by storm. The assault began about nine in the morning, and at one the outworks were in possession of the besiegers. The fortress still refused to capitulate; but, after a dreadful bombardment, by which most of the enemy's cannon were silenced, the place surrendered. In consequence of this achievement, he was appointed generalissimo of the whole Austrian army, an office which had been conferred on no person since the time of Prince Eugene, and which gave him an unlimited control over all the Austrian generals, and even over the Aulic Council of War. On his return to Vienna, he was received with every mark of distinction that his sovereign and the people, by whom he was idolized, could bestow. After the death of the Emperor Joseph, he was confirmed in all his appointments by his successor, Leopold, who continued the war. Soon after this he was taken ill of a fever, of which he recovered; but having imprudently rode out, contrary to the advice of his physicians, he was seized with a suppression of urine, which put an end to his life in the month of June following. This great general was beloved by his troops, who, under his command, believed themselves to be invincible. The most striking feature in the character of Laudohn was that dauntless presence of mind, combined with daring intrepidity, so essential to the hero, and which can turn to the best advantage any unexpected opportunity that occurs.

LAUNAY (Peter), an esteemed French Protestant writer in the seventeenth century, was born at Blois, in 1573. He obtained a post under government in the department of finance, and was made secretary to the king. By his talents and virtues he acquired the respect and confidence of the French Protestants, and was chosen deputy to all the synods of his province, and to almost every national synod which was held in his time. He died in 1662. He was the author of "Paraphrases" on the book of Proverbs, Ecclesiastes, the Prophet Daniel, all the epistles of St. Paul, and the Apocalypse; "Remarks on the Bible, or an Explanation of the different Words, Phrases, and Figures in the Sacred Writings," 1667, 4to.; a treatise "On the Holy Supper," &c.

LAUNEY (Bernard Rene Jourdan de) was governor of the Bastille at the time of its destruction in 1789. He defended it with great bravery, and conducted himself in a manner that might have extorted respect from any but an infuriated populace. The assailants murdered him in the streets, together with several of the officers and soldiers belonging to the garrison.

LAUNOY (John de) was born at Valdesie, a village of Lower Normandy, in 1603. He received the early part of his education at Constance, whence he was sent to the university of Paris, where he pursued his studies with great diligence for five or six years. In 1636, he was ordained priest, and soon after was admitted to the degree of doctor of divinity at the college of Navarre. For the sake of improvement, he travelled to Rome, and became acquainted with the most eminent characters; but on his return to Paris, he applied with great intenseness to his studies, and composed a vast variety of works on subjects relating to history, criticism, and ecclesiastical discipline. At his own house he formed a kind of literary school for the discussion of topics that tended to the improvement of the mind. He was an able defender of the rights of the Galli-

can church, in opposition to the pretensions of Rome. He attacked several false traditions with great intrepidity; and he contended so forcibly for expunging the names of several false saints from the calendar, that he was called the banisher of saints. By the freedom which he exercised in his writings, he provoked against him a host of enemies; and he was obliged, at the intimation of the king, to discontinue his assemblies, which were held at his own apartments. He met with an excellent friend in the Abbé d'Estrees, who presented him with a very valuable preferment in the church, which he soon resigned, choosing to live contented on a small income rather than endure the cares of business. He said that it was much more difficult for a Christian to make a right use of riches, than to live without them. He died in his seventy-fifth year, in 1678. His works are very numerous, and have been collected and published in ten volumes folio.

LAURATI (Peter), a native of Sienna, celebrated as a painter, flourished in the fifteenth century. He was the disciple of Giotto, and particularly excelled in draperies.

LAURENS, or LAURENTIUS (Andrew), a native of Arles, professor of medicine at Moutpellier, and physician to Henry IV. of France, died August 16, 1609. His anatomical works, more elegant than correct, were printed at Paris, folio, 1600.—His brother, Honorius, became archbishop of Embrun, and died in 1612. He was a strong friend of the League, and wrote the edict of Henry III. to re-unite the Protestants and Catholics.

LAURI (Filippo), a celebrated artist, born at Rome in 1623. His chief master was Angelo Carosello, whom he soon learnt to excel, as well in taste and colouring, as in composition, and the general execution of his pictures. Several grand altarpieces of his painting are much esteemed, but his smaller historical pieces, with beautiful and highly-finished landscapes introduced into the back grouud, are considered his best performances, and fetch a great price. His death took place in 1694.

LAURIERE (Eusebius Jacob de), a profound writer on French law, was the son of a surgeon in Paris, where he was born in 1659. He was admitted an advocate in 1679, but soon quitted the business of the bar for the professional studies of the closet. He was esteemed and consulted by the ablest magistrates of the time, and assisted the studies of the celebrated D'Aguesseau, afterwards chancellor. He died in 1728. Among the works of this lawyer are "De l'origine du droit d'Amortissement," 1692; "Texte des Coutumes de la Prevoté de Paris," reprinted with additions, in 3 vols., 12mo., 1777, &c. &c.

LAUZIN, or LAUZUN (Armand Louis de Gontaut, Duc de) was born in 1747. He was nepbew and heir to Louis Antony, duke de Biron, and took that title in 1788. He spent the early part of his life in gallantry and dissipation, but was generous, courageous, aud handsome, qualities which made him highly acceptable with the fair sex. After wasting his fortune, he joined the Americans in their struggle for independence, and assisted them greatly by his skill and valour. During the French revolution he became the partisan of Philip Egalité, and was one of the most active republicans. Having failed, however, to put down the Vendeans, against whom he was sent, he was arrested and condemned to death by the revolutionary tribunal. He suffered on the 31st of December, 1793, saying, as he was led to the scaffold, "I deserve death for having been unfaithful to my God, my king, and my home."

LAVALETTE. See Appendix.

LAVALLEE (John, Marquess de), born at Dieppe in 1747, deserves notice as the author of works which have been translated into English, entitled, "Le Negre comme il-y-a pen des Blancs," and "Lettre d'un Mameluc." He also wrote some dramatic pieces, and assisted in conducting various journals and periodical works.

LAVATER (Louis), a learned Swiss Protestant divine, was born at Kibourg, in the canton of Zurich, in 1527. He was a canon of Zurich, and one of the pastors of that city, where he died in 1586. He was the author of various theological and controversial works, which are held in esteem by the Calvinists. That entitled "De Spectris, Lemuribus, et magnis atque insolitis Fragoribus," is a very learned and curious treatise, in defence of the exploded doctrine of apparitions, diabolical delusions, presages, &c., and has been frequently printed, and trauslated into the German, Dutch, French, and Italian languages.

LAVATER (John Gaspard Christian), born at Zurich, in 1741, was brought up to the Protestant ministry, and entered into holy orders in 1761. For some years he was pastor of the orphan's-church, Zurich; but from 1778, he filled the offices of deacon and pastor at St. Peter's-church, in the same place. He acquired an early reputation by the eloquence of his pulpit discourses, and the zeal and benevolence with which he fulfilled the duties of his functions. According to his own narrative, he felt an early propensity to read the human countenance, and frequently exercised the pencil in sketching such features as had made a particular impression upon him, which he studied with attention. He had, however, entered into no regular researches on the subject, till standing once at a window with Dr. Zimmerman, the king's physician at Hanover, some remarks which he was led to make on the singular countenance of a passing soldier, induced that medical philosopher to urge him to pursue and methodise his ideas. He afterwards held a correspondence with Dr. Zimmerman on the subject; and, in process of time, with the natural progress of an enthusiastical mind, acquired not only a fonduess for the study, but a full conviction of the reality of physiognomical science, and of his own discoveries in it. The first fruits of his labours appeared in a quarto volume, written in German, and printed at Leipsic, in 1776. In these *fragments* as he called them, he carried his ideas of physiognomy beyoud the observation of those parts of the countenauce which exhibit to a common eye the impressions of mental qualities and affections, and maintained as a leading position, "that the powers and faculties of the mind have representative signs in the *solid* parts of the countenance." This was only the first part of a work, of which two more volumes appeared in succession, and being well translated into French and English, the work, for a time, became the favourite topic of literary discussion. It met with many enthusiastical admirers, who received its principles as demonstrations. It is even said that, in Germauy for a time, a servant could scarcely be hired, the lines of whose face did not correspond with those of favourable import in Lavater's plates.

Lavater was zealously attached to the Christian revelation, and translated "Bonnet's Inquiry into the Evidences of Christianity" into the German language. He afterwards gave way to a devotional mysticism, which offended the orthodox, but procured him many votaries; and it is affirmed that he was the centre of an invisible church, whose members extended from Naples to Constantinople, and who respected him as their founder and prophet. His popularity as a preacher and pastor was extremely high at Zurich, where it was common in his walks for the people to flock about him and kiss his hand in token of respect, and where he was applied to by all ranks as the decider of controversies among them. His moral character was most exemplary, and his ardent zeal for doing good was scarcely ever surpassed. No man was ever a more determined opposer of tyranny and intolerance in every shape, and he had the true Swiss zeal for liberty. This spirit rendered him a friend to the French revolution at its commencement; but when the republican rulers began to display their system of rapine and extortion, and to extend it to Switzerland, he was the boldest of their antagonists. He wrote at that period an energetic appeal to the French government, and never ceased to proclaim the rights of his countrymen, till he was torn from his congregation as a preacher of sedition, and sent as a hostage to Schaffhausen. He afterwards returned to Zurich, and on the day when that unfortunate city was stormed by the troops of Massena, in the autumn of 1799, he rushed into the streets, and received a severe wound in the breast from a Swiss soldier, on whom he had formerly conferred various benefits. From the effects of this wound he never entirely recovered; and he brought on a return of his symptoms by attending for above an hour, in the open air, a man condemned to be shot as a spy. The activity of his mind was, however, unsubdued till a short time before his death, which happened on the 2nd of January, 1801, in the sixtieth year of his age. Besides the works before mentioned, he wrote "Aphorisms on Man," which was translated into English.

LAVERNA (in fabulous history), the goddess of thieves and dishonest persons at Rome. Her worship was very popular, and the Romans raised her an altar near one of the gates of the city, which from that circumstance was called the gate of Laverna.

LAVICOMTERIE DE SAINT. SAMPSON (Louis), author of various works relative to the period of the French revolution, which it is not now necessary to specify, was a member of the Convention in 1792, and continued to take an active share in the events of the time until the fall of the terrorists. He died in 1809. One of his works, entitled "Crimes des Rois de France," excited a great sensation.

LAVINGHAM (Richard), prior of a Carmelite convent at Bristol towards the close of the fourteenth century. He produced numerous works relating to divinity and philosophy, which procured him much reputation among his contemporaries, particularly his abridgment of Bede's "Ecclesiastical History."

LAVINGTON (George), bishop of Exeter, was born in 1683, and educated at Winchester and Oxford. He gradually rose to be bishop of Exeter, to which see he was advanced in 1747, and presided over it till his death in 1762. He was the author of an able and well-known treatise, entitled, "The Enthusiasm of the Methodists and Papists compared," in 2 vols., besides a tract against the Moravians, and a variety of miscellaneous Sermons.

LAVINIA (in classical history), a daughter of King Latinus and Amata. She was betrothed to her relation, King Turnus, but because the oracle ordered her father to marry her to a foreign prince, she was given to Æneas after the death of Turnus. At her husband's death she was left pregnant, and being fearful of the tyranny of Ascanius, her stepson, she fled into the woods, where she brought forth a son called Æneas Sylvius.

LAVOISIER (Anthony Lawrence), an eminent chemist and philosopher, was born at Paris in August 1743. His father, a man of opulence, gave him every advantage of education; which he so well improved, as to acquire, while a young man, a thorough acquaintance with all the branches of physical science. When, in 1764, the French government had proposed as a prize question, what was the best method of lighting the streets of a great city? Lavoisier drew up an answer to it with the enlarged views of a philosopher and man of letters; which was so much approved, as to be printed at the expense of the Academy of Sciences, and obtained the present of a gold medal from the king, delivered to him by the president of that body at a public sitting. Such a notice naturally made way for his entrance into the Academy, of which he was elected a member in May 1768, though, it is asserted, not without a formidable opposition. About the same period he distinguished himself by several treatises upon physical topics, speculative and practical, in different periodical works. The "Memoirs of the Academy," in 1770, contains his observations on the nature of water, and on the experiments supposed to prove the possibility of its conversion into earth. By an accurate repetition of these experiments he found, that the earth produced from repeated distillations of water proceeded only from an abrasion of the vessels employed. Various journeys to the different districts of France, in company with M. Guettard, furnished him with copious materials for the lithology and mineralogy of the kingdom, which he arranged into a kind of chart. They were the foundation for a work of his on the revolutions of the globe, and the formation of the strata of the earth, of which sketches were given in the "Memoirs of the Academy" for 1772 and 1787. At this period the experimental philosophers were eagerly employed in researches concerning the gases or factitious airs, and several new substances of this class had been discovered, principally by the sagacity and industry of Dr. Priestley. M. Lavoisier, struck with the beauty and importance of these discoveries, entered into the same field of inquiry with all the scientific ardour by which he was characterized; and possessing the advantage of a considerable fortune, he conducted his experiments upon a large scale, with instruments of the most approved construction. The "Opuscules Chymiques," which he published in 1774, gave a clear and elegant view of everything which had hitherto been done with respect to the history of aëriform bodies, with several experiments of his own, remarkable for their ingenuity and accuracy. Soon after the discovery of that which Dr. Priestley called dephlogisticated air, and Scheele, very pure air, Lavoisier engaged in an examination of its nature; and, in 1778, pub-

lished his proofs that this substance is a constituent principle of all acids, to which, therefore, he gave the name of *oxygen*. His experiments of the production of water, in 1783, by burning oxygen gas with hydrogen gas, and of its decomposition into the same elements, were a further step towards a new system of chemistry, of which he was the founder. It was completed by his theories of combustion and oxidation, his analysis of atmospherical air, his doctrine of caloric, or the matter of heat, &c; and was given to the world in his "Elémens de Chymie," published in 1789, which was a model of scientific composition. Its principles were adopted by the most eminent chemists in Europe, and have given an entirely new form to the science. In France, more than in any other country, men of science have been consulted in matters of public concern; and the reputation of Lavoisier caused him to be applied to in 1776, by the enlightened minister Turgot, to superintend the manufacture of gunpowder. His investigations were so successful, that he increased the explosive force of that article by one-fourth; and while he suppressed the troublesome regulations for the collection of its materials from private houses, before in use, he quintupled the produce. He rendered many other services to the arts and sciences, both in a public and a private capacity. Agriculture early engaged his attention, and he allotted a considerable tract of land on his estate in the Vendomois for the purpose of experimental and improved farming. The committee of the Constituent Assembly of 1791, appointed to form an improved system of taxation, desired to avail itself of his extensive knowledge. For its information, he drew up an extract of a large work on the different productions of the country, and their consumption, for which he had been long collecting materials. It was printed by order of the Assembly, under the title of "Richesses territoriales de la France," and was regarded as the most valuable memoir on the subject. After having been one of the administrators of the caisse d'escompte, he was appointed, in 1791, one of the commissioners of the national treasury; and he introduced into that department such order and regularity, that the proportion between the income and expenditure, in all the branches of government, could be seen at a single view every evening. This spirit of systematic and lucid arrangement was, indeed, the quality by which he was particularly distinguished, and its happy influence appeared in every subject which occupied his attention. The moral qualities of this eminent person were not less estimable than those of his understanding. He was mild, sociable, and obliging; charitable to the poor upon his estates; and liberal to young men of talents, whom he encouraged in the pursuit of science. At the assemblies held twice a week in his house were to be found the most distinguished votaries of science and letters in France, as well as illustrious foreigners. A man so valuable, and so generally esteemed, might have hoped to pass unhurt through the scenes of civil commotion; but the time arrived in which eminence of any kind was dangerous, and, when joined with wealth, was almost certainly fatal The bloody reign of Robespierre was supported by sacrificing to popular odium all whose situation under preceding administrations had raised them to distinction or opulence; and they who had occupied posts in the financial department were among the first victims. Lavoisier foresaw that he should be stripped of all his property, and was prepared to gain his bread by his labours; but a more rigorous doom awaited him. Involved in charges fabricated against twenty-eight farmers'-general, he was capitally condemned, and suffered on the scaffold, May 8, 1794. In the twenty volumes of "Memoirs of the Academy of Sciences," from 1772 to 1793, are forty papers of his writing, relative to many of the most important subjects in philosophical chemistry. One of the latest of his researches was upon the perspiration of animals, concerning which he made several curious and delicate experiments of importance to the science of physiology. M. Lavoisier married, in 1771, the daughter of a farmer-general, a lady of pleasing manners and considerable talents. She engraved with her own hand the copper-plates for his last work. She subsequently gave her hand to another eminent philosopher, Count Rumford. If the merit of Lavoisier be estimated from the effect which he has produced, he will take the precedence of all chemists; but if he is to be ranked merely on the score of his discoveries, not only Scheele, and Dr. Priestley, and Cavendish, but many more, will stand before him. No one who did so much, probably ever made so few unsuccessful or random experiments. All the processes that he performed were in illustration of his theory; every care was taken by reducing them to the utmost possible simplicity to ensure their success, and hence collateral discoveries seem hardly ever to have fallen in his way. He was fortunate in the period of commencing his career: a little sooner, and the science which he has illustrated would not have been sufficiently advanced to give full scope to his sagacity; a little later, and he would probably have been more or less anticipated. He was also fortunate in the comparative affluence of his circumstances, which enabled him to devote both the requisite time and funds to the prosecution of his favourite pursuit: but, with every deduction that ought to be made, personal merit enough will still remain to justify his native country in considering him as the great founder of chemical science.

LAW (John), a famous financial projector, was the son of a goldsmith in Edinburgh, in which city he was born about 1681. He was bred to no particular profession; but having a natural turn to calculation, he made himself a proficient in numbers, and in the speculations depending upon them. Whilst a very young man, he obtained the confidence of the king's ministers for Scotland so far as to be employed to arrange the revenue accounts, which were in great disorder before the union of the two kingdoms. For the purpose of remedying the want of a circulating medium in that country, he proposed the establishment of a bank which, according to this plan, might issue paper-money to the amount of the value of all the lands in the kingdom; an idea that seems to have been the basis of all his after-projects: this, however, was too bold a scheme to be adopted. At the death of his father, in 1704, he succeeded to the small estate of Lauriston, near Edinburgh, of which his mother was heiress. He then commenced fine gentleman, and supplied the deficiences of his income by gaming. In consequence of a duel, in which he killed his antagonist, he fled from his country, carrying with him, it is said, another man's wife. He visited Venice and Genoa, from both which cities he was banished as a

sharper. He wandered through most of the towns of Italy, supporting himself chiefly by the success of singular wagers, in which, by his skill in calculations, he always took care that the chances should be in his favour. At Turin he proposed his financial *system* to the duke of Savoy, who had too much wisdom and regard for his subjects to make trial of it. He had already made application to the ministers of Louis XIV., who had rejected his schemes; but the regency of the duke of Orleans was much more favourable to him. The fondness of that prince for splendid novelties, and the great embarrassment of the public finances, caused his plausible projects to be listened to. His first operation was the establishment of a general bank, composed of 1,200 shares, of 3,000 livres each. This was founded by royal authority in 1716; and by the moderate terms on which it transacted business, and the punctuality of its payments, its credit was so well established, that its notes were preferred to ready money, and the shares soon bore a premium. This bank became the office for all the public receipts. There was annexed to it a Mississippi company, which had grants of land in Louisiana, and was expected to realize an immense sum by planting and commerce. To this were afterwards joined the trade of Senegal, the privilege of the old India company, and the farms of the revenue. In 1718 it was declared a royal bank; and by a number of advantages arbitrarily conferred upon it, such was the extent of its business and funds, that its shares rose to twenty times their original value. All France was seized with the rage of gambling in its funds. Money and valuables of all kinds were brought to the market and invested in bank paper, and happy were they who could strip themselves of everything for a participation in this imaginary wealth. In 1720, Law, who had undergone the farce of conversion to the Catholic religion, was made controller-general of the finances. Regarded as the Plutus of the kingdom, he saw at his levee dukes, peers, and marshals of France; and titled ladies were proud to appear in the carriage of his wife (or mistress), who was accustomed to say, that "there was not so tiresome an animal in the world as a duchess." It was not to be wondered at that his head should turn with this elevation; but he had too much politeness to be insolent, and rather indulged a ridiculous vanity. He required that his son should be put on the list with the youths of quality who were to dance with the king in a ballet, and the regent thought fit to comply with his request. The boys, however, were not so condescending as their parents to the intruder, and gave him so many mortifications that he fell ill upon it. At length the baseless fabric of this prosperity began to give way; the shares daily sunk in value, and the ruin of the system appeared inevitable. The parliament of Paris interfered, but was banished by the regent. The credit of the projector, however, could not be supported. He was obliged to resign his post, after holding it only five months; and, loaded with the public execration, retired first to an estate in the country, and then, for further safety, quitted the kingdom. He carried with him but a small residue of the vast fortune he once possessed, and lived afterwards in obscurity. After visiting England, Holland, Germany, and other countries, he finally settled at Venice, where he died in 1729, still occupied with vast projects, and fully convinced of the solidity of his *system*, the failure of which he attributed to the opposition it met with.

LAW (William), a learned and pious divine of the church of England, was born at Kingcliffe, Northamptonshire, in 1686. He received his academical education at the university of Cambridge, where he took both degrees in arts. He entered into holy orders, but does not appear ever to have had a cure of souls. This may be attributed to his having early adopted nonjuring principles, which he maintained to the close of his life. For some time he filled the post of tutor to a gentleman's son at Putney, near London; and afterwards he became spiritual guide to Mrs. Hester Gibbon, a maiden lady, and the aunt of our celebrated historian, who resided at a house called the Cliffe, in Northamptonshire. Here he continued till his death, which took place in 1761. In that family he left behind him, "the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he enjoined." His life, for the greatest part, was that of a recluse; and such was his love of privacy and a solitary reflection, that it was very seldom indeed that he passed away more than two hours in the company of any person whatever. Hence his writings, notwithstanding that his practical pieces are in many respects truly excellent, partake of a gloominess and severity seldom to be found in this age, and which are abhorrent from the true genius and spirit of the Gospel. In the latter part of his life his mind became deeply tinctured with the mystic enthusiasm of Jacob Behmen, and he made himself master of the German language, that he might the better understand his writings. Of this enthusiasm some of his latest productions savour so strongly, that it is difficult to conceive of them otherwise than as the effusions of a disordered intellect. But these sallies of frenzy, as Mr. Gibbon observes, must not extinguish the praise that is due to Mr. Law as a wit and a scholar. His argument on topics of less absurdity is specious and acute; his manner is lively, his style forcible and clear; and, had not the vigour of his mind been clouded by enthusiasm, he might be ranked with the most agreeable and ingenious writers of the times. When the Bangorian controversy was a fashionable theme, he entered the lists against Bishop Hoadley, in support of high church principles; and he was afterwards one of the most zealous writers in opposition to the sentiments of that prelate, in his "Plain Account of the Nature and End of the Sacrament of the Lord's Supper." On the appearance of "The Fable of the Bees," he drew his pen against the licentiousness of the doctrine of that writer; and morality and religion must rejoice in his applause and victory. Mr. Law's masterpiece, "The Serious Call to a Devout and Holy Life, adapted to the State and Condition of all Orders of Christians," in 8vo., is still read as a popular and powerful book of devotion; as is likewise his "Practical Treatise upon Christian Perfection," 8vo. Besides these works, he wrote "The Unlawfulness of Stage Entertainments;" "The Case of Reason;" "Answer to Dr. Trapp on being righteous over-much;" "On Regeneration;" "Answer to Hoadley on the Sacrament;" "The Spirit of Prayer;" "The Spirit of Love." He also published some translations of his favourite Behmen.

LAW (Edmund), a learned and excellent En-

glish prelate, was the son of a clergyman who held a small chapel in the neighbourhood of Cartmel, in Lancashire, where he was born in 1703. Being sent to Cambridge, he became a fellow of Christ's-college, proceeded M.A. in 1727, and about the same time took part in the controversy respecting Dr. Clarke's "Demonstration of the Being and Attributes of God;" which produced, in 1734, or 1735, our author's very ingenious "Inquiry into the Ideas of Space, Time, &c.," 8vo. He also assisted in preparing a greatly enlarged and improved edition of Robert Stephens' "Thesaurus Linguæ Latinæ," which was printed in 1735, in 4 vols. folio. In 1737, he was presented by the university to the living of Graystock, in the county of Cumberland, and soon after he married Mary, the daughter of John Christian, Esq., of Unerigg. In 1743, he was promoted by Sir George Fleming, bishop of Carlisle, to the archdeaconry of that diocese; and in 1746, went from Graystock to reside at Salkeld, the rectory of which was annexed to the archdeaconry. Here he wrote his "Considerations on the Theory of Religion," 8vo.; to which he subjoined, "Reflections on the Life and Character of Christ;" and an appendix, concerning the use of the words "soul and spirit" in Holy Scripture, and the state of the dead as there described. The "Reflections" were published at Cambridge, in 1776, as a tract; accompanied with a summary and appendix on the Gospel morals, by Mr. Paley. In 1749, Mr. Law proceeded doctor of divinity; in his public exercise for which degree he defended the doctrine of what is usually called "The sleep of the soul." In 1754, upon a vacancy taking place in the mastership of Peter-house, in Cambridge, he was elected to fill that station, when he resigned his archdeaconry. About 1760, he was appointed head librarian of the university, and in 1764, he was nominated casuistical professor. He held several other benefices previously to his elevation to the bishopric of Carlisle, which took place in 1769, through the influence of the duke of Grafton, chancellor of the university. In 1774, he published a tract, entitled "Considerations on the Propriety of requiring Subscription to Articles of Faith;" and he afterwards edited the works of Locke, with a preface and life of the author, four volumes quarto. He died at the episcopal seat of Rose-castle, in Cumberland, August 14, 1787. Besides the works mentioned already, he was the author of sermons, controversial tracts relating to metaphysics and divinity, and "Observations occasioned by the Contest about Literary Property," 1776, 8vo.

LAW (Edward, Lord Ellenborough), a distinguished lawyer and judge, was the fourth son of Edmund, bishop of Carlisle, and was born at Great Salkeld, in Cumberland, in 1750. He was educated at the Charter-house and Peter-house-college, Cambridge, where he graduated with distinction, and then entered a student of Lincoln's-inn. After having been called to the bar by that society, he soon obtained a lucrative and honourable practice, and in 1781 was made a king's counsel. His defence of Warren Hastings increased his reputation; and on the formation of the Addington administration, in 1801, he was made attorney-general, and obtained a seat in parliament. In 1802, he succeeded Lord Kenyon as chief-justice of the King's-bench, with the title of Baron Ellenborough, which situation he held till his death in November 1818. Lord Ellenborough was an acute and sound lawyer; but on some occasions his conduct on the bench was open to censure. He could not always conceal the irritability and impatience of his temper; and he exhibited so manifest an anxiety for the conviction of William Hone, who was tried before him for libel, that the acquittal of that gentleman, contrary to Lord Ellenborough's expectation, is said to have mortified him sensibly, and, indeed, to have shortened his days. His lordship was a powerful speaker in parliament, and an able ally of government on all important questions.

LAWES (Henry), an English musician of great temporary reputation, was son of Thomas Lawes, a vicar-choral of the cathedral of Salisbury. He was a scholar of Cooper, known by his Italianized name of Coperario, and in 1625 was made a gentleman of the chapel-royal. He was afterwards appointed clerk of the cheque and of the private music to Charles I. He obtained his principal fame by setting the compositions of eminent poets, and Milton's Comus has secured immortality to his name. One of Milton's sonnets is addressed to Lawes, and he is also extolled by Waller. His works were chiefly published under the title of "Ayres and Dialogues," three books, 1653, 1655, and 1658. Lawes quitted the service of the king at the commencement of the civil wars, and employed himself in teaching ladies to sing; which profession his decent character and gentlemanlike manners rendered respectable. He retained his place in the chapel-royal, and composed the coronation anthem for Charles II. He died in 1662, and was interred in Westminster-abbey.—William, elder brother of the preceding, was also an eminent musician, and composed various works by himself, or in conjunction with his brother. He was in the service of Charles I., and greatly beloved by him. His loyalty induced him to take up arms in his master's cause, and he was killed at the siege of Chester, in 1645.

LAWRENCE (Thomas), an eminent surgeon and lecturer on anatomy, was born in Westminster, in 1711, and educated at Oxford, where he graduated M.D. He was a fellow of the Royal College of Physicians in London, and previous to the appearance of John Hunter in the same field, was one of the most eminent lecturers on anatomy in the metropolis. He was president of the College of Physicians from 1767 to 1773, and died June 6, 1783. He was the author of a valuable dissertation, "De Hydrope," and a life of Harvey, in Latin, prefixed to an edition of the latter's works, published by the College of Physicians.

LAWRENCE (Stringer), distinguished for his military services in the East Indies, held the chief command in Coromandel during twenty years, and contributed greatly to the extension of the British empire in that part of the world. His statue has been placed in the India-house. He died in 1775.

LAWRENCE (Peter Joseph), an able civil engineer, was a native of Flanders, where he was born in 1715. When he was only twenty-one years of age, he projected and executed drains in different parts of Flanders and Hainault, which till that time had been deemed impracticable. He, likewise, invented ingenious machines, made use of in the fortification of Valenciennes; and the curious carriage on which the colossal statue of Louis XV. was brought to Paris with great ease, in 1757. He was the contriver of the engines applied to the

mines in Bretagne, which at the same time clear them of their water and raise the metallic ores. The junction of the Scheldt and the Somme being an object highly desirable, both in a commercial and economical point of view, but presenting what were considered to be insurmountable obstacles to its execution; the genius of Lawrence triumphed over these difficulties. The various mechanical inventions and undertakings of M. Lawrence have been celebrated in a beautiful "Epistle," in verse, by the well known Abbé Delille, which is inserted in the third volume of a collection of poems, entitled, "The Treasury of Parnassus."

LAWRENCE (French) was born at Bristol about 1735, and educated as a civil lawyer, in which character he attained to great eminence. He graduated D.C.L. in 1787, and previous to his death, which took place in 1809, was regius professor of civil law in the university of Oxford, chancellor of that diocese, and judge of the cinque-ports. He was one of the counsel against Warren Hastings, and sat a short time in parliament. He was one of the authors of the "Probationary Odes," and wrote a volume of remarks on the Apocalypse, besides a few articles in the Annual Register.—Sir Soulden, son of the preceding, was born in 1758, and in 1791, was appointed a judge of the King's-bench, whence he removed to the Common-pleas, and sat there till his death in July 1814. His legal knowledge was considerable; and he gave a proof of his conscientiousness by leaving in his will a sum of money, indemnifying a party for the loss he had sustained by a verdict which Sir Soulden had thought was unjustly given against him.

LAWRENCE (Sir Thomas), one of the most distinguished artists of his day, merits particular notice in a work like the present; and we cannot present a more interesting account of him than that given in Chambers's Edinburgh Journal.—"He was born at Bristol, in 1769, and was the youngest of a family of sixteen children. His father, who had been bred an attorney, and was afterwards an officer of excise, at the time his son Thomas was born kept an inn in Bristol; but his business here being unsuccessful, he removed, in 1772, to Devizes, in Wiltshire, where he became the landlord of the Black Bear. It appears that this removal was by no means advantageous to Thomas's father, who was a man of singular manners, and was fonder of spouting poetry to his guests than attending steadily to the affairs of his household. His mother, we are told, was a person of a very different and more respectable character. While in this house at the town of Devizes, the wonderful genius of little Thomas began to be manifested. He could recite verses to the admiration of all who heard him, and, by a natural faculty, began to use a pencil, and take likenesses—an accomplishment which induced his parents to present him to all strangers of note who visited their house. A striking instance of this precocity of talent occurred when he was but five years of age, and is thus mentioned:—Lord and Lady Kenyon happening to stop for a day at the Black Bear, on their way to Bath, Mr. Lawrence, the landlord, entered their apartment, and began to expatiate on the genius of his boy, who, 'although only in his fifth year, could recite them poetry, or speeches, or take their likenesses, whichever they chose.' Lady Kenyon was, in the first instance, somewhat annoyed by the interruption; but there presently capered into the room, straddling upon a stick, the most lovely and spirited child she had ever beheld. His beautiful face was flushed with exercise, and neither she nor her husband felt inclined to stop his gambols. As soon as the boy could be induced to stand still, Lady Kenyon took him into her arms, and asked him if he could take the likeness of that gentleman, pointing to the future lord-chief-justice. The child, looking with an impatient earnestness at Lord Kenyon, exclaimed, 'Yes, that I can, and very like too.' Whilst materials were sent for, the child resumed his play; but when all was prepared, throwing his little legs from over his stick, he was lifted on the table, and seated in an arm chair, from which height he took Lord Kenyon's likeness, with a rapidity, a spirit, and a correctness truly astonishing. That done, he was impatient to be gone; but his lordship, coaxing him, asked if he could take the likeness of the lady. The boy exclaimed, 'Yes, that I can, if she will only turn her side to me, for her face is not straight.' This produced a burst of laughter; for Lady Kenyon, by an accident, had a slight curvature of the nose. The child took the profile. Twenty-five years after, an old friend of Lady Kenyon saw this portrait, and could distinctly trace a resemblance to what her ladyship had been at the period when it was taken. At the age of six years, little Lawrence was sent to school, where he remained only two years; and this was all the education he ever received, except a few lessons afterwards in Latin and French from a dissenting clergyman. From his sixth to his tenth year, he continued to take likenesses occasionally, and to be exhibited as a prodigy by his partial father, who seems to have in some measure lived on the profits of his son's ingenious exertions. At the age of ten, the young artist commenced, of his own accord, to execute original compositions of a higher class. He painted several Scripture-pieces; and his fame in this branch of the arts also spreading, he was invited by gentlemen to visit their galleries of paintings from the eminent masters. The erratic efforts of the rising artist did not save his father from ruin. Old Lawrence failed in his business at Devizes, and removed to Bath, where he placed his son a pupil with Mr. Hoare, a crayon-painter of taste and fancy. Under this excellent master he acquired those qualities of grace, delicacy, and spirit, which afterwards distinguished his productions. While at Bath, and only thirteen years of age, he made a drawing of the Transfiguration, which having sent to the exhibition of the Society of Arts, was rewarded by the society conferring upon him the great silver pallette, and five guineas, in approbation of his abilities. During his residence at this place of fashionable resort, he was taken by his father on excursions to Oxford, Salisbury, and other towns, where he obtained considerable occupation for his pencil. It is said he generally received four sitters every day, giving to each half an hour, and half an hour longer from memory. When about sixteen years of age, he was strongly inclined to make the stage his profession, and he actually performed at the Bath theatre; but from this line of life he was happily diverted, and turned to better pursuits. He remained at Bath about six years; and, during the whole of this period, young as he was, he was the sole support of his father and the other members of the family. At length, his

father, either thinking that his labours might be made still more profitable in a wider field, or perhaps prevailed upon by the remonstrances of his son, determined to remove to London. It was in the early part of the year 1787, when in his eighteenth year, that young Lawrence was brought to the metropolis, to commence that career which terminated so triumphantly. He was now in the midst of institutions established for affording instructions in his art, and this was a most fortunate circumstance for him at this crisis in his life. It appears, that, on the arrival of the family in London, his father immediately hired a handsome suite of apartments in Leicester-square, in the immediate neighbourhood of the rooms of Sir Joshua Reynolds, to whom he was anxious his son should be introduced. On applying to this great painter for this purpose, an interview was appointed; and young Lawrence, with the sensibility inseparable from worth and talents, was taken to the painting-room of this distinguished head of the English school of art. Sir Joshua was forcibly struck by the beauty, fine figure, and graceful manner of the lad, and received him with an attention and a benignity that dissipated his apprehensions, and restored him to self-possession. The performance he brought with him was examined, and partially approved of; and having given the young painter several valuable directions, kindly told him he was welcome whenever he chose to call. Lawrence listened to his remarks with deference, and felt grateful for the attention bestowed upon him. Seeing now the folly of his father in wishing to set him up as a master of the art of painting, he very soon removed from Leicester-square to less splendid lodgings in Tavistock-street, Covent-garden, and procured himself to be admitted a student at the Royal Academy. From this period may be dated the rapid rise of Mr. Lawrence into notice in the higher circles of society in the metropolis. Every year he attained a greater proficiency in his art; but though commissions for portraits to a considerable extent flowed in upon him, his pecuniary affairs were far from affluent. The drafts upon his purse, in behalf of his parents, were absorbing; but although this burden long held him down, he was never heard to murmur or complain. In 1791, he was elected an associate of the Royal Academy; and in the following year, on the death of his former patron, Sir Joshua Reynolds, he was appointed his successor in the offices of painter to his majesty and to the Dilettanti Society. From this time his reputation grew steadily till he came to be generally considered the first portrait-painter of the age. Every year he produced portraits of eminent characters, and his works included pictures of most of the crowned heads in Europe. In April 1815, the prince-regent was pleased to confer the honour of knighthood on Mr. Lawrence. At the request of the prince he was induced to proceed to Aix-la-Chapelle, to take likenesses of the most distinguished statesmen who had there met for diplomatic purposes; having executed this mission, to proceed to Vienna, and from thence to Rome, where he had an opportunity of contemplating the great masterpieces of ancient art. During the whole of Sir Thomas's residence on the Continent, he was entertained in the palaces of the various sovereigns with marked distinction; and the propriety and elegance of his deportment made an impression highly favourable to his character as an English artist and gentleman. He returned to England in 1820; but before his arrival, on the death of Mr. West, he was elected without opposition to succeed him as president of the Royal Academy. This distinguished office he continued to hold till his lamented death. This event took place in a sudden manner on the 7th of January, 1830, and was ascertained to have been caused by an extensive and complicated ossification of the heart—a disease which has prematurely cut off many men of genius. It would be useless here to say anything of the character of this eminent individual as a painter. His works, and engravings from them, are everywhere to be met with, and their superiority may be discovered even by the most ignorant, from their extraordinary delicacy of touch and gracefulness. He was one of the few eminent English painters who attained a proficiency in their profession before visiting Italy, or without studying the old masters—a circumstance attributable to his wonderful native genius and good taste. Although he never had to contend with those difficulties at the outset which have frequently beset the early career of men who arrived at distinction, his biography presents us with the instructive example of a man of genius successfully struggling to support a father's family, and who was neither intoxicated with applause, nor abandoned to that recklessness of conduct, which is too commonly found the concomitant of genius, especially when not strengthened by a good education in youth."

LAWSON (Sir John), a native of Hull, who from an obscure origin rose in the navy, and became captain of a ship under the parliament. Though by principle a republican, he joined Monk in effecting the Restoration, and received the thanks of both houses of parliament. He served as rear-admiral under the duke of York, and in a battle fought against the Dutch on June 3, 1665, he was wounded by a musket-shot on the knee, of which he died.

LAYARD (Daniel Peter), M.D. and F.R.S. of London and Gottingen, published in 1763 "An Essay on the Bite of a Mad Dog," 8vo., which went through three editions; "Directions to prevent the Contagion of the Gaol Distemper," 1772, 8vo.; besides other tracts, and papers in the Philosophical Transactions. —Charles Peter, son of the preceding, an English divine, who died dean of Bristol in 1803, was a fellow of the Royal and Antiquarian Societies, and celebrated for his poetic talents, which procured him, while at Cambridge, prizes in 1773 and 1776. He was the author of a poem on Duelling, and another, entitled, "Charity, a poetical Essay;" and a volume of Sermons.

LAZIUS or LATZ, (Wolfgang), an industrious writer on history and antiquities, was born in 1514 at Vienna, where his father, Simon, practised as a physician. Wolfgang commenced a teacher in the belles-lettres, but was at length nominated to a professorship of medicine in Vienna, which he occupied during nineteen years, till his death in 1565. A list of his works will be found in Moréri.

LAZZARELLI (Gianfrancesco), an Italian comic poet, was a native of Gubbio. After sustaining several offices in the government of the states of the church, he became, in 1661, auditor of Prince Alexander Pico, duke of Mirandola. He was made provost of the church of that city in 1681, and died in 1694. The work by which he is most known is entitled, "La Cicceide," a very singular performance, the sole object of which is to throw ridicule

upon a person whom he calls Don Ciccio, and who was formerly his colleague in the rota at Macerata.

LEACH (Sir John). See Appendix.

LEAKE (Richard), master-gunner of England, was born at Harwich in 1629, and died in 1696. He distinguished himself in various engagements, especially against Van Tromp in 1673, when he succeeded in saving his ship, the Royal Prince, after the captain, Sir George Rooke, had ordered the men to surrender her. For his bravery in this action he was made master-gunner of all England, and storekeeper of Woolwich ordnance. He was the principal contriver of what the French call infernals, used at the bombardment of St. Malo's in 1693.—His son, Sir John, a celebrated English admiral, was born in 1656, and at the age of sixteen distinguished himself in the memorable engagement with Van Tromp, above mentioned. He was present at the battle of La Hogue, and in 1702, being made commodore of a squadron, he destroyed the French trade and settlements at Newfoundland, and thus restored the whole island to the British. In 1703 he was knighted, and soon after became vice-admiral of the white, and distinguished himself by twice relieving Gibraltar. He assisted in the reduction of Barcelona, took Carthagena and Majorca, and in 1708, being made commander-in-chief of the fleet, he reduced Sardinia to the obedience of King Charles of Spain, and assisted in the conquest of Minorca. On his return he was appointed one of the lord-high-admiral's council, and in 1709 was made rear-admiral of Great Britain. He was several times chosen M.P. for Rochester; and in 1712 conducted the English force to take possession of Dunkirk. On the accession of George I. he retired from service with a pension of £6000 per annum. He died at Greenwich, August 1, 1720.—Stephen Martin, nephew of the preceding, was garter king at arms in 1754, and held that post till his death in 1773. He wrote, besides some works relative to his profession, a life of his uncle, Admiral Sir John Leake, 8vo.; but the work was never published, and the impression having been restricted to fifty copies, the book is rarely to be procured.

LEAKE (John), an eminent accoucheur in the latter part of the last century, was born in Cumberland, and, after having travelled abroad for improvement, settled in London, where he became a licentiate of the College of Physicians, and commenced a series of lectures on midwifery. In 1765, he purchased a piece of ground for the Westminster lying-in hospital, which he presented to the governors of that institution. He died August 8, 1792. He wrote observations on child-bed fever; on the diseases of women; and on complaints of the viscera.

LEANDER. See Hero.

LEANDER, a French Capuchin friar, was a native of Dijon, where he died in 1667. He was the author of various works, by which he acquired a high reputation in his day, and he is frequently quoted by Dupin, in the second and third volumes of his "Nova Bibliotheca Auctorum Ecclesiasticorum."

LEAPOR (Mary), the name of an ingenious poetess in humble life, the daughter of a gardener in the employ of Judge Blencowe, at Marston, North Hants, where she was born in 1722. Her diffidence prevented her talents from being known, till, upon her death-bed, she is said to have presented her poems to her father. These, consisting of "The Unhappy Father," a tragedy; "The Temple of Love;" and other miscellaneous pieces, were afterwards printed by subscription in two octavo volumes. She died of the measles in November 1746.

LE BAS (Jacques Philippe), a French engraver of eminence, was born at Paris in 1707. He was a pupil of Herisset, but his principal model was Gerard Audran. In 1782 he was made engraver to the king, and died in 1784. His engravings, which are all admirable, are chiefly after Teniers and Vernet.

LE BAS (Peter), one of the most active partisans of Robespierre, whom he aided in all his bloody proscriptions. He avoided the fate of his patron by shooting himself with a pistol at the Hôtel de Ville, July 24, 1794.

LEBE (Guillaume), an engraver and letter-founder at Troyes. He was a pupil of Robert Stephens, and acquired both reputation and opulence as a type-founder. He died at Paris in 1598, aged seventy-three.—His son Henry, and his grandsons, were also eminent as printers: the last of them died in 1685.

LE BEAU (Charles), professor of belles-lettres at Paris in the middle of the eighteenth century; died in 1778, aged seventy-seven, greatly respected for his talents and virtues. He was the author of several classical works, of which the chief is his "Opera Latina," 2 vols. 8vo., Paris, 1816.—His brother John published Homer in Greek and Latin, two volumes, 1746, and Cicero's Orations with Annotations, three volumes, 1750, and died in 1761, aged forty-five.

LE BEUF (Jean), a French antiquary and historian, born at Auxerre in 1687, was a member of the Academy of Inscriptions, and died in 1760. He published, besides other works, histories of the city of Paris, and of his native place, the first in fifteen volumes 12mo., the second in two volumes quarto.

LEBLANC (Marcel), born at Dijon in 1653, entered into the order of Jesuits, and was one of the fourteen mathematicians whom Louis XIV. sent to the king of Siam, the supposed convert to Christianity, in 1687. Leblanc took up his abode with the talapoins, or priests of the country, in order to learn the language; but the revolution taking place which deprived that king of his crown, and put an end to the hopes of the missionaries, he was sent back to France to carry the intelligence. He had the misfortune of being taken prisoner by the Dutch, near the Cape of Good Hope, and sent into confinement at Middleburg, in Zealand. He obtained his liberty in 1690, and returned to Dijon in the capacity of mathematical professor in the Jesuit's-college. In 1691 he joined a new mission for China, and embarked at Lisbon. During the voyage, he received a blow on the head in a storm, which put an end to his life at Mosambique, in 1693. He is known by a "History of the Revolution of the Kingdom of Siam, in 1688, and of the present State of the Indies," Lyons, 2 vols. 12mo., 1692.

LEBLANC (John Bernard), an able man of letters, was born at Dijon in 1707, and died in 1781. The work by which he is best known, consists of a collection of "Letters on the English Nation," 1753, 3 vols. 12mo., the merit of which is by no means very conspicuous.

LEBLOND (Abbé Gaspard Michel), born at

Caen in 1738, was brought up to the ecclesiastical profession, but is only known as a learned antiquary. He was librarian to the college of Mazarin, and a member of the Academy of Inscriptions, and also of the National Institute. By his exertions the Mazarin library was enriched with more than fifty thousand volumes. On the establishment of the imperial government, some unknown motive induced him to quit Paris, and he retired to Laigle, where he died June 17, 1809. In the delirium of a fever, a few days before his decease, he threw into the fire all his MSS., many of which are supposed to have been very valuable. Among his published works are, "Observations sur quelques medailles de M. Pellerin;" "Description des principales pierres gravés du cab. de M. le Due d'Orleans," 2 vols. folio; and "Observations presentées au comité des Monnaies."

LEBRUN. See PLACENTIA.

LEBRUN (PONCE DENIS ECOUCHARD), a native of France, eminent for his poetic talents, which procured him the appellation of the French Pindar, was born in 1729, and died September 2, 1807. He was considered a first-rate lyric poet at the age of twenty-six, and was the author of an ode to Voltaire, which was the means of interesting him in behalf of the niece of Corneille, whom Voltaire adopted, and portioned out of the profits of his edition of her uncle's works. He employed his pen in praise of the Revolution, but as its bloody consequences became manifest, he changed his tone. He was a member of the Institute, and received from Buonaparte, when consul, a pension of six thousand francs.

LEBYD, an Arabian poet, employed by Mahomet to answer the satirical works which were written against him. He died at the age of one hundred and forty, and his poems were so much esteemed, that they were affixed on the gates of the temple of Mecca.

LECCHI (GIOVANNI ANTONIO) was professor of mathematics at Milan, when, in 1759, he was invited to Vienna by the emperor, who employed him in the mensuration of the bed of the Rhine, of which he published an account. He was also the author of a variety of treatises on conic sections, navigable canals, geometry, trigonometry, hydrostatics, &c. His death took place in 1776.

LE CLERC (NICHOLAS GABRIEL), born in Franche Comté in 1726, adopted the medical profession, and was in 1757 appointed first physician to the forces of the emperor of Germany. In 1759, he was invited to Russia by the Empress Elizabeth; and returning to France in 1762, he became physician to the duke of Orleans. He went again to Russia in 1769, with the title of first physician to the grand-duke, and director of the schools of the imperial corps of cadets; and he was also made director of a hospital, founded by the grand-duke at Moscow. He remained in Russia till 1777; and during his residence there he collected materials for a work which he subsequently published, under the title of "Histoire physique, morale, civile, et politique de la Russie," 6 vols. 4to. On his return to France, he was appointed to inspect the royal and military hospitals. He died in retirement in 1798. Le Clerc published many other works, medical and historical, among which was an "Atlas du Commerce," Paris, 1786, 4to.

LECOMTE (FELIX), a native of Paris, eminent as a sculptor, was a pupil of Falconet and Vassé, and a pensionary of the French School of Arts at Rome. He ultimately became professor in the Academy of Sculpture, and died in 1817, aged eighty. His chef-d'œuvre is the statue of Fenelon, in the hall of the National Institute.

LECT or LECTIUS, (JAMES), a learned and patriotic citizen of Geneva, was born at that city in 1560. After a preliminary education at home, he studied law under Cujas, and, through the influence of Beza, obtained a chair in that faculty at Geneva, in 1583. In the following year, he was made counsellor of state; and the zeal and intelligence which he displayed in the public service caused him four times to be appointed to the syndicate or first office in the government, and to be employed in some important negotiations. He was employed to maintain the rights of the republic with his pen against the duke of Savoy; and when that prince had dishonoured himself by the infamous attempt of the *escalade*, in 1602, Lect represented the action in such colours to the Swiss cantons, as to obtain the desired succours. He afterwards defended the Protestant religion against the attacks of the president, Favre, in an excellent controversial work. He died in 1611. The legal writings of Lectius are contained in the collection entitled, "Thesaurus Juris Romani, continens rariora meliorum Interpretum Opuscula, Lugd. Bat. 5 vols. folio, 1725. His other publications, all in Latin, consist chiefly of poems, orations, pieces of biography, &c.

LEDA (in fabulous history), a daughter of King Thespius and Eurythemis, who married Tyndarus, king of Sparta. She was seen bathing in the river Eurotas by Jupiter, when she was some few days advanced in her pregnancy, and the god, struck with her beauty, resolved to deceive her. He persuaded Venus to change herself into an eagle, while he assumed the form of a swan; and, after this metamorphosis, Jupiter, as if fearful of the tyrannical cruelty of the bird of prey, fled through the air into the arms of Leda, who willingly sheltered the trembling swan from the assaults of his superior enemy. The caresses with which the naked Leda received the swan, enabled Jupiter to avail himself of his situation, and nine months after this adventure, the wife of Tyndarus brought forth two eggs, of one of which sprang Pollux and Helena, and of the other Castor and Clytemnestra. The two former were deemed the offspring of Jupiter, and the others claimed Tyndarus for their father. Some mythologists attributed this amour to Nemesis, and not to Leda; and they further mention that Leda was intrusted with the education of the children which sprang from the eggs brought forth by Nemesis. To reconcile this diversity of opinions, others maintain that Leda received the name of Nemesis after death. Homer and Hesiod make no mention of the metamorphosis of Jupiter into a swan, whence some have imagined that the fable was unknown to these two ancient poets, and probably invented since their age.

LEDERLIN (JOHN HENRY), a learned critic who died in 1737, was a native of Strasburgh, at the university of which place he became professor of the Greek and Hebrew languages. He assisted Hemsterhuys in his edition of the Onomasticon of Julius Pollux; and published editions of Homer, Virgil, Ælian's various History, &c.

LEDRAN. See DRAN.

LEDWICH (Edward), a native of Ireland, born in 1739, and eminent as an antiquary and topographer, was educated for the church, and obtained the vicarage of Aghaboe in Queen's-county. He officiated for many years as secretary to the committee of antiquaries of the Royal Irish Academy, and died in York-street, Dublin, towards the close of the autumn of 1823. His works are, a luminous essay "On the Government of Ireland, from the earliest Times to the latest Revolution in it," inserted in Gough's edition of Camden's Britannia, 1789; a valuable volume on the "Antiquities of Ireland," in continuation of Captain Grose's work, illustrative of the antiquities of England, Scotland, and Wales. He also wrote a statistical account of the parish of Aghaboe, 1796, and contributed various papers to the Archæologia.

LEDYARD (John), a celebrated traveller, was born about 1750, at Groton, in the United States, and after having received a good education, and passed some time among the Indians of America, for the purpose of studying their manners, came into Europe about 1776, and made the tour of the world with Captain Cook, as corporal of a troop of marines. On his return to England in 1780, he formed the design of penetrating from the north-western to the eastern coast of America; and, after some conversation on the subject with Sir Joseph Banks, who furnished him with some money, which he expended in sea-stores, with the intention of sailing to Nootka Sound, he altered his mind, and determined on travelling over land to Kamtschatka, from whence the passage is very short to the opposite shore of America. Accordingly, towards the close of 1786, he started with only ten guineas in his pocket, and, on his arrival at Stockholm, he attempted to traverse the gulf of Bothnia on the ice, but finding the water unfrozen when he came to the middle, he returned to Stockholm, and proceeding northward, walked to the arctic circle, and passing round the head of the gulf, descended on its eastern side to St. Petersburgh, where he arrived in March 1787, without shoes or stockings, which he was unable to purchase. In this state, however, he was treated with great attention by the Portuguese ambassador, who procured him an advance of twenty guineas on a bill drawn on Sir Joseph Banks, and finally obtained him permission to accompany a convoy of provisions to Yakutz, where he was recognised and kindly received by Captain Billings, whom he had known in Cook's vessel, and with whom he returned to Irkutsk. From hence he proceeded to Oesakow, on the coast of the Kamtschatkan Sea, whence, in the spring, he intended to have passed over to that peninsula, and to have embarked on the eastern side, in one of the Russian vessels trading to America; but finding the navigation obstructed, he returned to Yakutz to await the termination of the winter. His intentions, however, were suddenly frustrated by the arrival of an order from the empress for his arrest, which took place in January 1788, without any reason being assigned for such a proceeding. He was deprived of his papers, placed in a sledge, and, under the guard of two Cossacks, conducted through the deserts of Siberia and Tartary to the frontiers of Poland, where he was left, covered with rags and vermin, and prohibited from returning to Russia on pain of death. In this situation he set out for Kœnigsbergh, on arriving at which town he obtained five guineas, by drawing a bill in the same manner as before, with which sum he proceeded to England. On his arrival, he called on Sir Joseph Banks, who proposed to him to undertake a voyage to Africa, to discover the source of the river Niger, at the expense of the society for making discoveries in that part of the world; an offer he accepted with avidity, and being asked when he would be ready to set out, he exclaimed, "To-morrow morning!" On the 30th of June, 1788, he embarked for Calais, passed through France to Marseilles, reached Alexandria on the 5th of August, and on the 19th arrived at Cairo, where he had almost completed the preparations for his departure to Sennaar, when he was seized with a bilious fever, and died in the latter end of the following October. "Mr. Ledyard," says his biographer in the 'Georgian Æra,' from the pages of which this memoir is taken, "was a man of extraordinary vigour, both of mind and body, and no record exists of a bolder and more persevering adventurer. In person he was of the middle stature, strong and active; and in manners, though unpolished, pleasing and urbane. 'Little attentive,' says his biographer, 'to difference of rank, he seemed to consider all men as his equals, and as such he respected them. His genius, though uncultivated and irregular, was original and comprehensive. Ardent in his wishes, yet calm in his deliberations; daring in his purposes, but guarded in his measures; impatient of control, yet capable of strong endurance; adventurous beyond the conception of ordinary men, yet wary and considerate, and attentive to all precautions; he seemed to be formed by nature for achievements of hardihood and peril.'" He appears to have undergone much suffering during his Siberian tour, and, like Mr. Park, more than once owed his life to the kindness of women. "In wandering," he says, in his journal, "over the plains of inhospitable Denmark, through honest Sweden, and frozen Lapland, rude and churlish Finland, unprincipled Russia, and the wide-spread regions of the wandering Tartar, if hungry, dry, cold, wet, or sick, the women have ever been friendly to me, and uniformly so; and to add to this virtue, these actions have been performed in so free and kind a manner, that if I was dry, I drank the sweetest draught, and if hungry, I eat the coarsest morsel with a double relish." He left some manuscripts behind him, which were printed in London a few years after his death, in a work called "Memoirs of the Society instituted for encouraging Discoveries in the Interior of Africa." A work, entitled "Voyages de M.M. Ledyard et Lucas, en Afrique, suivis d'extraits d'autres voyages," was also printed at Paris in 1804.

LEE (Samuel), a dissenting divine in the seventeenth century, was educated at Oxford, and became proctor of the university in 1651. Under the protectorate he became successively minister of St. Botolph's, Bishopsgate-street, and lecturer of Great St. Helen's, London; and after the Restoration he retired to an estate of his own near Bicester. He removed to Newington-green in 1678; and thence to New England, 1686. After remaining there about five years, he was invited to return to his native country; but in his passage hither, with his family and property, he was captured by a French privateer, in November 1691, and conveyed to St. Maloes, where he died shortly after. He was the author of numerous works on divinity, and

some historical ones, including a treatise on the antiquity of Oxford university; besides which he wrote the "Chronicon Cestrense," published in King's Vale Royal in 1656.

LEE (Nathaniel), a dramatic poet, was the son of a clergyman, and was educated at Westminster-school under Dr. Busby. He was admitted a scholar of Trinity-college, Cambridge, in 1668, but quitted the university without a fellowship, and attempted to push his fortune at court, with what expectation, or in what capacity, we are not told. Failing in this project, he essayed his powers in writing for the stage, and in 1675 produced his tragedy of "Nero." From this time to 1681 he gave the town a new tragedy yearly, all which appear to have had temporary success. He also made a trial of his abilities as an actor, encouraged by the applause he received from the players when reading his pieces at rehearsals for their instruction. But though he read with extraordinary pathos, he soon found himself deficient in other qualifications for the stage, and gave up the attempt. The warmth of his feelings, probably joined to irregularity of living, occasioned an unhappy derangement of mind, which proceeded to such a length, that it was necessary to confine him in Bedlam. After an abode in that receptacle of misery for four years, he was discharged in 1688, and was able to write two more tragedies. His circumstances were, however, very low, and his chief support was a weekly pension of ten shillings from the theatre royal. His last play was "The Massacre of Paris," in 1690; a subject of horror dangerous to an unsettled brain. Not long after its appearance he died, as it is said, in a drunken street-frolic by night, and was buried by the parish of St. Clement Danes. Lee is reckoned by Addison to have equalled any of his contemporaries in a natural genius for tragedy, but to have been hurried away by the impetuosity of his ideas into the turgid and bombastic, burying his thoughts in such a cloud of words, that it is difficult to discern their beauty. His mind was probably never free from a degree of disorder, and was incapable of the exercise of cool judgment. He certainly possessed a vein of high poetry, and could give a powerful expression to passion, though always upon the verge of rant. He was accounted to excel in representing the passion of love, which he sometimes touched with exquisite tenderness, as well as force. His "Theodosius, or the Force of Love," was long a favourite on this account. That, and his "Rival Queens," are the only pieces out of eleven which he composed that keep a place on the stage.

LEE (Charles), a celebrated officer in the American war, was born in Cheshire, and passed the early part of his life in the British service in Portugal, but being refused preferment on account of some offence which he had given by his writings, he joined the insurgent English colonies in North America, and was the first who suggested the idea of a declaration of independence. He aspired to the post of commander-in-chief, and finding himself superseded by Washington, he conceived a jealousy of that officer, which he manifested by his conduct at the battle of Monmouth, and on other occasions. He was tried by a court-martial, and suspended for a year from all his functions in 1778. He then retired from the service, and died at Philadelphia, October 2, 1782. He wrote "Essays, Political and Military," which, with his letters, were published at the end of Memoirs of his Life, by Edward Langworthy, London, 1792, 8vo.

LEE (Sophia), distinguished as one of the authors of the "Canterbury Tales," was born in London, in 1750. Her father, who was an actor, gave her a good education, and enabled her, in conjunction with her sisters, to open a school at Bath, where she wrote, in 1784, her celebrated novel of "The Recess." This was followed by several other productions, the most successful of which were her contributions to the "Canterbury Tales," published by her sister, Miss Harriet Lee. The subject of our memoir wrote three of them, one of which, the "German's Tale," formed the groundwork of Lord Byron's "Werner." Miss Lee died at Clifton, near Bristol, March 13, 1824.

LEE (Samuel), professor of Arabic at the university of Cambridge, was born of humble parents about 1788, and brought up to the trade of a carpenter. During his apprenticeship, he found means to acquire a knowledge of various languages, and becoming superintendent of a charity-school, he attracted the notice of Dr. Jonathan Scott, through whose assistance he was sent to Cambridge, and there ordained. He was appointed Arabic professor in 1819, and shortly after graduated B.D. He is known as the editor of several learned works, and author of "Illustrations of Eastern Manners," &c.

LEE LEWES (Charles), an eminent comic actor, was the son of a hosier, in Bond-street, and was employed as a letter-carrier by the post-office, until he thought fit to join a company of strolling players. He first appeared as a harlequin at Covent-garden, but afterwards attempted higher characters; and on the death of Woodward in 1776, he became one of the principal comedians of the company. He subsequently travelled, and delivered G. A. Stephens's lecture on heads, after which he went to the East Indies, and on his return visited Scotland, and in 1792 and 1793 was at Dublin, where he was a favourite performer. He died on the 24th of June, 1803, on the morning of which day he was found dead in his bed. In 1805 was published an amusing miscellany, entitled, "Memoirs of C. Lee Lewes," 4 vols. 12mo., written by himself.

LEECHMAN (William), celebrated for his lectures on theology, was born at Dolphinston, in Lanarkshire, in 1706, and educated at the university of Edinburgh. He was licensed as a preacher in 1731, and was ordained minister of Beith in 1736. In 1746, he was elected moderator of the synod of Glasgow, and was soon after elected professor of theology at the university of Glasgow, but not without considerable opposition, owing to a suspicion of his orthodoxy with regard to the Atonement. A prosecution for heresy was the consequence, which terminated entirely in his favour, and he obtained the degree of D.D., and held his professorship for seventeen years, during which time he signalized himself by his able exertions against the reasonings of Hume, Bolingbroke, and Voltaire. In 1761, he was raised to the office of principal of the university of Glasgow, by a presentation from the king. He died in 1785, having committed nothing to the press himself, except nine sermons, which were republished after his death, in two octavo volumes, with an account of the author, by Dr. Wodrow.

LEEM, or LEEMS (Canute), a native of Norway, was born in 1697, and died in 1774. After

filling other posts, he became pastor in the diocese of Christiansand; and in 1752, was placed at the head of an institution of the Danish government at Drontheim, for the cultivation of the Lapponic language. He was the author of a description of the Laplanders of Finmark, their manners, and their ancient idolatry; a Lapponic Grammar, Dictionary, &c.

LEFEBVRE (Francis Joseph, Duke of Dantzic), a celebrated French general, was born at Rufack, in the department of the Upper Rhine, December 25, 1755. Having entered the army at the beginning of the Revolution, he distinguished himself in various actions, particularly those of Fleurus, Friedberg, and Stockach. Buonaparte, when first consul, procured Lefebvre admission into the Conservative Senate, and he was afterwards made pretor of that body, which office he held till the end of the imperial government. In 1804, he was created a marshal of the empire. At the battle of Jena he commanded the imperial guard; but his greatest exploit was the taking of Dantzic, May 24, 1807, in recompense for which he was raised to the dignity of a duke. He subsequently commanded in Spain and in Germany, and he contributed greatly to the victories of the French at Eckmuhl and Wagram. After the restoration of royalty, he was made a peer of France, and confirmed in his office of marshal. He died at Paris, September 14, 1820.

LEFEVRE, a portrait-painter in Paris, was a pupil of Reynault, and produced historical pieces equal to those of David, Girodet, &c. He died in 1831.

LEFORT. See Fort.

LEGAY (Louis Pierre Prudent), a voluminous French writer, died at Paris in 1826, aged eighty-two. He was a member of several French literary societies, and perpetual secretary to the Society of Emulation at Liege. It would require too much space to enumerate his works, which amount to thirty-two, and consist of Elementary Treatises and Romances.

LEGENDRE (Adrien Marie), professor of mathematics at the military school in Paris, was born about 1752, and in 1787 was employed, together with Cassini, in measuring a degree of the meridian between Dunkirk and Boulogne, while corresponding operations were carried on in England, for the purpose of ascertaining the exact situation of the observatories of Greenwich and Paris. Two years after, Legendre published his "Memoire sur les transcendentes Elliptiques," and his "Elemens de Geometrie," which has since passed through eleven editions, and been translated in the United States. Legendre made very important researches concerning the attraction of elliptic spheroids, and was the first to prove that the ellipse is the only form that can preserve the equilibrium of a revolving liquid mass, and that the particles of the mass attract each other according to the squares of the distances. In 1794, in conjunction with Prony, he calculated the new trigonometrical tables for the decimal division of the circle. In 1808, Legendre was appointed president of the university for life; in 1815, honorary member of the Committee for Public Instruction; and in 1816, with Poissou, examiner of the candidates for the Polytechnic-school. In 1824, he was deprived of his pension of 3,000 francs, because he would not vote for the ministerial candidates for the Academy. He died in 1832. His most important works, besides those already mentioned, are "Nouvelle Théorie des Parallèles;" "Nouvelles Méthodes pour la Détermination des Orbites des Comètes, &c.;" "Essai sur la Théorie des Nombres;" "Exercises de Calcul intégral;" besides many valuable contributions to the Memoirs of the Academy of Sciences.

LEGER (Anthony), a learned Piedmontese Protestant divine in the seventeenth century, was born at Ville-Seiche, in the valley of St. Martin, in 1594. In 1628, he went to Constantinople in the capacity of chaplain to the ambassador of the states-general at the Ottoman Porte; and on his return to Piedmont, he was chosen pastor of the church of St. John, which situation he retained about six years; during which interval his talents and erudition were advantageously displayed in defeuding the Protestant faith, both in public disputes and in writing against the emissaries of the *Propaganda*, and other Catholics. In 1643, finding that he was proscribed by the duke of Savoy, he saved himself by flight, and took refuge at Geneva; where, after exercising the ministry for some time in the French and Italian churches, he was appointed professor of the Oriental languages, and of divinity. He died in 1661. Under his superintendence was published at Geneva, an edition of the New Testament, both in the original and vulgar Greek languages, in two volumes quarto.—He had a son of the same name, who was educated to the ministry, and officiated as pastor to the church at Chancy, and afterwards at Geneva. He filled, successively, the posts of professor of philosophy and of divinity in that university, with high reputation, and was greatly admired as a preacher. Five volumes of his "Sermons" were published after his death, which took place in 1719.—John, nephew of Anthony Leger, the elder, was born at Ville-Seiche, in 1615. After his uncle had been obliged to fly for his life, he was chosen his successor in the church of St. John, and continued his labours with that flock till 1655, when the persecution of the Waldenses broke out. Having made his escape into France, he transmitted an affecting account of the cruelties perpetrated on the Protestants to Oliver Cromwell, to the king of France, and to the Protestant princes and states, soliciting their interference on behalf of his countrymen. The effect of their representations was the treaty of Piguerol, concluded in the same year, which promised future security and toleration to the Waldenses. The treaty was soon infringed, and Leger was again deputed by the sufferers to supplicate the assistance of foreign powers. He met with success in his mission, and returned to Geneva, where, in 1663, he accepted an invitation to become pastor of the Walloon-church, at Leyden. In the following year, he ventured secretly to visit the valleys, carrying with him considerable sums of money, collected from the Dutch and other Protestants, for the relief of his persecuted countrymen, and afterwards returned to Leyden. We have no information concerning the time of his death. He was the author of a valuable "History of the Evangelical Churches in the Valleys of Piedmont," in folio.

LEHMANN (John George), the inventor of a method of topographical drawing, which is called after his name, was the son of a miller, and born May 11, 1765, at Baruth, in Saxony. At an early age he was pressed into the Saxon service, but

obtained his discharge in 1793, and devoted himself entirely to topographical labours, in which he had become very expert. Napoleon found him very useful in his campaigns, and held him in high estimation. He died September 6, 1811. His system, which is of great importance to the soldier, was published by Professor Fischer.

LEIBNITZ (Godfrey William de), an eminent mathematician and philosopher, was born at Leipsic in 1646. When he was only six years of age he had the misfortune to lose his father, who was professor of moral philosophy, and secretary to the university of that city; after which his mother placed him under the care of able masters, who were soon gratified by observing the rapid progress which he made in learning. In his sixteenth year he became a student in the university of Leipsic, where he prosecuted with unusual success the various studies of law, medicine, philosophy, and theology, and made himself well acquainted with many eminent writers in each. In the university of Jena, where he finished his academical studies, the principal objects of his attention were history, law, and mathematics. Upon his return to Leipsic, in 1663, he maintained a thesis "De principiis individuationis;" and in the following year was admitted to the degree of M.A. At this time he continued to study philosophy, particularly in the writings of Plato and Aristotle, whom he endeavoured to reconcile, as he afterwards attempted to reconcile Aristotle with Des Cartes. He principally devoted himself, however, to the study of law, in which faculty he was admitted bachelor in 1665. During the following year he supplicated for his degree of doctor; but was refused, under the pretence that he was too young, but it was surmised, that the real cause of this refusal was his having rejected the principles of Aristotle and the schoolmen. Resenting this affront, he went to Altdorf, where he maintained a thesis "De casibus perplexis;" and, in the public disputations on this occasion, displayed such uncommon abilities, that he had the degree of doctor conferred on him, and was even offered a professorship-extraordinary in law, which he declined. In the same year he published his "Ars Combinatoria;" a work intended to show in what manner universal arithmetic may be applied to the elucidation of other sciences. This was accompanied with "A mathematical Demonstration of the Existence of God." Though this early production was not entirely approved by his own mature judgment, it bore evident marks of an inventive genius. From Altdorf Leibnitz went to Nuremburgh, where the baron de Boinebourg, first minister of the elector of Mentz, meeting with him at an entertainment, conceived so high an opinion of his abilities and learning, that he advised him to apply himself particularly to the study of law and history; and he also gave him the strongest assurances that he would engage the elector, John Philip de Schonborn, to invite him to his court. Upon this, Leibnitz removed to Frankfort-on-the-Maine, in the neighbourhood of Mentz; and, as a proof of the attention which he had paid to the study of jurisprudence, in 1668 he published his "Nova Methodus Docendæ Discendæque Jurisprudentiæ," which gained him great applause. In the same year he wrote a treatise to induce the Poles to choose the elector-palatine their king; which so highly pleased the elector, that he invited the author to his court. This invitation he was prevented from accepting by the Baron Boinebourg, who obtained for him the office of councillor of the chamber of review, in the chancery of Mentz. Still, however, Leibnitz persisted in his philosophical inquiries; and in 1670 he reprinted, with a preface and notes, the treatise of Marius Nizolius de Bersello, "De veris Principiis, et vera Ratione Philosophandi contra Pseudo-philosophos;" to which he subjoined a letter, "De Aristotele recentioribus reconciliabili." Finding now that it was in vain to collect any consistent system from former philosophers, he determined to exercise his own invention in framing a new hypothesis. This first effort of his philosophical genius produced a work in 1671, entitled "Theoria Motus Concreti," inscribed to the Royal Society in London; the principles of which were further explained in another work, entitled "Theoria Motus Abstracti," dedicated to the French Academy of Sciences. The solution of the phenomena of nature, proposed in these treatises, the author afterwards abandoned for his doctrine of monads. In 1672, Leibnitz went to Paris to manage some affairs at the French court for Baron Boinebourg. Here he became acquainted with the greatest part of the eminent literati in the metropolis, and made further and considerable progress in the study of mathematics and philosophy; which he owed chiefly, as he says, to the works of Pascal, Gregory St. Vincent, and Huygens. While he was thus engaged, having observed the imperfection of Pascal's arithmetical machine, he invented a new one, which met with the approbation of the minister, Colbert, and the Academy of Sciences. In this body he was offered a seat, with a pension, and had the prospect of many other advantages if he would settle at Paris: but as it was necessary that for this purpose he should embrace the Catholic religion, his firm attachment to Protestantism induced him to decline the proposal. In 1673, upon the death of Baron Boinebourg, he took a tour to England, where he became acquainted with Mr. Oldenburg, the secretary, and Mr. John Collins, a distinguished member, of the Royal Society; from whom, it seems, he received some hints of the method of *fluxions*, which had been invented in 1664 or 1665, by the then Mr. Isaac Newton. These hints appear to have led Leibnitz to the invention of the *calculus differentialis*, which is the same method of analysis with *fluxions*, though under a different name. The claim of these two great men to the discovery of this invention, was afterwards the subject of dispute for several years; and though, according to the opinion of some, there are strong presumptions in favour of Leibnitz, that he was no plagiary, yet the glory of Newton, as the first inventor, may be said to have been established beyond all question. In our life of Dr. Keil, we have already noticed the controversy between him and Leibnitz on this subject; and shall have to advert to it again in the life of our immortal countryman. While Leibnitz was in England he received information of the death of his patron, the elector of Mentz, by which he lost his pension. Upon this he returned to France; whence he wrote to Frederick, duke of Brunswick Lunenburg, informing him of his circumstances. That prince returned him a very gracious answer, and, as a pledge of his future favour, appointed him a member of his Aulic Council, with a regular salary; but he permitted him to continue at Paris till his

arithmetical machine should be completed. In 1676, after another visit to his mathematical friends in England, he passed through Holland to Hanover, where he settled, and took his place at the council-board. In this situation, together with his civil labours, he diligently employed himself in promoting the interests of learning and knowledge, as well as in the pursuit of his philosophical lucubrations. In the beginning of 1677 he first mentioned his mathematical invention of *differentials* to Newton, who had just before written to Leibnitz an account of his own invention of *fluxions*. He also, about the same time, brought to light some discoveries which he had made in mechanics and chemistry; and wrote his "Notitia Opticæ promotæ," describing a new method of polishing optical glasses, in a letter to Spinoza. Several other memoirs of experiments and observations made by him are preserved in the "Acta Eruditorum" of Leipsic; a work in which, from 1683, he had a considerable share. One of the most valuable pieces preserved in this periodical work, is his "Thoughts on Knowledge, Truth, and Ideas." In 1679, after the death of the duke of Brunswick Lunenburg, his successor, Ernest Augustus, the bishop of Osnaburg, showed our author the same favour which his predecessor had done, and engaged him to write the history of the house of Brunswick. This work Leibnitz undertook, and employed himself, during several years, in travelling over Germany and Italy to collect materials; availing himself, at the same time, of the opportunities which these journeys afforded him for enlarging his knowledge of nature and the arts. While he was in Italy he met with an adventure, in which he was indebted for his life to his admirable presence of mind. Passing in a small bark from Venice to Mesola, a storm arose, during which the pilot, imagining that he was not understood by a German, whom, being a heretic, he looked on as the cause of the tempest, proposed to strip him of his clothes and money, and throw him overboard. Leibnitz hearing this, without discovering the least emotion, drew a set of beads from his pocket, and began turning them over with great seeming devoutness. The artifice succeeded; one of the sailors observing to the pilot, that, since the man was no heretic, he ought not to be drowned. Leibnitz returned to Hanover in 1690, where he pursued, with indefatigable industry, several objects of entirely different kinds. He engaged further in mathematical and philosophical researches; he maintained a theological dispute with Pellisson, in which he appeared the able advocate for toleration; and, in 1693, he published an important and curious work on the law of nations, entitled "Codex Juris Gentium Diplomaticus, &c.," folio. No sooner was this elaborate work finished, than he applied his thoughts to the great design of renovating the science of metaphysics, and, particularly, of correcting and improving the philosophical notion of substance, as the means of arriving, in the most simple way, at the knowledge of nature. With this view he wrote his treatise, "De ipsa Natura, sive de Vi insita." He, moreover, conceived the idea of a new science of forces, in which the laws of mechanics, and the measure of living forces, might be clearly defined. Of this science, which he called Dynamics, he inserted a specimen in the "Acta Eruditorum." In 1695, he published, in the Parisian Journal, a specimen of the new system of the nature and communication of substances, and of the union between body and mind; in which he unfolded his notion of a *pre-established harmony* between the body and soul of man, which afterwards so much engaged the attention of philosophers. About the same time he wrote his "Thoughts on Locke's Essay on the Human Understanding," in which he controverts that philosopher's opinions on innate ideas, substance, a vacuum, and other subjects; communicated to the world his ingenious mathematical invention of the arithmetical binary; and wrote a reply to Bayle in defence of his doctrine of pre-established harmony. In 1698, Leibnitz published "Accessiones Historicæ, quibus utilia superiorum Temporum illustrandis Scripta Monumentaque nondum hactenus edita, inque iis Scriptores diu desiderati continentur," in 2 vols. 4to.; and, in 1700, a Supplement to his valuable treatise on the Law of Nations, entitled "Mantissa Codicis Juris Gentium Diplomatici," in folio. In the year last mentioned, he was admitted a member of the Royal Academy of Sciences at Paris; and, under the auspices of the elector of Brandenburg, afterwards king of Prussia, completed the establishment of an Academy of Sciences at Berlin. Of this institution he was appointed perpetual president; and though his other engagements did not admit of his constant residence there, he enriched the memoirs of the academy with many valuable scientific and literary communications. A similar institution was attempted to be introduced by him at Dresden, and the plan of it received the approbation of the king of Poland; but the troubles which soon afterwards broke out in that kingdom prevented it from being carried into execution. Leibnitz likewise employed himself for a long time on the invention of an universal language; but did not live to complete his design. In 1707, he presented to the public the first volume of his collections for a history of the house of Brunswick, entitled, "Scriptores Rerum Brunswicensium Illustrationi inservientes, &c.," in folio; of which work a second volume appeared in 1710, and a third in 1711. While our author was occupied on the various subjects which we have seen, he found leisure to complete and publish a work, in which he explained more fully than he had before done the principles of his new system. It was entitled, "Theodicæa, or, a Dissertation on the Goodness of God, the Liberty of Man, and the Origin of Evil," in 2 vols. 8vo., 1710. In the same year he sent into the world the first volume of the "Memoirs of the Royal Academy of Sciences at Berlin," which derived a greater value from his various communications in the department of history, antiquities, etymology, natural philosophy, mathematics, &c. Leibnitz's writings had now for a long time rendered his name famous in every part of Europe; and he had honours aud rewards bestowed upon him by other princes besides the electors of Hanover and Brandenburg. In 1711 he was made Aulic Councillor to the emperor; and the czar, Peter the Great, appointed him his privy-councillor of justice, with a pension of a thousaud ducats. He also undertook to establish an Academy of Sciences at Vienna; but was prevented from completing that project, according to some writers, by the breaking out of the plague. But whatever might be the cause of his miscarriage in this instance, the emperor rewarded him for his exertions with a pension of two thousand florins, and after-

wards gave him a promise of doubling that pension, upon the condition of his coming to reside at Vienna; which invitation he was inclined to accept had he not been prevented by death. In the mean time, upon his return to Hanover in 1714, he found that the elector, who was then raised to the throne of Great Britain, had appointed Mr. Eckhard his colleague in writing the history of the house of Brunswick; the prosecution of which had been considerably interrupted by his other studies and engagements. About the close of the year, Leibnitz passed over to England, where he received new marks of favour and friendship from his Britannic majesty, and frequently made his appearance at court. During this visit, at the instance of the princess of Wales, afterwards Queen Caroline, he was engaged in a dispute with the celebrated Dr. Samuel Clarke, upon the subject of free-will, the reality of space, and other philosophical topics; which was carried on by letters which passed through her royal highness's hands, and was conducted with great learning and candour on both sides. This controversy was continued after Leibnitz's return to Hanover, and terminated only with his death, which took place in November 1716, in consequence of a violent attack of the gout and the stone, when he was in the seventieth year of his age. All his works were collected, distributed into classes by M. Dutens, and published at Geneva in six large volumes quarto, in 1768, entitled, "Gothofredi Gulielmi Leibnitzii Opera omnia, &c." Leibnitz was, in person, of a middle stature, and of a thin habit of body. He had a studious air and a pleasing aspect, though near-sighted. His temper was naturally quick and warm; but he had acquired, by degrees, a philosophic command of it. In conversation he was affable and polite, and greatly averse to disputes. He was thought to love money, and amassed several thousand pounds; yet he certainly was not a man of the world in the management of his property; for only a small part of it was put out at interest, and the remainder was found lying useless in his apartments after his death. He was never married, but was accustomed to say, "that marriage was a good thing; but that a wise man ought to consider of it all his life." He always professed the Lutheran religion, but he seldom or ever attended on public worship, and in his last illness declined the attendance of a minister. His intellectual abilities and attainments entitle him to be ranked among those universal geniuses who at once surprise and benefit the world. He was intimately conversant with the doctrines of philosophy, both ancient and modern, and cast new light upon almost every branch of knowledge, particularly on the first principles of science, on which his speculations were profound. His philosophy is a system formed, partly in emendation of the Cartesian, and partly in opposition to the Newtonian philosophy. In his essay on the celestial motions, in the "Acta Eruditorum" for 1689, he admits of the circulation of the ether with Des Cartes, and of gravity with Newton; but he never explained how these principles could be reconciled, and adjusted together, so as to account for the planetary revolutions in their respective orbits. From the wisdom and goodness of the Deity, and his principle of a *sufficient reason*, he concluded the universe to be a perfect work, or the best that could possibly have been made; and he expressly charged an impious tendency on the philosophy of Newton, because he asserts, that the fabric of the universe and the course of nature could not continue for ever in its present state, but in process of time would require to be re-established or renewed by the same hand that formed it. The hypothesis of the perfection of the universe, in consequence of which it is capable of continuing for ever by mechanical laws in its present state, led Leibnitz to distinguish between the quantity of motion and the force of bodies; and, while he owns, in opposition to Des Cartes, that the former varies, to maintain that the quantity of force is for ever the same in the universe; and to measure the force of bodies by the square of their velocities. He proposes two principles as the foundation of all our knowledge; the first, that it is impossible for a thing to be and not to be at the same time, which, he says, is the foundation of speculative truth. The other is, that nothing is without a *sufficient reason* why it should be so rather than otherwise; and by this principle, according to him, we make a transition from abstracted truths to natural philosophy. Hence he concludes, that the mind is naturally determined, in its volitions or elections, by the greatest apparent good; and that it is impossible to make a choice between things perfectly like, which he calls *indiscernibles;* whence he infers, that two things perfectly like could not have been produced even by the Deity. For this reason, and other metaphysical considerations, he rejects a *vacuum*, the parts of which must be supposed perfectly like to each other. For the same reason he also rejects atoms, and all similar particles of matter; to each of which, though divisible *in infinitum*, he ascribes a *monad*, or active kind of principle, endued with perception and appetite. The essence of substance he places in action or activity, or, as he expresses it, in something that is between acting and the faculty of acting. He affirms that absolute rest is impossible, and holds motion, or a sort of *nisus*, to be essential to all material substances. Each *monad* he describes as representative of the whole universe from its point of sight; and, after all, in one of his letters tells us, that matter is not a substance, but a *substantiatum* or *phénomène bien fondé*. The power of mechanism was never more magnified than by Leibnitz's famous doctrine of a *pre-established harmony*, as he calls it. According to Des Cartes, the brutes were mere machines; and this doctrine, to many, appeared incredible. But this is nothing in comparison to what Leibnitz would have us believe, when he tells us that the soul does not act on the body, nor the body on the soul; that both proceed by necessary laws, the soul in its perceptions and volitions, and the body in its motions, without affecting each other; but that each is to be considered as a separate independent machine. The volitions of the mind are followed instantly by the desired motions of the body, not in consequence of those volitions in the least, but of the nice and well-adjusted machinery of the body. The impressions produced in the sensory have no effect on the mind, but the corresponding idea arises, at that precise time, in consequence of a chain of causes of a different kind. Thus, all that men do or say is no more than the effect of exquisite machinery, according to his philosophy.

LEICESTER, or LEYCESTER (Sir Peter), born at Tably, Cheshire, in 1613, was educated at Oxford, and, after the Restoration, was rewarded

for his losses under the protectorate by a barouetcy. He distinguished himself as a learned antiquary, and in 1664 published a work, entitled "Historical Antiquities." He died October 11, 1678.

LEICH (John Henry), professor of philosophy at Leipsic, died in that city in 1750, aged thirty. He devoted himself with ardour to literary researches, and passed a great part of his time in the public library, collating ancient mauuscripts, and collecting their various readings. Among his works are, "Lib.. sing. de Origine et incrementis Typographiæ Lipsiensis," 1740, 4to.; and "Diatriba de Dyptichis Veterum," 1743, 4to.; and he edited the Thesaurus of Basil Faher.

LEIGH (Sir Edward), a very learned Englishman, horu at Shawell, in Leicestershire, in 1602, was brought up to the bar, and devoted several years to the study, not only of the law, but also of divinity, history, and the learned languages. Soon after the commencement of the civil wars, he took his seat in parliament as member for the town of Stafford, and was one of the Commons who were appointed to sit in the assembly of divines. When, in 1648, the Presbyterian party was excluded from the House by the army, he was in the number of the proscribed members, and was for some time kept in confinement. He died at his house called Rushall-hall, in Staffordshire, in 1671. He was the author of "Selected and Choice Observations concerning the Twelve first Cæsars," &c., 1635, 8vo., to which he added, in auother edition, observations on six more; and, in 1670, his eldest son, Henry Leigh, republished the work, with observations on the Greek emperors, illustrative engravings, &c., under the title of "Analecta Cæsarum Romanorum." He was also the author of "A Treatise of Divine Promises," 1633, 8vo.; "Critica Sacra," on the Hebrew words of the Old, and on the Greek of the New Testament, in two volumes quarto, 1639, and 1646, and afterwards in two volumes folio; a Supplement to the "Critica Sacra," 1662, folio; "A Treatise of Divinity, in three Books," 1646, 4to.; and other works, of which a list is given in Wood's Athen. Oxon.

LEIGH (Charles), a physician and naturalist, was born in the seventeenth century, at Grange, in Laucashire. He took the degree of doctor of physic at Cambridge, and was admitted a fellow of the Royal Society in 1685. No particulars are recorded of his life, which was continued to the early part of the next century. Among his writings are "Phthisiologia Lancastriensis," an account of the different species of consumptions reiguing in Lancashire; and a "Natural History of Lancashire, Cheshire, and Derbyshire," London, 1700, folio: this is formed upon the plan of Dr. Plot's county histories, and is most full with respect to mineral productions and medicinal waters.

LEIGHTON (Alexander), born at Edinburgh in 1568, was professor of moral philosophy in that university from 1603 until 1613, when he came to London, and obtained a lectureship, which he held until 1629, when he wrote two books, the one entitled "Zion's Plea," and the other "The Looking Glass, or History of the Holy War." In the former of these, he scattered much indecent invective against bishops, which brought upon him the vengeance of the star-chamber, and a more cruel sentence was probably never either pronounced or executed. Historians have recorded the manner of this shocking punishment (on the delivery of which Bishop Laud openly exulted) in the following words: —"He was severely whipped hefore he was put in the pillory; being set in the pillory, he had one of his ears cut off, and one side of his nose slit. He was then branded on the cheek with a red-hot iron S.S., as a sower of sedition. On that day week, the sores on his back, ears, nose, and face, not being cured, he was whipped again at the pillory in Cheapside, and had the remainder of his sentence executed by cutting off his other ear, slitting the other side of his nose, and branding his other cheek!!!" This happeued in 1630. Perpetual imprisonment was to follow all this endurance, and he accordingly remained in the Fleet prison eleven years, until released by the parliament in 1640, when he was appointed keeper of Lambeth Palace, then used as a state-prison. There he remained uutil 1644, when he became rather insane of mind, from the effect of past sufferings, in which state he died in 1644.

LEIGHTON (Robert), a pious prelate in the seventeenth century, was the son of Dr. Alexander Leighton, who suffered so severely under the inhuman sentence of the High Commission-court, as has been particularly mentioned in the life of Archbishop Laud; but we have no information concerning either the place or time of his birth. He was sent for education into Scotland, where he distinguished himself above his fellow students, and was also remarkable for his piety, his great humility, and the regularity and ascetic strictness of his manner of liviug. After having finished his course of academical studies in Scotland, he was seut abroad for further improvement, and spent some years in France, till he could speak the language of the country like a native. Upon his return home, after having passed through his trials for the ministry with great approbation, he obtained presbyterian ordination, and was settled at Newbottle, near Edinburgh. His discourses were prepared for the pulpit with the greatest care. His voice was but weak, so that he could no be well heard by large auditories. He had, however, says Bishop Burnet, "a sublime strain in preaching, with so grave a gesture, and such a majesty both of thought, of language, and of pronunciation, that I never once saw a wandering eye where he preached, and have seen whole assemblies often melt in tears before him." Soon after his settlement at Newbottle, his sentiments on the subject of ecclesiastical discipline underwent a change, and he entered into a correspondence with many of the episcopal party. To the Presbyterians he conceived a dislike, and to their coveuant; particularly the imposition of it, and the treatment shown towards those who could not conscientiously take it. Hence he grew weary of mixing with them, and seldom attended the preshytery; choosing rather to live in retiremeut, aud to confine himself to the care of his own parish. In 1648, he declared himself for the engagement for the king; by which means he would have been exposed to much trouble, had not the earl of Lothian, who lived in his parish, proved his friend, and prevailed with the men in power not to molest him. Soon after this, a vacaucy having taken place in the office of master, or principal of the college of Edinburgh, and being in the gift of the magistrates and town-council, at their unanimous request he was prevailed upon to accept of it; which he was the

more readily induced to do, as it was not subject to the interference of any ecclesiastical judicatories. In this situation he conducted himself, during ten years, with a degree of diligence, wisdom, and prudence, that engaged universal respect and esteem, and proved of essential benefit to the students in that seminary. After the Restoration, when it was determined to establish episcopacy in Scotland, Leighton was fixed upon as a proper person for the mitre; and though he endeavoured as much as possible to decline that promotion, he was at length persuaded, that a regard to the interests of the church rendered it his duty to accept of it. The diocese which he made choice of was that of Dunblane, of small extent and little revenue; to which the deanery of the chapel-royal was annexed. He was consecrated, together with Sharp, and two other Scotch bishops, at the abbey-church of Westminster; which occasion was celebrated with so much feasting and jollity, that Leighton could not avoid remarking, that "it had not such an appearance of seriousness or piety as became the new modelling of a church." Afterwards he endeavoured to persuade Sharp to concur with him in adopting some moderate plan for uniting the Presbyterians and Episcopalians, founded on Archbishop Usher's scheme; but to his astonishment, he found him unwilling even to talk on such a subject. He, as well as the other new bishops, seemed only intent on getting possession of their sees. This circumstance was discouraging to Leighton, who entertained apprehensions that such men were not designed by Providence to build up the church. These bishops went down to Scotland in one coach; but when they came to Morpeth, finding that they intended to be received at Edinburgh with great pomp, Leighton left them at that place, and arrived at the capital some days before them. He hated all the appearances of pride and vanity. He would not have the title of lord given him by his friends, and was not easy when others would use it in addressing him. Leighton soon perceived, with deep concern, that the government was determined to enforce conformity on the Presbyterians, by the most rigorous measures, and he laboured with great zeal to show the impolicy of such proceedings; but the voice of violence prevailed. In his own diocese, however, Bishop Leighton practised the moderation which he recommended, and set an edifying example to the rest of his dignified brethren. He visited it constantly once a year, preaching and catechising from parish to parish. He continued his private and ascetic course of life, and gave all his income, excepting what little he expended on his own person, to the poor. He studied to render his clergy a well-informed, serious, and useful body of men; and he connived at the preaching of Presbyterian ministers in districts where the people were particularly attached to them. By these means he acquired very general esteem and respect in the greater part of his diocese, and even mollified some of those who were most adverse to episcopacy. In 1665, the proceedings in Scotland by the Ecclesiastical High Commission were so intemperate and illegal, that Leighton was prevailed upon to go to court, and to lay before the king a true account of them. On this occasion he assured his majesty, that the measures which Sharp and the other members of the court pursued, were so violent, "that he could not concur in the planting of the Christian religion itself in such a manner, much less a form of government. He, therefore, begged leave to quit his bishopric, and to retire; for he thought he was in some sort accessory to the violences that were done by others, since he was one of them, and all was pretended to be done to establish them and their order." The king seemed to be sensibly affected with the account which our worthy prelate gave him of the state of the country; and soon afterwards an order of council was issued for discontinuing the Ecclesiastical Commission, and more lenient measures were promised to be pursued with respect to Scotland; but the king would not suffer Leighton to resign his see. In 1667, Bishop Leighton was again prevailed upon to go to London, where, in two audiences of the king, he laid before him the madness of the former administration of church affairs, and the necessity of adopting more moderate councils. In consequence of these audiences, and of further information obtained from Scotland, the king wrote a letter to the privy-council, ordering them to indulge such of the Presbyterians as were moderate and loyal, so far as to suffer them to serve in vacant churches, though they did not submit to the ecclesiastical establishment. This indulgence exasperated the episcopal party in Scotland, who, in a synod held at Glasgow, in which Archbishop Burnet presided, complained of it as illegal, and as likely to be fatal to the church; and directed an address to be drawn up to the king, expressive of their sentiments, though they did not venture to present it. A copy of it, however, was privately obtained and sent up to court, and drew down the king's resentment on the head of the archbishop. When the parliament met, an act was obtained, a clause of which declared the settling of all things relating to the external government of the church to be a right of the crown. This clause, as Leighton informed Burnet, was surreptitiously inserted after the draught and form of the act was agreed upon, and was generally attributed to Lauderdale. Such a prodigious extension of the prerogative excited the alarm both of the Episcopalians and Presbyterians; the former of whom said that it made the king a pope, and the latter that it placed him in Christ's stead. Archbishop Burnet felt the first effects of this act, who found it necessary to resign his see, that he might escape the vengeance with which he was threatened. This dignity Leighton was strongly pressed to accept of, but he declined it. At length, being sent for by the king, and promised the assistance of the court in bringing about his favourite scheme of a comprehension of the Presbyterians, in 1670, Leighton undertook the administration of the see of Glasgow, and in the following year consented to be translated thither. His scheme of accommodation, the particulars of which may be seen in Burnet's history, was by the king's direction turned into instructions; by which Lauderdale was authorized to pass the concessions that were to be offered into laws. Encouraged by this support, our archbishop held repeated conferences with some of the most eminent Presbyterian ministers; but he found the task of reconciling them to the most moderate form of episcopacy utterly impracticable. He also found, that the odium of the episcopal party was daily increasing against him, who represented, that, under the pretence of moderation, he was secretly undermining their cause. Being thus circumstanced, and hav-

ing no longer any hope of being able to carry on his great designs of healing the divisions and reforming the abuses in the church, this worthy prelate resolved to relinquish his see, and to retire to a private station. He said, that "his work seemed to be at an end; and that he had no more to do, unless he had a mind to please himself with the lazy enjoying a good revenue." At the end of 1678, therefore, he came to London, and having obtained the king's reluctant acceptance of his resignation, retired to a house in Sussex. Here he lived ten years in great privacy, occupied in study, meditation, and prayer, and doing all the good in his power. This excellent prelate, whose character is sufficiently displayed in the narrative of his life, died of a pleurisy in 1684, when he was above seventy years of age. He was the author of "Prælectiones Theologicæ," published in 1693, 4to.; "A Commentary on the First Epistle of St. Peter, Chap. i. and ii.," 1693, 4to.; and of "Sermons," of which a volume was published in 1692, in octavo, and another, including some select works and letters of the archbishop, in 1758, 8vo.

LEKAIN. See Kain.

LELAND (John), an eminent English antiquary, was born in London, probably about the end of Henry VII.'s reign. After having completed his education at Oxford, he travelled to Paris, and upon his return took orders, and obtained a rectory in the marches of Calais. Henry VIII. appointed him one of his chaplains, and the keeper of his library, and conferred upon him the title of royal antiquary, which no other person in this kingdom, before or after, possessed. This was not a mere title; for in 1533, a commission was issued under the great seal, empowering Leland to make search after all objects of antiquity in the libraries of all cathedrals, abbeys, priories, colleges, &c., as also all places in which records and public writings were deposited. In consequence he spent above six years in travelling through England, suffering no part to escape his researches. Other benefices were conferred upon him; one of which was a canonry in King's-college, now Christchurch, Oxford; another, a prebend in the church of Sarum. He died in 1552, and was buried in the parish-church of St. Michael le Quern. Leland published during his life several Latin poems of considerable elegance, and some tracts on antiquarian subjects. His manuscript collections, after passing through various hands, came for the most part into the Bodleian library, and great use has been made of them by Bale, Camden, Burton, Dugdale, and other antiquaries.

LELAND (John), an eminent dissenting divine, was born at Wigan, Lancashire, in 1691, and educated for the ministry at Dublin, where he became joint pastor of a dissenting congregation with Mr. Weld. He died January 16, 1766, having passed his life in drawing up a variety of works in defence of Revelation, which deservedly procured him a high reputation. His chief productions are, "A View of the principal Deistical writers that have appeared in England;" "The advantages and necessity of the Christian Revelation," &c. &c.

LELAND (Thomas), born at Dublin in 1722, was brought up to the church at Trinity-college, of which he became a fellow in 1746, and in 1763 professor of oratory. He was appointed chaplain to the lord-lieutenant in 1768, and subsequently obtained a prebendal stall in the cathedral of St. Patrick's, together with the vicarage of Bray. He died in 1785, and after his death were published three volumes of his Sermons. He was the author of several learned productions, but his fame rests principally upon his "Life of Philip of Macedon;" his "Demosthenes;" and his "Dissertation upon Eloquence;" and the "Defence" of it, which exhibit great solidity of judgment, accuracy of learning, and perspicuity of style.

LELLI (Hercules), an Italian artist, was born at Bologna about 1700. He executed a great number of works in plaster, wax, stucco, wood, marble, &c.; but he chiefly distinguished himself by the anatomical figures in wax which he made for the institute of Bologna. He wrote a small treatise, entitled, "Compendio Anatomico per uso de' Pittori e Scultori," published after his death, which happened in 1766.

LELY (Peter), Knt., a celebrated portrait-painter, was born at Soest, in Westphalia, in 1617. His father, whose family name was Vander Vaas, a native of Holland, was a captain in the garrison of that town. Peter received his first instructions in painting from Grebber, at Haerlem, and began with practising in landscape, and historical pieces less than life. Attracted by the encouragement given to the arts by Charles I., he came over to England in 1641, and was led by the fame and fortune of Vandyke to emulate him in portrait-painting. He obtained an introduction to the king, and painted his portrait, as he also did that of Cromwell; but it was not till after the Restoration that he rose to the height of his fame and prosperity, by falling in with the voluptuous taste of the new court in his representation of the beauties who adorned it. He painted with a light and delicate pencil, and a lovely tone of colouring; gave great grace to the airs of his heads, and the attitudes of his figures; made his fancy draperies flow with ease and elegance, and by his attention to impart beauty even where he did not find it, became the favourite ladies' painter. He has transmitted the features of most of the fine women in the court of Charles II., if not with striking truth, yet in their fairest form; but he displays more art than genius, and, by a uniform attention to please, has fallen into a uniformity of manner. He was, however, not only employed upon beauties, but several of the eminent men of the time chose to be represented to posterity by his pencil. Lely was in great favour with Charles II., who made him his principal painter, and honoured him with knighthood. He acquired wealth, part of which he employed in the purchase of a fine collection of pictures and drawings, which after his death sold for £26,000. Sir Peter married an English lady of beauty and family, and purchased an estate at Kew, where he resided in the summer, living in a style suited to his fortune. He was not free from jealousy as an artist, and viewed with anxiety the rising reputation of Kneller. He was seized, as he was painting the duchess of Somerset, with an apoplectic fit, of which he died in 1680, at the age of sixty-three.

LEMAIRE (James), was the son of a merchant of Egmont, who formed an association for the discovery of a new passage to the South Sea, in consequence of the States-general having interdicted the transit through the Straits of Magellan to any vessels but those of the Dutch East India Company.

James Lemaire embarked on an expedition with Cornelius Schooten in June 1615, as director-general of the association. The Straits, which were the object of research, were discovered in January 1616, and passing through them, the adventurers arrived at Batavia, where their vessel was seized, and they returned to Holland on board a Dutch fleet, commanded by Admiral Spillberg. Lemaire did not long survive his return, dying December 31, 1616.

LEMERY (Nicholas), an eminent chemist, son of Julian Lemery, a *procureur* in the parliament of Normandy, of the Calvinist persuasion, was born at Rouen in 1645. He was brought up to the business of pharmacy in his native city, and, in 1666, went to Paris in order to obtain a knowledge of chemistry. He spent also a considerable time at Montpellier, then famous for its apothecaries and preparations; and returned to Paris in 1672, well furnished with all the knowledge in his branch which the kingdom at that time would afford. Through the friendship of M. Martin, apothecary to the prince of Condé, he gave a course of chemical lectures at the laboratory in the hotel of that prince. He had, soon after, a laboratory of his own, at which, though little better than a dark cellar, he assembled a brilliant auditory, consisting not only of men of science, but even of ladies, who were drawn thither partly by love of knowledge, and partly by fashion. Lemery performed a real service to science by divesting chemistry of the veil of obscure and mystic language which it had so long worn, and placing its facts within the reach of all persons of sense and education. In 1675, he gave to the public from the press his "Cours de Chymie;" and seldom has a work upon a scientific topic been so popular. It sold (says Fontenelle) like a novel or a satire; new editions followed year after year, and it was translated into Latin, and into various modern languages. The persecuting spirit which disgraced the latter part of the reign of Louis XIV. began, in 1681, to disquiet our chemist, and he received an order to lay down his office of public lecturer within a limited time. In 1683, he went to England, and was favourably received by Charles II., who had an attachment to chemical pursuits. He returned, however, to his own country, and thought to protect himself by the degree of doctor of physic, which he obtained at Caen. At Paris he acquired employment in his new character; but the revocation of the edict of Nantes, which interdicted the practice of physic to Protestants, reduced him to such difficulties, that his constancy at length gave way, and in 1686, he, with his family, was reconciled to the Catholic church. He now resumed medical practice, and easily obtained letters-patent from the king, permitting him to continue his lectures, and to vend his chemical remedies, several of which he kept secret. In 1697, Lemery published his "Pharmacopée Universelle." This work consists of a collection of all the formulæ given in all the books of pharmacy and dispensatories in Europe, with corrections and improvements; and, though overloaded with articles, was a valuable performance at the time. In the next year appeared his "Dictionnaire Universel des Drogues simples," a still more useful work, though considerably short of perfection. Of its various editions, that with the additions of Jussieu is the best. Upon the re-establishment of the Academy of Sciences, in 1699, Lemery was appointed associate-chemist; and soon after, on the death of Bourdelin, he obtained a pensioner's place. He communicated some memoirs to this body, and read before it the papers which in 1707 he published collectively, under the title of "Traité de l'Antimoine." This was a complete account of all the medicinal preparations of that mineral known at that period. He soon after began to feel the infirmities of age, and in 1715 was carried off by an apoplexy.—Louis, son of the preceding, was born at Paris in 1677. He acquired under his father a taste for chemistry and medicine, and was admitted to his doctor's degree in 1698. He gave chemical lectures in the royal garden in 1708, and was made one of the physicians of the Hotel-dieu in 1710, which place he held to his death. In 1712, he was received as an associate in the Academy of Sciences, and became a pensioner on the death of his father in 1715. He purchased a place of king's physician, and in that quality attended the infanta of Spain back to her own country. In 1731, he obtained the professorship of chemistry in the royal garden in place of Geoffroy. He was afterwards particularly attached to the duchess of Brunswick, and the dowager-princess of Conti, in whose hotel he passed great part of his time. He died in 1743. The works of Louis Lemery are, "Traité des Alimens;" "Dissertation sur la Nourriture des Os," 1704, 12mo.; and three letters on the Generation of Worms, against Andry.

LEMIERRE (Antoine Marin), a French dramatist, was born at Paris in 1733, and became, while young, assistant-sacristan to the church of St. Paul. By composing sermons for sale in MS. he became known to the Abbé d'Olivet, who gave him some literary employment, and probably procured him the place which he filled of under-master of rhetoric at the college of Harcourt. His first tragedy was rejected from the theatre, but he afterwards gained six poetical prizes offered by provincial academies, and his tragedy of "Hypermnestra" was acted with success in 1758. He subsequently obtained a place in the office of a farmer-general, who bestowed on him a pension, that he might be enabled to devote himself to literature. In 1781, he was chosen a member of the French Academy, and he died in 1792. He produced several tragedies, among which the best and most successful was his "Widow of Malabar;" and he published "Les Fastes, ou les Usages de l'Année," a poem in sixteen cantos; and a collection, entitled "Pieces Fugitives," 1782, 8vo.

LEMONTEY (Peter Edward), member of the French Academy, jurist, and poet, was born at Lyons in 1762, and died at Paris, June 27, 1826. He was brought up as an advocate, and after having been attorney of the Commune of Lyons, was chosen a deputy to the first Legislative Assembly. He afterwards joined in the defence of his native city against the troops of the Convention, in consequence of which he was compelled to flee into Switzerland. In 1804 he was nominated chief of the commission for the censure of pieces for the theatre, and in 1819 was elected a member of the French Institute. His chief work is entitled "Essai sur l'établissement monarchique de Louis XIV."

LEMOS (Thomas de), a learned Spanish Dominican monk, and celebrated defender of the doctrines of Aquinas against the Molinists, was born at Rivadavia, in Gallicia, about 1545, and died in 1629, author of "Panoplia Gratiæ," published in 1766, in two volumes folio, in which the questions

concerning grace, free-will, and predestination, are largely and profoundly discussed; "Acta Congregationum et Disputationum, quæ coram Clemente VIII. et Paulo V. de Auxiliis divinæ gratiæ sunt celebratæ," 1702, folio; and numerous treatises in controversial divinity.

LEMOT (Francis Frederick), an eminent French sculptor, was born at Lyons in 1773, and died at Paris May 8, 1827. He studied first at Besançon, and afterwards at Paris, where Dejoux, struck by his talents, offered to become his instructor. At seventeen years of age he gained the prize of the Academy for a bas-relief, and was sent, at the expense of government, to Rome, but returning, in consequence of the revolution, to Paris, he was drawn as a military conscript, and sent to the army of the Rhine, where he fought under Pichegru. He was stationed at the outposts, when he received orders to return to Paris and construct the model of a bronze statue, which was to be erected on the square of the Pont Neuf. His principal works are his statues of Lycurgus, Solon, and Cicero, in marble; a statue of Murat, the great frontispiece of the colonnade of the Louvre; and equestrian statues in bronze of Henry IV. at Paris, and Louis XIV. at Lyons. Under the imperial government he received the order of the legion of honour, and in 1817 that of St. Michael. Lemot published a work entitled, "Voyage Pittoresque dans le locage de la Vendée, &c."

LEMOYNE (Jean Baptiste), a French musician, was born at Eymet in 1751, and died at Paris in 1796. He was educated at Berlin, where he led the band at the King's private theatre, and gave lessons to Frederick the Great. He afterwards settled at Paris, and was the only French composer of his time whose works could at all make head against the two rivals, between whom the musical world was then divided, Gluck and Piccini. He produced eleven successful operas, and was the first composer ever summoned on the stage by a French audience, to receive their plaudits at the conclusion of his piece.

LEMPRIERE (John), a learned divine, was born at Jersey, and died in London in 1821, at which time he was D.D., and held the rectory of Meeth, Devonshire, with that of Newton Petrock, in the same county. He was some time head-master of Abingdon, and afterwards of Exeter, grammar-schools, which latter situation he resigned in consequence of a quarrel with the trustees. Dr. Lemprière was an excellent classical scholar, and his "Bibliotheca Classica," originally published in octavo, 1788, and afterwards enlarged to a quarto, is one of the most useful assistants in the study of the heathen mythology now extant. His other writings are, the first volume of a translation of Herodotus, with notes, which appeared in 1792, and was intended to have been followed by two others; but an entire translation of that historian being given to the world in the mean time by Mr. Beloe, Dr. Lemprière desisted from prosecuting his design. A compilation of "Universal Biography," first printed in quarto, with an abridgment of the same in octavo, both in 1808 was his last work.

L'ENCLOS (Anne, or Ninon de), one of the illustrious women of a licentious and frivolous age and country, was born at Paris in 1616. Her father, the Sieur de l'Enclos, a gentleman of Touraine, had served with reputation in the army, and was reckoned a man of wit: her mother was a devotee. She lost both parents at the age of fifteen; and being left mistress of a good fortune, without any one to control her, she determined to adopt a mode of life entirely suited to her inclinations. She had derived her philosophy from the works of Charron and Montagne, on which she began to meditate at the age of ten. Nature had given her beauty, but this quality without the graces, was, according to her, "only a hook without a bait." She, therefore, made herself mistress of all the accomplishments proper to her sex; she played well on the harpsichord, sung with taste, and danced with elegance. She likewise studied the art of conversation, and qualified herself for the company of the most cultivated persons of her time. Amorous by constitution, and licentious by principle, she resolved to give free indulgence to the tender passion without the shackles of a serious engagement. She was not mercenary, and never sold her favours: her fugitive attachments seem partly to have been prompted by personal attractions, partly by vanity; for they included men of high rank and reputation, as well as men of gallantry and fashion. It is much less extraordinary that she was complimented and consulted by some of the most eminent writers of the time, than that her friendship was sought by some of the most respectable of her own sex. She was long intimate with the celebrated madame de Maintenon, when the wife and the widow of Scarron; and it is said, that this illustrious lady, when a partner in the throne, wished to engage Ninon, first reformed, to live with her, and dispel the dreadful ennui which was the price of her elevation. Ninon, however, wisely preferred her liberty to the prison of Versailles; and she was proof against all the efforts of directors and devotees to bring her to sober reflection. As she retained her personal charms to a late period, and her mental attractions to the close of life, she was long the object of admiration, and had the honour of forming more than one generation of young men of fashion. Mothers were pleased to see their sons in her train, as she always promoted decorum, and the air of good company, and was capable of disinterested friendship to those who confided in her. The power of her mature beauty was tragically illustrated by the often-told adventure of one of her sons, who, being brought up in ignorance of his birth, fell desperately in love with his mother. It is said that she disclosed the secret at the moment when he thought himself at the point of obtaining his wishes, and that the shock so overpowered him that he threw himself upon his sword. The credit and apparent satisfaction in which she passed her days could not but favour the prevailing dissoluteness of manners, and forms a satire on French morality; yet that she was herself conscious of having mistaken the way to true happiness appears from a passage in one of her letters to St. Evremond. "Every one tells me (says she) that I have less cause to complain of time than any other person. However that be, if such a life had been proposed to me, I would have hanged myself." She died at the age of eighty. A set of supposititious letters in her name to the marquis de Sevigné has been given to the public. Some of her real ones, contained in the works of St. Evremond, are written with more nature and delicacy.

LENFANT (David), a French Dominican monk, was born at Paris in 1603, and died in 1688. Among his works are, "Concordantiæ Augustianæ,"

in 2 vols. folio, consisting of a concordance to all the opinions of that father; "S. Thomæ Aquinatis Biblia," in 3 vols. 4to.; and "A general History of all Ages," in 3 vols. 12mo., which he extended to six volumes in 1684.

LENFANT (James), a learned and eloquent French Protestant divine, was born at Bazoche in Beauce, in 1661. He studied at Saumur and Geneva, whence he removed to Heidelberg in 1683, where he was admitted to the ministry in the following year, and ordained pastor of the French church in that place. His pulpit talents were much admired, and recommended him to the dowager-electress-palatine, who appointed him her chaplain. In 1688, he removed to Berlin, where Frederick, elector of Brandenburg, appointed him pastor of one of the churches. Not long afterwards, Charlotte Sophia, queen of Prussia, nominated him her preacher; and upon the death of this princess, he was made chaplain to the king, her son. He was also appointed a councillor of the Superior Consistory, and elected a member of the Academy of Sciences at Berlin. In 1707, he paid a visit to England, where he preached before Queen Anne, who was so much pleased with him that she offered him the post of one of her chaplains; but his attachment to Berlin induced him to decline this honour. He died in 1728. His publications were very numerous in the departments of divinity, ecclesiastical history, criticism, polite and miscellaneous literature. The most important of them are, his "History of the Council of Pisa," 2 vols. 4to., 1724; "The History of the Council of Constance," 2 vols. 4to., 1721; and "The History of the Council of Basil," 2 vols. 4to., 1731.

LENGLET DU FRESNOY (Nicholas), a copious French writer, was born at Beauvois in 1674. After he had passed through his initiatory studies at Paris, he applied particularly to theology, and composed several works in a strain of freedom which attracted the notice of the Sorbonne and other established bodies. Probably disgusted with the opposition he met with, he quitted divinity for politics; and, in 1705, was sent by the minister for foreign affairs, Torcy, to reside at the court of the elector of Cologne, at Lille, in quality of secretary for the Latin and French languages. He was also intrusted with the management of the foreign correspondence with Brussels and Holland, by means of which he became acquainted with various plots and intrigues against the French interest. A discovery of this kind rendered him instrumental in defeating the treachery of an officer who had engaged to deliver one of the gates of Mons to the duke of Marlborough. Lenglet returned to France at the conclusion of this war, and employed himself in composing various literary works. At the time of the conspiracy of the prince of Cellemare, set on foot by Cardinal Alberoni, he was chosen by the French ministry to penetrate into this intrigue; and his success was such that he was rewarded with a pension for life. He took a journey to Vienna in 1721, and was appointed by Prince Eugene (who had before known and favoured him) his librarian; but he soon lost the post, for want of fidelity in executing its duties. He was much inclined to causticity, and frequently passed the bounds both of prudence and decency in his writings, nor could he be prevailed upon to alter what was liable to objection. This freedom caused him ten or twelve times to be sent to the Bastille; and it is said, that he became so accustomed to this punishment, that upon seeing the usual exempt enter his room, he would say, "Ah! good morning, Mr. Tapin! Here, quick (to his maid), my bundle of linen, snuff, &c.," and then cheerfully walk away with his conductor. In his latter years he was attached to chemistry, and was thought to be in quest of the philosopher's stone. The end of this singular man was tragical. Having sat down to read near the fire, he slumbered over his book, and, falling into the hearth, was burnt to death. He was then in his eighty-second year, and, from the soundness of his constitution, seemed likely to last some years longer. The long catalogue of the publications of Lenglet is not now worth copying. A great part of them consist of editions of other writers, to which he added notes and illustrations, often satirical, and not unfrequently licentious. His best work is esteemed to be his "Methode pour etudier l'Histoire, avec un Catalogue des principaux Historiens," 12 vols. 12mo., 7 vols. 4to. Another upon a similar plan, also well received, was his "Methode pour etudier la Geographie," with a catalogue of the best maps, and an account of the principal geographers. Among the more curious of his works are, "Traité historique et dogmatique du Secret inviolable de la Confession;" and "Histoire de la Philosophie Hermetique."

LENGNICH (Godfrey), a learned Prussian writer on history and diplomacy, was a native of Dantzic, and professor of history in the gymnasium, and syndic of that city. He died at an advanced age in 1774. Among his works are, "A History of Polish Prussia, from 1526 to the reign of Augustus II.;" "The History of Poland, from the origin of the monarchy;" "Jus publicum Regni Poloniæ;" besides editions of Kadlubko, and other historians.

LENGNICH (Charles Benjamin), an antiquary and writer on numismatics, of the same family with the foregoing, was born in 1742, and died November 5, 1795. He was the author of several esteemed works on numismatics; anecdotes of the astronomer Hevelius; and an account of his own life.

LENNEP (John Daniel Van), an erudite critic and classical scholar, who was a native of Leenwarden in Friesland, became professor of Greek and Latin literature at Groningen about 1752; and in 1768 he succeeded Gisbert Koen as professor at Franeker. He died February 6, 1771, at Aix-la-Chapelle. He was the author of two treatises, "De Analogia Linguæ Græcæ;" and "Etymologicon Linguæ Græcæ," republished with the Notes of Scheidius, at Leyden, 1805-8, two volumes octavo.

LENNOX (Charlotte), distinguished for her literary abilities, was born in 1720, at New York, of which her father, Colonel James Ramsay, was governor. She was educated in England, where she endeavoured to remedy the want which her father's death had left her in, by her own publications. Among these was the "Female Quixote," to which a dedication was written by Dr. Johnson. A variety of works, chiefly novels, followed, most of which were successful, though they are now but little read. It is to be lamented, that with so much literary aptitude, united to great private worth and respectability, she should be doomed to penury and

sickness in her declining years. She was, however, relieved very effectually by the Literary Fund Society, towards the close of her life, which terminated at a very advanced age, on June 4, 1804.

LENOIR. See Noir.

LENTHAL (William), an English statesman, was born in 1591, at Henley-on-Thames in Oxfordshire, became a student of law at Lincoln's-inn, and having been called to the bar, obtained distinction as an advocate. In 1639, he was elected M.P. for the borough of Woodstock, and the following year made speaker of the House of Commons. Clarendon represents him as unequal to the station which he filled at the important period of the disputes between the king and his parliament; but he certainly displayed both firmness and moderation as a popular partisan, not only in his memorable answer to Charles I., when that misguided prince made his visit to the House of Commons to arrest certain members who had fallen under his displeasure, but also on other occasions. He was unable, however, to resist the ascendancy of Cromwell, who turned him out of his office in 1653. He was subsequently re-chosen, and continued speaker of the long parliament. At the Restoration he was excepted out of the bill of indemnity; but he at length obtained a pardon from the king. He died in 1663. Some of his letters and parliamentary speeches have been published.

LENTULUS, a celebrated family at Rome, which produced many great men in the commonwealth. The most illustrious were L. Corn. Lentulus, a consul, A.U.C. 427, who dispersed some robbers who infested Umbria.—Corn. Lentulus, surnamed *Sura*. He joined in Catiline's conspiracy, and assisted in corrupting the Allobroges. He was convicted in full senate by Cicero, and put in prison and afterwards executed.—Cn. Lentulus, surnamed *Gætulicus*, was made consul, A.D. 26, and was, some time after, put to death by Tiberius, who was jealous of his great popularity. He wrote a history mentioned by Suetonius, and also attempted poetry.—Besides these, there are a few others, whose names are only mentioned in history, and whose lives are not marked by any uncommon events.

LEO I., emperor of the East, succeeded Marcian in 457, through the favour of the patrician Aspar, whose stain of Arianism excluded him from the empire. Leo was a native of Thrace, who had gradually risen in the Roman armies to the rank of a military tribune, and was principal steward of Aspar's household. He received the imperial crown from the hands of the patriarch of Constantinople, which is the first recorded instance of the dangerous employment of an ecclesiastic in that ceremonial. The disturbances in the western part of the empire in the early period of this reign, gave the Vandals under Genseric the opportunity of fixing themselves in Africa; and a correspondence of religion and interest induced Aspar secretly to favour their cause. Leo appears early to have entertained a jealousy of the power which had raised him to the purple; and in order to control the influence of the family of Aspar, had secretly introduced Isaurian troops into Constantinople, and had married his eldest daughter, Ariadne, to Zeno, an Isaurian commander. He still, however, maintained an outward friendship with Aspar, to whose son, Patricius, he gave another of his daughters, at the same time creating him Cæsar. In 467, Leo put an end to the interregnum of the West, by investing Anthemius with the western diadem, and making an alliance with him. In conjunction with this emperor he fitted out a force for the recovery of Africa, which miserably failed of success under the command of Basiliscus. In 471, he delivered himself from his domestic apprehensions by causing Aspar, and his son Ardaburius, to be put to death without trial, on a charge of conspiracy. The remaining sons and friends of Aspar attempted to revenge this treachery, and the Goths, attached to them, committed great disorders in Constantinople, which were suppressed by Zeno. The Arians having lost their patron, were now treated with rigour by Leo, whose former tolerance of them is by the ecclesiastical writers reckoned the chief blot of his reign. He was, however, obliged to purchase a peace from the rebellious Goths, which he did not long survive. He died in January 474, after a reign of nearly seventeen years. The epithet of *Great*, which has been applied to him, proves the degradation of the royal character in the Eastern empire, since no qualities are to be traced in his actions in the least correspondent to that title. His moderation and love of justice have been praised, and several of his laws remain in the code of Justinian.

LEO III., Emperor, surnamed *the Isaurian*, was a native of Isauria, and originally named Conon. He was of an obscure family; yet his father must have acquired some wealth, since the introduction of his son to the imperial camp was accompanied with a present of five hundred sheep. Conon, taking the appellation of Leo, served in the guards of Justinian II., and became his favourite; but having incurred the suspicion of his master, he was sent with a command to the Colchian war, in which he signalized his valour and conduct. Anastasius conferred upon him the command of the army in Anatolia, which station he occupied when that emperor was deposed, and Theodosius III. invested with the purple. Leo refused to acknowledge Theodosius; and being aided by Artavasdes, an Armenian of great influence, marched to Nicomedia, where he defeated the son of the new emperor, and thence advanced to Constantinople. Theodosius, unable to resist, agreed to resign the empire on condition that his life should be spared; and Leo ascended the throne without opposition in March 717. Soon after this accession, Constantinople was besieged by the Saracens; but after a considerable time spent before it, in which the city underwent great distress, they were constrained to abandon the enterprise. An attempt of the deposed Anastasius to recover his authority, which was favoured by several persons of rank in Constantinople, terminated in his capture and death, with the execution of his accomplices. Leo, in order to strengthen his throne, caused, in the fifth year of his reign, his young son, Constantine, surnamed Copronymus, to be solemnly crowned. It was not till the year 726 that he ventured upon that attack upon image-worship which has rendered his reign memorable in ecclesiastical history, and has exposed his memory to all the malignity of bigoted zeal. For the cause of his hostility to this species of devotion, a Protestant will probably look no further than its manifest inconsistency with the principles of pure Christianity; but an early intercourse with Jews and Arabs has by the opposite party been suggested as the source of what they denominate his impiety. He began

with assembling a council of senators and bishops, who concurred with him in directing the removal of images from the sanctuary and altar in churches; but proceeding in a second edict to enjoin the total expulsion of pictures and images, he was opposed by the patriarch, Germanus, whom he exiled. The destruction of objects long so much venerated, and especially of a statue of Jesus Christ, placed over one of the gates of the city, struck the superstitious people with so much horror, that a serious insurrection was the consequence, which was not quelled without much bloodshed. Leo had authority enough to enforce his reform in the Eastern empire, but in the West it encountered a more formidable opposition. Pope Gregory II. declared with great warmth against the imperial edict, and excommunicated the exarch of Ravenna, who attempted to put it in force. The people of Italy openly revolted; Ravenna fell under the power of the Lombards; the Romans renounced their allegiance, and resolved to support the pope at their head. A fleet sent by Leo to chastise the revolters was wrecked in the Adriatic, which, of course, was interpreted by the orthodox as a Divine interposition. Irritated by the resistance he met with, Leo (it is said) behaved with great cruelty against those of the opposite party who came under his power; and the Saracens took advantage of these dissensions to make incursions into the bordering provinces. To these calamities was added a destructive earthquake, which affected his capital, in the last year of his life. He died in 741, after an agitated reign of twenty-four years.

LEO IV., Emperor, son of Constantine Copronymus and a daughter of the chan of the Chozars, was born in 750, and succeeded his father in 775. Being of a weak constitution both of body and mind, his first care was to secure the succession of his son Constantine, whom he had by Irene, an Athenian virgin of great personal accomplishments. He caused his young son to be solemnly crowned by the patriarch, and declared him his partner in the empire. Leo IV. inherited his father's and grandfather's enmity to images, and is therefore reckoned by the Catholics one of the impious *iconoclasts*. Having found two images in the closet of the Empress Irene, he is said never afterwards to have admitted her to his bed, and to have tortured to death those who had procured them for her. He obtained some advantages over the Saracens, and had the satisfaction of initiating into the Christian religion a king of the Bulgarians, who in the preceding reign had inflicted great evils on the empire. The death of this emperor, in 780, was, by the superstition of the age, imputed to the eruption of carbuncles on his head, in consequence of his having worn a crown studded with jewels, which he had sacrilegiously taken from the great church of Constantinople.

LEO V., Emperor, *the Armenian*, was the son of the patrician Barbas, and commanded an army against the Saracens in the reign of Michael I. His success, contrasted with the disgrace incurred by the emperor himself, who had marched against the Bulgarians, caused a revolt of the army in his favour, and Michael, either voluntarily or through compulsion, descended from the throne, to which Leo, without opposition, succeeded in 813. He had been educated in the camp, and was ignorant of laws and letters; his administration, therefore, while it imitated the vigour, partook of the harshness and severity, of military discipline. He gained a complete victory over the Bulgarians, who were intimidated by their losses from molesting the empire for several years afterwards. In religion he followed the steps of the iconoclasts, his predecessors, and by his banishment of the patriarch Nicephorus, and other votaries of image-worship, he drew upon himself an excommunication from Pope Paschal I. He applied himself to the reformation of many abuses in the government, by which he made a number of malecontents. At the head of these was Michael, surnamed *the Stammerer*, formerly his fellow-commander in the army, and a principal instrument of his elevation. Though he had been enriched and promoted by Leo, he was dissatisfied with his reward, and formed a conspiracy against him. This was detected, and Michael was condemned to die on Christmas-day; but the holiness of the season having alarmed the Empress Theophano with the idea of profanation, she contrived to have the execution respited. In the mean time Michael having found means to inform his friends of their common danger, they assembled, and mingling with those who came to perform divine service early in the morning in the imperial chapel, concealed themselves till the entrance of Leo. At an appointed signal, they started up, and at first, through mistake, assaulted the priest who led the devotions. Perceiving their error, they rushed upon the emperor, who had retired to the altar; and disregarding the cross he held, and his cries for mercy, despatched him with many wounds. This tragedy was acted in 820, after Leo had reigned with reputation near seven years and a half.

LEO VI., Emperor, surnamed *the Philosopher*, was the son of Basil I., who had caused him to be crowned as his partner in the empire in 870. The treachery of a monk, whose great sway at court the young prince had endeavoured to overthrow, produced his imprisonment, on the charge of a design against the life of his father; and he would have lost his eyes and his inheritance, had not his friends zealously exerted themselves to procure his release and restoration to favour. At the death of Basil in 886, Leo succeeded to the imperial throne, having a nominal partner in his brother Alexander, but himself possessing all the sovereign power. He began his reign by punishing the monk who had caused his disgrace, and banishing the patriarch Photius, whose ambition had occasioned various disorders. The Bulgarians, in this reign, renewed their usual hostilities against the Eastern empire; and the ill success of the generals of Leo obliged him to submit to such terms of peace as they were pleased to impose. The Saracens also were very formidable during this period: they landed in Sicily, took the isle of Lemnos, ravaged the coasts of Asia, and struck terror into the capital itself. Several actions were fought by sea and land with various success, but the balance rather inclined against the emperor's arms. Conspiracies at home also disquieted him; and a blow with a club which he received from an assassin as he was walking in a religious procession, had nearly deprived him of life. Nothwithstanding his title of *philosopher*, which he acquired from his literary reputation, his private conduct displayed an indolent and voluptuous character. On the death of his wife he married his concubine Zoe. She was succeeded in the imperial bed by a third wife; and, upon her decease

in childbed, Leo entered into a fourth marriage with another Zoe, who had already borne him a son. The emperor, in his theological zeal, had formerly issued an edict against even third marriages. His fourth nuptials were thought such a scandalous infraction of the discipline of the Greek church, that the patriarch Nicholas refused to concur in them, and proceeded to excommunicate the emperor after their celebration. For this offence he was deposed; but even the patriarch appointed in his room opposed an intended edict of Leo's, declaring fourth marriages lawful. As an excuse for the emperor, it is to be observed that he had no remaining issue by his former wives. He was much under the dominion of favourites, and was a long time governed by one Samonas, a refugee Saracen, who betrayed him in various instances, and was at length confined in a monastery. He was superstitious, and made pretensions to the art of foretelling future events by divination: some oracles under his name were current among the credulous Greeks. A total defeat of his fleet by the Saracens a short time preceded his death, which took place in 911, after he had possessed the throne above twenty-five years. He bequeathed the empire to his brother Alexander, as a kind of trust for his young son, Constantine Porphyrogenitus. Leo the Philosopher was educated under the learned Photius, from whom he derived an attachment to various kinds of erudition. He wrote, or gave his name, to several works, among which were a collection of sermons or homilies; a letter to the Caliph Omar on the truth of the Christian Religion; a circular pastoral epistle to his subjects; a treatise on military discipline, which was translated into Latin; and a collection of laws begun by his father, and entitled "Opus Basilicon."

LEO I., Pope, surnamed *the Great*, was a native either of Tuscany or Rome, and is first mentioned in history as archdeacon of the Roman church, under the pontificate of Pope Celestine. In the year 439, when the Western empire was reduced to the lowest ebb, and a difference had arisen in Gaul between the famous Aetius, the greatest general o his time, and Albinus, a lord in that country, Leo was sent to Gaul, as the fittest person who could be employed in attempting a reconciliation between those great men, and happily succeeded in the object of his mission. His success in this undertaking caused him to be honoured at the imperial court as the deliverer of the empire, and on the death of Pope Sixtus III., in August 440, Leo was immediately proclaimed his successor. He commenced his pontificate with the most zealous exertions as a Christian bishop, instructing the people committed to his care by his sermons, and the rest of the Christian world by his letters; endeavouring to revive the ancient discipline, and to banish many of the abuses which had crept into the church; but at the same time he enjoined some things not warranted by ancient usage, and contrary to the spirit of Scriptural Christianity; and he directed his particular attention to the advancement of the authority and grandeur of the Papal See. He was very active in persecuting the Manichæans, and when the Priscillians began to revive in Spain, he caused their leader, after whom they were called, and several of his followers, to be cruelly put to death. To the Eutychians he was not more tolerant, and it was principally owing to his exertions that the fourth general or œcumenical council was assembled at Chalcedon, in May 451, after the council of Ephesus had refused to condemn the doctrine of Eutyches. In that of Chalcedon the acts of the council of Ephesus were annulled; Eutyches was condemned, and deprived of his sacerdotal dignity, and a symbol or decree was subscribed by every member, "that in Christ two distinct natures were united in one person, and that without any change, mixture, or confusion" Next to matters of faith, the council took into consideration the discipline of the church, and enacted that famous canon which equalled the see of Constantinople, in all respects excepting precedency, to the see of Rome. This determination of the council filled Leo with the utmost rage, and, actuated by jealousy, envy, and ambition, he resolved to oppose it with all his might, and at all events. He wrote letters to Marcian and Pulcheria, in which he ascribed the procuring of such unwarrantable honours for the see of Constantinople to the pride and ambition of Anatolius, the bishop of that imperial city. The emperor, unwilling to irritate Leo, persuaded Anatolius to write the Roman pontiff a letter of submission, with which Leo was so far soothed, that he renewed his correspondence with Anatolius, and acquainted him, that he was fully satisfied with his present, and had entirely forgotten his past, conduct. The successors of Anatolius, however, carried this canon into execution; and it proved the occasion of repeated contests between the sees of Rome and Constantinople. Leo next engaged in an undertaking of more service to his country; this was the prevailing on the famous Attila, king of the Huns, who was now marching towards Rome, to retire from Italy. The pope met the enemy in the neighbourhood of Mantua, when the terms proposed were readily agreed to by Attila, and a treaty of peace was soon concluded between him and Valentinian, in consequence of which he repassed the Alps, and retired beyond the Danube. The absurd tale of a miraculous interposition on this occasion, to which the success of the embassy has been ascribed, and which has been allowed a place in the Roman breviary, needs no refutation at the present day. In 453, Leo wrote a letter to the monks of Palestine and Egypt, who denounced war against all the abettors of the council of Chalcedon, and massacred without mercy such of the clergy and laity as had the courage to profess their belief of two natures in Christ. But his eloquence seems to have made little impression; and it was found necessary to employ the imperial troops to quell the sedition of these furious zealots. In the year 455, Leo's attention was drawn off from the affairs of the East by the calamities produced in Italy in consequence of the murder of Valentinian by Maximus, who not only usurped the throne, but obliged Eudoxia, the widow of Valentinian, to marry him. Eudoxia revenged herself by inviting to the plunder of Rome the Vandal king, Genseric, who put to sea without loss of time, and suddenly debarked a powerful army in the neighbourhood of Rome. His appearance struck the dastardly Romans with such terror and dismay, that, instead of preparing for defence, they threw open their gates and surrendered at discretion. In this extremity Leo went out to meet the enemy, and endeavoured by prayers and tears to mediate for the safety of the city: but all he could obtain from Genseric was a promise that the city should not be set on fire, and that no blood should

be shed where no opposition was met with. These troubles, and the mischiefs which they occasioned, engrossed much of Leo's care and attention to mitigate them, till upon the death of the Emperor Marcian, in 457, the Eutychians once more obtained the ascendency in Egypt. The chief of this revolution was Timothy, surnamed *Ælurus*, or the *Cat*, who, after having deposed Proterius, the former bishop of Alexandria, caused himself to be proclaimed his successor. His next steps were to murder Proterius, and to assemble his council, consisting of a small number of Eutychian bishops, in which he openly anathematized the council of Chalcedon, Pope Leo, and all the Catholic bishops. Leo immediately prepared to oppose these proceedings, but as the successor of Marcian was favourable to the Eutychian doctrine, his labours were for some time fruitless. At length, in the year 460, the bishops of the East, and particularly Gennadius, the new bishop of Constantinople, united in the same cause with so much ardour, that an order was obtained from the emperor, commanding the expulsion and banishment of Ælurus; which was carried into execution accordingly. This event was immediately followed by the election of a Catholic bishop to the see of Alexandria, and the restoration of those prelates who had been displaced for their adherence to the council of Chalcedon. The tidings of this change afforded the highest satisfaction to Leo; but he did not long enjoy it, as he died towards the close of the year 461, after having presided over the Roman church twenty-one years, and between one and two months. Leo is commended by Catholic historians for piety, prudence, pastoral vigilance, and zeal in maintaining the purity of the Catholic faith, and in opposing heresies. They also pass high encomiums on his meekness, humility, and charity; proofs of which virtues we have not been able to discover in the histories of his life. He was, unquestionably, a man of considerable learning, and scarcely equalled by those of the most celebrated of his successors; but his ambition was unbounded, and with him every object, every consideration, was made to yield to his predominant passion for aggrandizing his see, or, in other words, for extending his own power and authority. His works consist of one hundred and forty-one "Letters," and ninety-six "Sermons;" the subjects of which may be seen in Dupin. The best edition of his works was published at Paris in 1675, by Father Quesnel, a priest of the congregation of the oratory, in two volumes quarto; which was reprinted at Lyons in 1700, in folio.

LEO II., Pope, was a Sicilian by birth, and raised to the papal dignity on the death of Agatho, in the year 682. The proceedings of his brief rule are hardly worth narration. He contrived to procure an imperial edict subjecting for ever the independent see of Ravenna to that of Rome, and died in 683, after a pontificate of only ten months and seventeen days. Five of his "Letters" are inserted in the sixth volume of the "Collect. Concil."

LEO III., Pope, was a native of Rome, of which church he became presbyter; and, upon the death of Adrian in the year 795, he was unanimously elected to the Papal See. Soon after his ordination he wrote to Charlemagne, who returned a favourable answer, accompanied with immense treasures from the spoils of the Huns, to be employed by Leo in repairing and adorning the churches of Rome, especially that of St. Peter. His authority did not long remain undisputed, for in 799 a conspiracy was formed against him by two nephews of the late pope, Adrian, who had been raised by him to high employments in the church, and governed all things at Rome, during his pontificate, with an absolute sway. So much, indeed, were they masters of the suffrages of the people and clergy, that Leo was greatly indebted to them for his election; but as he would not suffer them to exercise the same unlimited power under him which they had enjoyed under their uncle, they determined to revenge themselves by his death. They made their attempt on the festival of St. Mark, when the pope was proceeding from the Lateran palace to join in an annual procession. As soon as he came to the monastery of St. Stephen and St. Silvester, a great number of ruffians rushed out of the neighbouring houses, who with hideous noise surrounded the pope, and, after an attempt to put out his eyes and pluck out his tongue, cruelly beat him till he was covered with blood. The sight of him in this miserable condition, it is said, moved the conspirators to compassion, and stopped them from any further proceedings against his life; but they committed him to close confinement, in a prison unknown to his friends. His first chamberlain, however, having discovered the place where he was, found means to effectuate his escape, and to conceal him, till the duke of Spoleto, hearing of his situation, hastened to Rome at the head of his army, and delivered Leo out of danger by carrying him into his own territory. From Spoleto the pope wrote to Charlemagne, to acquaint him with the cruel treatment which he had met with; and soon afterwards he set out on a visit to that prince, to solicit his protection against the inveterate hatred of his enemies. Charlemagne received him with great kindness, and gave him an escort of safety back to Rome, whither the emperor soon after followed, and instituted an inquiry into the conspiracy against the pope, which ended in the condemnation of the two nephews of Adrian. On the earnest solicitation of Leo, however, their lives were spared, and their sentence commuted for banishment. Soon after this business was settled, the title of emperor of the Romans, which had been extinct in the West ever since the time of Augustulus, was revived in the person of Charlemagne; who, on the proposition of the pope, was saluted Augustus by all classes of the Roman people, and on the day of his coronation received their homage, as well as that of Leo. In 803, the pope having expressed his wish to celebrate the nativity of our Saviour with the Emperor Charlemagne, the latter met Leo at Rheims, whence they repaired to Aix-la-Chapelle. At that place, after entertaining him for eight days, Charlemagne dismissed the pope with rich presents, and an honourable escort of the chief nobility, who were directed to accompany him as far as Ravenna. Leo passed the remainder of his pontificate in tranquillity, till the death of his great protector and aggrandizer, Charlemagne, in 814; when the relations of the late pope, Adrian, and their partisans, formed a new conspiracy against him, with the design of deposing and murdering him. This plot he discovered in 815, before it was ripe for execution, and caused all who were concerned in it to be apprehended and put to death without mercy; and it is even said that he satiated his revenge by executing some of them with his own

hands. His severity on this occasion excited the displeasure of the new emperor, Louis, surnamed the *Debonnaire*, who had succeeded his father in the empire of the West; and he was no sooner informed of it, than he commanded his nephew, Bernard, king of Italy, to proceed immediately to Rome, and to take cognizance of the whole affair upon the spot. According to the Catholic historians, the emperor was entirely satisfied with Leo's justification of his conduct; but, in the mean time, the pope being seized with a dangerous malady, the populace, inceused agaiust his cruelty, broke out into iusurrection, burnt his farm-houses, plundered his farms and country-seats, and would have committed great disorders iu Rome itself, had they not been suppressed aud dispersed by a body of troops under the duke of Spoleto. The pope's illness proved fatal in June 816, when he had presided over the Roman church twenty years and between five and six mouths. Thirteen of his "Letters" may be seen in the seventh volume of the "Collect. Concil."

LEO IV., Pope, was a native of Rome, who was educated in the monastery of St. Martin, ordained subdeacou by Gregory IV., and presbyter of the Roman church by Sergius II., whom he succeded ou the pontifical throne in 847. The first object of his care was to restore to their former splendour, at an immense expense, the churches of St. Peter and St. Paul, which had been despoiled of all their valuable ornaments by the Saracens; and, in the next place, to secure them against the future attempts of such plunderers. With that design he resolved to build a new city upon the Vatican, and to enclose it, as well as the church of St. Peter, by a stroug wall. Being assisted in this undertaking by the emperor and the Roman nobility, he commenced operations with the utmost diligence and ardour, performing himself the daily office of overseer, in all kinds of weather. During the year 849, he was obliged to interrupt the work for some time, in consequence of receiving information that the Saracens were equippiug a powerful fleet in Africa, with the design of making a second attempt upon Rome. They were, however, by the aid of a fleet of armed vessels from Naples, Amalfi, Gaieta, and other maritime places, completely defeated, and the pope was enabled to resume his works. He had the satisfaction of seeing, in 852, his new city completed; which was called, after the name of its founder, the Leonine city. Leo did not stop here: finding that the Saracens still infested the coast, he fortified the city of Porto, at a great expense, and learning that the inhabitants of Centumcellæ had abandoued their city, and chose rather to live in the woods than on a spot where they were exposed to continual visits from the Saracens, he determined to build them a new city. This place he called Leapolis: but in process of time, the inhabitants, disliking its situation, abandoned it and returned to Centumcellæ, giving the latter place the uame of Civita Vecchia, or the Old City, which it bears to this day. Leo died in 855, after a pontificate of eight years and rather more than three months. According to Anastasius, he possessed all the moral and Christian virtues, without the alloy of one single vice or defect. Two "Letters," and a discourse designed for the instruction of the clergy in the duties of their office, which have been commouly ascribed to this pope, are inserted in the eighth volume of the "Collect. Concil."

LEO V., Pope, was a native of Ardea, and chosen successor to Benedict IV. in the year 903. He had not filled the pontifical throne more than one month, before he was deposed by one of his own priests, named Christopher, aud thrown into prison, where he died of grief.

LEO VI., Pope, was a Roman by birth, and elected to the papal dignity on the death of Pope John X., in the year 928. Platina speaks highly of his character, aud of his intentions for reforming the corruptions of the age, and securing the peace of Rome aud Italy; but he died before he had time to carry them into execution, and when he had possessed the popedom only six months aud fifteen days. It is said that he likewise died in prison.

LEO VII., Pope, was born at Rome, and raised to the papacy by the uuanimous vote of the clergy and people, on the death of John XI. in the year 936. He is highly commended for his personal virtues, and for his zealous endeavours to restore ecclesiastical discipline, to reform the monastic orders, aud to correct the abuses which prevailed in the Roman and other churches. He died in 939, after he had held the Roman See three years, six months, and some days. Three of his "Letters" are to be found in the uinth volume of the "Collect. Concil."

LEO VIII., Pope, or, according to some writers, antipope, was a native of Rome, and son of John, chief secretary of the Roman church; in which office he succeeded his father. Upon the deposition of John XII. in 963, the excellent character of Leo recommended him to the Roman people and clergy, who, with the approbation of the Emperor Otho, who was then at Rome, elected him to the pontifical dignity. After the death of John, his partisans elevated Benedict V. to the papal throne, but Leo eventually succeeded in obtaining undisputedly the papal crown. He died in 965, after a pontificate of one year aud three months.

LEO IX., Pope, and a saint in the Roman calendar, originally called *Bruno*, was the son of Hugh, a near relation of the Emperor Conrad, and born at Toul, in Lorraine, in 1002. Having beeu educated for the church, he was ordained deacou in 1025, and promoted to the bishopric of Toul in the following year. By his conduct in this see he acquired so high a reputation for learning, prudence, and piety, that on the death of Pope Damascus II., in 1048, he was chosen his successor. In the following year he held councils at Rome, Rheims, and Mentz, and several canons were issued, calculated to correct and reform the licentious lives of the laity as well as clergy. He returned to Rome towards the close of the year 1049; and in the early part of the following year he visited several Italian cities, restoring everywhere the decayed discipline, and particularly inquiring himself, upon the spot, respectiug the conduct aud manuers of the clergy. A council which he held at Rome is chiefly memorable for the unjust sentence of condemnation which it passed upon the celebrated Berenger. A succession of councils followed, of which it is unnecessary to give the particulars; they were in general directed to good ends, and only met with opposition from those whose irregularities and vices they condemned. In the mean time Leo had conceived a jealousy of the Normans, who had made a conquest of Apulia, which they had divided into twelve counties. He was also strongly prejudiced against them by the Apulians, who represented that their

government was cruel and tyrannical, and painted them as barbarians, without either laws or religion. It is not to be wondered at, therefore, that he should wish for their expulsion from Italy, and that he should exert all his influence with both the eastern and western emperors for that purpose. Not obtaining the wished for assistance, he marched against the Normans himself, but his troops were defeated with great slaughter, and Count Umfred, their commander, took Leo prisoner. Umfred accosted the pontiff with all the respect due to his character, and conducted him, attended by all the chief officers of the army, to his camp. There he entertained him for a few days with the greatest magnificence; and then not only set him at liberty, but, upon the pope's expressing a desire to be conducted to Beneventum, escorted him to that city in person. With this behaviour of the Normans Leo was so greatly pleased, that he absolved them from the censures which they had incurred, approved of the conquests which they had made, and encouraged them to add the reduction of Calabria to that of Apulia. While the pope continued at Beneventum he received a respectful letter from the Emperor Constantine Monomachus, in which he expressed a great desire to see the ancient union restored between the sees of Constantinople and Rome, and offered to contribute whatever lay in his power towards so good a work. Leo despatched three legates to Constantinople, but all attempts at reconciling the two churches failed. In the mean time Pope Leo was seized with an illness at Beneventum, which appearing of a threatening nature, he was removed by convenient stages to Rome, where he died in 1054. He is commended for his prudence, his generosity to the poor, and his ardent piety. In private life he practised all the superstitious austerities of the cloister. In his endeavours, however, to aggrandize his see, he followed the example of his most ambitious predecessors; on which account he has been honoured with a place in the Roman calendar. He was the first pope who made use of the Christian era in the date of his bulls, his predecessors having followed that of the indictions. Nineteen of his "Letters" are preserved in the ninth volume of the "Collect. Concil.;" and several of his "Homilies, or Sermons," were published at Louvain, in 1565, and afterwards at other places.

LEO X., Pope, born at Florence, in December 1475, was the second son of Lorenzo de Medici, the Magnificent, and bore the baptismal name of *Giovanni (John)*. Originally destined by his father for the church, he received the tonsure at seven years of age. Being then declared capable of ecclesiastical preferment, Lorenzo, by his interest with the French king, Louis XI., and with the pope, Sixtus IV., obtained for him two rich abbacies; and the list given of the preferments accumulated upon him at an early age, amounts to the number of twenty-nine; a proof both of the great interest of the Medici family, and of the scandalous corruption of the church! As it was a main object of the father's ambition to decorate his house with the popedom, the early acquisition of the cardinalate for his son was a point which he pursued with unremitting assiduity; and the accession of Innocent VIII. to the pontificate was so favourable to his wishes, that, in 1488, Giovanni, then thirteen years of age, was nominated to that high dignity. His early education was intrusted to that eminent scholar, Angelo Poliziano; and other learned men who frequented the Medici palace were called in to assist in his studies. When he was nominated to the cardinalate, it was made a condition that he should spend three years at the university of Pisa in professional studies, before his formal investment with the purple. In 1492 this solemn act took place, and he immediately went to reside at Rome, as one of the sacred college. His father soon after died, and was succeeded in his honours in the Florentine republic by his eldest son, Piero. The young cardinal's opposition to the election of Pope Alexander VI. rendered it expedient for him to withdraw to Florence, where he acquired much personal respect: but the events attending the invasion of Italy by the French king, Charles VIII., having brought on a storm of civil odium against his brother Piero, he was involved in the expulsion of his family, and obliged to take refuge at Bologna. After the failure of several attempts made by his brothers to recover their station in Florence, the cardinal, accompanied by his cousin, Giulio de Medici, with a small party of friends, in 1499, made a tour through the states of Venice, Germany, and France, returning by Genoa. In that city he abode for some time, and then fixed his residence in Rome, where his prudent conduct enabled him to live in respect and safety during the remainder of Alexander's pontificate. It was not till his thirtieth year, A.D. 1505, that he began to take an active part in public affairs; when Pope Julius II., who had commenced his vigorous career with the seizure of Perugia, appointed the cardinal de Medici to its government. By his firm adherence to the interest of the pope, the cardinal acquired his confidence to such a degree, as to be intrusted with the supreme direction of the papal army in the holy league against the French, in 1511, with the title of legate of Bologna. At the bloody battle of Ravenna, in 1512, he was made prisoner, and conveyed to Milan, where the sacredness of his function caused him to be treated with great respect. When the French, from the decline of their cause, were obliged to make a hasty retreat, they carried the cardinal de Medici with them; but on his arrival at the banks of the Po, he found means to engage a party to rescue him, and effected his escape. He returned to Bologna, and assumed the government of the district in quality of the pope's legate. Not long after, the restoration of the family of Medici to their former condition in Florence took place, and the popular constitution of that republic was overthrown. The cardinal contributed with his brother and relatives to this event, and remained at Florence till the death of Julius II. called him suddenly to Rome; and at the scrutiny for a new pontiff, in March 1513, the election was declared to have fallen on the cardinal de Medici, who was then in the thirty-eighth year of his age. One of his first acts was to interpose in favour of some conspirators against the house of Medici, at Florence; and he treated with great kindness the family of Soderini, which had long been the head of the opposite party in that republic. His taste and affection for literature were displayed by the appointment of two of the most elegant scholars of the age, Bembo and Sadoleti, to the office of papal secretaries. With respect to foreign politics, he pursued the system of his predecessor, in attempting to free Italy from the

dominion of foreign powers; and as Louis XII., now allied with the Venetians, meditated a new invasion of the Milanese, Leo formed a counter-league to oppose him. He also took into pay a large body of Swiss, by whose valour the bloody victory of Novara was gained over the French, of which the consequence was their expulsion from Italy. In order to counteract the antipapal council of Pisa, which was now assembled at Lyons, he renewed the meetings of the council of Lateran, which Julius II. had begun, and he had the good fortune to terminate a division which threatened a schism in the church. Louis XII., who had incurred ecclesiastical censure, made a formal submission, and received absolution. Having thus, in the first year of his pontificate, secured external tranquillity, Leo did not delay to consult the interests of literature, by an ample patronage of learned studies. He restored to its former splendour the Roman gymnasium, or university; encouraged the study of the Greek language, and caused public notice to be given throughout Europe, that all persons who possessed manuscripts of ancient authors would be liberally rewarded on bringing them to the pope, who would also print them at his own expense. The first appearance from the press of the five first books of Tacitus's Annals, was one of the results of this invitation. Nor was Leo, although principally attached to classical literature, wholly inattentive to the promotion of Oriental learning; and the first professorship in Italy of the Syriac and Chaldaic languages was founded by him in the university of Bologna. The embarrassed politics of the time occupied in still more serious concerns the mind of the pontiff, who had two leading objects in view, the maintenance of that balance of power which might protect Italy from the overbearing influence of any one foreign potentate, and the aggrandizement of the house of Medici. It belongs rather to history than to biography to relate the measures which he pursued in support of these views, as also to detail the particulars which led to his forming a league with Francis I., whom Leo met at Bologna, in the close of 1515. We shall only state that at this interview the pragmatic sanction, which was considered as the basis of the rights of the Gallican church, was abolished, and a concordat was established in its stead. The death of Leo's brother, Giuliano de Medici, left his nephew Lorenzo the principal object of that passion for aggrandizing his family, which this pontiff felt in a degree not inferior to that of any of his predecessors. Under its influence he found pretexts, in 1516, for issuing a monitory against the duke of Urbino; and upon his non-appearance, Leo launched an excommunication against him, and seized his whole territory, with which, together with the ducal title, he invested his nephew Lorenzo. In the following year, the expelled duke of Urbino collected an army, and by rapid movements completely regained his capital and dominions. Leo, excessively chagrined at this event, wished to engage all the Christian princes in a crusade against him. By a profuse application of the treasures of the church, he raised a considerable army, under the command of his nephew, and finally compelled the duke to resign his dominions upon honourable terms. The violation of a safe-conduct granted by Lorenzo to the duke's secretary, who was seized at Rome and put to the torture, in order to force him to reveal his master's secrets, imprints an indelible stain on the memory of this pontiff. In the same year his life was endangered, and his peace of mind broken, by a conspiracy formed against him in his own court. The principal author of it was Cardinal Petrucci, who had conceived a violent displeasure against the pope, on account of the expulsion of his brother from Sienna, and the ruin of his family. He laid a plan for destroying Leo by poison, which having failed of execution, he withdrew from Rome for a time, still maintaining a correspondence on the subject with his secretary. Some of his letters being intercepted, he was decoyed to Rome by a safe-conduct from the pope, confirmed by a solemn promise of his security made to the Spanish ambassador. He was, nevertheless, arrested on his arrival, and committed to prison. Suspicion fell upon several other cardinals as being partakers in the conspiracy, and some of them were induced to confess their guilt. In conclusion, Petrucci was strangled, his agents in the plot were put to death with horrid tortures, and some of the other cardinals were degraded and subjected to heavy fines. The conduct of Leo on this trying occasion seems to have done little honour either to his fortitude or his clemency; and doubts were entertained concerning the reality of the conspiracy, at least with respect to several of those who were charged with it. In order effectually to secure himself against any future disaffection lurking near his person, the pope created in one day thirty-one new cardinals, many of them his relations and friends not yet dignified with the prelacy; but many also persons who, from their talents and virtues, were well worthy of this elevation. He bestowed upon these objects of his choice rich benefices and preferments, as well in the remote parts of Christendom as in Italy; and thus formed round him a numerous and splendid court, attached to his person, and adding to the pomp and grandeur of his capital. From the pontificate of Leo, however, an event takes its date which inflicted the severest wound upon the church of Rome that it had ever experienced, a wound never to be healed! This was the reformation of religion under Luther. The life of that distinguished person will be the fittest place for tracing all the progressive steps of this great change, and it will here be sufficient to relate what is personal to Leo in it. His unbounded profusion in every object of expense attached to a taste for luxurious magnificence, had rendered it necessary to devise means for replenishing his exhausted treasury; and one of those which occurred was the sale of those indulgences which the church claimed a right of dispensing from the store of her spiritual wealth. The commissaries appointed for this traffic in Germany cried up the efficacy of their wares in such scandalous and extravagant terms, as gave great offence to pious and thinking men. Luther, then a doctor in theology, and public preacher in Wittemberg, warmly protested against this abuse, both in his sermons, and in a letter addressed to the elector of Mentz. He further published a set of propositions, in which he called in question the authority of the pope to remit sins, and made some severe strictures on this method of raising money. As his remonstrances produced a considerable effect, several ecclesiastics undertook to refute him, and an angry controversy was thus kindled. Leo, who probably regarded theological quarrels with con-

tempt, and from his pontifical throne looked down upon the efforts of a petty German doctor with scorn, seems at first to have treated the matter lightly; and when his interference was thought necessary, he showed an inclination te lenient measures. A direct application from the Emperor Maximilian induced him, however, to proceed with more vigour; and he issued a monitory for Luther's appearance before him at Rome. By the interposition of some of Luther's favourers, permission was given for the cardinal of Gaeta to hear his defence at Augsburg. As usual in such conferences, nothing satisfactory was determined; and Leo, in November 1518, published a bull, asserting the pope's authority to grant indulgences, which will avail both the living and the dead in purgatory. Luther appealed to a general council; and thus an open war was declared, in which the reforming party soon appeared with a strength certainly little calculated upon by the court of Rome. The warlike disposition of Selim, the Turkish emperor, who had made himself master of Egypt, and was meditating further conquests, at this time excited great alarms in Europe, and gave occasion to a project of Leo for the revival of the ancient crusades, by means of an alliance between all the Christian princes. For this purpose he proclaimed a general truce for five years, and sent round his legates to all the principal courts with the plan of a league, which they were to promote with all their eloquence. At the same time he ordered public supplications for three days at Rome, at which he assisted with all the expressions of pious humility. It is scarcely credible that one who knew mankind so well as Leo should expect that his exhortations would produce any effectual union of powers mutually jealous of each other, and intent, like himself, upon private emolument; but by this shew of zeal for the Christian cause he might recover some of his lost credit as head of the church. He also obtained another object, which was, doubtless, in his view, that of recruiting his finances by the contributions which his emissaries levied upon the devotees in different countries. By the marriage of his nephew Lorenzo with a French lady related to the royal family, the connexion between the two courts was strengthened, and Leo displayed on the occasion his usual prodigality of magnificence. The death of Maximilian, in 1519, produced that competition for the imperial crown between Charles V. and Francis I., which was the commencement of their perpetual rivalry. It was contrary to the wish of Leo that either of these powerful rivals should obtain such an accession of influence, and he attempted to raise a competitor in one of the German princes; but he was unable to resist the fortune of Charles. In the same year he incurred a severe domestic misfortune in the death of Lorenzo, who left behind him an infant daughter, afterwards the Catharine de Medicis, who was so conspicuous as queen and regent of France. The immediate consequences of this event were the annexation of the duchy of Urbino, with its dependencies, to the Roman See, and the appointment of Giulio, cardinal de Medici, Leo's cousin (afterwards Pope Clement VII.), to the supreme direction of the state of Florence. The rapid progress of the Reformation forcibly recalled the attention of the papal court; and Leo, desirous of trying the effect of an amicable negotiation, employed a Saxon nobleman to treat in person with Luther. But although the reformer showed himself not averse to a reconciliation, yet the differences between the two parties were so aggravated by writings and public disputations, and came to involve so many essential points, that no ground was left for conciliation. In fact, while Luther firmly adhered to the principle of unrestrained appeal to the words of Scripture, and the pope insisted upon unqualified submission to the decrees of the Catholic church, it was obvious that no medium of agreement could subsist between them. Luther was persuaded to write a letter to the pope; but, instead of expressions of humiliation, it contained the bitterest invectives against the court of Rome. It was therefore resolved to proceed to a direct condemnation of him and his doctrines; and a bull to that purpose was issued on June 15, 1520, which effected a total separation between the papal see and the reformers. The writings of Luther were publicly burnt in various places, which insult he retaliated by an equally solemn and public conflagration of the papal decrees and constitutions, and the bull itself. As it was a point of high importance to the church to secure the favour of the new emperor, Leo despatched as his legate to the imperial court the zealous and learned Aleander, who used all his efforts to procure a condemnation of the Lutheran cause from the diet. It was, however, determined first to hear Luther in person, and a mandate, with a safe-conduct, was issued for his appearance at Worms. His behaviour there, and the consequences which ensued, will be related under his life. Nothing further on this subject remains to be noticed during the pontificate of Leo; unless the conferring of the title of defender of the faith upon Henry VIII. of England, for his spontaneous appearance on the side of the church as a controversialist, be deemed such. The tranquil state of Italy at this period permitted the pope to indulge his taste for magnificence in shows and spectacles, and in the employment of those great artists who have reflected so much lustre on his reign. His private hours were chiefly devoted to indolence, or to amusements, often of a kind little suited to the dignity of his station. Hunting, music, and the company of jesters and buffoons, appear to have been his favourite pleasures. He was not, however, so much absorbed in them as to neglect the aggrandizement of his family and his see. Several cities and districts in the vicinity of the papal territories, and to which the church had claims, had been seized upon by powerful citizens, or military adventurers, who held them as sovereigns. One of these was Perugia, which was possessed by Baglioni, a chief of a tyrannical character. Being summoned to the papal court, he at first declined compliance, and sent his son to apologise for him. Leo, however, found means to decoy him by a safe-conduct, which he made no scruple of violating as soon as he got him into his power; and after forcing him by torture to confess the enormities of which he had been guilty, he put him to death, and seized his dominion. Against Frederick, a commander who occupied the city of Fermo, he sent a body of troops, who killed him as he was making his escape, and took possession of the place. Others who held towns or fortresses in the marche of Ancona, terrified by these examples, either fled, or repaired to Rome in order to justify themselves, and solicit Leo's clemency; but of the latter, several were

imprisoned and put to death. A greater object excited the cupidity of the pontiff, which was the city and territory of Ferrara. Taking advantage of the sickness of Duke Alphonso, to whom he had already refused to restore Modena and Reggio, according to treaty, he marched an army, in the close of 1519, into the vicinity of Ferrara, which he was induced to withdraw through the interference of the marquess of Mantua. In the next year, however, he laid a plan for seizing the city of Ferrara by treachery, to which some historians add a design of assassinating the duke. The commander of a body of German troops was bribed to deliver up one of the gates to the papal forces, which were to be in readiness: but he took the pope's money, and apprized the duke of the plot, which was thus defeated. The more justifiable policy of expelling the French from Italy was never out of Leo's mind, notwithstanding his temporary alliances with that court; and, in 1521, he formed a treaty with the emperor for the re-establishment of the family of Sforza in the duchy of Milan. He hired a large body of Swiss mercenaries, which, by means of a fictitious negotiation with Francis for an invasion of the Neapolitan territories, was suffered to march across the Milanese into Romagna. When it was time to take off the mask, the papal troops, in conjunction with the Spanish and German auxiliaries, took possession of Parma, which, together with Placenzia, was to be united to the domain of the church. The Swiss in the service of France having been prevailed upon to desert, the allies crossed the Adda, and were received without opposition into Milan. They next entered the territories of the duke of Ferrara, who had joined the French, and against whom the pope had already launched the thunders of the church. Several of his strong places were taken, and the siege of his capital was impending, when an event took place which suddenly changed the state of affairs in Italy. Leo, who was at one of his villas when the tidings of these successes arrived, repaired to Rome for the purpose of being present at the public rejoicings, which were ordered for three successive days. An indisposition, apparently slight, attributed to cold, confined him to his chamber from the day of his return; and so rapid was its progress, that, after a week's illness, he expired on December 1, 1521, in the forty-sixth year of his age, and the ninth of his pontificate. An exhausted treasury was made the pretext of an economical funeral; and amidst all the eminent scholars of his court, an illiterate chamberlain was appointed to pronounce his panegyric. The college Della Sapienza, however, made amends, by instituting an annual oration to his praise. The moral and political character of this celebrated pontiff may be collected from the narrative of the principal transactions of his life, with more justness than from the contrasted portraits of satirists and panegyrists. In these points, indeed, modern and unprejudiced writers do not greatly differ; and it is with respect to the share of merit to which he is entitled as the promoter of letters and the fine arts, that judgments chiefly vary. The popular denomination of *the age of Leo X.* given to one of the most flourishing periods of art and literature in the annals of mankind, may seem to have decided this point in his favour; yet it must be admitted that this designation, to be correct, must include many years prior and subsequent to his pontificate; and that the subjects of this *age* must be sought much beyond the limits of his protection and influence. But the reader who wishes to obtain an accurate view of the state of literature and the arts in Italy prior to, and during the reign of Leo, will find it drawn up with great skill and intelligence in the work from which the substance of this article is derived, "Mr. Roscoe's Life and Pontificate of Leo the Tenth."

LEO XI., Pope, whose former name was *Alexander*, was the son of Octavian de Medici, cousin of Cosmo, great duke of Tuscany, and born in 1535. He was made archbishop of Florence, and filled the post of ambassador from Francis, the great duke, at the court of Rome. By Gregory XIII. he was created cardinal, under the title of St. John and St. Paul; and by Clement VIII. he was sent legate to Henry IV., king of France. At Paris his talents were successfully employed in adjusting the terms of peace between Philip II., king of Spain, and the French monarch; and for his good offices he received from the latter a noble present. On the death of Pope Clement VIII., in 1605, he was chosen his successor; but his reign was of short duration. On the day of procession to St. John de Lateran, when the pope commences his office with great pomp and form, he caught a violent cold, which brought on a fever that proved fatal to him on the twenty-fifth day after his election, when he was in the seventieth year of his age.

LEO *the Grammarian*, wrote in Greek a continuation of the chronicle of Theophanes, comprising the lives of seven emperors of the East, from the year 813 to 1013. It is annexed to Father Combesis' edition of the chronicle above mentioned, Paris, 1655. Of the author, nothing personally is known. He probably wrote down to the age in which he lived.

LEO (John), named *Africanus*, a traveller and geographer, was a native of Granada, of Moorish extraction. When that city was taken by the arms of Ferdinand and Isabella, in 1492, he retired into Africa, which circumstance gave him his surname. He studied the Arabic language at Fez; and partly as an ambassador from the king of the country, partly for his own pleasure, took several journeys in Europe, Lesser Asia, and Africa, of which he wrote a narrative in Arabic. Having fallen into the hands of pirates at the isle of Zerb, he was sold to a master, who presented him to Leo X. That pontiff gave him a favourable reception, on account of his learning and knowledge; and having persuaded him to renounce Mahometanism, gave him his own names of John and Leo at the baptismal font. He acquired the Italian language at Rome, and translated into it his description of Africa, dating his work in 1526. He is supposed to have died not long after; and one writer reports that before his death he returned to his original faith. The "Description of Africa, by Leo Africanus," is reckoned one of the most curious of the early voyages and travels, and is upon the whole in good credit for veracity. Leo also wrote a treatise, "De Vitis Philosophorum Arabum," printed by Hottinger at Zurich, in 1664.

LEO of Orvieto was either a Dominican or Franciscan monk, who flourished towards the commencement of the fourteenth century. He was the author of two "Chronicles;" one, of the popes, down to the year 1314; and the other of the emperors, terminating at the year 1308. They were

published by Father John Lamy, in his "Deliciæ Eruditorum, seu Veterum Anecdotou Opusculorum Collectanea," printed at Florence. Both chronicles appeared in 1737, in two volumes octavo.

LEO DE MODENA, by which title he is more commonly known than by his Jewish name of *R. Jehudah Arie*, was a learned rabbi, born at Modena, who flourished in the seventeenth century. For a considerable time he was chief of the synagogue, and reckoned a good poet, both in Hebrew and Italian. He was the author of a valuable little work in Italian, on the ceremonies and customs of the Jews, which is highly esteemed by the learned of all nations, and entitled "Istoria de Riti Hebraïci, &c.," the best edition of which was printed at Venice in 1638. A French version of this piece was published at Paris in 1674, 12mo., by Richard Simon, with two curious supplements; one on the sect of the Karaites; and the other on that of the modern Samaritans. Leo also compiled a Hebrew and Italian dictionary, entitled "The Mouth of the Lion," which was published at Venice, in 1612, in quarto; and was afterwards reprinted, in an enlarged form, at Padua, in 1640. The author died at Venice in 1654, about the age of eighty.

LEO DE ST. JOHN, a French Carmelite monk, was a native of Rennes, and born in the year 1600. He was successively nominated to all the honourable and confidential posts in his order, and acquired the esteem of Popes Leo XI. and Alexander VIII., and of several cardinals. He was also eminent for his pulpit talents, and preached with great approbation before Louis XIII. and Louis XIV. He was the friend of Cardinal Richelieu, and received the last breath of that minister. His own death took place in 1671. He was the author of numerous works, the principal of which is "Studium Sapientiæ Universalis," in 3 vols. folio.

LEONARD OF PISA, an Italian mathematician who flourished at the commencement of the thirteenth century, is entitled to have his name handed down with honour to posterity, on account of his having been the first person who brought into Europe the knowledge of the Arabic cyphers and algebra. This fact we learn from the preface to a Latin treatise on arithmetic in the Magliabecchi library at Florence, entitled "Liber Abaci, compositus a Leonardo Filio Bonacci, Pisano, in Anno 1202." The author there says, that being at Bugia, a town in Africa, where his father resided as factor to the merchants of Pisa, he was instructed in the Arabic method of keeping accounts; and that, finding it more commodious, and greatly preferable to the European method, he had drawn up this treatise for the purpose of introducing it into Italy. From this country the knowledge of the Arabic cyphers and algebra was afterwards communicated to the other countries of Europe. Hence Leonard of Pisa may almost claim the honour of being their inventor, as he first laid down, and brought to a considerable degree of perfection, the rules of those sciences. He was also the author of "A Treatise on Surveying," preserved in the above-mentioned library.

LEONATUS, one of Alexander's generals. His father's name was Eunus. He distinguished himself in Alexander's conquest of Asia, and once saved the king's life in an obstinate battle. After the death of Alexander, at the general division of the provinces, he received for his portion that part of Phrygia which borders on the Hellespont. He was empowered by Perdiccas to assist Eumenes in making himself master of the province of Cappadocia, which had been allotted to him. Like the rest of the generals of Alexander, he was ambitious of power and dominion. He aspired to the sovereignty of Macedonia, and secretly communicated to Eumenes the different plans he meant to pursue to execute his designs. He passed from Asia into Europe to assist Antipater against the Athenians, and was killed in a battle which was fought soon after his arrival. Historians have mentioned, as an instance of the luxury of Leonatus, that he employed a number of camels to procure some earth from Egypt to wrestle upon, as, in his opinion, it seemed better calculated for that purpose.

LEONICENO (NICHOLAS), a learned physician and philosopher, was born in 1428 at Lonigo, in the Vicentine. After having taken his doctor's degree at Padua, he removed to Ferrara, where, for a long course of years, he occupied a chair, first of mathematics, then of moral philosophy. He probably also practised as a physician, though he seems rather to have been a man of study than of experience. He died in 1524. Leoniceno translated into Latin the "Aphorisms of Hippocrates," and several pieces of Galen; and, into Italian, the "History of Dio Cassius," and the "Dialogues of Lucian." He was one of the first of the physicians and philosophers who discarded the barbarism of the schools, and explained scientific topics with elegance and clearness. He was also the first who for many centuries had ventured to apply critical research to the works of the ancients, and to mark their errors. This disposition he showed in his work entitled "Plinii et aliorum plurum Auctorum, qui de simplicibus Medicaminibus scripserunt, Errores notati," &c., printed in 1491. Leoniceno had a ready talent at improvisation, and also composed poems with elegance and facility.

LEONICO TOMEO (NICHOLAS), one of the revivers of literature in Italy, was born at Venice in 1456. He studied Greek at Florence under Demetrius Chalcondylas, and made such progress, that he became able to explain Aristotle in the original. For this purpose he was invited to Padua in 1497. He was an ecclesiastic by profession, and obtained, in 1502, a collegiate in the diocese of Trivigi. He taught Greek and Latin for a time at Venice, but returned to Padua, where, in 1520, he gave instructions to Cardinal Pole. He died in 1531, and was buried in the church of St. Francis at Padua, Cardinal Bembo composing his epitaph. Leonico translated with fidelity and elegance several works of Aristotle; "Proclus's Commentary on the Timæus of Plato;" and other treatises of the ancient philosophers. He also wrote ten dialogues on subjects philosophical and moral, and a work, "De Varia Historia." He was the author of some Italian poems.

LEONIDAS, king of Sparta, a celebrated name in the records of Grecian heroism, was the son of King Anaxandrides. In the year 491 B. C. he succeeded on the throne his half-brother Cleomenes, whose daughter, Gorgo, he married. When Xerxes, king of Persia, with a prodigious army invaded Greece, the Athenians and Lacedemonians alone of the greater states resolved upon opposing him, and the latter gave the chief command of their forces to Leonidas. At the head of four thou

sand men he marched, B. C. 480, to take possession of the Straits of Thermopylæ. Sensible of the extreme danger of the enterprise, he looked upon himself as one devoted to the safety of his country, and took leave of his wife with the injunction, that after his death she should marry some brave man, and become the mother of valiant children. He posted his small army so skilfully, that the Persians, on arriving at the Straits, found that it would be a difficult task to force them; and Xerxes endeavoured to gain over Leonidas to his interest by the offer of making him master of Greece. When this proposal was rejected with disdain, the haughty despot sent a herald to order the Grecians to deliver up their arms: "Let him come and take them," was the reply of the Spartan king. Thrice very large bodies of the Persians pushed on to force their way through the Straits, and thrice were repulsed with great slaughter. In the mean time a treacherous Greek, named Epialtes, led a chosen body of ten thousand Persians by a secret passage over the hills, who, having put to flight a band of Phocæans posted in the way, descended the mountain, and appeared on the rear of Leonidas. The hero, seeing all lost, found that nothing remained but to afford a memorable example of what Greeks could do when called upon to die for their country. He was also moved, it is said, by an oracle which had declared that Sparta could only be saved by the death of one of her kings. In order to prevent unnecessary loss at such a momentous period, he dismissed the greater part of his troops, and only retained three hundred Spartans, seven hundred Thespians, and four hundred Thebans; the latter being kept rather as hostages than as thoroughly well-affected to the cause of Greece. The Thespians could by no means be persuaded to desert their allies, the Spartans, and with them cheerfully embraced a certain destruction. Xerxes, receiving advice of the passage of the body led by Epialtes, marched his whole army to the entrance of the Straits, where Leonidas advanced to meet them. The efforts of valour heightened by despair were terrible, and the Spartan king fell amidst a heap of slaughtered enemies. His friends defended his body till the appearance of the foe in the rear caused the survivors to collect into one close band facing every way. All these, overpowered by numbers, were left on the field of battle, having amply revenged their fall. The Persian despot, enraged at his loss, caused the headless trunk of Leonidas to be nailed to a cross; but the memory of his valour and patriotism could not be obliterated, and the defence of Thermopylæ is consecrated among the noblest actions of antiquity. The gratitude of Greece raised a splendid monument upon the spot to the fallen, and a funeral oration was long annually pronounced, amid the celebration of martial games, over their tombs.

LEONTIUM, an Athenian courtesan, at one time noted for her licentiousness, and afterwards distinguished by her application to the study of the Epicurean philosophy. It is pretended that she did not desist from her intrigues after she commenced an attendant on Epicurus, but prostituted herself to the disciples of his school, and even to the philosopher himself. It is not improbable, however, that she has been calumniated by these reports. She became the wife, or the concubine of Metrodorus, one of the chief disciples of Epicurus, and had a son by him, whom Epicurus recommended to his executors in his last will. Leontium applied with great diligence to the study of philosophy, and becoming an author, she was so bold as to write in defence of the Epicurean doctrines against Theophrastus, one of the principal pillars of the Peripatetic sect, and an ornament to his age. This book is acknowledged by Cicero to have been written in a polite and elegant style. Athenæus says, that she had a daughter, named Danaë, who was a prostitute, like her mother, and who uttered insolent murmurs against Providence, when on the point of being put to death for contributing to the escape of her gallant from that fate. His fondness, however, for collecting scandalous stories to the discredit of philosophers, renders it proper to receive what he has advanced with great caution; especially when, in the present instance, as well as in the scandalous tales concerning the improper intimacy between Epicurus and Leontium, we are referred to his testimony alone.

LEONTIUS PILATUS. See PILATUS.

LEONTIUS, surnamed *the Scholastic*, an ecclesiastical historian and controversial writer in the sixth century, was a native of Constantinople, who was educated an advocate, and afterwards became a monk in the laura of St. Sabas, in Palestine. He lived till about the end of the century; for he reckons Eulogius among the bishops of Alexandria, who held that see from the year 581 to 604. Though frequently confounded with Leontius Byzacenus, it is demonstrable that they must have been two different persons, from the circumstance of the latter's having been an Origenian, and defending the doctrines of Theodore of Mopsuestia, while the subject of the present article, on the contrary, declared openly against Origen and Theodore. The principal work of Leontius is, "A Treatise on the Sects of Heretics," divided into ten actions, or discourses. It was published in Greek and Latin at Basil, in 1578, 8vo.; and is inserted in the first volume of the "Auctuar. Bibl. Patr."

LEOPOLD (ST.), succeeded as marquess of Austria in 1086, and by his virtues deserved the surname of *Pious*. He married Agnes, the sister of the emperor, Henry V., by whom he had eighteen children. He died in 1139, and was canonized by Innocent VIII. in 1485.

LEOPOLD I., emperor of Germany, son of Ferdinand III. by Mary Anne, daughter of Philip II. of Spain, was born in 1640. He was elected king of Bohemia in 1654, and of Hungary in 1655, and succeeded to the imperial crown in July 1658. His long reign was fruitful of important events, and upon the whole prosperous to the empire, though his own personal merit consisted in little more than cautious prudence. A war with the Turks, which broke out in 1661, was brought to a conclusion in 1664, in consequence of the victory obtained by Montecuculi over the grand vizier, at St. Gothard, in Hungary. It was succeeded by a revolt of the Hungarians, excited by those infringements of their privileges, which have been continually renewed under the princes of the house of Austria. The execution of Serini, Nadasta, Frangipani, and other leaders, in 1671, for a time quelled the disorders, without removing the causes of discontent. When Louis XIV., in 1672, made his unprovoked attack upon the Dutch, Leopold joined with other powers in a league for their defence. While his arms were employed against the French, the Hungarian male-

contents, provoked anew by his suppression of the office of palatine, and his appointment of a viceroy, resolved to take the opportunity of shaking off the Austrian yoke, and asserting their original independence. Headed by Count Tekeli, and supported by the Turks, they again rose in arms, and obtained various successes against the imperialists. The peace of Nimeguen, in 1679, gave but a short repose to Europe, and a new war between the empire and France broke out in 1682. But about that time, the breach of a truce by the Hungarian malecontents, and the irruption of a vast Turkish army, reduced Leopold to the greatest danger. His general, the duke of Lorrain, was obliged to retire under the walls of Vienna, and the grand vizier laid siege to that capital, while the emperor with his court withdrew to Liutz. The relief of Vienna in 1683, by John Sobieski, king of Poland, has been related in the account of that warlike prince; and the haughty coldness of Leopold in acknowledging his great services has been noted. A series of successes afterwards attended the imperial arms in Hungary, and all that had been lost was gradually recovered. A criminal chamber instituted at Eperies for the trial of rebels, shed without mercy the noblest blood of the country; and the Hungarians were so far humiliated, that an assembly of the states, in 1687, declared the kingdom hereditary in the house of Austria, and elected for their king the Archduke Joseph, then only nine years of age. Meantime, the confederacy of Augsburg, in 1686, between the emperor, most of the German princes, the king of Spain, and the States-general, began to operate in checking the ambition of Louis XIV.; and the accession of William, prince of Orange, to the throne of England in 1688, gave it additional vigour. Leopold procured the election of his son Joseph to the succession of the empire as king of the Romans in 1690. The war with France was carried on with various success till the general peace, concluded at Ryswick in 1697. A long truce between the German and Turkish empires was agreed upon in 1699, on terms favourable to Leopold, whose arms had obtained great glory under Prince Eugene. The war on account of the Spanish succession, which broke out in 1701, renewed the alliances against the French king, and again plunged Europe in blood. Leopold gained over the elector of Brandenburgh to the party of the allies, by consenting to recognise him as king of Prussia; a piece of temporary policy of which the house of Austria has had ample cause to repent. The events of the war were at first unfavourable to the emperor, who found himself closely pressed by the malecontents of Hungary under Ragotski on one side, and the elector of Bavaria, assisted by the French, on the other. The decisive battle of Blenheim or Hochstet, in 1704, changed the face of affairs; but Leopold did not long enjoy the brighter prospect which opened to him. He died in May 1705, at the age of sixty-five, after a reign of forty-six years, leaving the power of his house and the imperial authority much augmented in his hands. His original education, which was that of an ecclesiastic, had coincided with his natural disposition in producing a cold formality of character; and the narrowness of his ideas threw him into the power of favourites, whom his jealousy of authority led him frequently to change. The great objects of his policy were, however, pursued with a steadiness which ensured their final success. He was thrice married, and left two sons and four daughters.

LEOPOLD II., emperor of Germany, born in 1747, was the son of the emperor, Francis I., and the empress-queen, Maria Theresa. He was created grand-duke of Tuscany about the year 1765, and during a reign of twenty-five years over that state, displayed a constant attention to the happiness and prosperity of his subjects. Possessing the same spirit of reform which distinguished his brother Joseph, but guided by greater steadiness and moderation, he carried into effect a number of improvements relative to all the branches of administration, which rendered that portion of Italy peculiarly flourishing. He diminished the taxes, and yet augmented the revenue; introduced an exact police; encouraged arts, manufactures, and cultivation; freed industry from the fetters of numerous festivals; ameliorated the conditions of the hospitals and prisons, and promulgated an entire new code of laws, characterized by their simplicity and humanity. He limited capital punishment to such a degree, that during ten years not a single execution took place in his dominions. He abolished seigniorial and feudal rights, and protected the lower ranks from the oppression of the higher, his palace being always accessible to the meanest supplicant. Though the father of his people, he was also their master, and would suffer no opposition to his will. As many of his innovations could not fail of being unwelcome to individuals, he thought it necessary to maintain a great number of spies, in order to detect any rising disaffection; and when objections were made to this measure of his government, he replied, "I have no troops." One of his ordinances violated the common feelings of mankind so sensibly, that he was obliged to give way to the spirit of resistance which it excited. This was his edict concerning funerals, by which the remains of persons of all ranks were ordered to be conveyed to a public burying-ground out of the city, without ceremony or attendance, and deposited uncovered in the common soil. Though an attention to health and economy were the laudable motives to this act of police, yet despotism alone could have conceived the project of enforcing submission against the struggles of nature. But Leopold, though sincerely desirous of doing good, was cold and saturnine. Even his amours, in which he indulged without restraint, did not warm him to cheerfulness and sensibility. In 1790, the imperial crown and the succession to the Austrian dominions devolved to him on the death of his brother Joseph. The issue of that unfortunate prince's multifarious schemes had been an absolute revolt of the Low Countries, the disaffection of Hungary, and the jealousy of all the surrounding states. Leopold, by employing the arts of conciliation, in conjunction with a prudent firmness, was able in a short period to recover the Low Countries, to quell the opposition of the Hungarian malecontents, to strengthen his house by splendid alliances, and to establish a peace with the Ottoman Porte. He restored a good understanding between the courts of Vienna and Berlin, and concurred with England in checking the ambitious projects of Russia. While he was occupied in these cares, the French revolution was acquiring that aspect which rendered its principles formidable to all the established governments of Europe, and by

the internal distractions which it occasioned, was presenting a favourable occasion to the surrounding powers to aggrandize themselves at the expense of France. Whatever were the leading motives or objects of Leopold, it is certain that at the congress of Pilnitz he formed a coalition with Prussia for the purpose of interfering by force of arms in the affairs of France; and the subsequent invasion of that country by the united forces of the two powers, must be regarded as a consequence of this alliance. Leopold himself, however, did not live to witness the commencement of hostilities. He died of a sudden disorder of the bowels, in which poison was suspected, but without any probability, in March 1792, at the age of forty-four. He left a numerous progeny by his consort, Maria Louisa, infanta of Spain, of whom his eldest son, Francis II., was his successor on the imperial throne.

LEOPOLD, duke of Lorrain, son of Charles, the fifth duke, and of Eleonora of Austria, was celebrated for his military valour. At the peace of Ryswick he recovered Lorrain, of which a war with France had dispossessed his father; but though he was not permitted by the treaty to fortify his capital, he devoted himself to the happiness and prosperity of his country, and by the mildness of his government raised around him an impregnable bulwark in the love and devotion of his people. He was a liberal patron of arts and sciences, and founded the university of Luneville. He died March 27, 1729, universally regretted.

LEOPOLD (William), archduke of Austria, bishop of Passau, &c., was at the head of the imperial armies in the thirty years' war against the Swedes and French, and distinguished himself by his valour and wisdom in the field and in the cabinet.

LEOPOLD (George Christian Frederick), prince of Saxe Cobourg-Saalfield, and now king of Belgium, was born December 16, 1790. After the defeat of Napoleon, he visited this country with the allied sovereigns, and, in 1816, he became the husband of the Princess Charlotte, who died in childbirth the following year. In 1830 he was chosen king of Greece; but he finally declined that honour, and in the following year was chosen king of Belgium. He is brother to the present duchess of Kent.

LEOS, a son of Orpheus, who immolated his three daughters for the good of Athens.

LEOSTHENES, an Athenian general, who after Alexander's death drove Antipater to Thessaly, where he besieged him in the town of Lamia. The success which for awhile attended his arms was soon changed by a fatal blow which he received from a stone thrown by the besieged, B.C. 323.—Another general of Athens, condemned on account of the bad success which attended his arms against Peparethos.

LEOTYCHIDES, a king of Sparta, son of Menares, of the family of the Proclidæ. He was set over the Grecian fleet, and, by his courage and valour, he put an end to the Persian war at the famous battle of Mycale. He was accused of a capital crime by the Ephori, and, to avoid the punishment which his guilt seemed to deserve, he fled to the temple of Minerva at Tegea, where he perished, B.C. 496, after a reign of twenty-two years.—A son of Agis, king of Sparta, by Timæa. The legitimacy of his birth was disputed by some, and it was generally believed that he was the son of Alcibiades. He was prevented from ascending the throne of Sparta by Lysander, though Agis had declared him upon his death-bed his lawful son and heir, and Agesilaus was appointed in his place.

LEOTAUD (Vincent), a French Jesuit and able mathematician, was born at Laval Louvse, in the diocese of Embrun, and died in 1672. He published "Examen Circuli Quadraturæ," and other works, a list of which is given in Moréri.

LEOWITZ, or LEOVITIUS (Cyprian), a celebrated astronomer in the sixteenth century, was a native of Bohemia, and obtained the appointment of mathematician to Otho Henry, elector-palatine. He acquired high reputation by his astronomical productions, the principal of which were, "Ephemerides ab Anno 1556, ad An. 1606," folio; "Expedita Ratio constituendi Thematis cælestis;" "Loca Stellarum fixarum ab Anno Dom. 1549, usque in Annum 2029, diligenter Annotata," folio; and "De Eclipsibus Liber," folio.

LEPICIER (Bernard), a French engraver, secretary and historian to the Royal Academy of Painting at Paris. His engravings, after the style of Audran, were much admired. He died in 1755, aged fifty-nine. He published, in two volumes quarto, "A Catalogue of the French King's Pictures."—His son, Nicholas Bernard, who died at Paris in 1784, was distinguished as a painter after the manner of Carlo Vanloo, and as a professor in the Academy of Painting and Sculpture.

LEPIDUS (M. Æmilius), a Roman, celebrated as being one of the triumvirs with Augustus and Antony. He was of an illustrious family, and, like the rest of his contemporaries, he was remarkable for his ambition, to which were added a narrowness of mind, and a great deficiency of military abilities. He was sent against Cæsar's murderers, and, some time after, he leagued with M. Antony, who had gained the hearts of his soldiers by artifice, and that of their commander by his address. When his influence and power among the soldiers had made him one of the triumvirs, he showed his cruelty, like his colleagues, by his proscriptions, and even suffered his own brother to be sacrificed to the dagger of the triumvirate. He received Africa as his portion in the division of the empire; but his indolence soon rendered him despicable in the eyes of his soldiers and of his colleagues; and Augustus, who was well acquainted with the unpopularity of Lepidus, went to his camp, and obliged him to resign the power to which he was entitled as being a triumvir. After this degrading event, he sunk into obscurity, and retired, by order of Augustus, to Cerceii, a small town on the coast of Latium, where he ended his days in peace, B.C. 13, and where he was forgotten as soon as out of power.

LEPRINCE (John), a French musician and painter, who, in his way to Petersburgh, was taken by an English privateer, whose crew plundered him of all his property except his violin. With his playing on this instrument, he so pleased the sailors, that they restored him all his goods. During his residence at Petersburgh, he was employed in adorning the palaces and public buildings, but on Catharine's accession he returned to France, where he died in 1781, aged forty-eight. His pieces, which are finished in the style of Teniers and Wouvermans, are much admired.

LERI (John de), a French Protestant minister in the sixteenth century, was born at La Margelle,

a village in Burgundy, and prosecuted his academical studies at Geneva. In 1556, when Charles Durand de Villegagnon, vice-admiral of Bretagne, applied to the church of Geneva for some pastors, to join an intended colony of the reformed religion in Brasil, under the protection of admiral de Coligny, he was selected to accompany two ministers on that mission. They arrived at the island de Coligny, under the tropic of Capricorn, in March 1557; but, finding that the establishment of the colony met with insurmountable obstacles, Leri returned to France in the following year, after suffering astonishing hardships during his voyage. Afterwards he was admitted to the office of the ministry, and exercised it at la Charité, according to De Thou, at the time of the massacre of St. Bartholomew, when he was obliged to fly for his life, and take refuge in Sancerre. He was in that town during the memorable siege, of which he published an account, entitled, "Historia de Sancerri Obsidione." In 1577, he published "An Account of his Voyage to Brasil," in 8vo., containing, besides other curious matter, observations on the state of religion in that country; which has been frequently reprinted. It is commended by De Thou; and Lescarbot has inserted an abstract of it in his "History of New France." Leri died at Bern in 1611, greatly esteemed and regretted by all who knew him.

LERNUTIUS (John), a Latin poet, was born at Bruges, and died in 1619, aged seventy-four. His "Basia, Ocelli, et Alia Poemata" were published by Elzevir.

LEROY. See Roy.

LE SAGE. See Sage.

LESBONAX, a Greek philosopher, who flourished in the first century of the Christian era, was a native of Mytilene. He taught philosophy in his native city with great applause, and so sensible were the magistrates of Mytilene of his merits and of the utility of his labours, that they caused a medal to be struck in his honour. Two of the orations ascribed to Lesbonax have reached modern times, and were first published by Aldus, in his edition of the Ancient Orators, printed in 1513. Lesbonax is also said to have been the author of a treatise, "De Figuris Grammaticis," published with Ammonius at Leyden, in 1739, quarto.

LESCAILLE (James), a Dutch printer and poet, born in 1610, was descended from a family of distinction at Geneva, which took refuge in Holland on account of some persecution. In his profession of a printer and bookseller, he gained reputation by the beauty and accuracy of various editions of books which he published. As a poet in the Dutch language, he was reckoned to have given an example of the politeness and elevation of which it is susceptible. The Emperor Leopold, in 1663, honoured him with the poetical laurel. He died in 1677.—Catharine, daughter of the preceding, born in 1649, distinguished herself so much by her poetical talents, that she was called the *Dutch Sappho.* She surpassed her father in the beauty of her verse, and obtained the applauses of Vondel and other celebrated poets of her country. Her brother-in-law, the bookseller Ranck, published, in 1728, a volume of her works, which contains seven tragedies, besides other pieces. She died in 1711.

LESCARBOT (Mark), a native of Vervins, and an advocate in parliament, resided for some time in New France, or Canada, and published an account of that country, containing "The Voyages, Discoveries, and Settlements of the French in the West Indies and New France, under the Authority of our Most Christian Kings," &c., of which the second edition, octavo, is dated Paris, 1612. He afterwards attended Peter de Castille, the ambassador of Louis XIII., to Switzerland, and published a description of the thirteen cantons in French heroic verse, Paris, 1618.

LESCHASSIER (James), a learned French lawyer, was born at Paris in 1550. He early distinguished himself at the bar; but finding his health injured by his application, he accompanied M. Pibrac in his embassy to Poland. Upon his return he was appointed one of the substitutes to the procureur-general. During the disturbances of the league he adhered to the royal party, and obtained the esteem of Henry IV., whom he followed till his restoration to lawful sovereignty. He was consulted in 1605 by the republic of Venice, concerning their dispute with Pope Paul V., and received a valuable gold chain in return for his reply, which was printed in Latin the next year. He died in 1620. All his writings were published collectively in one volume quarto, Paris, 1649 and 1652.

LESCOT (Peter), an eminent architect, was born at Paris in 1510, and died in 1571. Little is known of his life, but the monuments of his genius are sufficient to immortalize his name. His designs tended much to the improvement of architectural taste in France, which before his time was a mixture of the Saxon and Gothic, and without proportion. He gave designs for the Louvre; but his chef-d'œuvre is the Fountain of the Innocents, of which the sculpture is by Goujon.

LESDIGUIERES (Francis de Bonne, Duke of), a distinguished warrior, was born of an ancient family at St. Bonnet de Champsant, in the Upper Dauphiné, in 1543. He bore arms at an early age, and acquired so much reputation for skill and valour, that he was chosen by the Calvinists of Dauphiné, to whose party he belonged, for their chief after the death of Montbrun. He took a number of places in that province, and at length the capital, Grenoble, in 1590. He afterwards sent to court to demand the government of Grenoble; and when the king, Henry IV., by the advice of his council, refused it, as being reserved for a Catholic, the envoy of Lesdiguieres said to the counsellors, "Gentlemen, I forgot to mention one thing, which is, that if you do not think it proper that my master should have this government, you should think of the means of taking it from him." This boldness was not displeasing to the king, who wished to check the ambition of the great Catholic lords. Lesdiguieres was made lieutenant-general of the king's armies in Piedmont, Savoy, and Dauphiné; and by his vigilance and activity disappointed all the attempts of the duke of Savoy, who was used to call him the fox of Dauphiné. That prince having once constructed a considerable fort on the French territory, Lesdiguieres was blamed both in the army and at court for having suffered it. He coolly replied to the king's remonstrances, "Your majesty has occasion for a good fortress to bridle that of Montmelian. Since the duke of Savoy is willing to construct one at his own expense, he should be permitted to do it. As soon as it shall be provided with cannon and ammunition, I engage to

take it from him:" and he was as good as his word. His services were rewarded in 1608 with the staff of marshal of France, and his estate of Lesdiguieres was erected into a dukedom and peerage. In the next reign he saved his old antagonist, the duke of Savoy, when attacked by the Spaniards. When, in 1620, the civil war of religion was renewed, he received great offers from the Calvinists to accept the post of their commander-in-chief; but he preserved his fidelity to the king, and accompanied him to the field. At the siege of Montauban he exposed himself to the greatest dangers, and its failure was attributed to disregard of his counsels. After the death of the constable Luynes, nothing but his religion stood in the way of his succession to that high office, and this impediment was removed by his public abjuration of Calvinism in 1622. He continued to serve with success against the Spaniards and Calvinists, till his death in 1626, at the age of eighty-four. Lesdiguieres possessed all the qualities of a great general, with humanity and elevation of soul. While he was at the head of the Calvinists, the archbishop of Embrun bribed his principal domestic to assassinate him. Lesdiguieres, informed of the plot, took his domestic aside, and ordered him to arm, while he armed himself. "Since," said he, "you have promised to kill me, try to do it now, and do not forfeit your character for valour by an act of cowardice." The man, confounded by this address, threw himself at his feet, and confessed his crime; and his master pardoned, and continued to employ him. So high was his reputation in Europe, that Queen Elizabeth said, "if there were two Lesdiguieres in France, she would ask Henry IV. to give her one." His merits were, however, sullied by several vices. He was greedy of riches, and bent upon his own advancement; he lived in open adultery with another man's wife, and formed marriages considered as incestuous in his family, in order to preserve the estates possessed by it.

LESLEY (John), bishop of Ross, an eminent politician and writer of history, descended from an ancient family in the northern part of Scotland, was born in 1527. He was educated in the university of Aberdeen, and obtained a canonry in the cathedral of that city in 1547. For further improvement he spent some years at the French universities, and took the degree of doctor of laws at Paris. In 1554, at the command of the queen-regent, he returned to Scotland, and taking orders, was appointed official and vicar-general of the diocese of Aberdeen. He was a zealous oppugner of the Reformation, which was now beginning to spread in Scotland; and appeared as a principal champion of the Roman Catholic party in a disputation held between them and the reformers at Edinburgh, in 1560. When the public disturbances produced an invitation to the young Queen Mary to return and assume the reins of government, he was sent over by the Catholics to infuse into her mind suspicions of her Protestant subjects, and persuade her to throw herself into the arms of the popish party. He embarked with her at Calais in 1561, and soon after her arrival was created one of the senators of the college of justice, and a privy-councillor. The abbacy of Lindores was afterwards conferred upon him; and upon a vacancy in the see of Ross, he was nominated to fill it. When the unfortunate queen had taken refuge in England from the fury of the covenanters, and commissioners were appointed by Queen Elizabeth in 1568 to examine the mutual accusations between her and her subjects, the bishop of Ross was one of those whom Mary chose for the defence of her cause. He engaged in this service with great zeal and ability, and afterwards resided at the English court as her ambassador, and vigorously remonstrated against the unjust treatment she received. Finding these representations ineffectual, he was led by the warmth of his temper, and the fervour of his attachment to his mistress, to join in conspiracies for her deliverance dangerous to the person and government of Elizabeth. He urged the duke of Norfolk to those designs which proved his ruin; and upon their discovery in 1571, he was involved in considerable danger. He retired to the Netherlands, and employed himself in earnest solicitations to the kings of France and Spain, the German princes, and at length to the pope, in order to obtain Mary's liberation. In 1579, he was appointed suffragan and vicar-general of the archbishopric of Rouen; but such was the turbulence of the times, that on making his visitation of the diocese, he was seized, imprisoned, and made to pay a large ransom. A similar accident happened to him in 1590, when Henry IV. was engaged in war with the leaguers. In 1593, he was nominated to the bishopric of Constance, but it does not appear that he ever took possession of that see. Perceiving that his hopes of returning to his own country were terminated by the establishment of the Reformation, he retired to a monastery near Brussels, where he died in 1596. Of his writings, besides those already alluded to, the principal are his history, entitled "De Origine, Moribus et Rebus Gestis Scotorum," in ten Books, Rome, 1578, 4to.; and his geographical work, entitled "Regionum et Insularum Scotiæ Descriptio."

LESLIE (John), an Irish prelate in the seventeenth century, was born at Balquhaine in the north of Scotland. The early part of his education he received at Aberdeen, whence he was sent to the university of Oxford. For further improvement he visited Spain, Italy, Germany, and France, and continued abroad twenty-two years; during which time he was continually conversant in courts, where he acquired that address which gave a peculiar grace to all his manners, and even to his preaching. These accomplishments procured him the favour of many foreign princes, and at home he was honoured with that of King Charles I., who admitted him into his privy-council both in Scotland and Ireland, in which stations he was continued by King Charles II. after the Restoration. In the church of Scotland he was preferred to the bishopric of Orkney, or of the isles; from which he was translated, in 1633, to Raphoe, in Ireland. Here he built a stately palace, in the form of a castle, and judiciously contrived for strength as well as beauty; which was found to be an important post in the civil war of 1641, and was the means of keeping in subjection a good part of that country. The bishop exerted himself to the utmost in defence of the royal cause, and endured a siege in his palace of Raphoe, before he would surrender it to Oliver Cromwell, being the last person who maintained the struggle in those parts. He then retired to Dublin, but after the restoration of King Charles II., he came over to England; and, in 1661, was translated to the see of

Clogher. He died in 1671, when he was upwards of a hundred years of age. He wrote several curious and learned works, which he designed for publication, but which were destroyed, together with his great library of many years collection, and several valuable MSS. which he had brought from foreign countries, in the civil wars.—CHARLES, the second son of the preceding, was born in Ireland, and educated at Trinity-college, Dublin, where he continued till he commenced M.A. In 1671, he came over to England, and entered himself in the Temple, at London; but disliking the study of the law, abandoned it for that of divinity, was admitted into holy orders, and, in 1687, was made chancellor of the cathedral church and diocese of Connor. About this time he rendered himself extremely obnoxious to the popish party in Ireland by his opposition to their doctrines, which he undertook to refute in a public disputation, to which he had been challenged by Patrick Tyrrel, bishop of Clogher. Afterwards he held another public disputation with two celebrated popish divines, in the church of Tynan, in the diocese of Armagh; in which he argued so successfully against the tenets of popery, that he induced Mr. John Stewart, a popish gentleman, solemnly to renounce the errors of the church of Rome. He also distinguished himself by opposing the election of a popish high-sheriff for the county of Monaghan, who was, in consequence, restrained from acting. This conduct had made him extremely popular, when he began to imbibe the doctrines of passive obedience and non-resistance; which so biassed his judgment, that at the Revolution he refused to take the oaths to King William and Queen Mary, and thus lost all his preferments. He then withdrew into England, where he employed his pen in support of the cause and party which he had embraced; and as he possessed considerable learning, and no small share of acuteness and wit, he was esteemed one of their ablest champions by the nonjurors. He became also a strenuous champion for the church of England, against the Quakers, and other dissenters, and wrote some treatises against the Deists, the Jews, the Papists, and the Socinians, and some smaller pieces on different subjects, particularly in the dispute concerning the rights of convocations, and the authority of Christian princes over the church. All these theological and ecclesiastical works, excepting one illiberal piece against the excellent Dr. Tillotson, Mr. Leslie collected together, and published in two volumes folio, in 1721. In the mean time, his writings, and the frequent visits which he paid to the courts of St. Germains and Bar le Duc, had rendered him obnoxious to the government. But he became much more so upon the publication of "The Hereditary Right of the Crown of England Asserted," of which he was the reputed author. And it has been related by his different biographers, that, in consequence of his being thus obnoxious, he found himself under the necessity of leaving the kingdom; when he repaired to the pretender, at Bar le Duc. The editor of the "Biographia Britannica," however, ascribes his quitting the kingdom to another cause. After observing that there are some grounds to believe that the treatise in question was not written by him; he asserts, that "there is still in existence undoubted evidence that, in consequence of his great fame as a polemic, he was sent to Bar le Duc for the express purpose of endeavouring to convert the son of James II., by some gentlemen of fortune in England, who wished to see that prince on the throne of his ancestors." But though he failed to convert the pretender, he did not desert his cause, and when towards the close of Queen Anne's reign his partisans were active in promoting his interests in England, Mr. Leslie wrote a letter from Bar le Duc, offering, in the name of the pretender, some romantic proposals for the security of the church of England, as by law established, on condition of his being restored to his crown. Many other proposals, of a like nature, were made soon afterwards, and various projects were concerted in England for securing the accession of the pretender; and, in 1715, an insurrection in his favour actually took place in Scotland, and the northern parts of England. This rash and ill-digested enterprise, however, terminated in the ruin and dispersion of the rebels, and led to those negotiations between the courts of France and England, by which the pretender was compelled to quit the French dominions. In this emergency he retired to Italy, whither he was attended by Mr. Leslie, who continued in that country till 1721, when he resolved to return to his native country. Some of his friends, acquainting Lord Sunderland with his purpose, implored his protection for him; which being obtained, Mr. Leslie proceeded to Ireland, where he died in April 1722, at his own house at Glaslough, in the county of Monaghan. As to the character of our author, it cannot be questioned but that he was a man of extensive learning and great merit; distinguished by his piety, humility, and integrity: among whose works are some able defences of the Christian religion against Deists and Jews, and of the Protestant faith against that of the church of Rome.

LESLIE (Sir JOHN), a distinguished natural philosopher, was born of humble parents, at Largo, in Fifeshire, in April 1766. He was intended for his father's business of a farmer, but having displayed abilities which attracted the notice of Professor Playfair, and other learned men, he was sent to the universities of St. Andrew and Edinburgh, and, about 1794, proceeded to the United States in the capacity of tutor to a young man of fortune. He had previously made himself known by publishing a "Translation of Buffon's Natural History of Birds," 9 vols. 8vo.; and after his return to England, appeared his celebrated "Essay on the Nature and Propagation of Heat," which was rewarded with the Rumford medal, and paved the way for his appointment, in 1805, to the mathematical chair in the university of Edinburgh. The professorship of natural philosophy, however, was one more suited to his genius, and to this he was elected in 1819, as the successor of Professor Playfair. He died in November 1832, having, a few months previously, received the honour of knighthood. Besides the works before mentioned, Sir John Leslie published "Elements of Geometry;" "An Account of Experiments and Instruments Depending on the Relations of Air to Heat and Moisture;" together with some valuable articles in the Edinburgh Review and the Supplement to the Encyclopædia Britannica. He was celebrated also as the inventor of several instruments, from which science has derived great benefit, particularly his differential thermometer, an account of which was inserted in Nicholson's Journal for 1800.

LESSING (Gotthold Ephraim), an eminent German writer, was born at Kamenz in Pomerania, in 1729. His father, John Godfrey, was a voluminous writer in theology, and was the Protestant minister of Kamenz, having succeeded his wife's father in that office. Gotthold Ephraim, his eldest son, was admitted at the age of twelve to the free-school of Meissen, his extraordinary progress in learning having obtained him the privilege of anticipating by a year the legal age of reception at that seminary. His removal to the university of Leipsic opened a new scene to him; and his passion for excelling in the societies to which he belonged induced him to acquire the ornamental accomplishments, and to imitate that licentious freedom of manners, which there, as in other places of advanced education, usually mark the superior order of students. But though he paid little attention to the lectures of professors, he studiously sought out the students and other residents who were distinguished for abilities, and especially for bold and singular opinions. He was an assiduous frequenter of a debating club formed for the free discussion of speculative points; and was not surpassed by any of the members in the originality of his sentiments, and the acuteness with which he defended them. He had completed three sessions at the university in 1749, when his father, who had with difficulty supplied his expenses so long, urged him either to take orders, or a medical degree, to which last profession he had shown some inclination. He declined both, and was left to provide for himself. His portfolio furnished him with some pieces, chiefly poetical translations, for a periodical work undertaken by his friend Mylius. He altered some French theatrical pieces for the German stage; and going to Hamburgh, set up a weekly publication of his own, containing critical remarks on the drama. His first original play was brought on the stage with success through the exertions of Madame Neuberin, a celebrated actress, and was to be represented for his benefit, when he received a summons to visit his mother, who was said to be dying. Filial duty led him instantly to obey the call, which seems to have been planned for the purpose of reclaiming him to a regular course of life. The remonstrances of his pious parents so far succeeded, that he consented to take another session at Leipsic, with a view to a profession; but one of his first exploits when returned thither was to form a connexion with a young actress, with whom he made an excursion to Vienna. The details of his wanderings and distresses would be tedious in the narration; and it is enough to observe that parental admonitions had no lasting influence upon him, and that a literary profession, with a particular reference to the theatre, and a frequent change of situation and object, was his decided choice. At Berlin, which was often his residence, he became acquainted with one Richier, a kind of subaltern in literature, occasionally employed by Voltaire. By his means, Lessing was introduced to that great genius; but his spirit was too independent to submit to the subservience expected from him, and their connexion was of short duartion. An untoward circumstance respecting a copy of the "Siecle de Louis XIV," which Lessing had obtained from Richier, and suffered to be read by a lady before the public appearance of that work, excited the indignation of the irritable French bard, who injured him in the opinion of the king of Prussia, and thereby frustrated his hopes of procuring a settlement under him. He removed to Wittenberg, where he took the degree of master of arts with a view to a professorship at Gottingen; for some subsequent years, however, his literary employment consisted in a great variety of writings, originals, translations, and compilations, prose and verse. In these he showed equal ingenuity, copiousness, and versatility, but the number of his projects prevented him from executing any great performance. Lessing's proficiency in the game of chess introduced him to the distinguished Jewish philosopher, Moses Mendelsohn; and the printer Nicolai made the third of a literary trio, who mutually sharpened each other's intellectual faculties, and influenced each other's opinions. Dramatic composition was still the favourite exertion of Lessing's talents, and he produced a tragedy in common life, entitled "Miss Sara Sampson." It was acted in various towns of Germany with applause, and was translated into Italian and Danish. In 1755 he was introduced at Leipsic to Mr. Winkler, a man of fortune, who engaged him to be his companion on a tour through Europe. Before he set out, Lessing visited his father, and was received with cordiality by every member of his family. As neither his principles nor private life were altered, it must have been to his growing reputation that he was indebted for this change of sentiments in his favour. His tour was not prolonged beyond Amsterdam; for Mr. Winkler having received intelligence there of the irruption of the Prussians into Saxony, and the occupation of his house by their commander, thought proper to return. Lessing now resumed his literary tasks, and made several translations from the English. He also composed a volume of elegant original fables, which has been rendered into English by Mr. Richardson. In conjunction with Mendelsohn and Nicolai, he undertook a periodical work, entitled the "Library of Belles-Lettres," which was a kind of review of works in polite literature, with original correspondence. In 1760 he was elected a member of the Academy of Berlin; and soon after was appointed secretary to General Tauenzier, whom he accompanied to Breslau. His appointments were considerable, and he spent them liberally upon his relations and friends. His military associates gave him a taste for high play, which he found arguments to justify. In 1762, Lessing accompanied his general to the siege of Schweidnitz. After the peace he was introduced to the king of Prussia, who was, however, a sparing favourer of the German muses. He resumed his literary occupation at Berlin, and produced in 1767 his comedy of "Minna von Barnheim," which has been given to the English public under the title of "Love and Honour." His "Laocoon," a dissertation on the limits of poetry and painting, appeared in the preceding year. An invitation from a society of lovers of the drama at Hamburgh, who wished for his assistance in establishing a classical theatre in that city, drew him thither in 1767; and upon his removal he sold the greatest part of a voluminous library which he had accumulated. He assumed the critical office in a weekly paper, entitled the "Hamburgh Dramaturgy," which was continued till April 1768: they were afterwards published in two volumes, and form a mass of valuable dramatic criticism. The circumstances of Lessing continued to be narrow, and in 1769 he was obliged to sell the

select remains of his library. It was at this juncture that he met with a generous patron in Leopold, heir-apparent to the duke of Brunswick, through whose means he was appointed librarian at Wolfenbuttle. This situation could not fail of being agreeable to a man of letters, on account of the great collection of curious books and manuscripts to which it gave him access. One of its fruits was a periodical publication, entitled "Contributions to Literary History," containing notices and extracts of the most remarkable MSS. In 1771, he gave a new edition of his miscellaneous works; and, in 1772, his popular play of "Emilia Galotti" appeared on the stage. His "Contributions" were made the vehicle of "Fragments of an anonymous Writer discovered in the Library at Wolfenbuttle," which consisted of direct attacks upon the Christian Revelation and the Gospel History. Whether they were Lessing's own, or the composition of some of his associates, is not ascertained. They occasioned a great commotion among the German theologians, and could not have been printed without the influence of Prince Leopold over the licensers of the press. At length, but not till 1778, the interference of the Consistory produced the suppression of the "Contributions," in which they appeared. In 1775, Lessing married a widow lady at Vienna. Not long after, he set out on a tour through Italy with Prince Leopold, and during his absence his wife died of a miscarriage. He was now so distinguished a character among the German literati, that several potentates of that country made him offers of an advantageous settlement. He could not, however, be prevailed upon to break his connexions with his liberal patron, the prince of Brunswick, who, by his accession in 1780 to the sovereignty, was enabled to augment his favours towards him. His publication of "Nathan the Wise" might be regarded as displaying his final sentiments concerning the difference of religions. It is by some accounted his dramatic masterpiece, though calculated more for the closet than the stage: by means of Schiller's curtailments, it has, however, been frequently acted with success. A second part of his drama, entitled "The Monk of Lebanon," and a "Dissertation on the Education of the Human Race," were the chief productions of the last years of his life, in which his health was rapidly declining. Lethargic symptoms announced an approaching end, which took place at Hamburgh in February 1781.

LESSIUS (Leonard), a learned Flemish Jesuit, born at Antwerp in 1554, was appointed by his superior first professor of philosophy, and afterwards professor of divinity, in their college at Louvain. In both these capacities he acquitted himself with very high reputation. He boldly opposed the doctrine of Aquinas concerning grace, notwithstanding that it was recommended to the Jesuits by their founder; and, in the year 1586, ably controverted it in several public theses. He died in 1623, regarded by his society as the vanquisher of the Thomists. It is said that his fraternity enclosed in a shrine, as a sacred relic, one of the fingers with which he had written his treatises on grace. It is also said that they had such confidence in its virtue, that they endeavoured to make use of it in driving the devil out of a person who was possessed; but that the finger which had made the Jacobins tremble was not able to put Satan to flight. Lessius was intimately acquainted with divinity, law, mathematics, medicine, and history, as his works abundantly testify. The principal of them are, "De Justitia et Jure, Lib. IV.," in folio, which was proscribed by the parliaments of France; "De Potestate Summi Pontificos;" and "Hygiasticon, seu Vera Ratio Valetudinis Bonæ."

LESTOCQ (John Hermann), a favourite of the Russian empress, Elizabeth, was born in Hanover in 1692. He was physician to Peter the Great, but for some unknown cause he was banished to Kasan, whence he was recalled by Catherine I., who appointed him surgeon at the court of her daughter Elizabeth. It will be seen in the life of this princess, that by his advice and assistance she was able, in 1741, to ascend the throne of Russia, when she immediately made Lestocq her privy-counsellor, chief physician, and director-general of medical institutions. His interference in political matters raised him many enemies, and led to his arrest in 1748, when, being threatened with the torture, he made confessions which caused his exile to Uglitsch, with a deprivation of his honours and estates. He was restored on the accession of Peter III., and died in 1767.

L'ESTRANGE (Sir Roger), youngest son of Sir Hamond L'Estrange, Kt., of Hunstanton-hall, Norfolk, was born in 1616. He was a zealous royalist, and attended Charles I. in his expedition into Scotland, where he laid a plan for surprising Lynn, but being betrayed by his associates, he was tried by a court-martial as a spy, and condemned to die. He was, however, respited from time to time, until he had lain in prison four years, when, by the connivance of his gaoler, he made his escape to the continent. On the dissolution of the long parliament, he ventured to return home, and was released by Cromwell on giving bail. On the Restoration he was made licenser of the press, and put in the commission of the peace, and in 1663 he set up the "Public Intelligencer," which he discontinued on the design then concerted of publishing a London Gazette, the first number of which appeared on February 4, 1665. In 1679 he set up a paper, called the "Observator," in defence of the measures of the court; and in 1681 distinguished himself by his zeal in the exposure of the popish plot, as also of the fanatical one of the following year. He died in 1704. He was the author of a great number of ephemeral political tracts, and translated "Josephus," his best work; "Cicero's Offices;" "Seneca's Morals;" "Erasmus's Colloquies;" "Æsop's Fables;" "Quevedo's Visions," &c.—He had a brother, Hamond, who wrote a work, entitled "The Alliance of the Divine Offices," and a "Life of Charles I."

LE SUEUR. See Sueur.

LE TELLIER. See Tellier.

LETHIEULIER (Smart) was descended from French parents, who settled in England after the revocation of the edict of Nantes, and died at Aldersbroke, Essex, in August 1760. He was a fellow of the Antiquarian Society, and a contributor to the Archæologia, and left to the British Museum a valuable collection of antiquities and other treasures.

LETI (Gregory), a copious writer of history, was born in 1630 at Milan, of a family originally from Bologna. He received his education at the Jesuit's-college, at Cosenza, and afterwards passed some years in an unsettled state, not very regular

in his manners, and manifesting a great aversion for the ecclesiastical profession, which he left Venice and to him by his uncle, the bishop of Vicedapendente. Falling in company with a Calvinist officer at Genoa, he was induced to call in question the doctrines of the Roman Catholic faith, and, after an abode at Geneva for further instruction, he made open profession of the Reformed religion at Lausanne. He returned to Geneva in 1660, married the daughter of a physician, and settled in that city in the quality of a man of letters, still preserving his connexions with many literary characters in Italy. Such was his credit, that he obtained gratuitously the right of citizenship at Geneva in 1674. His quarrelsome and satirical humour, however, at length involved him in such troubles, that in 1680 he retired to England. He was favourably received by Charles II., who gave him a considerable pension, and promised him the office of royal historiographer. But having exercised his pen in his work entitled "Teatro Britannico," with a freedom which displeased the court, he was commanded to quit the kingdom. He then went to Amsterdam, and formed a connexion with the celebrated Le Clerc, who married his daughter. He obtained the title of historiographer of that city, where he died in 1701. Leti was one of the most fertile and industrious writers of his time: the catalogue of his works gives the separate titles of forty, amounting to about one hundred volumes. Among the best known of his productions are, "The Lives of Sixtus V., of Charles V., of Queen Elizabeth, of Philip II., of Cromwell, and of the duke of Ossuna." Some of his severest attacks on the church of Rome, are his "Nepotismo di Roma;" "Cardinalismo de Santa Chiesa;" and "Itenerario della Corte de Roma."

LETOURNEUR (Antoine Francois Louis Honore), an ardent partisan of the revolution, was born in Normandy in 1751, and died near Brussels in 1817. He commenced life in the artillery service, in which he became a captain, and obtained the cross of St. Louis. He was a member of the Convention in 1792, and appointed president in 1795. He belonged also to the Committee of Public Safety, and the Executive Directory, and, in May 1797, was appointed inspector-general of artillery. Under the consulate he was prefect of a department, and in 1804 he was made a councillor of the Court of Accounts. With the dethronement of Buonaparte, Letourneur lost all his places, and retired to the Netherlands.

LETTSOM (John Coakley), an eminent physician, was born at Little Vandyke, near Tortola, a small island in the Atlantic, on November 22, 1744. He was educated at Sankey, near Warrington, in Lancashire, and in his seventeenth year was apprenticed to an apothecary at Settle, in Yorkshire. He came to London to complete his medical education in 1766, and in the following year, on the death of his father, returned to his native island, where he found himself heir to a small portion of land and fifty slaves. The latter he immediately emancipated, and then commenced practice as a physician, in which he so far succeeded as to be able to set sail for England, in the course of six months, with a sum amounting to nearly £2000. On his arrival he repaired to Edinburgh, and from thence to Paris and Leyden, where he graduated M.D. on the 20th of June, 1769. He then settled in London, where his reputation soon became established, and his marriage with a lady of fortune of Pepin, the Quaker, enabled him to gratify his benevolent inclinations in a manner that secured him universal esteem. In 1773 he was elected a physician of the General Dispensary, and he also became physician-extraordinary of the City of London Lying-in Hospital. He assisted in the formation of the Medical Society of London, and in the establishment of the Royal Humane Society; composed the reports of the latter for several years, and, whilst one of the vice-presidents, received the gold medal for his successful efforts in a case of suspended animation. One of the most able defences of vaccination was a small work which he published in 1801, entitled, "Observations on Cow-pock," pronounced by Jenner "an elegant and excellent treatise." We are indebted to Dr. Lettsom for the introduction of mangel-wurzel into this country, the cultivation of which he confidently predicted would prove a national benefit. One of his most popular works appeared in three volumes, entitled, "Hints designed to promote Beneficence, Temperance, and Medical Science," being a collection of tracts which he had published at various times. His other works are, "The Naturalist and Traveller's Companion;" "Reflections on the General Treatment and Cure of Fevers;" the "Natural History of the Tea Tree;" "Hints for promoting a Bee Society;" besides an edition of Dr. Fothergill's works in three volumes, and several contributions to the Memoirs of different Societies. This intelligent and amiable man died, equally respected and regretted, on the 2nd of November, 1815.

LEUCHTENBERG. See Beauharnois (Eugene.)

LEUCIPPUS, a celebrated philosopher of Abdera, about 428 years before Christ, disciple to Zeno. He was the first who invented the famous system of atoms, and of a vacuum, which was afterwards more fully explained by Democritus and Epicurus. Many of his hypotheses have been adopted by the moderns, with advantage. Diogenes has written his life.—A brother of Tyndarus, king of Sparta, who married Philodice, daughter of Inachus, by whom he had two daughters, Hilaira and Phœbe, known by the patronymic of Leucippides. They were carried away by their cousins, Castor and Pollux, as they were going to celebrate their nuptials with Lynceus and Idas.—A son of Xanthus, descended from Bellerophon. He became deeply enamoured of one of his sisters, and when he was unable to restrain his unnatural passion, he resolved to gratify it. He acquainted his mother with it, and threatened to murder himself if she attempted to oppose his views or remove the object of his affection. The mother, rather than lose a son whom she tenderly loved, cherished his passion, and by her consent her daughter yielded herself to the arms of her brother. Some time after the father resolved to give his daughter in marriage to a Lycian prince. The future husband was informed that the daughter of Xanthus secretly entertained a lover, and he communicated the intelligence to the father. Xanthus upon this secretly watched his daughter, and when Leucippus had introduced himself to her bed, the father, in his eagerness to discover the seducer, occasioned a little noise in the room. The daughter was alarmed, and as she attempted to escape she received a mortal wound from her father, who took her to be the lover. Leucippus came to her assist-

ance, and stabbed his father in the dark, without knowing who he was. This, [illegible] many days taking obliged Leucippus to fly from his country. He came to Crete, where the inhabitants refused to give him an asylum, when acquainted with the atrociousness of his crime, and he at last came to Ephesus, where he died in the greatest misery and remorse. —A son of Œnomaus, who became enamoured of Daphne, and to obtain her confidence disguised himself in a female dress, and attended his mistress as a companion. He gained the affections of Daphne by his obsequiousness and attention, but his artifice at last proved fatal through the influence and jealousy of his rival, Apollo; for when Daphne and her attendants were bathing in the Ladon, the sex of Leucippus was discovered, and he perished by the darts of the females.

LEUNCLAVIUS (John), an eminent man of letters of the seventeenth century, was the son of a gentleman at Amelbrun in Westphalia. He travelled into various parts of Europe, and resided a considerable time in Turkey. He died at Vienna in 1693, about the sixtieth year of his age. From his knowledge of the Turkish language he was enabled to collect some valuable materials for the history of that nation, which he gave to the world in his "Historicæ Muslimanicæ Turcarum, Lib. XVIII.," and his "Annales Turcici, cum Supplemento et Pandectis Hist. Turcicæ." His intimate knowledge of the Greek language was displayed in several Latin translations of Greek authors, viz. Xenophon, Zosimus, &c.

LEUPOLD (James), one of the ablest artists in Europe during his day, in constructing mathematical instruments and machines, was counsellor and commissary of mines to the king of Poland, and a member of the Royal Society of Berlin, and other scientific bodies. He died at Leipsic in 1727, after having acquired celebrity by the publication of his great work, entitled "Theatrum Machinarum," in 3 vols. folio, 1724.

LEUSDEN (John), an eminent philologist, especially in the Oriental languages, was born at Utrecht in 1624. He studied in his native city, and then went to Amsterdam in order to improve himself in the Hebrew language, and in the knowledge of the Jewish ritual, from conversation with the learned rabbis. In 1649 he obtained the chair of Hebrew and Jewish antiquities at Utrecht, which he held till his death in 1699. A list of his numerous and valuable writings is given in Moréri.

LEUWENHOECK (Antony Van), a celebrated naturalist, was born at Delft in 1632. His experiments began to be published in 1673, when he made a commencement of the numerous communications which appeared successively for a long period in the London Philosophical Transactions. They are found from No. 94 to No. 380 of that collection. He was made a fellow of the Royal Society in 1680. He seems to have passed his life in his native place, unremittingly employed in examining with his glasses a vast variety of objects, most of which had a reference to anatomy. He died in 1723, in his ninetieth year. Besides his papers in the Philosophical Transactions, he published several works in Dutch. A collection of his writings (but not quite complete) was published in Latin, at Leyden, in four volumes quarto, 1722.

LEVAILLANT. See Vaillant.

LEVEQUE (Peter), born at Nantes in 1746, [illegible]rick, son of A. [illegible] hydrography in his native city, and Lewis was cro[illegible] After the revolution he was appointed a mem[illegible]er of the Council of the Ancients, and in 1801 was admitted a member of the Institute, and of the Legion of Honour. He died at Havre in 1814, author of "Tables générales de la hauteur et de la longitude du Monagésime," and several other valuable works relating to nautical affairs and mathematics.

LEVER (Sir Ashton), a virtuoso who amassed a valuable collection of natural and artificial curiosities, which was for some time exhibited under the title of the Leverian Museum. The collection was ultimately sold. Sir Ashton died in 1788.

LEVERIDGE (Richard), a celebrated bass-singer in the early part of the last century, was an actor at the old theatre in Lincoln's-inn-fields. He composed several songs, and the music to the second act of Macbeth has been attributed to him. He died in 1758.

LEVESQUE (Peter Charles), an eminent French writer, was born at Paris in 1736, and commenced life as apprentice to an engraver, but the practice of this business did not hinder him from applying himself to literature, which he studied at the college of Mazarin. In 1773, he went with a recommendation from Dideset to the empress of Russia, and was appointed professor of belles-lettres at the school of cadets at St. Petersburgh. On his return to Paris in 1780, he published a "History of Russia," was admitted into the Academy of Inscriptions, and some years after was appointed professor at the Royal College. He was subsequently made a member of the National Institute; and in 1812 closed a long life devoted to literary pursuits. Besides his Russian history, he produced a Translation of Thucydides; "Histories of France, under the first five Kings of the House of Valois; of the Roman Republic; of Greece;" and various other works.—His daughter, Mademoiselle Rose, married to M. Peligny de St. Romain, has distinguished herself as a poetess. At the age of fifteen she composed a number of pieces, published at Paris in 1786, under the title of "Idylles et Contes champêtres," 12mo., which were warmly praised by Florian and Gessner.

LEVI, one of the twelve Hebrew patriarchs, was the third son of Jacob by Leah. He took part with his brother Simeon in the inhuman and treacherous murder of the Shechemites, out of revenge for the violence committed on their sister Dinah; on which account he was included in the prophetic curse of Jacob on his death-bed, which cut them off from succeeding to the prerogatives of primogeniture, forfeited by the criminal conduct of their elder brother, Reuben, and sentenced them to be "dispersed in Jacob, and scattered in Israel." This prediction was verified in the descendants of Levi, who had no inheritance assigned them among their brethren in the land of Canaan, but were obliged to live on the tithes and offerings of the other tribes.

LEVI (Ben Gershom), a learned rabbi, born about the year 1290, at Bagnoli in Provence, was educated to the medical profession, but his celebrity is chiefly founded on his philosophical and theological writings. He was a disciple of Aristotle; and philosophizes in the spirit of his master, when discussing subjects in sacred literature. He died at Perpignan in 1370, when he was about eighty years of age. He was the author of "Commentaries" on

all the books of the Old Testament, of which some are inserted in the great Bibles of Venice and Basil; and of a laborious and curious philosophical work, entitled "Millemot Haschem, or the Battles of the Lord;" and various other mathematical and philosophical treatises.

LEVI (David), an English mechanic of the Jewish persuasion, was born in the metropolis in 1740, and died in 1799. Though of an humble rank in life, he became possessed of considerable information and some learning, and in 1787 entered into a polemical controversy with Dr. Priestley, whose "Letters to the Jews" he answered in two series of essays, written in the same epistolary form. He also published "A Hebrew and English Lexicon," in 3 vols.; a Translation of the Pentateuch, and another of the Hebrew Liturgy, in 6 vols.; and was the author of dissertations "On the Mosaic Rites and Ceremonies;" "On the Prophecies," &c.

LEVIZAC (John Pons Victor Lacoutz de), a French writer, born at Alby in Languedoc, became an ecclesiastic when young, and obtained a canonry at Vabres. He consecrated all his leisure to poetry, and in 1776 he commenced his literary career by an idyl called, "Le Bienfait rendu," which gained the prize at the Floral games of Toulouse. At the revolution he quitted France for Holland, and afterwards settled in England as a French teacher. He died in London in 1813. The abbé de Levizac is known advantageously as the author of "Bibliothèque portative des écrivains Français, ou Choix des meilleurs morceaux Extraits de leur Ouvrages;" "Dictionnaire des Synonymes;" and other works designed to facilitate an acquaintance with the language and literature of France.

LEWENHAUPT (Adam Lewis, Count of), a Swedish officer, who distinguished himself under Charles XII., was born in 1659. After some previous military services, he entered that of Charles XII., on whose accession he was made a general, and, after serving against the Russians in Courland, he was in 1706 appointed governor of Riga. After the battle of Pultowa he was sent into the interior of Russia, where he died about ten years after, in 1719. Count Lewenhaupt employed the period of his captivity in writing memoirs, which were published at Stockholm in 1757, and are said to contain much curious information.

LEWIS I. emperor and king of France, surnamed *le Debonnaire*, was the son of Charlemagne, by his second wife, Hildegarde. He was born in 778, and when a child, was crowned and sent into Aquitaine as the king of that state. He was carefully educated, and acquired a knowledge of the Greek language, and a ready use of the Latin. His administration in Aquitaine was upon the whole highly to his credit, though he displayed that overfacility of temper which gave him his surname, and a spirit of scrupulous and superstitious devotion, more suited to the cloister than the throne. At the time of his father's death, in 814, he was thirty-six years of age; and being the only surviving son of Charlemagne, and already associated by him in the imperial throne, he succeeded to his power and dominions without opposition. He had then, by his queen, Ermengarde, three sons, Lothaire, Pepin, and Lewis. Following the example of his father in dividing his dominions, he made the first his coadjutor in the empire; created the second king of Aquitaine; and the third king of Bavaria. Soon after this distribution, Bernard king of Italy, natural son of Pepin, the eldest son of Charlemagne, instigated by some malecontent bishops, took up arms with the view of deposing his uncle. As he advanced towards the Alps, he found himself, however, deserted by his followers, and nothing remained for him but to throw himself at the emperor's feet and implore his clemency. Lewis referred his cause to the assembly of the states at Aix-la-Chapelle, by which he with his associates was condemned to death. The punishment was commuted for that of putting out their eyes, but the unhappy Bernard died soon after the operation. Lewis was inspired with such remorse for this action by the monks and prelates who governed him, that he performed a public penance on account of it, which degraded him in the opinion of his subjects. The empress dying in 817, he was persuaded the next year to marry Judith, the daughter of Duke Guelph of Bavaria, a woman of great accomplishments, but ambitious and intriguing. She brought him a son, named Charles, the providing a settlement for whom, as the imperial dominions were already portioned between the three former sons, became the great concern of the empress, and involved her husband's affairs in confusion. A revolt took place, headed by Walla, abbot of Corbie; and the emperor, after undergoing severe reproaches for misgovernment, was obliged to make humiliating concessions to the malecontents. Judith and her son fell into the hands of Pepin and Lewis, and she was sent into a convent. The jealousy of the emperor's sons against each other, however, caused a change in his favour. He was restored to power, and recalled his empress and her son to court. Amidst contending passions and interests it was not likely that harmony could long continue. The three brothers joined in a league against their father in 832, and the pope, Gregory IV., appeared in their camp, on the pretext of promoting an accommodation. The unfortunate emperor was deserted by his troops, and obliged to yield himself a prisoner to his sons. He was deposed, and the imperial dignity was conferred upon Lothaire; and Judith was again sent to a nunnery. Lewis was sentenced to a public penitence, which was to continue as long as he lived. Compassion, however, soon began to operate in his favour. The two younger brothers took up arms against the elder; Lewis was solemnly reconciled to the church and replaced on the throne by the prelates, and Lothaire was constrained to throw himself at his father's feet and ask his pardon. The good-nature of the emperor was contented with a moderate punishment of those who had fomented the rebellion. After a short repose, the ambition of Judith, who had caused her son Charles to be declared king of Neustria, produced new discontents. These were aggravated when, upon the death of Pepin, the emperor gave the kingdom of Aquitaine to Charles, to the prejudice of Pepin's son. Lewis, king of Bavaria, assembled an army, with the intention of seizing for himself as much of the territory bordering upon his own dominions as he could occupy. After a temporary accommodation, he resumed his arms, and, being joined by the Saxons and Thuringians, made himself master of the best part of Germany. The emperor, receiving the unwelcome news at a time when he was reduced by his religious austerities, fell into an indisposition, which was increased by the superstitious terror produced in his mind by a

total eclipse of the sun. He withdrew to an island in the Rhine, where, scarcely for many days taking any other nourishment than the bread and wine of the eucharist, he sunk under mental and bodily debility, in 840, at the age of sixty-two. On his death-bed he appointed Lothaire his successor in the empire; and being reminded of his son Lewis, he eagerly cried, "I pardon him, but let him be told that his conduct has brought me to the grave."

LEWIS II., emperor and king of Italy, surnamed *the Young*, was the eldest son of the emperor, Lothaire I. His father created him king of Italy in 844, and sent him to Rome, where he was crowned by the pope, Sergius II. After residing two years in that country, he returned to Germany, and was associated by his father in the empire. An irruption of the Saracens into the south of Italy recalled Lewis to its defence, and he defeated them in several engagements. He afterwards caused a council to be held at Tesino for the reformation of ecclesiastical abuses. A new pope being elected without the concurrence of the emperor or Lewis, the latter endeavoured to procure the election of a competitor, but without success. In 855 Lothaire died, and by his will divided his dominions between his three sons, leaving to Lewis only the title of emperor with the kingdom of Italy. He was obliged to acquiesce in this distribution, and thenceforth confined himself to the administration of affairs in that country. Renewed incursions of the Saracens gave much exercise to his arms, and he made several attempts to recover Bari from them, in which he at last succeeded. The factions of the powerful nobles also were a source of great disorders. The Eastern emperor, Basil, excited Aldagise, duke of Benevento, to revolt from Lewis, who was surprised and made prisoner by the duke, and not liberated till he had taken an oath never to re-enter the dukedom. From this oath he was, however, absolved by the pope. Lewis in general lived on good terms with the Holy See, and in 871 was crowned king of Lorraine by Pope Adrian II. His want of power, however, encouraged the papal court in usurpations upon what had been considered as the prerogatives of the emperor. He died in 875, leaving an only daughter, afterwards married to Boson, king of Provence.

LEWIS III., Emperor, surnamed *the Infant*, is called Lewis IV. by those who recognise either Lewis the Stammerer, king of France, or Lewis the Blind, son of Boson, king of Provence, among the emperors. He was son of the Emperor Arnulf, whom he succeeded in 889, being then in his seventh year. His reign was only nominal, as it passed while he was in a state of tutelage; and during the course of it, Germany was desolated by the Hungarians, and torn asunder by civil discord. Lewis was obliged to take refuge at Ratisbon, where he died in 911 or 912. His death forms an era in the Germanic history, as he was the last king or emperor of Germany of the lineage of Charlemagne.

LEWIS IV., (or V.), Emperor, son of Lewis, duke of Bavaria, and Matilda, daughter of the Emperor Rodolph I., was born in 1284. His father dying when he was only twelve years of age, he was educated at Vienna under his mother's inspection, and distinguished himself beyond all the princes of the age in bodily and mental accomplishments. In 1314, he was chosen emperor at Frankfort by a part of the electors, while another part adhered to Frederick, son of Albert, emperor and duke of Austria. Lewis was crowned at Aix-la-Chapelle by the archbishop of Mentz, while Frederick received a similar honour from the elector of Cologne. A civil war immediately ensued; and in 1316 an indecisive battle was fought between them, before Eslinguen, on the Neckar. In Italy the Ghibelline faction espoused the cause of Lewis, while the Guelfs supported that of Frederick, and the flames of war spread over Lombardy. In 1319, Lewis obtained a victory at Muhldorf, in Bavaria; and, in 1322, he gave Frederick another defeat, and took him prisoner in the battle. Leopold, Frederick's brother, continued the war some time longer; but the princes of the empire who had favoured that party, considering it now as ruined, made their peace with Lewis, and acknowledged him for emperor. Those contests between Lewis and the Holy See which disquieted all the latter part of his reign now commenced. Pope John XXII. issued a bull, assuming in the most haughty terms the right of deciding between competitors for the empire, and commanding Lewis to desist from exercising the imperial functions till he should obtain his express permission. The emperor solemnly protested against the principles of the bull; and the term allowed him for consideration having expired, a sentence of excommunication was pronounced against him. In order to conciliate the minds of the German princes, he made his peace with the Austrian family, and set at liberty Duke Frederick, whom he had hitherto kept in prison. Receiving an invitation from the Ghibelline party in Italy, he marched thither in 1327, and was crowned king of Italy at Milan by the bishop of Arezzo. In the next year, after reducing Pisa, he proceeded to Rome, where he was received with great honour, and, with his empress, was solemnly crowned at St. Peter's by the bishops of his party. The pope renewing his bulls of excommunication and deposition against him, he retaliated by publicly degrading him as a heretic and deserter of his flock, and pronouncing sentence of death upon him. He also created an antipope, and invested him with the papal office by the name of Nicholas V. His failure of success in an expedition against Robert, king of Naples, and a scarcity of provisions at Rome, produced such a change in the populace of that city, that they broke out into a revolt, and obliged the emperor to withdraw with his troops and partisans. His cause thenceforth rapidly declined in Italy, and he found it necessary to return into Germany. An embassy for the purpose of reconciliation which he sent to the pope in 1330 was treated with disdain, and attempts were made, with success, to excite against him John, king of Bohemia, who had entered Italy as the emperor's lieutenant, and had recovered most of the towns in Lombardy. Other enemies were raised against Lewis in Germany; but he was able to support his interest in that country, and preserve a tolerable degree of tranquillity. Pope John died in 1334, and was succeeded by Benedict XII., who persevered in hostility with the emperor. The overtures of Lewis for terminating their disputes, in 1336, were defeated by the interference of Philip de Valois, king of France; and in return, Lewis made an alliance with Edward III., king of England, whom he created vicar of the empire. The princes of the empire, as well ecclesiastical as secular, assembling at Spire, declared the empire independent

of the See of Rome, and pronounced Lewis the lawful emperor; and Benedict having refused to give them satisfaction in this matter, a diet was convoked at Frankfort, in which a constitution for ever establishing the independence of the empire was passed into a law. The change in the popedom in 1343, when Clement VI. succeeded to the Roman see, made no alteration in the politics of that court with respect to the emperor. Lewis in vain made overtures of accommodation: the conditions prescribed by his holiness were too unreasonable to be acquiesced in. New excommunications were fulminated against Lewis and his adherents; and the breach was widened by the secret instigations of Philip of Valois, whose subject Clement was by birth. In order to find the emperor employment at home, a competitor was set up against him in the person of Charles of Luxemburg, son of the king of Bohemia, who was crowned king of the Romans by the prelates and princes of his faction. Lewis, however, retained the allegiance of the greatest part of the empire, and his son gave a defeat to Charles in the country of Tyrol. At length, as he was engaged in hunting, an exercise to which he was greatly addicted, he fell from his horse in a fit of apoplexy, and immediately expired, in October 1347, at the age of sixty-three, after a reign of thirty-three years. He was thrice married, and left a numerous progeny.

LEWIS I., king of France. See Lewis I., Emperor.

LEWIS II., king of France, surnamed *Le Begue* (*the Stammerer*), son of Charles the Bald, was born in 843. He was created king of Aquitaine in 867, and succeeded his father in the throne of France in 877. The pope, John VIII., coming into France to obtain protection against the Saracens, crowned Lewis at Troyes at his request, but only as king; for those authors are mistaken who assert that he received also the imperial crown. He seems, indeed, neither for power nor for abilities to have been entitled to much consideration. A rebellion of the marquess of Languedoc caused him to take the field; but on his arrival at Autun he was attacked with a dangerous malady, and being removed to Compeigne, he died there in 879, after a reign of only eighteen months. He left two sons by his first consort, Ansgarde, whom he had been obliged by his father to repudiate; and, at his death, his second wife, Adelaide, was pregnant of a son, who was Charles the Simple.

LEWIS III., king of France, eldest son of Lewis II., born in 860, was designed by his father for his sole successor; but the great lords of the kingdom thought it best to associate with him his brother Carloman. The division of territory was made in 880, when Lewis had for his share France Proper and Neustria; and Carloman, Burgundy and Aquitaine. The weakness of the crown encouraged usurpations; and Boson, duke of Pavia and Milan, carved out for himself a considerable principality from the southern provinces of France, with the title of king of Provence. Lewis, king of Germany, obtained the cession of part of Lorrain, but assisted the king of France in dispossessing Hugh, the bastard of Lothaire, who had seized the other part. While the two brothers, who lived in great concord, were engaged in the siege of Vienne, held by the consort of Boson, an irruption of the Normans into Picardy called Lewis to its defence. He gave them battle near Saucour, and is said to have slain nine thousand of them, but with a loss on his part which prevented him from pursuing his victory. Afterwards being urged by the duke of Brittany to assist him in repelling the Normans, who had invaded his country, he marched on his way as far as Tours, where he found himself much indisposed. Desiring to be conveyed to the abbey of St. Denis, he died there in 882, in the twenty-second year of his age.

LEWIS IV., king of France, surnamed *d'Outremer*, was the only son of Charles the Simple, by Egiva, daughter of Edward the Elder, king of England. He was born about 917; and upon the event of the deposition of his father, in 923, was taken by his mother for refuge to the court of her brother Athelstan. He remained there till 936; when, upon the interregnum that succeeded the death of Raoul, king of France, the nobility, at the instigation of the potent Hugh the Great, duke of France, invited young Lewis to return and ascend the throne. His long residence and education in England affixed upon him his surname, signifying, *from beyond sea*. Hugh, though not choosing to place the crown upon his own head, had nothing so much in view as his own aggrandizement; as soon, therefore, as the young king was crowned, he got himself appointed his tutor, and led him with an army against Hugh of Burgundy, whom he obliged to divide his territories with himself. The attempts of Lewis to free himself from this state of dependence gave rise to a civil war, which for several years threw the kingdom into confusion. The king's attempt to recover Lorrain brought upon him the arms of Otho, king of Germany, who rescued it from him. Soon after, however, Lewis married Gerberge, the sister of Otho; and by his mediation, and that of William, duke of Normandy, a peace between Lewis and his rebellious subjects was concluded in 942. The death of the duke of Normandy, in 943, occasioned an attempt by the king to reunite that duchy to the kingdom, by treacherously getting possession of the person of his son Richard, then a child; and upon its failure he united with Hugh the Great in an open invasion of Normandy. Its event, however, was, that by the assistance of the Danes, Lewis was totally defeated and carried prisoner to Rouen, whence he was not released till he had consented to a treaty fully securing the independence of Normandy. Hugh afterwards held him a year longer in captivity, till he had procured for himself a grant of the city and territory of Laon. Hostilities were soon renewed between the king and Hugh, in which the former obtained the aid of his brother-in-law, Otho. The censures of the church were also called in to reduce Hugh to obedience, and an accommodation ensued in 950, which, however, was not lasting. At length a settled peace was effected by means of the consorts of the king and Hugh, who were sisters; and Lewis had leisure to take measures for repelling the Hungarians, who were ravaging Champagne and Picardy. As he was travelling between Laon and Rheims, a wolf, roused by chance, led him to the chase; in the ardour of which he received a fall from his horse, and was so severely bruised, that the consequences proved fatal in October 954. He died at Rheims, and was interred in its cathedral.

LEWIS V., surnamed *le Faineant*, son of Lothaire, was associated by his father in the govern-

ment, and succeeded him in 986, being then in his nineteenth year. His surname was given him because in his short reign he did nothing, and not on account of a sluggish or indolent disposition; on the contrary, from his accession he manifested a violent and turbulent character. He quarrelled with the queen-dowager; expelled the bishop of Laon from the kingdom on pretence of his being her gallant; and upon a dispute with the archbishop of Rheims, forcibly entered that city with considerable effusion of blood. He was preparing to march to the succour of the count of Barcelona, against the Saracens, when he was taken off by poison, administered, it is said, by his wife Blanche or Constance, in June 987. With him ended the race of French kings of the house of Charlemagne, called the Carlovingian line, which had sat on the throne between two hundred and thirty and two hundred and forty years.

LEWIS VI., king of France, surnamed *le Gros*, son of Philip I., was born in 1081. His father, who by his vices had involved himself in many difficulties, associated him in the government in 1100. Instead of following a bad example, Prince Lewis was a youth of excellent character, free from the foibles incident to his age and rank, active, vigilant, brave, and affable. By his vigour, he held in awe the discontented nobles, repressed the rebellious, demolished their castles, and compelled them to restore the estates which they had usurped from the clergy. His mother-in-law, Bertrade, who possessed an unlimited sway over the mind of her husband, jealous of the reputation of Lewis, and regarding him as the chief obstacle to the elevation of her own sons, rendered the court so uneasy to him, that he withdrew for a time to England, where he was received with great kindness and respect by Henry I. Bertrade forged a letter in the name of Philip, requesting Henry to keep his son in confinement, or put him to death; this was shown by Henry to the prince, who, upon his return, demanded justice of his father for the base attempt. Bertrade then gave him poison, which had so violent an operation that it brought him into the greatest danger of his life; and it is said, that a paleness of countenance never afterwards left him. Philip, unable to part with this infamous woman, obliged her to make such submissions to his son as disarmed his resentment. At the death of Philip, in 1108, Lewis succeeded to the throne. The weakness to which the crown had been reduced, caused him to experience much disturbance from his own immediate feudatories, and it was a considerable time before he could reduce them to obedience. Soon after, in 1110, he became engaged in a quarrel with Henry I., which may be considered as the commencement of the long contests between the kings of France and England. Henry, as duke of Normandy, had taken possession of the fortress of Gisors, on the frontiers of France; and upon his refusal to demolish it, according to agreement, Lewis marched an army against it. In order to avoid the effusion of blood, he sent a challenge to Henry to decide the point in single combat; which that politic king declined, saying that he had no motive to fight for a place of which he was already in possession. A battle ensued, in which Lewis was victorious; and by a peace, concluded not long after, it was agreed that William, the son of Henry, should do homage to the king of France for the duchy of Normandy, which Henry himself had refused to do. War, however, was soon renewed, and each king endeavoured to raise up enemies to the other from his own vassals. Lewis, though not always successful, was always brave. In an action at Brenneville, when an English warrior had seized his bridle, crying, "The king is taken!" "Do you not know," said Lewis, "that the king is never taken at chess?" and immediately laid him dead with a stroke of his sword. Lewis, sensible of the danger arising from the possession of Normandy by the king of England, to which he had himself formerly contributed, used all his efforts to deprive Henry of that dukedom, and transfer it to William, the son of Robert, Henry's unfortunate elder brother; but he was foiled by the superior policy and military talents of the English king. At a council held at Rheims, in 1119, in which the Emperor Henry V. was excommunicated by Pope Callixtus II., Lewis lodged his complaints against the king of England, but had not influence enough to draw down the censures of the church upon him. The emperor, afterwards, excited by Henry I., who was his father-in-law, invaded France; but the common danger induced the vassals of the crown to exert themselves with such effect, that Lewis saw himself at the head of two hundred thousand men, and the emperor thought proper to retire. The vassals, however, refused to comply with the king's desire of marching into Normandy, and conquering that duchy from Henry. It was at this muster of the national force that the famous oriflamme, or banner of the abbey of St. Denis, was displayed as the king's standard. Although extremely religious, and a faithful son of the church, Lewis had a dispute with some of his seditious prelates, which brought upon him a sentence of excommunication from the bishops of Paris and Sens; but it was taken off by the pope. The assassination of Charles, earl of Flanders, occasioned Lewis to march with an army into that country, for the purpose of punishing the offenders, and conferring the vacant earldom upon William, son of Robert, the former duke of Normandy; but the death of that prince rendered his scheme abortive. He also laboured to put an end to the schism in the popedom between Innocent II. and Anaclet, the first of whom he supported as a lawful pontiff. An exuberance of fat, (which gave him his surname) now brought him into a declining state of health; and he prepared for death by settling the affairs of his kingdom. Having some years before lost his eldest son, Philip, he caused his next son, Lewis, to be solemnly crowned at a council of the nation. When he found his end approaching, he drew his signet from his finger, and put it upon that of his son, charging him at the same time to remember, that the sovereign authority, of which this was the symbol, was a public trust, of which a strict account would be required in a future world. His people, whom he had freed from the oppressions of the great, and never burdened with taxes, flocked around to see him before he expired; which event happened at Paris, in August 1137, when he had reigned twenty-nine years complete. By his wife, Adelaide of Savoy, he left several sons, and one daughter. Scarcely any of the French kings have maintained a more irreproachable character than Lewis VI., who would have appeared with greater splendour in history had he not been opposed by the superior ge-

nius of Henry I. His reign is the era of the commencement in France of that balance to the power of the feudal lords, which arose from the order of citizens. By the advice of his minister, the celebrated Abbot Suger, he conferred new privileges on the towns within his domains, by what were entitled charters of community, and formed them into corporations or bodies politic, with the right of administering justice, levying taxes, and embodying a militia within their own districts. He also further restrained the authority of the nobles, by allowing appeal in various cases from the sentence of their officers to the royal judges.

LEWIS VII., king of France, surnamed *le Jeune* (*the Young*), son of the preceding, was born in 1120. A short time before his father's death he married Eleanora, the heiress of the duke of Guienne and count of Poitou; by which alliance an exteusive country from the Loire to the Pyrenees was united to the crown of France. He succeeded to the throne in 1137, being in his eighteenth year, of lively parts, hasty and inconsiderate in his temper, jealous of his honour, and obstinately attached to his will. He began his reign by repressing some outrages of the nobles, and a revolt of the commons, who now felt the power derived from their new privileges. The election of an archbishop of Bourges without his consent involved him in a quarrel with the clergy of that see, and eventually with Pope Innocent II., who supported them. This pontiff consecrated the archbishop in person, and insultingly said, that "the king was a young man, who wanted to be taught not to meddle with ecclesiastical affairs." Lewis was resolute, and obliged the prelate to leave his see, and take refuge in the dominions of Thibaud, count of Champagne, an intruding lord, who was perpetually fomenting disturbances in the French king's government. Provoked with his machinations, Lewis made an inroad into Champagne, sacked the town of Vitri, and set fire to a church, in which more than thirteen hundred people perished miserably. Struck with remorse at this cruel action, he made his peace with the archbishop and count, and resolved to expiate his fault by an expedition to the Holy Land. The second crusade was at this time preached up by St. Bernard with all the ardour of fanaticism; and although the wise Abbot Suger, who continued to be the minister of the crown in this reign, attempted to persuade Lewis to content himself with sending coutributions of men and money for the enterprise, the eloquence of Bernard aud the spirit of the age overthrew his counsels. At the great national assembly held at Vezelai, in 1146, Lewis was the first to take the cross; and his example was followed by the queen, and all the principal nobility. He set out in 1147, at the head of eighty thousand men, on his march by land to Constantinople; where he was received with much respect by the Emperor Manuel Comnenus, though, iu fact, the Greeks viewed with more apprehension than good-will these formidable inundations from the West. The French host penetrated with great loss through Lesser Asia to Antioch, the principality of which was held by his wife's uncle, Raymond de Poitiers. After recruiting his forces in that city, he proceeded to Jerusalem, where, in a council of the crusading princes, it was resolved to undertake the siege of Damascus. This enterprise failed of success; and Lewis, after several disasters, returned to France, having gained little credit by his expedition, besides that of devout attachment to the Christian religion. His honour and domestic comfort were injured by the notorious gallantries of his queen, Eleonora, who accompanied him to the East. She despised him, as acting the part rather of a monk than a king; and was supposed to have bestowed her favours upon her own uncle, Raymond, and upon a handsome young Turk. Lewis, after his return, declared his intention of repudiating her; and though the Abbot Suger, dreading the consequences of a restoration of her dowry, for a time diverted him from his purpose, yet, after the death of that minister, it was carried into effect at a council held in 1152. The provinces of Aquitaine were thus again detached from the crown of France, and, what was worse, they were transferred to that of England, by Eleonora's marriage, six weeks after her divorce, to Henry Plantagenet, then duke of Normandy, and soon after king of England, under the name of Henry II. This impolicy is said to have fixed the surname of *the Young* upon Lewis, who, however, can scarcely be blamed for separatiug himself from an unfaithful spouse; hut, according to the rules of royal policy, he should at least have prevented her from conveying her inheritance to a dangerous rival. Lewis endeavoured to counteract his error by raising up a competitor to Henry in his dukedom of Normandy. He married for a second wife Constantia, daughter of Alphonso, king of Castile, and soon after displayed his piety in a pilgrimage to the shrine of St. James, at Compostella. The pretension of Henry to the county of Toulouse in right of his wife produced a war between the two kings, which, without any signal event, was terminated by a peace in 1160. The death of Constantia without any male issue caused Lewis to contract a third marriage with Adelaide, daughter of his old enemy, Thibaud, count of Champagne. When the memorable quarrel broke out between Henry and Becket, the latter obtained an asylum in France, the consequence of which was another rupture between the rival kings. A temporary accommodation was succeeded by fresh hostilities, in which Lewis drew over to his party the undutiful sons of the English monarch. Of these, Henry, the eldest, had espoused a daughter of Lewis. In this contest, the vigour and abilities of Henry extricated him from difficulties which seemed likely to overwhelm him, and Lewis obtained little honour or advantage from his attempts. The friendship between the kings was at length so well restored, that Lewis, alarmed at the illness of his only son Philip, made a pilgrimage to the shrine of the now-sainted Becket, at Canterbury, where he was received with every demonstration of cordiality and respect by Henry. Soon after his return he was seized with an apoplectic attack, which left a palsy on one side. Sensible of his precarious state, he caused his son to be solemuly crowned; and having languished about a year under his malady, expired at Paris in 1180, after a reign of forty-three years.

LEWIS VIII., king of France, surnamed *the Lion*, son of Philip Augustus and Isabella of Hainault, was born in 1187. He early displayed his martial disposition under his father at the war in Flanders, and against King John of England in Poitou. When a crusade was proclaimed against the Albigenses, he took the cross without his father's

knowledge, and marching into Languedoc, in 1215, made himself master of several places. When the English barons, who had confederated in maintenance of their liberties, found their cause in great danger from John, who had violated his treaty with them, they sent an offer of the crown of England to Prince Lewis, whose wife, Blanche of Castile, was grand-daughter to Henry II. As Pope Innocent had taken upon himself the protection of John as a vassal of the Holy See, Philip was afraid openly to support his son in an attempt to dethrone him; yet he indirectly supplied him with a fleet and army, with which, in 1216, he landed in Kent. He was received in London, and obtained possession of many castles in different parts, which either surrendered, or were put into his hands by the disaffected barons. At length jealousies began to prevail between the allied English and French, and many of the barons, justly dreading a foreign reign, went back to the royal party. The death of the hated John still further changed the minds of the English, and Lewis, who seems to have exhibited no great share of military skill in his enterprise, was obliged to shut up himself and his troops in London. A fleet coming to his succour was defeated, and he found it necessary to enter into a capitulation with the young king Henry for permission to return unmolested. In 1219, he was again engaged against the Albigenses, but his efforts were not considerable. He succeeded in 1223 to the crown of France, on the death of his father. Being urged by Henry to make restitution, according to his treaty when prince, of the provinces taken by his father from King John, he evaded the demand, and a war was the consequence. He made himself master of Rochelle, and at length the English were left in possession of nothing in France but the town of Bourdeaux, and the country beyond the Garonne. In this situation of affairs he made a truce with Henry, the motive for which appears to have been a desire of heading another crusade against the Albigenses, to which he was persuaded by the pope's legate. Receiving from Amauri de Montfort a cession of his pretensions to the estates of the count of Toulouse, he marched with a large army to the banks of the Rhone. The inhabitants of Avignon refused to admit him, upon which he laid siege to the place. He lay before it three months before it capitulated; and then, with an army much diminished, he proceeded into Languedoc. The season of the year not permitting him to attempt the city of Toulouse, he set out on his return to Paris; but on the road was seized with a disorder which carried him off at Montpensier, in Auvergne, after a week's illness, in November 1226. He was then in the fortieth year of his age, and fourth of his reign. By his last will he settled great appanages upon his second, third, and fourth sons, and directed that all the younger ones should enter into the ecclesiastical order.

LEWIS IX., king of France, named *Saint Lewis*, son of the preceding, was born in 1215. At the death of his father, in 1226, he was in the twelfth year of his age, and was placed under the guardianship of his mother, Blanche of Castile, who was also made regent of the kingdom. It was her great object in his education to inculcate in him an attachment to religion, and to preserve his morals untainted. For the first purpose she surrounded him with ecclesiastics; for the second, she married him in his nineteenth year to the daughter of the count of Provence, and kept a vigilant eye upon his conduct even when grown to manhood. When his age permitted him to take the reins of government, such was the respect he bore his mother, that her authority remained unimpaired, and for several years they may be said to have reigned jointly. It was greatly to his honour, that although no prince surpassed him in devoutness, he well knew the limits between secular and ecclesiastical jurisdiction, and was jealous of usurpations in the latter. When Pope Gregory IX., after excommunicating the Emperor Frederick II., preached up a crusade against him, and offered the empire to Robert, the brother of the king of France, Lewis gave no encouragement to the crusade, and rejected the proffered imperial crown for his brother. A revolt of the count de la Marche, in 1242, supported by Henry III. of England, gave occasion to Lewis to display his courage and martial talents. He gained two victories in person, and constrained the count to submit to humiliating conditions of peace; and also dissipated a confederacy of other malecontent nobles. He made a number of useful regulations, which had in view the securing the tranquillity of the country. In order to prevent strangers from inheriting lands in France to the prejudice of the natives, he issued an edict forbidding landholders to marry their daughters to foreigners without his permission. By another edict, all persons who held lands both from the king of France and of England, and thereby were vassals of each, were enjoined to make their election between the two, that they might not, in time of war, be distracted by contrary duties. In the midst of these cares Lewis was attacked with a dangerous disease, under the impression of which he made a vow, in case of recovery, to march at the head of an army against the infidels. No remonstrances from his counsellors and nobles, and even his prelates, availed to divert him from the resolution of fulfilling this vow; and all that wisdom was able to do in controlling superstition, was to frame the most prudential regulations with respect to the enterprise itself, and the government of the realm during the king's absence. After a preparation of three years, Lewis, having appointed his mother, Blanche, regent, embarked in 1248 at Aigues-Mortes, accompanied by his queen, his brothers, the counts of Artois and Anjou, and almost all the chivalry of France. His troops, on the most moderate calculation, amounted to 50,000 men. He wintered at Cyprus, where his army suffered much from sickness. It was there determined to make war first upon the soldan of Egypt, in order to facilitate the recovery of Palestine. In 1249 he arrived at the mouth of the Nile, and leaping into the sea sword in hand, gained the beach, and drove away the Saracens drawn up to defend it. Damietta, abandoned by the panic-struck foe, yielded to the first assault. The rising of the Nile prevented his further advance, and the delay introduced disease into his army, and all the disorders attending upon idleness and want of subordination. A reinforcement arrived in the autumn, led by the king's third brother, and it was resolved to advance towards Cairo. The count d'Artois, crossing a canal of the Nile with a body of horse, inconsiderately pushed on to Massoura, where he was surrounded and slain. Lewis hastened to the rescue of his brother, but was only able by the greatest exertions of valour to

extricate himself, and place his army in a state of temporary safety. His camp was invested by the enemy, and exposed to the greatest sufferings from disease and scarcity. The king might have secured his own escape, but he refused to forsake his people. A retreat to Damietta was attempted, but was opposed by such difficulties, that, after great losses in various actions, Lewis, with his brother and all his remaining army, were obliged, in April 1250, to surrender themselves prisoners. Many of the captives were massacred by the savage and irritated foe, and the king was treated with great rigour and insolence, which he bore with firmness and dignity. A change in the Egyptian government produced an alteration in his favour; and for the sake of recovering Damietta, which he had strongly fortified, a treaty was concluded, by which that place was made the price of the monarch's liberation, while a vast sum was exacted for the ransom of his followers. A truce for ten years between the Christians and Mahometans in Egypt and Syria was a further condition. This treaty was punctually executed; and so high was the honour of Lewis, that upon discovering a considerable mistake made by the Saracens in the tale of the money, to their own loss, he caused it to rectified. He left the inauspicious shore with his queen and two brothers, carrying with him about six thousand men, the sole remains of the flourishing army with which he had landed in Egypt. He caused himself to be conveyed to the port of Acon (Acre) and spent four years in Palestine, forgetful of his own kingdom, and only attentive to secure that of Jerusalem from the hostilities of the Saracens. He repaired the fortifications of the places still possessed by the Christians, made pilgrimages of devotion, attempted conversions, and sunk the great king in the fanatic crusader. The death of his mother, who had undergone much disquiet from various events during his absence, at length recalled him to France. In the passage, the vessel that carried him and his family struck upon a rock, and was brought into imminent danger. He was strongly urged to go on board another; but reflecting that if he left the ship, the despair and confusion of the crew would probably occasion the destruction of all who remained, he determined to stay, and trust Providence for the preservation of the whole. History perhaps affords no example more striking of the union of fortitude and humanity in a royal personage! After his return, he displayed a seriousness approaching to melancholy; and by continuing to wear the cross on his upper garment, gave a token of the passion which still predominated in his soul. He, however, applied to the government of his kingdom with the most exemplary diligence, and by his strict and impartial administration of justice, and the wholesome regulations which he established, promoted the happiness and prosperity of his people. In the true simplicity of ancient times, he was accustomed to seat himself under a spreading oak at his castle of Vincennes, and, in person, decide causes. He protected the mean from the oppressions of the great, and would not suffer his own brothers to pass the limits of law and equity. Mild and benevolent in the general principles of his legislation, he was severe in everything that regarded religion; and the edicts which he issued against blasphemers and impious persons are tainted with the cruelty of an inquisitor. His notions on this head may be judged of by his advice to Joinville against disputing with infidels. "A layman (said he) when he hears the Christian faith blasphemed, ought to defend it only with his sword, which he should run up to the hilt in the body of the blasphemer." His devout attachment to the mendicant orders rendered him too favourable to their usurpations; he was, indeed, upon the point of becoming a Jacobin, and was with great difficulty diverted from his purpose by his queen and family. The delicacy of his conscience is supposed to have injured the rights of his crown in some matters of foreign policy. He yielded to the king of Arragon the sovereignty over Roussillon and Catalonia, in compensation for some pretended claims which that prince had upon Languedoc. With Henry III. he made a treaty, ceding to him Limousin, Perigord, Querci, and Agenois, on the condition of paying liege-homage for them to the kings of France; and it is affirmed that he was desirous of restoring Normandy also to the English kings, could he have obtained the consent of his peers. This scrupulous regard to equity, however, raised his character among foreigners, who gladly applied to him as arbiter of their differences. The barons of England and Henry III., in their disputes agreed to make him their umpire: his decision was favourable to the regal authority, but with such a reservation of the rights and privileges of the subjects, that, in fact, it determined nothing. The donation of the kingdom of Naples and Sicily to Charles of Anjou, brother to Lewis, by the pope, was rather acquiesced in than favoured by the king, as, indeed, its justice would not bear close examination. He honourably enlarged his own kingdom by the acquisition of various places on the borders of the Low Countries. This useful and respectable course of conduct was at length fatally interrupted by that zeal for propagating his religion which was Lewis's ruling passion. The pope's legate easily engaged him in a project for a new crusade; and he declared his resolution at an assembly of nobles, almost all of whom took the cross with their sovereign. Many, however, recollecting the disasters of the former expedition, and attached to the true interests of their country, flourishing under a wise government, deprecated this ebullition of fanatical enthusiasm. The preparations for this new enterprise were long, and proportioned to the greatness of the design, which was supposed to embrace the conquest of Egypt, or the Holy Land. Its first object, however, proved to be Tunis, the petty king of which was supposed to have given some indications of becoming a Christian; and Lewis testified his expectations by exclaiming, "What an honour to me should I become godfather to a Mahometan king!" He disembarked with a powerful army on the African coast in August 1270, took possession of Carthage, and prepared for the siege of Tunis, from the king of which he only received defiance. He had lain but a short time before it, when the heat of the climate and bad provisions produced a pestilence in his camp, by which, after seeing one of his sons perish, he was himself carried off on August 25, displaying in his last moments that ardent devotion which inspired him during his whole life. He was then in the fifty-sixth year of his age, and forty-fourth of his reign. The written instructions which he left to his eldest son and successor, Philip, are equally honourable to his head and his heart. This prince deservedly ranks among the greatest and

best of his race. His foibles were the excess of good qualities; and if superstition led him into projects and practices injurious to his kingdom and degrading to himself, the genuine spirit of religion deserves the credit of having guarded the purity of his morals, and rendered him one of the most upright and benevolent of men. The Catholic church, approving his piety without distinction, holds his memory in high respect. Pope Boniface VIII. canonized him in 1297; and his descendant, Lewis XIII., procured the day dedicated to his honour to be declared a general feast of the church.

LEWIS X., king of France, surnamed *Hutin* (an old word signifying *quarrelsome*), son of Philip le Bel, was born in 1291. In right of his mother, Joan, he was crowned king of Navarre during his father's life. He succeeded his father in 1314; and, soon after, he caused his first wife, Margaret of Burgundy, who had been convicted of adultery, to be strangled at Château Gaillard, where she was imprisoned. Notwithstanding the surname given him, he was of a quiet disposition, and submitted to be governed by his uncle, Charles of Valois, the chief minister in the late reign. The finances having fallen into great disorder, Enguerand de Marigni, the superintendent, was made a sacrifice to the enmity and interest of Valois. He married for a second wife Clementia, daughter to Charles, king of Hungary. The necessity of raising money for an intended expedition into Flanders suggested the expedient of a general enfranchisement in the king's domains. The inhabitants of the towns were already free; but those of the country were serfs, and few of them were willing to pay for that freedom which was forced upon them. The edict for enfranchisement began with these words: "Since according to natural right every person ought to be born free—" a maxim (it has been observed) inconsistent with the compulsory purchase of liberty. Another expedient was to recall, for a limited time, the Jews, who had been expelled the kingdom in the late reign. Lewis then made a campaign against Robert, count of Flanders, who had broken his treaty made with Philip. By his arts, however, hostilities were protracted till the bad weather came on, which obliged the French army to retreat without obtaining any advantage. A sudden disorder, said to have been occasioned by drinking cold wine or water when he was heated, proved fatal to Lewis in June 1316, after a reign of a year and seven months. He left a posthumous son, who died in his cradle. His daughter by his first wife was set aside from the succession by the Salic law.

LEWIS XI., king of France, son of Charles VII., was born in 1423. From his youth he displayed considerable talents, but united with a dark and turbulent disposition. At the age of seventeen he joined a party of discontented nobles, who excited a petty war entitled *la Praguerie*, which was soon suppressed; and the prince was obliged to submit. He afterwards recovered the royal favour, and gained great reputation by relieving Harfleur, invested by the English, and reducing the count of Armagnac, who had revolted. He was then sent with a body of troops to assist the duke of Austria against the Swiss, and obtained some advantages over them: they were, however, succeeded by a negotiation with the cantons, in which he concluded the first treaty made between them and the crown of France. Unable to bear the ascendancy of Agnes Sorel, his father's mistress, and dissatisfied with the king's ministers, he left the court in 1446, and retired into Dauphiné, in which province he exercised sovereign authority. He established the parliament of Grenoble, made laws, and coined money, and seems to have possessed the attachment of the people, till his measures for supporting his independence brought great burdens upon them. Without asking his father's consent, he contracted himself to a daughter of the duke of Savoy: his first wife, Margaret of Scotland, died in 1445. His conduct gave Charles so much suspicion and uneasiness, that he resolved to get possession of his person; but Lewis, being made acquainted with this intention, made his escape, and took refuge in the court of Philip the Good, duke of Burgundy. That prince treated him with great generosity, but refused to give aid to his seditious projects. Meantime, the king brought back the government of Dauphiné to its ancient form, and kept a watchful eye over his son's motions. So little confidence had he in his filial affection, that the fear of being poisoned by his contrivance was the cause of his death. Lewis in 1641 received the news of his accession to the crown of France; and his noble host, Philip, with his son, the count of Charolois, accompanied him from Brabant to Rheims, where he was crowned. He began his reign by dismissing his father's ministers, and liberating the duke of Alençon and the count of Armagnac, who had been imprisoned for their treasonable practices. He immediately appeared to have adopted a despotic system of domestic government, and a foreign policy founded on total disregard to treaties and obligations, and dictated merely by present interest. In Pope Pius II. he met, however, with a politician more refined than himself; for, in return for a compliment, and in hope that Pius would assist in replacing the house of Anjou on the throne of Naples, Lewis cancelled the pragmatic of his father, which established the liberties of the Gallican church. Afterwards, finding himself deceived in his expectations, he permitted its execution in certain points. Being constituted mediator in a dispute between the kings of Castile and Arragon, he had an interview with the former, in which he gave an instance of the singularity of his disposition; for while the Spanish monarch with his attendants displayed the greatest magnificence in their apparel, he appeared in a dress of coarse cloth, with an old hat upon his head, upon which was stuck a leaden image. This contrast inspired them with mutual contempt and aversion; but Lewis, who had the ministers of all the neighbouring powers in his pay, relied little upon their good-will. It was a great object of his policy to reduce the formidable power of the house of Burgundy; and his first step was to redeem the towns on the Somme from Duke Philip by the payment of a large sum of money, as he was entitled to do by treaty. Some disputes, however, ensued in the execution of this business; and soon after, Lewis was suspected of a plot for the seizure of the persons of the duke and his son. In return, the count of Charolois, who hated the king, joined the duke of Brittany in cabalting with his discontented nobles, and formed a confederacy called *the league for the public good*, into which the king's own brother, the duke of Berry, entered. The revolters took up arms, and the count of Charolois attempting to surprise Paris, an engagement took place at Mont-

lhéri, in which the victory remained undecided. Paris was, however, besieged by the revolters; and the king, in order to avert the danger, followed the advice of Sforza, duke of Milan, which was, to break the league by liberal promises, and trust to events for eluding the execution of them. He therefore agreed to a disgraceful treaty in 1465, by which he ceded the duchy of Normandy to his brother, and granted lands out of the royal domains to others of the leaders. It was not long before he began to practise his political arts. Some disputes between the dukes of Brittany and Normandy gave him the opportunity of recovering all the strong places in the latter province; and he procured an assembly of the states to declare Normandy inseparable from the crown of France; so that his brother, a weak prince, was divested both of that dukedom, and of that which he before possessed. A commission for inquiring into grievances, which the treaty had obliged him to appoint, was by his arts turned into a state-inquisition against the nobles, which assisted him in resuming what he had ceded. The accession of the count of Charolois (Charles the Bold)) to the dukedom of Burgundy, on the death of his father in 1467, was a circumstance which gave Lewis much uneasiness. The fiery temper of that prince, and his declared enmity to the king, were likely soon to involve them in dangerous hostilities. Lewis acted the double part of endeavouring to excite the people of Liege to revolt from the duke, and, at the same time, to cajole him by negotiations. At the instigation of his treacherous minister, the Cardinal Balue, he determined to give Charles a proof of confidence in his honour, by visiting him with a small retinue at his town of Peronne. He was received by the duke with great respect, and lodged in the castle; but during their conferences, intelligence was received of the revolt of the Liegois, and of the secret practices of the king. Charles, in his rage, was inclined to proceed to extremities against Lewis; he was, however, persuaded by his ministers to be content with dictating the terms of a treaty to him, and obliging the king to accompany him in an expedition against Liege, in which he witnessed the severe chastisement of his allies. The mortification of having by want of prudence brought himself into this difficulty, affected him more than the prejudice to his affairs, and it is said that he caused a number of tame magpies and jays to be destroyed which had been taught to call *Peronne!* Soon after, he discovered the treasonable correspondence of Balue and the bishop of Verdun with the duke of Burgundy, which he punished by confining them many years in iron cages, the original invention of one of these prelates. The peace between the king and duke was of short duration, and war was renewed in 1470 with advantage to Lewis. Jealousies of his own subjects, however, soon made him listen to the duke's proposals for an accommodation. In the mean time, the king's brother, whom he had been obliged to make duke of Guienne, died, not without suspicion of poison; and the duke of Burgundy, openly accusing Lewis of fratricide, resumed his arms. He had, however, by his ambition and turbulence, raised himself too many other enemies to be able to make much impression. An invasion of France by the duke's ally, Edward IV. of England, threatened great danger; but Lewis, adhering to his maxim of rather diverting than confronting a storm, lavished his treasures upon the English ministers and generals, and allured Edward himself by a promised pension of 50,000 crowns for life, by which means a treaty between them was concluded at Pecquiny in 1475, before any hostilities had taken place. It was to Lewis's honour that the liberation of the unfortunate queen, Margaret of Anjou, was one of the conditions. The duke of Burgundy made a separate peace soon afterwards. Having thus extricated himself from foreign foes, Lewis indulged his severe disposition in taking vengeance on domestic traitors. The constable St. Pol, who had served and betrayed both him and the duke of Burgundy, was brought to the scaffold; as was likewise the duke of Nemours, of the house of Armagnac. Though the latter well deserved his fate, the cruelty of making his children stand under the scaffold at his execution, that they might be sprinkled with their father's blood, inspired universal horror. In 1746 he was delivered from his most dangerous and inveterate enemy, Charles the Bold, who fell before Nanci, the victim of passion and unprincipled ambition. Lewis felt no scruple in making all possible advantage of this event, to the prejudice of the heiress, Charles's only daughter, Mary of Burgundy. By the law of apanages, part of his possessions reverted to the crown of France in default of a male heir. Lewis instantly marched an army, which occupied Burgundy and some other places, but Flanders and Artois declared for the duchess. Lewis's further object was to compel Mary to marry the young dauphin, but his hostile procedure had the effect of throwing her into the arms of Maximilian, archduke of Austria; an event which proved the fertile source of wars for centuries. A war was the immediate consequence of this alliance, but mutual convenience soon brought about a suspension of arms. Lewis then turned his attention to the neighbouring states, and managed several negotiations with his wonted dexterity. He provided for the security of the family and dominions of his deceased sister, the duchess of Savoy. He supported the house of Medici against Pope Sixtus IV.; made an alliance with Ferdinand and Isabella; and renewed his treaty with Edward IV. In 1479 war recommenced between Lewis and the archduke, and the latter lost Franche-comté in a single campaign. Hostilities continued till the death of Mary of Burgundy in 1482; after which the people of Ghent obliged Maximilian to conclude the treaty of Arras with Lewis, of which one condition was that his daughter should be married to the dauphin, with Artois and Franche-comté for her portion; but this match never took place. One of the last public events of his reign was the fortunate union of Provence to the crown of France, by the bequest of Charles, count of Maine, the last prince of the house of Anjou. Lewis was now in a state of great external prosperity, regarded throughout Europe for his power and policy, and feared by those who did not love him. But the manifest decline of his health filled him with jealousies and suspicious relative to his temporal authority, and with terror as to his future lot. The nearer he approached his end, the more he clung to life; and he endeavoured, by superstitious practices, to quiet the compunctions of a guilty conscience. Shut up in his castle of Plessis-les-Tours, he placed guards all round its battlements, who kept at a distance all visitors, except a few who were admitted singly. He changed his domestics

daily, sacrificed many to his suspicions, and felt more dread than he inspired. He was in the mean time a slave to Coitier, his physician, who treated him with great insolence, and extorted large sums from him by threats of leaving him to his fate. In order to impose upon the world, he changed his former frugality to ostentatious splendour, wore magnificent apparel, and had concerts of music and other diversions. His devotional practices were of the most contemptible kind. He loaded himself with relics and images of peculiar sanctity, made donations to churches and monasteries, and sent to Calabria for a holy hermit, named Francis de Pauli, at whose feet he humbly threw himself, beseeching his intercessions with Heaven to prolong his life. In the midst of such vain precautions against death, it surprised him in August 1483, the sixtieth year of his age, and twenty-third of his reign. Lewis XI. has been transmitted to posterity in the blackest colours, and has obtained the title of the *Tiberius* of France. He had, indeed, the dark dissimulation and the unfeeling severity of that emperor, with perhaps less regard to equity. He was a bad son, a bad husband, a bad father, a bad master, and a tyrannical sovereign. He had also much whimsical caprice in his temper, which derogated from the good sense he displayed on many occasions. He took such a pleasure in deceiving, that he often lost the fruit of it. His policy, however, upon the whole was highly useful to the nation, for he saw that his own interest and that of his people in general coincided. He depressed the nobility, and raised the lower orders, freely admitting merchants and men of talents to his table and conversation. His aversion to war, though it led him to some dishonourable compliances, promoted the welfare of his dominions; and no king of France made more valuable additions to the crown at less cost. His favourite ministers were chosen from the lowest classes, and therefore were entirely devoted to his will. Francis I. said of him, that it was he who first put kings *hors de page*, 'out of tutelage;' but it was by means which will for ever brand his name with the stamp of tyranny. He was the author of several useful establishments, and the administration of justice was generally pure where he was not himself concerned. This prince instituted the order of St. Michael, and was the first French king who bore the title of Most Christian!

LEWIS XII., king of France, son of Charles, duke of Orleans, a branch of the royal family of France, descended from King Charles V., was born at Blois in 1462. He married, in 1486, Joan, daughter of Lewis XI., and at the death of that king and the accession of Charles VIII. in 1483, stood as presumptive heir of the crown, under the title of duke of Orleans. His expectations of having a large share in the government were defeated by the policy of Anne of Beaujeu, daughter of the late king, who, it is said, having met with a cold return of a passion for him, became his bitterest enemy. The duke's disappointment urged him to a revolt, which, for want of the concurrence of the duke of Brittany, was soon quelled, and he was obliged to submit to the terms imposed upon him by the court. He afterwards retired to Brittany with some discontented lords; and engaging the duke, with the Archduke Maximilian, the duke of Lorrain, and others, in a league, raised the standard of civil war. At the battle of St. Aubin, in 1488, he, with the prince of Orange, was taken prisoner, and their party was ruined. The duke of Orleans was kept in a rigorous confinement during three years, till the young king was persuaded in person to liberate him, chiefly for the purpose of employing him to obtain for him the hand of Anne, heiress of the late duke of Brittany. In this negotiation he succeeded, though himself a lover of that princess. He afterwards accompanied the king in his expedition into Italy, and distinguished himself in the defence of Novara against the duke of Milan. On the death of Charles VIII. without heirs, in 1498, he succeeded to the crown without opposition, under the title of Lewis XII. The benignity of his disposition soon displayed itself by his diminution of the taxes levied upon the people, and by the noble and well-known sentence with which he quieted the apprehensions of his former enemies: "It is not for the king of France to revenge the injuries done to the duke of Orleans." It would, indeed, have been both unjust and impolitic to have punished those who only did their duty in opposing him when his ambition had made him an enemy to his country. Turning his attention to the duties of his new station, he introduced various reforms into the civil administration and military discipline; and although lenity was the leading principle of his government, he showed on proper occasions that he was determined to be obeyed. The dissolution of his marriage with the daughter of Lewis XI. was an object he had much at heart, both because she was never likely to have children, being much deformed, and because he wished to marry Anne of Brittany, widow of the late king, who had resumed her duchy. Pope Alexander VI. was ready to favour him on this occasion, in order to procure in return an establishment for his natural son, Cæsar Borgia; and the divorce being pronounced, he married Anne in January 1499. His claims upon the Milanese and the kingdom of Naples now began to excite in his breast the dangerous ambition of conquest; and having taken due precautions to ensure peace in other quarters, he made an alliance with the Venetians, and, in conjunction with them, invaded the dominions of Ludovico Sforza, duke of Milan. The French generals made themselves masters of Milan, Genoa, and all the strong places in the country, within three weeks; and Lewis passed the mountains and entered Milan in triumph, while Sforza retired with his family and treasures to Inspruck. A sudden revolution caused the expulsion of the French and the return of Sforza; but the troops of Lewis shortly re-entered the Milanese, and got possession of the person of the duke, who was sent into France, where he died. This success was regarded by Lewis only as paving the way to other conquests, and he made a treaty with Ferdinand the Catholic for the partition of the kingdom of Naples between them. In 1501 this plan was successfully executed, and Frederick, king of Naples, expelled from his dominions, put himself into the hands of Lewis, as the most generous of his two enemies. Ferdinand, meantime, was plotting to secure the whole of the spoils to himself; and by means of his famous captain, Gonsalvo de Cordova, obtained possession in 1503 of the whole kingdom of Naples, after defeating the French at Seminara and Cerignole. The cardinal d'Amboise, Lewis's prime-minister, to whom much of his former success was due, is charged with having in this case neglected his master's interests

through his ambition to be made pope, in which expectation he was grossly duped. Peace was restored by the treaty of Blois, in which Lewis very impolitiely agreed to give his daughter to the grandson of Ferdinand, afterwards Charles V., with Brittany, Burgundy, Milan, and Genoa, for her portion; but the states assembled at Tours exonerated him from his obligation, and he contracted his daughter to Francis, count of Angoulême, who succeeded him. A revolt of Genoa in 1507 called Lewis in person into Italy with a powerful army, which that city was unable to resist. He entered it as a conqueror, seeming bent on vengeance; but his natural clemency was displayed in the moderate chastisement which he inflicted upon it. In the next year he joined in the famous league of Cambray against the Venetians, formed by the temporary union of powers mutually jealous of each other, and opposite in interests. Cardinal d'Amboise, who had a personal quarrel with the Venetians, induced the French king to become a party in the league, and prevailed upon Lewis to head his army, attended by several nobles of the highest rank. In May, 1509, he gained a complete victory at Aignadel, which reduced the republic of Venice to the most imminent danger of ruin. Its safety arose from that disunion which might be expected in a league formed of such discordant materials. Pope Julius II., whose haughty and ambitious spirit had chiefly contributed to its formation, after his own purposes were answered by the recovery of Romagna, resolved to employ his efforts to expel all foreign powers from Italy. He made peace with the Venetians, and openly declared against the French, to whom he excited enemies in every quarter. By higher subsidies he bought off the mercenary Swiss; and he detached King Ferdinand by granting him the investiture of the kingdom of Naples. A new league was now formed, of which the aged pontiff was the soul, and nothing could exceed his inveteracy against France. He attacked in person the duke of Ferrara, its ally; and excommunicated the council of Pisa, which had been assembled under the auspices of Lewis and the emperor. The military reputation of the French was well supported by Gaston de Foix, duke of Nemours, who, in 1512, gained the battle of Ravenna, but fell in a rash pursuit of the enemy. The king, his uncle, was deeply affected by his loss and that of many other brave men, and deprecated a victory purchased so dearly. Soon after, the Milanese was overrun by the Swiss, and the French were expelled. It was recovered, and lost again; the French general, la Tremouille, being defeated at Novara. Henry VIII. of England, who had joined the papal league, invaded Picardy, and routed the French at Guinegate, in an action called *the battle of the spurs*. The loss of Terouane and Tournay followed this defeat; while the Swiss, on the other side, made a formidable irruption into Burgundy, and laid siege to Dijon. This important place was saved by a negotiation between the governor of the province and the Swiss, who were bought off upon very high terms. Some of the conditions of this treaty were thought by the king so dishonourable, that he refused to ratify them. In 1514 the queen died, a circumstance which gave Lewis the opportunity of retrieving his affairs. He proposed marriage to Mary, sister of Henry VIII.; and, his offers being accepted, a league offensive and defensive was formed between the two kings. Lewis, however, was obliged to purchase this alliance with a great sum of money, instead of receiving a portion with his wife. The new queen, who was young and beautiful, was welcomed with great splendour and universal acclamations; and in the midst of festivities, formidable preparations were making for renewing the war in Italy. But the king's constitution, which had been impaired by the attacks of the gout, was unable to resist the irregularities to which a connexion ill suited to his years exposed him; and, in the third month after his marriage, he was carried off by a disorder of debility, on January 1, 1515, in the fifty-third year of his age, and seventeenth of his reign. He left no male issue. Although the public events of the reign of Lewis XII. afford no high idea of his talents for government, yet he possessed so many private virtues and amiable qualities, that he is always ranked among the best of the French monarchs. The title of *the father of his people* was given him by the assembled states of the kingdom; and history has taken pleasure in recording, that when, according to the custom, the criers announced his death, it was done in these words: "The good King Lewis, the father of his people, is dead." He appears to have been sincerely desirous of alleviating the burdens of his subjects, and would probably have done it effectually had it not been for the wars into which he was unfortunately plunged. He was naturally inclined to economy, and held as a principle, that "the justice of a prince obliged him to owe nothing, rather than his greatness to give much." And when his frugality was made a topic of public ridicule, he said, "I had rather see my courtiers laugh at my avarice, than my people weep at my extravagance." He has been censured for employing, as one of his resources for raising money, the sale of offices; but he did not extend it to the offices of judicature, where it is most dangerous. Such was his regard to the pure administration of justice, that he enjoined by an edict "that the law should be always followed, notwithstanding any orders contrary to law which importunity might wrest from the monarch;" but to make such a rule effectual, a protection should be assured to the supporters of law, which is incompatible with the genius of absolute monarchy. In his manners and conversation Lewis was affable, mild, and cheerful, prone to sallies of innocent pleasantry, and fond of literature. He assembled men of learning at his court, and employed them in public affairs. Greek was first taught at the French universities in his reign.

LEWIS XIII., king of France, son of Henry IV. by Mary of Medicis, was born in September 1601. At the death of his father, in 1610, he succeeded to the throne, under the regency of his mother. Her weakness and attachment to favourites, together with the ambition and turbulence of the great nobles, rendered the kingdom for several years a scene of faction and civil commotions. The young king was declared major in 1614, and soon after the states-general were convoked, for the last time before the epoch of the French revolution. At this assembly many abuses were discussed, but scarcely any were remedied; and the troubles continued, aggravated by a religious war. The tragical death of the queen's favourite, Concini, in 1617, was succeeded by the rise of Luynes, who had obtained an equal empire over the mind of the king, to whom he first rendered himself agreeable by his skill in train-

ing small birds of prey to hawk at sparrows. Lewis's character, as it opened, displayed that propensity to be governed which indicates weakness of the heart, together with a coldness and indifference, joined with a melancholic disposition, which rendered his attachments rather the effect of habit than affection, and inspired all about him with weariness and disgust. One of his principal favourites said to a friend, "How unhappy am I to live with a man who wearies me from morning to night!" He was devout; but his devotion showed itself in minute observances, and submission to his confessors. He was little addicted to pleasure; and the mistresses whom he kept were rather objects of his jealousy than of his love. He had a share of judgment and solid sense, and did not want decision. In the administration of justice he was inclined to rigour, and thence, perhaps, acquired the epithet of *the Just;* though some ascribe it only to the circumstance of his being born under the sign of the balance. The principal events while Luynes possessed the sovereign power were quarrels with the queen-mother and a renewed war with the Calvinists, who were headed by the duke of Rohan. The king appeared at the head of his troops, and gained that reputation for valour which moderate hazards readily confer upon persons of royal rank. During the course of the war, Luynes died; and soon after, the Calvinists obtained an advantageous peace. In 1624, cardinal de Richelieu, who, while bishop of Luçon, had been gradually rising to political reputation, acquired the chief management of affairs, which he held with uncontrolled sway as long as he lived. This great minister found a very difficult task before him, owing to the weakness of the king, the selfish ambition of the nobles, and the prevalence of different factions; and nothing less than great dexterity, joined with inexorable severity towards public delinquents, could have enabled him to maintain, as he did, the royal authority at home, and the political consequence of France abroad. As the further history of Lewis's reign is properly that of Richelieu's ministry, we shall here only slightly touch upon the leading incidents. War broke out again with the Calvinists, who complained that the conditions of the former treaty were not observed. The king again appeared in arms; but the chief honour was gained by Richelieu, who, after a long siege, took Rochelle, by means of a vast dyke thrown across the harbour to cut off supplies by sea. This conquest broke the power of that party, and reduced them to civil obedience. They were still allowed a good share of religious liberty. The king's only brother, Gaston, duke of Orleans, had always been an object of jealousy to him, on account of his more popular qualities and aspiring temper. He was entirely governed by favourites, who pushed him on to repeated acts of revolt. The cardinal, whose overthrow was particularly aimed at by these machinations, contrived to detect and defeat all his plans; and Gaston never scrupled to sacrifice his partisans in order to restore himself to favour. The king, though he did not love Richelieu, was sufficiently sensible of his services to support him against his enemies; and his natural disposition to rigour made him acquiesce in those severe punishments by which the cardinal avenged all attempts to subvert his authority. In addition to the civil contentions, a war with Spain broke out in 1635, which was at first unsuccessful on the part of France. The progress of the enemy in Picardy, where they took several towns, excited great alarm: but the spirit of the nation rising in proportion, the Spaniards were at length driven out of the country. The French gained several victories, and the intrigues of Richelieu proved very detrimental to the crown of Spain in its own dominions. The spirit of his domestic administration, meantime, was highly arbitrary, and the king displayed great harshness in his addresses to the parliament. The last of his favourites was Cinqmars, a young man of an engaging figure, recommended to him by Richelieu, but who was led by his ambition to cabal against his patron. His ruin was the consequence, and Lewis gave him up to execution with the most unfeeling indifference. Shortly before this event, a scene took place deeply humiliating to worldly greatness. The king and his minister, both labouring under mortal diseases, were brought together at Tarascon, and lay in the same chamber. The cardinal upbraided his master with deserting him after spending his life in his service, and brought the king to tears; and under this emotion he readily resigned the favourite to his vengeance. The cardinal did not long survive, but first saw the queen-mother, whom he had always persecuted, die in indigence. The king himself, worn to a skeleton, and full of anxiety concerning the approaching regency, sunk under his malady in May 1643, in the forty-second year of his age, after an unquiet reign of thirty-three years. By his queen, Anne of Austria, sister to Philip IV. of Spain, who had passed twenty-three years of their union in sterility, he left two sons in the age of childhood.

LEWIS XIV., king of France, son of the preceding, was born in September 1638. On the death of his father in 1643 he succeeded to the crown, under the regency of his mother, Anne of Austria. Victories abroad, and disturbances at home in consequence of the opposition to Cardinal Mazarin, the prime minister, occupied the first years of the minority. The peace of Munster in 1648 relieved France from the greater part of her foreign foes; but it was soon succeeded by the civil war of the Fronde, during which the royal family was obliged to leave the capital, and wander like fugitives from province to province. The education of the young king was much neglected, and he was left ignorant of the points of knowledge most useful and reputable to a prince. The most valuable part of his reading was the tragedies of Corneille, which improved his taste, and gave him ideas of true grandeur; but the want of solid instruction, moral and literary, marked his character through life. The lesson most strongly impressed upon him from childhood was the sentiment of his own importance; and as he was not deficient in good sense, he was led by it to adopt a dignified propriety and decorum of behaviour which inspired respect even in the midst of weaknesses and vices. At the same time this high notion of self-consequence nourished in him that pride and vanity, and that impatience of control, which were the leading features of his reign. Taught by flatterers that he himself was every thing, and that his subjects were nothing in the comparison, he was habituated to consider no sacrifice of theirs as too great for the promotion of his glory or the gratification of his desires. His parts were rather solid than shining; his disposition was serious and rather gloomy, and he possessed little sensibility. Though

he early felt the attraction of female charms, his attachments were rather those of habit than of affection. The war of the Fronde terminated in 1653 with the complete triumph of Mazarin. Condé, who had joined the Spaniards, continued to maintain a kind of civil war on the frontiers, where he was held in check by his rival in glory, Turenne. In 1659 the peace of the Pyrenees advantageously concluded the long quarrel with Spain. One of its conditions was the marriage of the king with the Infanta Maria Theresa, which took place in 1660. The king, during the life of Mazarin, interfered little in public affairs. Once, indeed, he gave an early specimen of that despotic turn, which became the principle of his government. In 1655, his seventeenth year, being informed that the parliament had assembled to deliberate on some royal edicts, he suddenly entered their hall, in a hunting-dress with a whip in his hand, and in a short and stern address commanded them to put an end to their meeting. The writers of a nation which seems formed to crouch under a master, have admired this act of authority. After the death of Mazarin in 1661, Lewis resolved to govern by himself; and thenceforth the post of prime-minister became vacant. An ignorant young man, whose time had been devoted to amusement, could not, however, really manage the concerns of a great nation, and it was fortunate for him that able men in all the departments of state had been formed under the preceding administrations. Colbert, that great financier, had been bequeathed to him by the recommendation of Mazarin; and to his genius was owing the revival of commerce and the marine, and all the splendid establishments of arts and manufactures which adorned the early period of this reign. It was he who, not learned himself, but capable of valuing literature, suggested to Lewis that plan of pensioning all the eminent men of letters throughout Europe, which, at a very small expense, secured to him more erudite adulation than any prince in modern times had received. The leading object of Lewis XIV. was his personal grandeur. In whatever point any other prince had attained greatness, he was resolved to emulate him. Absolute master of a rich and powerful country, he employed all its resources to surpass every competitor in all that could conduce to his glory. This spirit led to many truly great and useful projects, but for want of limit and moderation it defeated its own purposes, and exhausted its means before it had obtained its end. If the age of Lewis XIV. was that in which the reputation of France for arms, arts, literature, and magnificence, stood at its highest pitch, it was also that of its wretchedness and humiliation; and this king ought perhaps to be regarded rather as the squanderer of his country's prosperity, than as the author of it. The nation, however, which found its own vanity gratified by the assumed superiority of its monarch, regarded him with the profoundest veneration during his life, and has ever since fondly dwelt upon all the circumstances of his long reign; so that more has been published relative to the person and court of Lewis XIV. than, probably, the annals of any other sovereign can parallel. In such abundance of biographical materials, the difficulty is to select. As the subject has now lost a considerable share of its interest, no further extent will be given to this article, than what is necessary to afford a distinct view of the character of the prince, and the leading events of his reign. A quarrel concerning precedence between the French and Spanish ambassadors at London, gave occasion to Lewis to assert in such high terms the superiority of his crown, that the point was never afterwards contested. Soon after, the insolence of the French ambassador's servants at Rome having brought upon them a furious attack from the pope's Corsican guard, in which some of them were killed, and the French quarters violated, the king demanded signal satisfaction for the insult, and by seizing Avignon, disconcerted the temporizing politics of the papal court. In conclusion, the pope's nephew, a cardinal, was obliged to come to Paris and ask pardon, the Corsican guard was broke, and a column was erected in Rome as a memorial of the event. By these acts of vigour, if he impressed the neighbouring courts with awe of his power, he gave them no favourable idea of his moderation. War with Spain was renewed in 1667. The French war-minister was Louvois, a man of talents and application, though haughty and unfeeling. The king in person took the field, having *under him* (according to the phrase) the great Turenne. Almost all Flanders was reduced in a campaign, and at the end of it, all Franche-Comté was conquered. A triple alliance between England, Holland, and Sweden, formed to check the formidable progress of the French arms, produced the peace of Aix-la-Chapelle in 1668, by which Franche-Comté was restored, but the conquests in Flanders were retained. Magnificent and useful plans of domestic improvement, together with court amusements, employed a few years of repose, till the ambition of Lewis found a new object for his arms. Holland was at this time flourishing by her commerce and foreign possessions, and with prosperity had adopted a character of republican haughtiness. Lewis, who could endure no pride in competition with his own, and who viewed the wealth of this country as a tempting prey, found a frivolous pretext of quarrel with it; and having engaged on his side the venal and unprincipled Charles II., king of England, resolved to attempt its entire subjugation. In 1672, with a vast army thoroughly disciplined, and commanded by the ablest generals of the age, he burst upon the almost defenceless provinces, and Amsterdam was rescued from his grasp only by laying the surrounding country under water. At this juncture, William prince of Orange, raised to the stadtholdership, revived the drooping spirits of his countrymen; and the principal potentates of Europe, alarmed at the success and ambition of France, leagued against her, while Charles was compelled by his parliament to desert her alliance. Holland was evacuated as fast as it had been overrun. The French arms, again turned upon Franche-Comté, conquered it a second time, and it became inseparably annexed to the crown of France. War with Spain, the empire, and other powers, continued some years longer, chiefly to the advantage of France. It was terminated in 1678 by the peace of Nimeguen. Lewis, attended by courtiers, ladies, and all the pomp and luxury of a court, formed several sieges in person during this war, and his generals took care that he should always prove successful. He carried with him historiographers to record his exploits, and every art that flattery could devise was employed to exalt him in his own estimation, and in the eyes of Europe. He received from his subjects the title of *the Great*,

which for a considerable time seemed durably attached to his name; but he lived to lose it in the estimation of foreigners, and it has finally become obsolete among his own countrymen. The peace did not terminate his projects of aggrandizement, and the chambers of Metz and Brisac, by pretended re-unions of ancient domains, stripped many landed proprietors of possessions which had long been peaceably enjoyed by their families. The bombardment of Algiers, Tripoly, and Tunis, by which those piratical states were brought to submission, was an honourable exercise of the newly created maritime power of France. That of Genoa, upon slight grounds of complaint, was less justifiable; and forcing the doge to come in person and ask pardon of the king, was an offensive display of haughtiness. The pope, Innocent XI., a man of a lofty and inflexible character, ventured to brave the monarch in maintenance of the supposed rights of the Roman See; but the clergy of France, influenced by the court, supported the royal claims and the independence of the Gallican church, by a declaration consisting of four leading articles. Another quarrel with Rome was excited by the king's insisting upon retaining the franchises of ambassadors in that city, which other powers had agreed to renounce, as inconsistent with a safe and regular police. On this occasion Lewis declared to the nuncio, "that he had never taken the example of others for his rule of conduct, and that it was for him to give an example:"—so much did his pride surpass his sentiments of justice and moderation! If, however, he was a refractory son of the church in points that concerned his honour, he deserved (in its estimation) the title of *Most Christian* by his endeavours to root out heresy from his kingdom. Calvinism in France, since the victory over it by Richelieu, had become a peaceful separation from the national church, and its sectaries were useful citizens, chiefly attached to manufactures and commerce. The religious bigotry of Lewis, joined to his despotism, induced him to undertake its total abolition. The privileges of the Protestants were gradually infringed, missionaries were sent for their conversion, supported by dragoons, and severities were practised which excited horror in all the reformed states of Europe. The stern Louvois declared, in his letters to the officers, "That it was his majesty's will that the extreme of rigour should be employed against those who refused to become of *his* religion." In 1685 the revocation of the edict of Nantes, first granted by Henry IV., and confirmed by Lewis XIII., deprived the Protestants of all exercise of their religion, and tore from them their children to be educated Catholics. Prohibitions were at the same time issued against emigration, and the coasts were guarded; yet it was impossible to prevent vast numbers from escaping from this tyranny, and carrying their arts and industry to foreign and hostile nations. The religious principles of Lewis had not preserved him from illicit connexions with the fair sex, and several mistresses in succession enjoyed his favour. With one of these, madame de Montespan, a married woman, he long lived in the most open manner, bringing up the children he had by her to the highest expectations, and indulging her haughty and capricious humour. Her influence declined with her charms and the king's advancing years; and gave way to a singular attachment for a person, who, by the powers of her understanding and consummate skill in the art of pleasing, obtained a complete ascendancy over the king's mind. This was the widow Scarron, elevated from that low condition to the title of madame de Maintenon, and at length in 1686, at the age of fifty-two, privately married to her sovereign (who had been some years a widower), but never acknowledged as queen. The league of Augsburg, formed in 1687, between the emperor and most of the German princes, the king of Spain, the United Provinces, the duke of Savoy, and other Italian potentates, had for its object the reduction of the power of France, which the haughtiness of its monarch rendered still more galling. The soul of this league was William prince of Orange, the perpetual and irreconcilable foe of Lewis, who had first treated him with marked hostility, owing, it is said, to his spirited refusal of the offer of one of the king's natural daughters in marriage. By the accession of William to the throne of England at the revolution in 1688, that kingdom was added to the confederacy. The forces of France were as yet entire, and she proved victorious in various quarters. Marshal Luxemburg and other eminent generals renewed the successes of the former war, and the king in person took Namur. The defeat at la Hogue, however, was a fatal blow to the French marine, which by prodigious exertions had been rendered worthy of the national grandeur. The finances were exhausted by the multiplicity of armies kept on foot; much domestic distress was felt; and Lewis was obliged, in the midst of victory, to sign the general peace of Ryswick in 1697, which nearly restored Europe to its state before the war. The declining health of Charles II., king of Spain, who was without heirs, interested all Europe with respect to the disposal of his vast inheritance; and Lewis, fearing lest it should fall into the hands of the house of Austria, joined England and Holland in a scheme of partition of the Spanish dominions. After a variety of political intrigues, Charles was persuaded, on his death-bed in 1700, to make a will, appointing as his universal heir Philip, duke of Anjou, second grandson of Lewis. It is said that the king of France was ignorant of this disposition, and was equally surprised at it with the rest of Europe. He foresaw the danger of accepting the testament, but was decided by regard for the glory of his house, and the hope of uniting the interests of two great monarchies which had generally been at variance. When his grandson took leave, Lewis said to him, "The Pyrenees are no more!" but although this political connexion has produced great consequences in the balance of Europe, it has not been able to form a union of interest and affection between two nations radically opposite in character and circumstances. The jealousy excited in England and Holland by this accession to the influence of France was converted into open hostility by the imprudence of Lewis in declaring the son of James II., king of England, at the decease of his father, in 1701. This step, contrary to the unanimous advice of his council, and his own judgment, was taken in consequence of a generous emotion of pity for the family of his royal friend, enforced by the solicitations of madame de Maintenon. It was, however, not only impolitic, but inconsistent with his recognition of William's title, which was an article of the peace of Ryswick. A new league was formed between the maritime powers and the emperor against France; and the death of William,

during his preparations for war, did not prevent its being carried into execution under his successor, Queen Anne. Two great generals and statesmen, Prince Eugene and the duke of Marlborough, seemed born for the humiliation of France, and their successes filled the declining years of Lewis with grief and dismay. At the same time a revolt of the oppressed Protestants in the Cevennes added domestic troubles to foreign war. The battle of Blenheim, in 1704, proved more fatal to the French arms than any event for a century past. It was followed by that of Ramillies, and various other disasters, which reduced France to tremble for her safety. The great ministers of the beginning of the reign were dead, and were succeeded by favourites who had no other merit than that of pleasing the monarch or madame de Maintenon. Lewis, however, amidst these misfortunes, preserved a firmness of mind which merited the attachment of his subjects, notwithstanding the misery which his ambition had brought upon them. New levies were raised, and every effort was employed to enable France to face her enemies; while propositions for peace were made to the allies, which the pride of success induced them to reject. At length, the king went so far as to offer to recognise the Archduke Charles as king of Spain, to the prejudice of his own grandson, and even to contribute money towards dethroning the latter. This concession failing, Vendome was sent into Spain, who, by his military talents, restored the affairs of Philip. A more important event for Lewis was the change in the English ministry, which deprived Marlborough of his influence, and introduced pacific counsels. A suspension of arms with England shortly followed; and Villars obtained advantages over the remaining confederates in the Low-countries, which rendered France secure on that side. The treaty of Utrecht in 1713 put an end to the war with England, Holland, and some other powers, and that of Rastadt, the next year, to the war with the emperor. The conclusion of these protracted and bloody hostilities was, that the crown of Spain remained to Philip, who renounced his right of succession to that of France; that Lewis agreed to the demolition of Dunkirk, and abandoned several of his former conquests in the Low-countries; that England kept Minorca and Gibraltar, and obtained some barren tracts in North America; and that Holland acquired several frontier towns by way of barrier. Nothing was yielded by France to the emperor, who held out the longest of the confederates. Thus France was little injured in point of territory by the war, though it suffered prodigiously in its internal prosperity. Various family losses were added to the public disasters of the latter part of Lewis's reign. The dauphin, his eldest son, the duke of Burgundy, with his duchess, and one of their two infant offspring, all died within a short period, and the hope of the succession was vested in one child of a feeble constitution. The king would have been more an object of compassion under these afflictive events, had he possessed a heart of more sensibility. But he seems never to have felt the tender emotions in a considerable degree. He was a distant and jealous father to the dauphin, and regarded the other branches of his family only as appendages to his crown. With the exterior of politeness, he was deficient in the ordinary attentions to the comfort of those around him, and sacrificed to his own ease and gratification the health and feelings even of the ladies who attended on his person. The duke of St. Simon, in his memoirs, has related an extraordinary scene at which he was present, which displays his selfish insensibility on a very interesting occasion. As the king was in the gardens of Marly, news was brought him that the duchess of Burgundy had miscarried; which accident was owing to his having obliged her to accompany him in a journey thither, contrary to the representations of the faculty. After the courtiers had made their exclamations on this misfortune, which seemed to preclude the hope of her having more children, the king suddenly broke out, "And what harm would that do me? Has she not a son already? And if he were to die, is not the duke of Berry of age to marry? What signifies to me which of my grand-children succeeds me?" He then added, "Now I shall be no longer restrained in my journeys, and in all I have a mind to do, by the representations of physicians, and the reasonings of matrons: I shall go and come at my pleasure, and they will let me be quiet." Yet this duchess of Burgundy was his particular favourite, and he loved her (says the duke) as well as he was capable of loving anything. He sought, however, to provide against a defect of lineal heirs, by legitimatising and calling to the succession two of his natural children, and no opposition was made to enregistering his edict for this purpose; but in the following reign, this unusual act of arbitrary power was revoked. The latter years of Lewis were further disquieted by religious quarrels. The spirit of devotion, which grew upon him in proportion to his increased age and infirmities, threw him into the power of his confessors. One of these, father le Tellier, a Jesuit, of a fiery and intolerant character, urged him to violent measures against the Jansenists, and caused him to procure from Rome a formal condemnation of their doctrine in a famous bull known by the title of "Unigenitus." The reception of this was forced upon the Gallican church, but not without opposition from some of its most respectable members, who thereby incurred the king's severe displeasure. In the midst of these disputes, his health rapidly declined. He surveyed the approach of death with calmness and resolution, and gave some excellent advice to the young dauphin, his great-grandson, in which he freely confessed the principal faults of his reign. He expired in September 1715, at the age of seventy-seven, after having worn the crown for the very uncommon term of seventy-two years. He had the misfortune to outlive his popularity, and an indecent joy was manifested by the people at his funeral. The age of Lewis XIV. will always be a memorable period in history; and his personal character, as greatly influencing its events, will continue to be an interesting object of speculation. Yet he had none of the commanding qualities which create a nation or an era, and would not have been distinguished from common princes under common circumstances. His natural good sense and sedateness would have made him respectable, though not brilliant, in an inferior situation; and it may be said, in alleviation of his faults, that never was any man more exposed to moral perversion by a bad education, and the extravagant flattery of a whole people, who indulged their own vanity in deifying their monarch. He was perpetually told that he was the greatest of all mortals, and he believed it;

he saw every thing bowing at his feet, and he thought that his will ought to be the sole law on earth. That he was not an insupportable tyrant, could only be owing to something radically good in his disposition. His nation made great advances in his reign, for which, however, it was no further obliged to him, than as he was a general encourager of every thing which could contribute to his own glory. One of his ablest panegyrists has summed up his character by saying, that if he was not a great king, he was at least a great actor of royalty.

LEWIS XV., king of France, son of the duke of Burgundy (grandson of Lewis XIV.) and of Mary Adelaide of Savoy, was born at Versailles in 1710. He succeeded to the crown on the death of his great-grandfather in 1715; soon after which event, the sole regency was claimed by Philip duke of Orleans, whose right was recognised by the parliament, notwithstanding the testament of the deceased king, which had appointed a council of regency. The young king was placed under the tutelage of Fleury bishop of Frejus (afterwards cardinal), who, by his gentle and insinuating manners, acquired his affection and confidence. An understanding of the common order, moderate good sense without anything brilliant, coldness, timidity, and reserve, with a propensity to indolence and sensuality, marked the opening character of the monarch, and foreboded a reign of mistresses and favourites. He was crowned in 1722, and declared major the following year; but the regent retained the chief power as prime-minister, till his death in 1723. His successor in the ministry, the duke of Bourbon, negotiated a marriage between the king and Maria Leczinski, daughter of Stanislaus king of Poland, which took place in 1725. Not long after, Fleury became prime-minister; which post, notwithstanding his great age, he held till his death in 1743, with uncontrolled power. The spirit of his government was economical and pacific; and a war with the empire in 1733 was the principal foreign occurrence. It was successful to France, and terminated in the annexation of the duchies of Lorrain and Bar to the crown of that kingdom. Lewis, for some years, lived in conjugal fidelity with his queen, by whom he had one son and several daughters. At length he was captivated by the allurements of some court-ladies, and received the favours of three sisters at the same time, one of whom was installed in the office of mistress with all the distinction attending it at the French court. From this period he was never without one or more female favourites, and indulged his propensities for the sex without moderation or delicacy. The death of the emperor, Charles VI., in 1740, brought on a new continental war. France joined with Prussia and Poland in raising to the empire the elector of Bavaria, in opposition to the interests of the house of Austria, whose cause was maintained by England, Holland, and Sardinia. In 1744, Lewis took the field in person, and was present at the reduction of several places. At Metz he was attacked with a dangerous illness, which spread consternation through all France. His recovery was celebrated with all those transports of joy which could proceed from the awakened sensibility of a nation, then remarkable for affectionate attachment to its sovereigns. The surname of *the Well-beloved* was given to the king on this occasion. He displayed the feelings of a good heart upon the demonstrations of his people's affection, and exclaimed, "How sweet it is to be thus loved! and what have I done to deserve it?" In the next year he viewed, at a safe distance, the bloody battle of Foutenoy, gained by Marshal Saxe. It does not appear that even adulation ever greatly extolled the military prowess of this prince. The French took most of the strong towns in the Austrian and Dutch Netherlands, but were unsuccessful in Italy; and their marine, which had been neglected by Fleury, was totally ruined by the English. The treaty of Aix-la-Chapelle in 1748 restored peace to Europe, leaving the imperial crown in possession of the house of Austria, and restoring other things to nearly their former state. As far as the exhausted finances of France would allow, useful plans of domestic improvement were executed; and the most splendid establishment of the reign, the Royal Military School, was instituted in 1751. Disputes between the clergy and the magistracy about this time occasioned considerable agitation; and the court, instead of making a firm decision between the parties upon principles of justice and true policy, interfered in a despotic way, by alternately banishing both. It was in consequence of the ferment produced by these quarrels, that a fanatic, named Damien, was induced in 1757 to attempt to kill the king at Versailles in the midst of his guards. He received a stab, which was not dangerous; and the assassin, though evidently insane, and without accomplices, was put to the most diabolical tortures, to the disgrace of the government and nation. Before this time, the unsettled state in which affairs were left in America and the East Indies had occasioned a renewal of the war between the French and English, attended with a continental war, in which France became allied with her old rival, the house of Austria, and England with Prussia. Although the events were at first favourable to the French arms, yet the scale was so completely turned, that never was a war in the result more glorious to the English, and more ruinous and disgraceful to France. The accession of Spain to her cause, in virtue of the family-compact, only added to the laurels and acquisitions of Great Britain. Lewis's unbounded attachment to a selfish and imperious mistress, madame de Pompadour, who was suffered to appoint ministers and commanders at her pleasure, and sacrificed every thing to her avarice and ambition, was greatly instrumental in producing these disasters. The treaty of Paris, in 1763, gave the nation the repose of which it stood so much in need, but with a considerable loss of territory. The society of Jesuits, which had become obnoxious to all the Catholic princes, and was peculiarly unpopular in France, was finally abolished in that country by a royal edict in 1764. The death of madame de Pompadour did not free from female influence a king who had now all the habits of a confirmed debauchee. He fell under the dominion of madame de Barré, who, by her dissolute arts, provoked his languishing desires; and his latter years were disgraced by the grossest sensuality. At the same time his government became more severe and arbitrary. Great disorders arose in Brittany, through the tyrannical conduct of the duke d'Aiguillon, which involved him with the parliament of that province. He was accused before the parliament of Paris, but was snatched from punishment by the royal interposition. All the parliaments made a common cause; the ordinary course

of justice was suspended; and, in conclusion, the king, in 1771, overthrew the whole system of juridical administration in France, and established a new one. The exhausted state of the finances suggested new and burthensome imposts, which augmented the public discontents. In the midst of them, Lewis, attacked with the small-pox, died unlamented, May 1774, in the sixty-fifth year of his age, and sixtieth of his reign. He had lost his only son, the dauphin, in 1765, and left the crown to his grandson. During this reign the arts and sciences made a great progress in France, which was aided by the munificence of the court, as long as other demands did not anticipate the funds for this purpose. The voyages of the French mathematicians to the equatorial and polar regions, in order to measure a degree of the meridian, were equally honourable to the government and the persons employed. The king himself possessed much more information than his predecessor, and was well versed in historical and geographical studies. He was polite, affable, naturally mild, and humane; but want of strength of character, and fondness for sensual indulgences, degraded him both as a sovereign and as a man.

LEWIS XVI., king of France, grandson of the preceding, and son of the dauphin Lewis and of Maria Josepha of Saxony, was born in August 1754. His father, a prince of great virtue, carefully superintended the education of his three sons, and placed them under preceptors who were particularly attentive to their morals. Their cares perfectly succeeded with respect to Lewis, then duke of Berry, who was naturally modest, timid, and docile. Without any brilliancy of parts, he was well calculated for the acquisition of knowledge. He had a memory retentive of the minutest facts, a sound judgment, great patience and application. He was humane, averse to flattery, simple in his tastes, and fond of retirement. Unstained by the vices of a dissolute court, he married, in 1770, Maria Antonietta of Austria, daughter of the empress-queen, Maria Theresa, and sister of the Emperor Joseph. The nuptials were performed with unusual magnificence; but a shocking loss of lives, owing to mismanagement in the exhibition of some fireworks, seemed to the public an augury of future misfortunes, while it painfully exercised the sensibility of the young married pair. Lewis ascended the throne in May 1774, being then in his twentieth year. His first prime-minister was M. de Maurepas, who had long occupied that station in the late reign, but was at length exiled from court. By his influence was effected the restoration of the ancient parliaments, a popular measure, which predicted a government conducted upon principles very different from those of the preceding administration. He is, however, charged with a systematic purpose of keeping the king ignorant of public affairs, and reducing him to a cypher; and the effect was, that to an impatience of contradiction, and a rough abruptness of manner, which sometimes broke out in the young monarch, there succeeded a passive diffidence, which always prevented him from declaring his own opinion in deliberation, and made him adhere in silence to the majority. This sense of his own want of firmness had, however, the effect which it ordinarily produces upon weak characters, that of rendering him jealous and suspicious of the designs of all about him. For the present, finding himself of no consequence, he indulged to excess a passion for the chase, which was the only pleasure that he ever pursued beyond the bounds of moderation. It was the fortune of Lewis XVI., as it was that of Charles I., to come to the crown at a period when a great change in public opinion had long been preparing, and was now arrived at a point which announced a speedy crisis in the political system. The despotism of the two last reigns had exasperated men's minds, and rendered them alive to the evils of arbitrary power; while the weakness and gross debauchery of the late monarch had accustomed the nation to regard the crown with contempt. The profligacy of the nobles, the rapacity of the courtiers, the disputes and vices of the clergy, had sapped the foundations of social order; and, in the mean time, a set of able and eloquent writers had arisen, who, by the united powers of argument and ridicule, aggravated all the faults of ancient establishments, and endeavoured to subvert the whole fabric of public opinion. The finances were in a state of great derangement; and though the king himself was extremely moderate in his expenses, his economical plans were thwarted by the thoughtless profusion of the queen, and the extravagance of the princes of the blood. To the other causes of discontent was added suspicion of the queen's political bias in favour of the interest of her family; while the mixture of haughtiness and levity in her character, and her imprudences of conduct (to give them no harsher appellation), deprived her both of the esteem and the affection of the nation in general. No step so much contributed to bring on a revolution in France as the part taken by that nation in the quarrel between England and its revolted colonies in America. Notwithstanding the danger of the example, the temptation of seizing the opportunity to humble a triumphant rival was too great to be resisted. The minister, M. de Vergennes, supported by the queen's party, prevailed, against the king's opinion, to cause a decided partiality to be shown to the Americans; and some young men of rank were suffered to go over and serve in their armies, though their zeal was excited by principles avowedly republican. The complaints of the English ministry on this head being disregarded, open war between the nations broke out in 1778. Although, after a great variety of fortune, France and her allies succeeded in detaching America from the British crown, yet the expense of such widely-extended operations left the French finances in a state of aggravated disorder, while the event powerfully aided the progress of antimonarchical principles. In the mean time, successive ministries had adopted various and contradictory systems with regard to external and internal policy; and several projects of reform had taken their turn, with no other effect than to accustom the nation to discuss with freedom all public topics, and open its eyes to existing abuses. Of the ministers, several were distinguished for enlarged and philosophical views, but which were little accommodated to the circumstances and ancient constitution of the country. It was a remarkable proof of the prevalence of new maxims, that one of those to whom the administration of the finances was at a critical period committed was M. Necker, a Protestant banker of Geneva. It is not intended in this article to give even an abridged history of so complicated and eventful a business as the French revolution, in which the unfortunate Lewis was rather a victim than a distinguished actor. It will

be sufficient for the purposes of biography to touch upon those parts of it which are most personal to the monarch, and which were most affected by the peculiarities of his character. After Necker had been dismissed in 1781 from the superintendency of the finances, in which department his economical plans, though approved by the king, had procured him the enmity of the queen and courtiers, that branch of administration fell into various hands, and at length into those of M. Calonne. By some specious operations he restored an apparent prosperity, and gave free course to the profusion of the court, till at length the derangement in the revenue became so obvious and alarming, that it was necessary to lay the state of affairs before a national assembly. The states-general of the kingdom, as a body formidable to monarchical authority, had never been convoked since the year 1614; and it was now determined first to have recourse to an inferior kind of assembly, termed the Notables, selected by the king's nomination from the different orders of the state. Their first meeting, in February 1787, disclosed an enormous *deficit* which had hitherto been kept concealed. Great taxes were proposed to make good the deficiency, which the parliament of Paris refused to register, and was in consequence banished. The duke of Orleans, a man who disguised the most criminal ambition under the mask of patriotism, and who, from this time, was perpetually engaged in intrigues to ruin the king and subvert the constitution, having entered a protest in favour of the parliament, partook in its punishment. Various measures, some harsh, some conciliatory, succeeded; all displaying the embarrassment of the court, and the progress of the public discontents. The ministry was changed, Necker was recalled, and at length, after a third convocation of the notables to no good effect, it was resolved to adopt the dreaded expedient of calling an assembly of the states-general. During this delay, the popular cause had still been gaining ground in the public mind, by meetings held in the capital and provinces, at which the utmost freedom of discussing political points was indulged, and men of the inferior classes were habituated to act in concert, and become familiar with their own strength. In May 1789 the states-general assembled. The king had been persuaded by Necker to agree to the proposal of making the number of representatives of the third estate, or commons, equal to that of the two others, the nobles and clergy, united. It remained for the popular party to carry the measure of the votes being taken, not by orders in three distinct houses, but by poll in one house. As this would infallibly throw the whole power into the hands of the third estate, it was vigorously opposed by the royalist and aristocratical parties. At length the commons, thinking themselves sufficiently supported by the voice of the people, declared themselves the *national assembly*, and assumed the whole legislative authority. During those violent and momentous contentions, the king fluctuated between opposite counsels. His chief desire appeared to be to preserve tranquillity and prevent the effusion of blood, and he was prepared on his own part to submit to any sacrifice for this purpose that might be required of him. At length, however, the obvious tendency of the popular measures to the subversion of all monarchical power, together with the urgent remonstrances of the queen and princes of the blood, induced him to give orders for the assembling of troops round the capital, and to venture upon the step of dismissing Necker, and commanding him instantly to quit the kingdom. Paris burst into a flame upon this event; commotions took place, in which the soldiers refused to employ their arms against their fellow-citizens; a vast body of national militia was organized, and forcibly supplied themselves with arms from the arsenal of the invalids; and on July 14, hostilities against the royal authority openly commenced by the storming of the Bastille. Resistance to the popular torrent was now vain; the king recalled Necker, who returned amid the acclamations of the whole nation, and resumed the reins. Schemes for a new constitution and new measures of finance were discussed with tolerable composure; till a scarcity of provisions, joining with other causes of public agitation, inspired the populace with uncontrollable fury. On October 5, a dreadful insurrection took place, in which a numerous mob marched to Versailles, broke into the palace, massacred some of the guard, and compelled the king, with the queen and family, to accompany them to Paris. In these alarming scenes Lewis preserved a remarkable composure of mind, and though he complied with what was required of him for the sake of preventing bloodshed, gave no tokens of personal fear. The triumph of the popular party was followed by the emigration of some of the most zealous friends to royalty, who carried into foreign countries a desire of exciting those hostile interferences on the part of the neighbouring powers in the affairs of France, which, in the end, proved destructive to the king and his family. The national assembly, meantime, proceeded steadily in their plans for the formation of a new constitution on the basis of limited monarchy; and the king appeared so well satisfied with their labours, that he voluntarily repaired to the assembly, and made a solemn declaration of his resolution to adhere to and defend the new constitution to the last moment of his life. The difficulties of his situation, however, daily increased. The nobles and clergy who were most attached to royalty were almost universally disaffected to the innovations that were taking place. Emigrations became more and more frequent, and comprehended the king's aunts and most of the princes of the blood; while troops were collected and openly formed into an army on the frontiers. The public suspicions were naturally kept awake by these circumstances, and popular ferments occasionally broke out in the capital and provinces. In April, 1791, the king and his family, preparing to go to St. Cloud in order to spend the Easter holidays, were forcibly stopped by the populace, who apprehended that he meant to quit the capital. He complained with dignity of this affront, and on the next day proceeded on his journey; but he endeavoured to remove all suspicions by formally announcing to foreign courts his acceptance of the constitution, and dismissing obnoxious persons from attendance about him. His sincerity, however, received an indelible stain from an unfortunate step which he was induced to take not long afterwards. At the latter end of June, the king and royal family secretly withdrew from the Tuilleries, and under feigned names proceeded towards the frontiers, with the intention, it is said, of reaching Montmedy. The alleged reason for this departure was the danger and insult to which the king, and especially the

queen, were exposed from the licentious violence of the Parisian mob; but it was undoubtedly connected with the plans of the Emperor Leopold and the emigrants, who were prepared by force of arms to effect a counter-revolution. The royal travellers were discovered and stopped near the frontiers, whence they were brought back, under a strong escort, as prisoners. The king's eldest brother, with his consort, who took a different road, made their escape. The national assembly proceeded calmly to complete their labours, and, in September, presented to the king the constitutional act, which he solemnly accepted, and swore to maintain inviolate. They soon after dissolved themselves, and were succeeded by a legislative assembly appointed by a national election. It was soon evident that France would have a foreign war to sustain with the powers coalesced for the restoration of the ancient monarchy, with the further purpose of making conquests upon the French territories. In proportion to the national danger, the suspicions of the people increased, and their lost confidence in the king could never be recalled. Their jealousies were enforced by the interposition of the royal veto, allowed by the new constitution, against two decrees of the assembly, one levelled at the emigrants, the other at the nonjuring priests. In both of these he deserves the praise of having ventured openly to oppose what appeared to him measures dictated by violence and injustice; and the frankness of his conduct on this occasion seemed to warrant his sincerity in other acts. Yet the party which aimed at the entire abolition of monarchy derived great advantages from this opposition to the public will. War was declared by the assembly against the emperor in April, and armies marched to the frontiers. A decree passed the assembly for forming a camp of twenty thousand men near Paris; which the king, conceiving it a measure designed to overawe the more moderate party, and strengthen that of the Jacobins, which was now become formidable, refused to sanction; as he likewise did a severe decree against the refractory clergy. He also dismissed some of the popular ministers who had been forced upon him. The discontents excited by this conduct burst out into a furious insurrection on the 20th of June, in which an armed mob made their way into the Tuilleries, and treated the king with gross personal insults. During this trying scene he displayed great fortitude, and to repeated threats against his life, replied in a pathetic tone, "Alas! if my life could secure the good of my country how willingly would I offer it as a sacrifice!" A deceitful calm succeeded, in which the king and the national assembly appeared cordially to join in measures for the defence of the country; but, in the mean time, dangers were accumulating, and the approach of the duke of Brunswick with the Prussian army, preceded by a menacing manifesto, in which the king's accession to the new constitution was represented as only an involuntary compliance, stimulated the people to a degree of madness. Bands of ferocious recruits from the south were daily arriving at Paris, and the Jacobins used every art to inflame the minds of the public against the court. At length Petion, the mayor of Paris, appeared at the head of the sections at the bar of the national assembly to demand the deposition of the king. The determination of this point was fixed for the 10th of August. On that fatal day a numerous body of insurgents attacked the Tuilleries, which was defended by the Swiss guards and some gentlemen attached to the royal cause. A very bloody engagement ensued, which terminated in the massacre of the greatest part of the Swiss and several others. The king and his family had previously taken shelter in the hall of the national assembly. That body immediately proceeded to declare the suspension of the regal authority in the person of Lewis XVI., and to decree the convocation of a national convention for the ensuing month. The king and his family were sent for confinement to the Temple. Various massacres and other enormities succeeded, which were all surpassed by the most horrid murder of upwards of one thousand state prisoners at Paris on the 2nd and 3rd of September, among whom was the beautiful princess of Lamballe, whose bleeding head, stuck upon a pike, was shown to the queen, whose intimate and favourite she had been. Under the prevalence of such a spirit, the final catastrophe of the unhappy monarch could not be distant. After royalty had been abolished by acclamation in the new convention, an intention was soon avowed of bringing the king to a trial. In vain did the inviolability of his person, declared by the constitution he had accepted, stand directly in the way of this purpose: it was overruled by the violent party in the convention, and, on December 11, Lewis was brought to the bar to answer to the heads of accusation drawn up against him, for the crime of tyranny and treason towards the nation. He defended himself with judgment and presence of mind, and received the assistance of three eminent advocates, who generously took upon themselves the hazard of such an unpopular act. He was, however, found guilty, and by a small majority the punishment of death was decreed against him. He employed the short interval in the preparations for death enjoined by his religion, to which he was sincerely devoted; and, on January 21, 1793, was led to the scaffold. His behaviour there partook of the calm fortitude which distinguished him through all his scenes of suffering. He declared his innocence to the surrounding crowd, but was rudely prevented from finishing his speech by the sound of drums and the hand of the executioner. His body was thrown into a pit filled with lime, and no vestige was left of the place of interment. Lewis XVI. died in the thirty ninth year of his age, and nineteenth of his reign. He left two children, a son and a daughter, of whom the son (called Lewis XVII.) died miserably in 1795. His queen was brought to the scaffold in 1793, and his sister the year after. Lewis XVI. will undoubtedly be reckoned by posterity among the best and most virtuous of the French kings. He was far from the lowest in point of understanding, and possessed acquired knowledge to a degree uncommon upon the throne. He wrote well, and excelled in clearness of expression and methodical arrangement. Of these talents, together with great extent of scientific information, no other proof need be required than the instructions to the eminent navigator, La Perouse, which were certainly drawn up by his hand, though supposed to have been the work of the Academy. In vigour of mind and firmness of resolution he was unhappily deficient; but there have perhaps been few princes who would have been capable of extricating themselves with safety and honour from the peculiar difficulties with which it was his lot to struggle.

LEWIS XVIII. (Stanislaus Xavier), second son of the dauphin, the son of Lewis XV., and brother of Lewis XVI., was born at Versailles on November 17, 1755. His early years were marked by a decided turn for literature, and on the accession of his elder brother to the throne Lewis congratulated him in some verses, entitled "Mes Pensées," which were, however, not very acceptable to the monarch, who is said to have told the author to "keep henceforward his thoughts to himself." At the breaking out of the Revolution, at which period he was styled the count of Provence, he fled to Coblentz, and subsequently to the court of his father-in-law, at Turin. He afterwards removed to Verona, where he assumed the name of the count de Lille, and retained that title till his accession to the French throne. In 1796 he joined the army of the prince de Condé, and in 1798 he took up his residence at the ducal castle of Mittau, in Courland, on the invitation of the Emperor Paul of Russia, by whom he was formally acknowledged king of France. The emperor's protection was of brief duration, and Lewis suddenly received orders to quit the Russian territory, from which he removed to Warsaw, and from thence to England, where he remained in a mansion of the duke of Buckingham, at Hartwell, until the fall of Napoleon in 1814, when he returned to France, and was crowned king. The return of Buonaparte from Elba compelled him to quit Paris again; but the result of the battle of Waterloo again put him in possession of his throne, on which he sat for nine years afterwards, dying on the 16th of September, 1824. For a considerable time previously to his decease, a dry erysipelas in his legs had deprived him of the power of walking, while his attachment to the pleasures of the table assisted a natural tendency to corpulency, and aided materially to produce the œdematous state, which, terminating in a paralysis of the lower extremities, was the more immediate cause of his dissolution. As the restored monarch of France, Lewis XVIII. acted with great temper and policy; at least on his second return to his capital, after the battle of Waterloo, when it required no mean degree of skill to render the intrusion of the foreign armies, which made him king of France, palatable to the people over whom he was called to reign. He soon also adopted the ancient maxims of his family in regard to neighbours, as was evinced by the manner in which the invasion of Spain was prepared for, under the pretext of a sanitary cordon. Besides the pamphlet already mentioned, Lewis XVIII. was the author of "Le Marriage Secret," a comedy in three acts, in which he is reported to have been assisted by his secretary, Ducis, the imitator of Shakspeare. This piece, which is not devoid of merit, was brought out under the name of "Desfaucheraire." Two operas also were the offspring of his pen, "Panurge," and the "Caravane du Caire," to which Gretry composed the music. His other writings are, an account of his journey, or rather flight to Coblentz, which M. de Tallyrand is said to have characterized as the "Journey of Harlequin, who is always afraid and always hungry;" and a few political articles, exhibiting no great force or talent, in the Journal de Paris, during the year 1814.

LEWIS (Matthew Gregory), celebrated as the author of "The Monk," and other popular romances, was born in 1773. He was the son of a gentleman of fortune, and educated at Westminster School, after leaving which he travelled on the continent, where he imbibed that predilection for German literature which he afterwards displayed in his various works. He sat in parliament a short time for Hendon, and died in 1818, whilst on a voyage to the West Indies. His death was rumoured to have been caused by poison administered him by a slave, to whom he had imparted his intention of emancipating all his slaves at his decease. Besides "The Monk," he wrote the tragedy of "Adelgitha;" "Rugantino, the Bravo of Venice," and several other poetical and dramatic pieces, some of which are still popular.

LEY (James), earl of Marlborough, was the sixth son of Henry Ley, Esq., of Teffont in Wiltshire, and born in 1552. From Brazennose-college, Oxford, he removed to the metropolis, and entered himself of Lincoln's-inn, by which Society he was in due course called to the bar. In 1604 he was promoted to the office of chief-justice of the King's-bench in Ireland, which he held for sixteen years, and was then transferred to the corresponding post on the English bench, with a baronetcy. In 1625, James I., with whom he was a great favourite, placed him at the head of the council-board, conferring on him the high office of lord-treasurer and the earldom of Marlborough. Of his professional writings the principal are, his "Reports," folio, 1659, and a dissertation "On Wards and the Law of Guardianship," 12mo. His death took place in 1628.

LEYBURNE (William), originally a painter, became a mathematician of eminence, and published "Cursus Mathematicus," and other works. He died about 1690.

LEYDECKER (Melchior), a celebrated Dutch Calvinist divine, was born at Middleburg, in Zealand, in the year 1652. For some time he officiated as pastor of a church in his native place; and in 1678 was appointed professor of divinity at Utrecht. The union of the Calvinists and Lutherans was an object which he had much at heart, and he made some ineffectual efforts to promote it. He died in 1721, author of a "Commentary on the Catechism of Heidelberg;" "The History of the Church of Africa," 4to., abounding in curious research; "A History of Jansenism;" and a large "Treatise on the Republic of the Hebrews," in 2 vols. folio, 1714 and 1717.

LEYDEN (Lucas Van), a Dutch painter of eminence, born at Leyden in 1494, was the son of Hugo Jacobs, a painter of moderate talents, who was his first instructor. At a very early age Lucas began to exercise himself in his art; and being sent to the school of Cornelius Engelbrecht, he made a rapid progress. With astonishing industry he practised in the several branches of painting in oil, water-colours, and on glass, and in engraving; and before the age of fifteen he produced his picture of St Hubert, by which he acquired a great reputation. An emulation prevailed between him and Albert Durer, but of a liberal kind. The latter took a journey to Leyden on purpose to visit Lucas; they exchanged portraits, and sent each other copies of all their engravings. Lucas married young, and lived in an expensive style. When in the height of his fame, he equipped a vessel at his own expense, with which he visited the capital towns of the Low Countries, giving entertainments to all the principal painters in each. John Mabuse of Middleburg made him so hospitable a return, that his health was

much injured by his convivial tour, and he even fancied that he had been poisoned. He took to his bed on his return; and though he did not cease from occasionally exercising the brush and graver, yet he remained in the state of an invalid till his death in 1533, at the age of thirty-nine.

LEYDEN (John), a poet, antiquary, and Orientalist, was born of poor parents at Denholm, Scotland, in 1775. To gratify the desire for learning which he evinced at an early age, his parents sent him to the university of Edinburgh, where he distinguished himself as a linguist, and in 1800 commenced preacher. He assisted Walter Scott in procuring materials for his Minstrelsey of the Scottish Border, and made himself known to other literary men of eminence by his various productions, after which he obtained an appointment in India, where he died in 1806. His "Poetical Remains," with a memoir of his life, were published in 1821.

LEYSER, or LEYSERUS (Polycarp), a Lutheran divine, who in 1576 took the degree of D.D. at Wittemberg, where he obtained the theological chair, and afterwards was superintendent of the university. After holding various other offices, he was appointed first preacher to the court of Dresden in 1594, and preceptor to the young princes of Saxony. He died at Wittemberg in 1601. The works of Leyser on divinity and ecclesiastical history are numerous.—John, grandson of the preceding, a German divine, wrote in favour of polygamy. His works attracted a great deal of notice in the latter part of the seventeenth century, and subjected him to persecution.

LEZANA (John Baptist de), a learned Spanish Carmelite monk, was born at Madrid in the year 1586. He taught philosophy and afterwards theology with great reputation at Toledo, Alcala, and Rome, and in the city last mentioned resided in the character of solicitor-general to his order. By Popes Urban VIII., Innocent X., and Alexander VII., he was held in much esteem, and employed in various affairs of consequence. He died at Rome in 1659. A list of his works will be found in Moréri.

LEZAY-MARNESIA (Claude F. Adrian, Marquess de), a French nobleman, distinguished for his literary talents, passed the early part of his life in the French army, but left it previous to the revolution, after which event he was chosen a deputy from the States-general, and sat in the Constituent Assembly. The disturbances that still continued in France induced him to leave it and emigrate to North America in 1790, taking with him artists, labourers, &c. to form a colony, on a large tract of land which he had purchased of the Scioto Company. But this scheme was frustrated, and returning to France in 1792, he settled again at St. Julian, and during the reign of terror he was arrested and confined in prison at Besançon. The fall of Robespierre set him at liberty, and he returned home to his usual pursuits; but in 1797 he thought it prudent again to leave France, and he remained for some time in the Pays de Vaud and at Lausanne. At length he settled at Besançon, where he died November 9, 1800. He was the author of "Essai sur la Mineralogie du Bailliage d'Orgelet, en Franche-Comté," 1778, 8vo.; "Le Bonheur dans les Campagnes," 1778, 8vo.; "Les Paysages, ou Essais sur la Nature," a poem; "Lettres écrites des Rives de l'Ohio, 1792, 8vo.; and other works. —Adrian, Count de, son of the preceding, distinguished himself as a diplomatist and man of letters. In 1806 he was made prefect of the department of the Rhine and Moselle, and in 1810 of that of the Lower Rhine, in which office he was continued on the restoration of royalty. He died at Strasburgh in 1814, owing to a fall from his carriage. He translated into French Schiller's tragedy, "Don Carlos," and wrote several political tracts, which excited much attention.

L'HOMOND (Charles Francis), emeritus-professor at the university of Paris, was born in 1727, and died in 1794. He devoted himself to the instruction of youth, and composed for the use of his scholars a number of valuable elementary works. Among his publications are, a treatise "De Viris illustribus Urbis Romæ;" "Epitome Historiæ Sacræ;" and grammars of the French and Latin languages.

LHWYD (Humphrey), a learned antiquary, was a native of Denbigh. Nothing is known of him till his name occurs as a commoner of Brazen-nose-college, Oxford, in 1547. He studied physic, took the degree of M.A. in 1551, and returning to his native place, practised in his profession, residing within the walls of Denbigh-castle. He died about 1570. Humphrey Lhwyd was regarded as an accomplished scholar and an able antiquary, in which capacity he was highly esteemed by Camden. He translated "The History of Cambria, now called Wales, from Caradoc of Lancarvan," afterwards edited by Dr. David Powel, 1584, 4to. He also translated some medical pieces.

LHWYD, or LLHWYD (Edward), an eminent antiquary, born in Wales about 1670, was admitted of Jesus-college, Oxford, in 1687. Having applied himself to the study of natural history, and especially of fossils, under Dr. Plot, he was appointed, on the resignation of that learned man, to be his successor as keeper of the Ashmolean museum. One great object of his studies was the elucidation of the languages, manners, and history of the original inhabitants of this island; and for this purpose, besides a diligent perusal of all the records and documents of public libraries, he made several journeys into Wales, and extended his travels into Cornwall, Scotland, Ireland, and the province of Brittany, in France. He had amassed a great treasure of materials, and raised a high reputation by his publications, when he was cut off by an untimely death in 1709. Mr. Lhwyd distinguished himself both as a naturalist and antiquary: to the Royal Society he made several communications in the former character, which have been published in their Transactions, from Vol. XIV. to Vol. XXVIII. His greatest work as an antiquary was his "Archeologia Britannica, Vol. I. Glossography," folio, Oxford, 1707. His large materials for the continuance of this work were left in an undigested state; but he communicated to Bishop Gibson, for his edition of Camden's "Britannica," many valuable additions concerning Wales.

LIANCOURT. See Schomberg.

LIBANIUS, a celebrated Greek sophist or rhetorician, was born of an ancient family at Antioch, about the year 314. From his youth he devoted himself to literature; and after he had finished his education, he collected disciples, and made himself known by various rhetorical compositions. His reputation was high both at Constantinople and Nico-

media; at which latter city, Julian, then prince, though forbidden to attend upon his lectures, yet became acquainted with his writings, and imitated his style and manner. The jealousy of his rivals pursued him from place to place, and he finally returned to Antioch, where he spent the remainder of his days. About the year 360 he was preceptor to two persons who afterwards became celebrated in the Christian church, Basil and John Chrysostom. He himself, however, was zealously attached to the ancient religion; and, upon the accession of Julian, he was one of the first whom that emperor invited to be near his person. Libanius, with a truly philosophic spirit, declined the dignities which were offered him, and remaining in his own city, rather shrunk from the advances of imperial favour than courted them. He was, however, warmly attached to a prince who patronized his studies and supported the same religious cause: and on various occasions he employed his influence with Julian to soften his resentments. He survived to an advanced age, sometimes endangered by supposed disaffection to the succeeding emperors, and complaining of various injuries from rivals. The time of his death is not known, but he mentions the seventy-sixth year of his age, A.D. 390. The writings of Libanius were very numerous, and a great quantity of them have come down to our times, consisting of orations and declamations upon real and fictitious occasions, dissertations, and epistles. Of the works of Libanius, two vols. folio, Greek and Latin, were published at Paris, 1606, 1627. These contain his declamations, orations, and dissertations, with his life, a prolix and vain narrative written by himself. The best collection of his Epistles is that of Wolf, Amsterdam, folio, 1738. A volume containing seventeen of his harangues, from the library of St. Mark, was printed at Venice in 1755, folio. Many of his epistles and orations yet remain in MS. in different libraries.

LIBANIUS (George), one of the most able professors of the college of Cracow in Poland, who flourished in the sixteenth century, was descended from a respectable family at Lignitz, of which place he was a native. He is considered as the first person who introduced there the study of the Greek tongue, and excited a taste for it in the Polish nation. A list of his works will be found in Moréri.

LIBAVIUS (Andrew), a physician and chemist, was a native of Halle, in Saxony. In 1588 he was professor of history and poetry at Jena. Thence he removed in 1591 to Rothenburg, on the Tauber; which he quitted in 1605 for Coburg, in Franconia, where he was appointed principal of the college of Casimir. He died in that city in 1616. Libavius was the author of a great number of works in medicine and chemistry, which contain some valuable observations, though now obsolete.

LIBERATUS, a deacon of the chuch of Carthage, and a strenuous defender of the *three chapters*, flourished about the middle of the sixth century. He was frequently employed in affairs of importance, and he drew up an historical memorial of the contests which arose about the opinions of Nestorius and Eutyches, entitled "Breviarium de Causa Nestorii et Eutychetis, &c.," which is inserted in the fifth volume of the "Collect. Concil."

LIBERI (Peter), a native of Padua, eminent as a painter. His pieces adorn the churches and palaces of Italy, the best known of which is, Moses Striking the Rock.

LIBERIUS, Pope, was a native of Rome, who, having discharged the duties of different ecclesiastical offices with reputation, was chosen bishop of that See on the death of Julius, in the year 352. He was engaged, soon after his election, in the disputes between the Athanasians and Arians; and although he is said at first to have opposed the former, we find him in 355, at the great council at Milan, opposing by his legates the condemnation of Athanasius. The other bishops were compelled by the Emperor Constantius to join in this condemnation, but Liberius still declared openly in favour of Athanasius, and exerted himself, by all the means in his power, to gain others to his party, spurning both the bribes and threats of the emperor. Enraged at the opposition which his despotism met with from the bishop of Rome, Constantius immediately despatched an order to Leoncius, prefect of that city, enjoining him to apprehend Liberius, and to send him under a strong guard to court. This order was executed in the night time, lest the people, by whom Liberius was greatly beloved, should attempt his rescue; and the pope was conveyed to Milan. Soon after his arrival he was brought before the emperor, and, still persisting in his former sentiments, he was banished to Beræa, in Thrace, refusing a large sum of money which the emperor offered him to defray his expenses. Liberius, however, had not been exiled quite two years before his constancy and courage forsook him; and, being apprehensive that his life was in danger, he not only subscribed to the condemnation of Athanasius, but received as Catholic the Arian confession, or symbol of Sirmium; and took care immediately to acquaint the emperor with the steps which he had taken. By these submissions Constantius was prevailed upon to recall Liberius from the place of his exile to Sirmium, where the court then was. Upon his arrival there, Constantius, who had lately embraced the doctrine of the Semi-Arians, taking advantage of his weakness, and his eager desire to return to Rome, obliged him to subscribe to that doctrine; so that by turns this infallible head of the church avowed himself an Athanasian, an Arian, and a Semi-Arian! In consequence of his ready compliance with the will of the emperor, he was permitted to return to Rome; but on condition that he was to govern the church jointly with Felix. Letters conveying this information were accordingly despatched both to Felix and the Roman clergy. Liberius arrived at Rome in August 358, and entered the city in a kind of triumph, being met and received by the whole people with loud acclamations of joy; while at the same time Felix was expelled by them with the utmost detestation, as we have already related in his life. Some Catholic writers maintain, that as soon as Liberius saw himself in the peaceable possession of his see, he repented of his conduct at Beræa and Sirmium, made profession of the Nicene creed, and reconciled himself to Athanasius; but the documents on which these statements are founded are considered by the greater number of judicious critics to be supposititious. Liberius died in the month of September 366, after he had presided over the Roman See fourteen years and about four months; and, notwithstanding his repeated change of avowed opinions, is honoured both by the Latin and Greek churches as a saint. Among the pieces which have been ascribed to Liberius, and have reached our times, are "A Dialogue with the Em-

peror Constantius," held at Milan; and twelve "Letters," inserted in the second volume of the "Collect. Concil.;" some of which are generally allowed to be genuine, and others as generally pronounced spurious, at least by the most respectable critics.

LICETO (Fortunio), a physician and philosopher, was born in 1577 at Rapallo, in the state of Genoa, where his father was a physician. He studied at Bologna, and was during nine years professor of philosophy at Pisa. The great reputation he acquired, caused him, in 1609, to be invited to the chair of philosophy at Padua, which he occupied till 1636. He then removed to Bologna, where he was professor till 1645. In that year he returned to Padua, to the first chair of the theory of physic, which he held, at an advanced salary, till his death in 1657. He was an extremely voluminous writer, and a list is given of fifty-four of his publications upon medical, philosophical, moral, antiquarian, and historical topics, very few of which are now remembered.

LICHTENBERG (George Christopher) was born near Darmstadt in 1742, and studied at Gottingen, where, in 1770, he was appointed professor-extraordinary of the physical sciences. From 1772 to 1775 he was employed, by order of the king of England, in determining the latitude of the principal places in Hanover. In 1777, he succeeded Erxleben in the chair of experimental philosophy, which station he held till his death, February 24, 1799. His works were published at Gottingen, 1800—1806, nine volumes octavo.

LICHTENSTEIN. See Wenceslaus.

LICHTWER (Magnus Godfrey), a German poet, born at Wurzen, in Brandenburgh, in 1719. After having been professor of logic, moral philosophy, and civil law, at Wittemberg, he removed to Quedlinburg, and afterwards to Halberstadt, at which place he obtained a canonicate, and the office of counsellor to the regency. He died in 1783. He was the author of fables, which, in the opinion of the German critics, entitle him to rank with Gellert and Lessing; and he also produced a poem on the "Law of Nature," Leipsic, 1758, 4to.

LICINIUS, Roman emperor, was a native of Dacia, of an obscure origin, and accustomed from his infancy to the toils and hardships of a rural life. He entered into the Roman army as a private soldier, and rose through all the gradations of the service, esteemed as a rigid disciplinarian, but harsh, ignorant, and debauched. The Emperor Galerius, who had contracted an intimacy with him while serving together, and had received great assistance from him in the war against Narses, king of Persia, raised him to the rank of Augustus in the year 307, at which period he was of a mature age. There were at this time six sharers in the administration of the Roman world, of whom Constantine and Maxentius particularly depended upon Maximian, while Licinius and Maximin regarded Galerius as their patron. To the care of Licinius were committed the provinces of Pannonia and Rhætia. Galerius on his death-bed recommended his wife and natural son to the protection of Licinius, and after his decease in 311, the latter prince added to his dominion the European provinces which Galerius had held, which were Illyrium, Thrace, Macedonia, and Greece. When the civil war broke out between Constantine and Maxentius, the former secured the friendship of Licinius by promising him in marriage his sister Constantia; which alliance took place in 313, when the two emperors had an interview at Milan. They also joined in an edict in favour of the Christians. In the same year, Maximin invaded the territories of Licinius, and took Byzantium and Heraclea. Licinius advanced to meet him with a much inferior but brave army, and by his military skill obtained a complete victory. Maximin died some months afterwards, and Licinius without opposition succeeded to his authority over the provinces of the East. It was not in the character of the conqueror to use his success with generosity and humanity. He put to death the young son and daughter and the widow of Maximin, and added the basest ingratitude to his cruelty by the execution of Candidianus, the son of his benefactor Galerius, who had been betrothed to the daughter of Maximin. Valeria, the widow of Galerius and daughter of Diocletian, who had taken refuge at the court of Licinius from the tyranny of Maximin, terrified at these instances of his inhumanity, took flight, and, with her aged mother Prisca, wandered long in disguise through the provinces. Being at length discovered, they were both beheaded, and their bodies were thrown into the sea. After these tragedies, the two remaining emperors, Constantius and Licinius, did not long live in concord. The cause of their quarrel is not distinctly related, but there was in the character of each enough to render agreement with a partner and rival very precarious. A civil war broke out between them, in which the first battle was fought in 315, at Cibalis in Pannonia. Licinius was vanquished, and made a hasty retreat to Sirmium, where he crossed the Save, breaking down the bridge behind him. A second battle at Mardia in Thrace was indecisive, though upon the whole unfavourable to Licinius. It was followed by a treaty of peace, in which Licinius gave up, and even put to death, Valens, whom he had created Cæsar, and resigned all his European provinces to Constantine. He created his own son Cæsar in 317; and the peace between the two rivals lasted eight years. Licinius, probably suspicious of his Christian subjects as more attached to his rival, now of their religion, began to banish them from about his person and palace, and to prohibit bishops from visiting each other, and from holding councils and assemblies. He harassed them by various restrictive regulations, and excited, or at least permitted, rigorous proceedings against them in some of the provinces; and it is said that he was upon the point of issuing a severe decree of direct persecution, when a second civil war took place between him and Constantine in 323. Writers have in general represented the latter prince as the aggressor in this instance; and have supposed him to have been incited by an ambitious purpose of getting rid of a partner in the empire, whom, on account of his age and unpopularity, he regarded as an easy conquest. But Licinius was not wanting in spirit and diligence to confront the approaching danger. He raised a very numerous army and a powerful fleet, consulted priests and oracles, and endeavoured to rouse the zeal of his heathen subjects by representing the war as a religious one. The rivals met near Adrianople, and after some time spent in skirmishes and manœuvres, a general engagement was brought on, in which the superior skill of Constantine and valour of his European troops obtained a complete victory over the more numerous but less warlike

host of Licinius. The vanquished chief shut himself up within the walls of Byzantium, while his fleet was destroyed in the Hellespont by Crispus, the son of Constantine. Licinius escaped to Chalcedon, and collecting a new army, again engaged his foe at Chrysopolis, the modern Scutari. Being again defeated, he renounced all ideas of further resistance; and retiring to Nicomedia, employed his wife to intercede with her brother for his clemency. His life was granted upon condition of resigning all his pretensions to imperial authority: and after an interview with Constantine, in which he termed him "his lord and master," he was sent to Thessalonica. Licinius was not long suffered to enjoy the inglorious safety he had purchased. Upon a vague charge of holding a treasonable correspondence with the barbarians, he was put to death in that or the following year, 324, and his memory was declared infamous. His son, young Licinius, at the age of fifteen, was, without any charge against him, sacrificed to imperial jealousy in 326, and the name and family were extinguished.

LIDDEL (Duncan), born at Aberdeen in 1561, was there educated as a physician, but lived chiefly abroad, being professor of medicine and of mathematics, for many years, at Helmstadt. On his return to his native country, where he died in 1613, he evinced his gratitude to the university in which he had been born and nourished, by founding and endowing six scholarships and a professorship of mathematics. Of his professional writings, these are extant, "Disputationes Medicinales," 4to., Helmstadt, 1603; "Ars Medica perspicue Explicata," 8vo., Hamburgh, 1607; and "Universæ Medicinæ Compendium," Helmstadt, 1720.

LIDEN (John Henry), a Swedish writer of the last century, who employed himself in collecting books, and dictated several works, the result of researches which he superintended. Among these are a history of the Swedish poets, and of the writers of Latin poetry born in Sweden; several historical and literary memoirs; and an edition of the Journal of the Diet of 1682, with an Introduction. He died at Nordkoping, the place of his birth, in 1793, and left his library to the university of Upsal.

LIEBE (Christian Sigismund), a native of Misnia, was preacher of St. Paul at Leipsic, and ultimately keeper of the cabinet of antiquities to the duke of Saxe Gotha. He died in 1736, leaving several works, the most important of which is his "Gotha nummaria sistens Thesauri Fredericiani numismata antiqua," &c., Amsterdam, 1730, folio. Liebe was for thirty years one of the conductors of the Acta Eruditorum Lipsiensia.

LIEBERKUHN (J. Nathaniel), an eminent anatomist, was born at Berlin in 1711, and became a member of the College of Physicians in his native city, where he pursued the study of anatomy with great assiduity and success. Endowed by nature with a very piercing sight, which is said to have been so acute as to enable him to see Jupiter's satellites with the naked eye, he assisted it with microscopes, in the fabrication of which he greatly excelled. He was extremely dexterous in dissection, and surpassed all his contemporaries in the art of injection. Of that kind of preparation which consists of vessels filled with a melted metallic compound, and afterwards corroded by an acid, he was the inventor. He published two dissertations, "De Valvula Coli et Usu Processus Vermicularis," 1739, 4to.; and "De Fabrica et Actione Villorum Intestinorum tenuium," 1745, 4to.; both which are esteemed as curious and accurate pieces. He also communicated some papers to the Berlin Academy of Sciences, printed in their Memoirs. He was a member of the Royal Societies of London and Berlin, and that of the Naturæ Curiosorum. Lieberkuhn died in 1756, leaving a very valuable anatomical cabinet, of which the catalogue was printed.

LIESGANIG (Joseph), a jesuit professor of mathematics, was a native of Styria, and after the suppression of his order, was employed by the court of Austria. He was nominated director of building and navigation in the province of Gallicia; and he died at Lemberg in 1799, aged eighty. He published a good map of Eastern Gallicia, and a work, containing an account of the measurement of a degree of the meridian on the frontiers of Hungary and Austria, besides astronomical observations in the Journal of Baron von Zach.

LIEUTAUD, or LIE TAUD (Joseph), an eminent physician and anatomist, was born in 1703 at Aix, in Provence. He was a professor of anatomy in his native city, and had made himself known by several publications, when, in 1749, he was called to Versailles to occupy the post of physician to the royal infirmary. He was admitted into the Academy of Sciences in 1752; and in 1755 was nominated physician to the royal family. In 1775 he obtained the place of first physician to the king, Lewis XVI. He died at Versailles in 1780. His chief works are, "Essais Anatomiques," &c.; "Elementa Physiologiæ;" "Précis de la Matiére Medicale;" and "Historia Anatomico-medica, sistens numerosissima Cadaverum Humanorum Extispicia," 2 vols. 4to., 1767.

LIEUTAUD (James), a French mathematician, who flourished in the former part of the eighteenth century, was the son of a gunsmith at Arles, and died at Paris in 1733. He particularly attached himself to the study of astronomy, and from the proficiency which he made in it, recommended himself to a seat in the French Academy of Sciences. He published twenty-seven volumes of the "Connoissance des Temps," from the year 1703 to 1739.

LIEVENS (John), a Flemish artist, born at Leyden in 1607. Charles I. invited him to London, where he resided about three years, and painted the portraits of several of the principal nobility about the court. His decease took place at Antwerp, but in what year is uncertain.

LIGER (Lewis), author of the Paris guide, and some useful works on gardening and agriculture, was born at Auxerre, and died 1717, aged fifty-nine.

LIGHTFOOT (John), a learned English divine, was the son of a clergyman, and born in the rectory-house of Stoke-upon-Trent in Staffordshire, in 1602. Being sent to Christ-church, Cambridge, he applied himself with the closest diligence to his studies, particularly to classical learning and eloquence, in which he made so great a proficiency, that, in the judgment of his tutor, he was the best orator among all the under-graduates of the university. Having graduated B.A. when he was only uineteen years of age, he quitted Cambridge, and engaged in the capacity of tutor at a school at Repton in Derbyshire. After having continued in this situation about two years, he was admitted into orders, and obtained the curacy of Norton-under-Hales in Shropshire. Here he was introduced to the acquaintance

of Sir Rowland Cotton, of Bellaport, who made him his chaplain, and took him into his family. This gentleman, being a perfect master of the Hebrew language, engaged Mr. Lightfoot in the study of it; who applied himself to it with extraordinary vigour, and, under the able instructions of Sir Rowland, in a little time made very considerable progress. In 1628, Mr. Lightfoot was appointed minister of Stone in Staffordshire, and in the same year married; but his desire of improving in rabbinical learning, soon induced him to resign his living, and to remove with his family to Hornsey, near London. In 1629, he published his first work, entitled "Ernbhim; or, Miscellanies Christian and Judaical, and others penned for Recreation at vacant Hours." In 1630, he removed again into the country, when he was presented by Sir Rowland Cotton to the rectory of Ashley in Staffordshire, where he continued until his appointment as one of the parliamentary assembly of divines rendered it necessary for him to remove to London, and resigning his rectory to a younger brother, he became minister of St. Bartholomew, behind the Royal Exchange. In 1643 he was made master of Catherine-hall, Cambridge, with which preferment he held the living of Much-Munden in Hertfordshire. In the mean time, he took his turn with the other favourite divines of the parliament, and warmly pressed the speedy settlement of the church in the presbyterian form. In 1655 he entered upon the office of vice-chancellor of Cambridge, and distinguished himself as a zealous promoter of the polyglot Bible. After the Restoration, he was appointed one of the assistants at the Savoy conference, where he, however, attended but once or twice, giving all his attention to the completion of his "Harmony." He died December 6, 1675. The works of Dr. Lightfoot, who, for rabbinical learning, has had few equals, were printed in 1684, in two volumes folio, and again, with additions, at Amsterdam, in 1686; and by Leusden, at Utrecht, 1699, in three volumes. An octavo volume of his remains was also published by Strype, which contains some curious particulars of his private life.

LIGHTFOOT (John), a clergyman, distinguished as a botanist, was born at Newent, Gloucestershire, December 9, 1735, and died rector of Gotham in Nottinghamshire, in 1788, at Uxbridge. He was a member of the Royal and Linnæan Societies, and published "Flora Scotica," 2 vols. 8vo. His "Herbarium" was purchased by George III. for a hundred guineas.

LIGRAE (Joseph Adrian de), a priest of the oratory, was author of "Letters to an American on Buffon's Natural History," 2 vols. 12mo., and other learned works. He was a native of Poictiers, and died 1762.

LIGNE (Charles Joseph, Prince de), a distinguished general, was born at Brussels in 1735. He rose to great reputation in the service of Joseph II., and shared with the celebrated Laudohn the glory of several victories. Being sent on a mission to Russia in 1782, Catherine II. nominated him a field-marshal, and gave him an estate in the Crimea. In 1808 he was made a field-marshal by Francis II., but he was no longer engaged in active service, though frequently consulted on public affairs. He died in 1814. Much of his time was devoted to literature. He published a collection of his writings, forming thirty volumes 12mo., in 1807; and subsequently, "Vie du Prince Eugène de Savoie, écrite par lui-même;" and "Lettres et Pensées du Marechal Pr. de Ligne;" both which were translated into English. The posthumous works of the prince de Ligne were published in 1817, in six volumes, octavo.

LIGONIER (John, Earl of), an English field-marshal, who served under the great Marlborough, and in succeeding wars under Anne. He distinguished himself both in the cabinet and the field, and died in 1770, aged ninety-two.

LIGORIO (Piero), an artist and antiquary of the sixteenth century, was descended from a noble family of Naples. He was by profession a painter and architect; but he had a particular passion for antiquities, and spent a great part of his life in researches of that nature, as well in the kingdom of Naples, as in other parts of Italy. His reputation caused him to be invited to the court of Alphonso II., duke of Ferrara, who gave him the title of his antiquary in 1568, with an ample stipend. His little knowledge of Latin has occasioned many errors in his compilations with regard to inscriptions; yet antiquaries have acknowledged that his labours were highly useful and meritorious. His MS. works filled thirty volumes, which were deposited in the archives of the court of Turin, having been purchased for eighteen thousand ducats by Charles Emanuel I., duke of Savoy. Some separate parts of this collection have been committed to the press; as a treatise "On the Antiquities of Rome," printed in 1553; a tract "De Vehiculis," translated from the original into Latin; and a "Fragment of the History of Ferrara," 1676. As an artist, Ligorio deserted painting, and attached himself solely to architecture. He was employed in this capacity by the popes Paul III. and IV. and Pius IV.; and after the death of Michael Angelo, was appointed with Vignola to superintend the building of St. Peter's, with directions to follow the plan of Michael Angelo. Proposing to deviate from it, his employment was taken away by Pius V. It was after this period that he went to Ferrara, where he died in 1583.

LIGUORI (Alphonso Maria de), founder of the sect called *Ligorists*, or *Redemptorists*, was born at Naples, September 26, 1696. He was originally a lawyer, but having joined the college which had been instituted for the propagation of the faith, he occupied himself in the instruction of the peasantry, and in 1732 founded a monastery at Villa Scala, the members of which were called the "Order of the most holy Redeemer." In 1762, Liguori was appointed bishop of Santa Agata de' Golici, but he resigned his see in 1775, and retired to the chief foundation of his order at Nocera de' Pagani, where he died August 1, 1787. Since 1816 his name has been enrolled in the Romish calendar of saints.

LILBURNE (John), a remarkable character in the republican party during the time of Charles I. and Cromwell, was born in 1618 of an ancient family in the county of Durham. Being a younger son, he was sent at an early age, and with very little education, to an apprenticeship with an eminent wholesale clothier in London. He appears to have imbibed from his family those principles of opposition to what were thought illegal exertions of power in church and state, which then began to prevail; and he also inherited a bold, unquiet, and forward temper, which involved him in that perpetual series of contention and suffering by which his life was

distinguished. He gave an early specimen of his disposition by a complaint before the city-chamberlain against his master for ill-usage; and having carried his point, he was enabled to indulge his propensity for reading, which was turned to the religious systems and controversies at that time so much studied by the puritanical party. The Book of Martyrs in particular inspired him with an enthusiastic passion for encountering all dangers and sufferings in the cause of truth. He soon began to be taken notice of by those of similar sentiments; and was introduced by his pastor, in 1636, to Dr. Bastwick, then a star-chamber prisoner on account of sedition. Contracting an intimacy with this person, he was intrusted to carry over to Holland one of his anti-episcopal writings, in order to get it printed. On his return, he employed himself in similar occupations, till, being betrayed by an associate, he was apprehended, and found guilty in the star-chamber court of printing and publishing libels and seditious books. At his examinations he refused to answer interrogatories, and stood up so firmly for the legal privileges of an Englishman, that he acquired the appellation of *Freeborn John*. His sentence was to receive five hundred lashes at the cart's-tail, and then be set in the pillory, which was executed in April 1638 with great severity; but his spirit was so far from being subdued by this treatment, that upon the pillory he uttered many invectives against the bishops, and threw pamphlets from his pockets among the crowd. For this contumacy he was remanded to prison, and kept double-ironed in one of the worst wards; yet here he contrived to get another libel printed and published. Such was the opinion of his desperate resolution, that a fire having taken place near his cell, he was thought to have caused it for his deliverance, and the other prisoners and neighbours joined in an application for his removal to a more airy situation. On the meeting of the long parliament in 1640, an order was made, in consequence of his petition to the house of commons, that he should have the liberties of the Fleet and a better apartment. In consequence of this indulgence, he was enabled to appear as one of the ringleaders of an armed mob which assembled at Westminster, and cried out for justice against the earl of Strafford; for which he was brought to the bar of the house of lords on a charge of treason, but dismissed. In May 1641, a vote passed the house of commons, "That the sentence of the star-chamber against Mr. Lilburne was illegal, barbarous, bloody, and tyrannical, and that reparations ought to be given him for his imprisonment, sufferings, and losses." When an army was raised by the parliament, Lilburne entered into it as a volunteer, and, at the battle of Edgehill, acted as a captain of infantry. He behaved with distinguished bravery at the affair at Brentford, where he was made prisoner, and carried to Oxford. He was there arraigned of high-treason, but was saved by a declaration of parliament, threatening reprisals; and soon after was exchanged. He was received with triumph by his party, and rewarded with a purse of three hundred pounds. When his general, the earl of Essex, began to urge the Scotch covenant in the army, Lilburne, who was attached to the principles of the independents, left him, and obtained the commission of major of foot in the forces raised by the earl of Manchester. The regiment in which he served was sent to garrison Boston in Lincolnshire, and he was diligent in putting the place in a good state of defence. Having quarrelled here with his colonel, the earl of Manchester made him lieutenant-colonel to his own regiment of dragoons, in which situation he behaved with great gallantry at the battle of Marston-moor in 1644. Cromwell and Fairfax would willingly have given him a good post in the army, as new modelled in 1645; but Lilburne's dislike to presbyterian church government would not permit him to serve the party then in power, and he laid down his sword. This, however, was only to take up his other weapon, the pen, which he employed against Prynne, Lenthal, and other persons. He was in consequence committed to Newgate, on a charge of seditious practices; but no bill being found against him, he was discharged without trial. It would be a waste of the reader's time to enter into all the events of this man's turbulent life, which are detailed with extraordinary minuteness in the Biographia Britannica. A few incidents most important to his character, and that of the times, will suffice for the remainder of the article. Having thrown out some reflections against the earl of Manchester, for which he was brought before the house of lords, he treated the jurisdiction of that house with so much contempt, that he was committed first to Newgate, and then to the Tower. So much was he regarded by the people as the champion of liberty, that a remonstrance, signed by many thousand names, was presented to the house of commons in his behalf. This failing of effect, he continued to publish pamphlets, in which he displayed his grievances in such bold and virulent language, that he rendered the leading men of all parties his enemies. Finding himself abandoned by the parliament, he endeavoured to engage the army in his favour; and, as he conceived that his wishes were thwarted by Cromwell, he did not scruple to charge that powerful man with a design of usurping the sovereignty. He even brought a charge of high-treason against Cromwell and Ireton, on account of which he was ordered to be tried for seditious and scandalous practices against the state. In conclusion, however, so active and numerous were his friends among the people, that the house of commons, in 1648, thought fit to discharge him from imprisonment, and make an order for giving him satisfaction for his sufferings. At the time of the king's death, Lilburne was extremely busy in plans for settling a new model of government. Finding the army leaders resolved to keep the power in their own hands, he opposed them with his usual intrepidity, and boldly maintained the right of the people to form a constitution for themselves. So dangerous did he appear to Cromwell and his council, that he was again committed to the Tower, and was brought to his trial for high-treason before a special commission; but was fully acquitted by the jury, to the great joy of the populace. On this occasion a medal was struck of his head, with the following inscription:—"John Lilburne, saved by the power of the Lord, and the integrity of his jury, who are judges of law as well as of fact." The names of the jurymen are on the reverse. A new offence which he gave to the parliament caused that body to pass a sentence of heavy fine and punishment against him, upon which he retired to Holland. Here he remained till the dissolution of the long parliament, when he used all his interest to obtain a passport for his return to England; and not succeeding, he ventured in June,

1653, to return without one. Being apprehended and committed to Newgate, he defended himself on the plea of illegality in his sentence of banishment; and this served him so well at his trial at the Old Bailey, that he was again acquitted by the jury. He was, however, ordered to be re-transported; but giving security for his future quiet behaviour, he was suffered to remain. He now settled at Eltham in Kent; and having apparently spent the contentious fire of his disposition, but retained his enthusiasm, he joined the Quakers, and preached at their meetings in Woolwich and other adjacent places, till his death in 1657, at the early age of thirty-nine. He had a wife, who seems to have possessed the undaunted spirit of her husband, and was his faithful and affectionate helpmate in all his sufferings. John Lilburne was certainly, according to Anthony Wood's expression, "a great trouble-world in all the variety of governments." This may partly be ascribed to his natural disposition, which was such, that it was said, "if there were none living but him, John would be against Lilburne, and Lilburne against John." Yet it would be unjust not to grant him a pure and disinterested zeal for what he conceived to be justice and the public good, which he pursued against all parties, with an invincible spirit, through a life of persecution.

LILIENTAL (Michael), a Prussian professor at Konigsburg. He published various dissertations, preserved in the Memoirs of the Berlin Academy, besides other works, and died in 1750.

LILLO (George), a dramatic writer, born in London in 1693, was the son of a Dutch jeweller, who married an English woman. He was brought up to his father's trade, and in the religious principles of the Protestant dissenters. His first production was "Sylvia, a ballad-opera," which is said to have possessed merit. It was, however, by tragedy that he acquired his fame; and the particular walk that he pursued was that of domestic distress in common life, exhibited for a moral purpose. The composition by which he is most known is "George Barnwell; or, the London Apprentice," founded on a popular ballad. His play of "Fatal Curiosity," which had disappeared from the stage, was recommended to public notice with extraordinary praises in the "Philological Inquiries" of James Harris, Esq., who instanced it as an example of the gradual unfolding of a scene of horror, not less perfect than that which has been so much admired in the Œdipus of Sophocles. Its horrors, however, are so little alleviated by any beauties of sentiment or description, that the attempted revival of it by Mr. Colman had only a short-lived success. "Arden of Feversham" is another piece of Lillo's, of a similar class, which did not appear on the stage till long after his death. His other performances are entirely sunk in obscurity. Lillo died in 1739. His works were edited in two volumes 12mo., 1775, by Mr. Davies, with a short account of his life, from which the information in this article is borrowed.

LILLY (William), a noted English astrologer, was born in 1602, at Diseworth, in Leicestershire, and coming to London, in 1620, entered into the service of a mantuamaker, in the parish of St. Clement Danes. In 1624, he left that place, and became servant to the master of the Salter's Company, who lived in the Strand, and, not being able to write, employed him, among other domestic offices, in keeping his accounts. When he had been about three years in this place his master died, and soon afterwards Lilly paid his addresses to the widow, whom he married, with a fortune of about a thousand pounds. Being now his own master, he spent much time in frequenting sermons and lectures, and became inclined to the Puritan party. In 1632, he began to learn judicial astrology, and in the following year he gave to the public the first specimen of his astrological skill, in an intimation that the king had chosen an unlucky horoscope for his coronation in Scotland. Having buried his wife, during the same year, in 1634, he married a second, with whom he received an addition of five hundred pounds to his fortune. About this time he got possession of the MS. copy of a book, entitled "Ars notoria," teaching of the pretended occult sciences, from which he eagerly imbibed the doctrine of the magic circle, and the invocation of spirits, &c. In the winter of the year last mentioned, he was applied to by David Ramsey, the king's clockmaker, to assist him and one John Scot, who pretended to understand the use of the miner's divining rods, in the discovery of a great treasure reported to be buried in the cloisters of Westminster Abbey. This search Ramsey had leave to make from Dr. Williams, bishop of Lincoln, and dean of Westminster, on condition that his church might come in for a share of what should be found. Nothing, however, was found but a coffin; and a storm interrupting their further proceedings, the affair was no more talked of; but Lilly had the art to persuade the credulous world that his failure on this occasion was owing to the too great number and improper conduct of the persons who accompanied him. From the early part of 1636, till September 1641, Lilly lived at Hersham, in the parish of Walton-upon-Thames, in Surrey; where he purchased several curious books, which were found on pulling down the house of another astrologer. With these he returned to London, and there pursued the study of astrology incessantly during the years 1642 and 1643; in the last of which he contracted an intimacy with Bulstrode Whitlocke, Esq., who took him under his patronage, and proved a very serviceable friend. In 1644 he commenced author by publishing his first ephemeris, or almanack, under the title of "Merlinus Anglicus junr.," which he continued annually till his death. Some passages which he had inserted in this work led to his being taken into custody; but, after an inquiry into the affair, he was ordered to be discharged out of confinement, without paying his fees. He was consulted by Fairfax and other parliamentary leaders in 1647, and recourse was also had to his advice and assistance on behalf of the king. His majesty, who was then in the custody of the army at Hampton-court, having formed a design of escaping from the soldiery, and of lying private in some place at no great distance from London, one Mrs. Whorewood came to Lilly, with the king's consent, as he informs us, to know in what quarter of the nation his majesty might be safely concealed, till he thought proper to discover himself. Our author, having erected a figure, told her, that the king might continue undiscovered if he retired into some part of Essex, about twenty miles from London; in which county, and about that distance, the lady recollected a house fit for his majesty's reception. Early the next morning she went to Hampton-court, to acquaint the king with the result of her inquiry; but

his majesty, in the mean time, after having eluded the vigilance of his guard, unfortunately took an opposite direction, and placed himself in the power of Colonel Hammond, in the Isle of Wight. But though this project had been rendered abortive by the king's unexpected removal, the same lady applied to Lilly again, in 1648, to consult him about a plan for his majesty's escape from Carisbrook-castle, by sawing through the iron-bars of a window to the room to which he was confined; upon which Lilly procured a proper saw to be made by an ingenious locksmith, and a bottle of aqua-fortis, which were both conveyed to the king. Of these means his majesty made such use, that he had soon an aperture sufficiently large for his purpose; but he was, by some accident, prevented from making his escape. Lilly says, that when the king had got out, with his legs foremost, as far as his breast, his heart failed him; but the tradition at Carisbrook was, that he did actually get out, and walked backwards and forwards on a bank under the window for some time, in expectation of persons who were to convey him away; but they not coming, and the moon beginning to rise, he attempted to get in again, when he was discovered by a sentinel. While Lilly was promoting his own interest by being thus serviceable to the king's designs, he did so likewise by rendering himself useful to the parliament party. During 1648, while the parliament's army was besieging the royalists at Colchester, he and Booker were sent to the camp, to encourage the soldiers by their predictions of a speedy surrender of the place; which, he says, they accordingly did, and by that means quieted the soldiers, who had begun to discover symptoms of a mutinous spirit. In the same year the council of state presented him with fifty pounds in cash, and an order for a pension of one hundred pounds per annum, for furnishing them "with perfect knowledge of the chiefest concernments of France." This he obtained by means of a secular priest, with whom he had been formerly acquainted, and who was now confessor to one of the French secretaries. Lilly retained his pension two years, and then threw it up in disgust, owing to an affront which he received from a principal minister in the council of state, and other causes. In 1651, he published a treatise, entitled, "Several Observations upon the Life and Death of Charles, late King of England;" which, if we overlook the astrological nonsense, may be read with as much satisfaction as more celebrated histories, the author being not only very well informed, but discovering great impartiality, for a professed friend to the then republican government. About this time our author read public lectures on astrology for the instruction of young students in that pretended art; and succeeded so well in his impositions on the credulous and superstitious, that, in 1651 and 1652, he was able to lay out near two thousand pounds in the purchase of fee-farm rents, and a house and lands at Hersham. Having in 1650 written publicly that the parliament should not continue, but a new government arise; and having further asserted in his almanack for 1653, that the parliamentary government stood but on a ticklish foundation, and was in danger of insurrections both among the people and in the army; he received a summons to attend the committee of plundered ministers. Before the arrival of their messenger, however, he had notice that complaints were lodged against him, and applied to Mr. Speaker Lenthal, who was always his friend, by whom the passages which had given offence were pointed out to him. These he immediately altered, and by the assistance of a printer of the cavalier party, was enabled to attend the committee on the following morning with six copies printed differently from the first impression, and which alone he acknowledged to be his. The others he maintained to be spurious, and published by some malignant enemies, in order to ruin him. By this trick and falsehood he came off with only being detained thirteen days in the custody of the serjeant-at-arms. In the same year he made a scurrilous attack upon the Rev. Thomas Gataker, for exposing the vanity and absurdity of the pretended science of judicial astrology, which led to a controversy already noticed by us in the life of that learned man. In 1655, Lilly had a bill of indictment preferred against him at Hicks's-hall, for giving his opinion in a case of stolen goods; but upon trial he was acquitted. Four years afterwards he received, from the king of Sweden, a present of a gold-chain and medal, worth more than fifty pounds, on account of his having mentioned that monarch with great respect in his almanack for 1657. Soon after the restoration of King Charles II., in 1660, it being well known that he had maintained an intimacy with some of the most obnoxious of the republican party, and being supposed to be master of their secrets, he was taken into custody by order of the parliament, and examined by a committee concerning the person who had actually cut off the head of the late king; when he declared, that he had been informed by Mr. Robert Spavin, secretary at the time to Lieutenant-general Cromwell, who dined with him soon after the fact, that it was Lieutenant-colonel Joyce who performed the part of the executioner. Soon after this examination, Lilly sued out his pardon under the great seal; and in 1665, when the plague raged in London, he removed to Hersham. Here he applied himself to the study of physic, and obtained a licence to practise it from Archbishop Sheldon, through the intervention of his friend Elias Ashmole, Esq. At the same time he continued to practise his astrological impositions: and Dr. Halley frequently related, that, after the Restoration, he applied to the ministry to employ him as their prophet, as those who possessed authority just before them had done; but, to his mortification, met with a refusal. Lilly died of a paralytic attack in 1681, when about seventy-nine years of age. For a list of his astrological publications, we refer to the Biog. Brit., or Hutton's Math. Dict.

LILYE, or LILY (William), one of the earliest English grammarians, was born about 1466, at Odiham, in Hampshire. He studied in Magdalen-college, Oxford, and upon quitting the university, undertook a religious pilgrimage to Jerusalem. On his return he pursued his studies for a time at Rhodes, which island, after the capture of Constantinople, was the residence of several learned men under the protection of the knights, its possessors. For his further improvement in the Latin and Greek languages, he visited Rome, and attended the lectures of Johan. Sulpitius and Pomponius Sabinus. With this stock of literature, drawn from the purest sources of the age, he returned to his own country, and set up a school in London for grammar (or the languages), rhetoric, and poetry, which he was the

first Englishman who taught upon classical principles. Such was his reputation, that when Dean Colet founded St. Paul's-school, in 1510, he appointed Lily the first master. This station he occupied during twelve years to the great advantage of literature, reckoning among his scholars some who proved eminent proficients in learning and patrons of it. He died of the plague in 1523. Lily was much esteemed by his contemporaries, as well for his moral character as for his literary abilities. He published several Latin poems and tracts, but is best known for the grammar that goes under his name, and is still used in our public schools. This, however, was the joint composition of several persons; and Lily's own share in it was confined to the English syntax, the rules for the genders of nouns beginning with "Propria quæ maribus," and the rules for preter-perfects and supines beginning with "As in præsenti." He had two sons, both in the church, and men of learning; and one daughter, married to John Rightwise, his usher and successor in the school.

LIMBORCH (Philip a), a celebrated Dutch professor of divinity, was descended from a respectable family, which had been transplanted from Maestricht to Amsterdam, where he was born in 1633. Having attended the inferior schools in his native city, he entered on his academical studies, and going to Utrecht, attended the lectures of Gilbert Voetius, and other learned divines. In 1654, he returned to Amsterdam, and in the following year commenced preacher at Haerlem. In 1657, he accepted of an invitation to become pastor of the Remonstrant church at Gouda. In this connexion he continued, discharging the functions of his ministerial office with great acceptance, and highly esteemed and respected in his personal character, till he removed to Amsterdam. In 1657, the papers of Episcopius, who was his maternal uncle, had come into his hands, and finding among them a great number of letters relating to the ecclesiastical affairs of the Remonstrants, which had never been laid before the public, he, in conjunction with Christian Hartsoeker, arranged that excellent collection of the correspondence of learned and celebrated men, which he published in 1660, under the title of "Epistolæ præstantium et eruditorum Virorum," in 8vo. In this collection, of which a third edition appeared in 1704, almost the entire history of the affairs of the Remonstrants may be traced, from the time of Arminius down to the synod of Dort. In 1661, he published, in the Dutch language, a treatise in defence of religious toleration; and having acquired a high reputation among the followers of Arminius, was, in 1668, chosen professor of divinity by that body at Amsterdam. From this time he wholly devoted his studies to the inquiries particularly connected with his new office, and acquired very high reputation by the manner in which he performed its duties. He had previously published his system of the principles of the Remonstrants, under the title of "Theologia Christiana, ad Praxim Pietatis, ac Promotionem Pacis Christianæ unice directa," 4to., 1686, which quickly ran through five editions, the last being that of 1713. In the same year he published the substance of his controversy with the learned Jew Orobio, in a treatise which bore the title of "Collatio Amica de Veritate Religionis Christianæ, cum erudito Judæo," 4to. His celebrated "History of the Inquisition" followed, which was translated into English by Dr. Chandler, in 1731. The last publication of this able divine was his "Commentary on the Acts of the Apostles and Epistles to the Romans and Hebrews," folio, 1711. He died in possession of a high character for piety, moderation, ability, and candour, in April 1712, in the seventy-ninth year of his age.

LIMNÆUS (John), an eminent German jurist, was born in 1592 at Jena, where his father was professor of mathematics. He studied at Weimar, and afterwards at the university of his native place, whence, on the death of his father in 1614, he removed to Altdorf. Being engaged in 1618 as travelling tutor to two young gentlemen of Nuremburgh, he accompanied them to France, England, and Holland. He was afterwards preceptor to different persons of rank, the last of whom was Albert, margrave of Brandenburg. This prince gave him the post of chamberlain and member of his privy-council, which offices he exercised till his death in 1663. The works of this writer, a list of which will be found in Moréri, are valued for their erudition, but he is reckoned deficient in judgment respecting the choice of his authorities.

LINACRE (Thomas), a physician and philologist, was born at Canterbury about 1460, of a family originally of Derbyshire. He received his school-education at Canterbury, and thence removed to Oxford, where he became a fellow of All Soul's-college in 1484. For the sake of further improvement, he accompanied William de Selling, his schoolmaster, on a mission to the court of Rome, and was left by him at Bologna, with strong recommendations to Angelo Poliziano. At Florence he was courteously received by Lorenzo de Medici, who permitted him to attend upon the preceptors of his own sons; and he had the advantage of perfecting himself in Greek under Demetrius Chalcondylas. At Rome he studied medicine and philosophy under Hermolaus Barbarus. On his return to England he took the degree of M.D. at Oxford, and read lectures in physic, and also taught the Greek language in that university. His reputation caused him to be called to court by Henry VII., who intrusted him both with the health and education of his son Arthur. He was physician to that king, and to Henry VIII., and appears in the latter reign to have stood at the head of his profession. His attachment to this profession, and to the public good, was shown by his foundations of two lectureships in physic in Oxford and one at Cambridge, and by the part he took in the institution of the Royal College of Physicians in London. The practice of medicine in England was at that time chiefly engrossed by empirics and monks, who easily obtained licences from the bishops in their several dioceses, to whom was committed the authority of examining practitioners in an art of which they could not be competent judges. Linacre, through his interest with Cardinal Wolsey, obtained, in 1518, letters-patent from Henry VIII., constituting a corporate body of regularly bred physicians in London, in whom was vested the sole right of admitting persons to practise within the city and seven miles round it, together with authority to examine prescriptions and drugs in apothecaries' shops. Linacre was the first president of the new college, which held its meetings at his house in Knight-rider street. He was continued in the office during his life, and bequeathed his house to the college at his death. Our physician

further benefited his profession by translating from the Greek several of the most valuable pieces of Galen. These were the treatises "De Sanitate tuenda;" "De Morbis curandis;" "De Temperamentis, et de Inequali Temperie;" "De Naturalibus Facultatibus;" "De Pulsuum Usu;" "De Morborum Symptomatibus." One of his earliest writings was a translation of "Proclus on the Sphere," dedicated to his pupil, Prince Arthur. For the use of the Princess Mary he drew up "Rudiments of the Latin Grammar," written in English. This was preparatory to a larger work of the grammatical kind, entitled "De emendata structura Latini Sermonis, Libri Sex," which appears to have been the serious employment of many years of his life. Towards the latter part of his life, in 1519, Linacre entered into holy orders, probably with a view of enjoying studious leisure and retirement. It is mentioned by Cheke, that not long before his death, he began for the first time to read the New Testament; and having proceeded as far as the fifth, sixth, and seventh chapters of St. Matthew, he threw the book from him with violence, exclaiming, "Either this is not the Gospel, or we are not Christians!" He died, after great sufferings from the stone, in 1524, at the age of sixty-four, and was buried in St. Paul's Cathedral, where a monument to his memory was afterwards erected by Dr. Caius. His moral character appears to have been very amiable, and he enjoyed the esteem and friendship of several of the most eminent persons of his time. Erasmus frequently mentions him in terms of affection, and confided much in his medical skill.

LIND (James), an English physician, who distinguished himself by several professional works, the most important of which are, "A Treatise on the Scurvy," 1749, 8vo.; "An Essay on the means of preserving the health of Seamen," 1757, 8vo.; "An Essay on the Diseases incidental to Europeans in Hot Climates," 1768, 8vo. He died at Gosport in Hampshire, July 18, 1794.

LINDANUS (William), one of the most celebrated Catholic prelates and learned controversial writers in the sixteenth century, was born at Dort in Holland, in 1525. He pursued his academical studies at Louvain; and afterwards went to France, to perfect himself in the Greek and Hebrew languages, under Mercer and Turnebius. Having returned to Louvain, he was ordained priest, and admitted a licentiate in divinity in 1552. During the following year, he was invited to be lecturer on the sacred Scriptures at Dillingen; which post he filled for three years, with very high reputation, and then came back to Louvain, where he took the degree of doctor in 1556. Afterwards he was appointed dean of the Hague; counsellor to the king; vicar to the bishop of Utrecht in Holland and Friesland; and inquisitor of the faith within the same ecclesiastical jurisdiction. The great severities which his zeal prompted him to exercise in the office last mentioned, towards persons accused or suspected of heresy, recommended him to the favour of his superstitious and bigoted master, Philip II., king of Spain, who, in 1562, nominated him bishop of Ruremond; but the troubles in which the country was involved, prevented him from taking possession of his see till seven years afterwards. In 1568 he paid a visit to Rome, where he was received by the pope, Gregory XIII., and the cardinals with singular marks of esteem. In 1588 he was translated to the bishopric of Ghent; but he survived this promotion only three months, and died towards the close of the year last mentioned, about the age of sixty-three. Lindanus was well versed in the fathers and councils, and ecclesiastical antiquities. His most valued publication is entitled, "Panoplia Evangelica," published at Cologne in 1563, in folio, and in the following year at Paris, in 12mo.

LINDEN (John Antonides Vander), a learned physician, was born at Enchuysen, in North Holland, in 1609. His father, Antony Antonides, practised physic both at Euchuysen and Amsterdam, and wrote several professional works. John Antonides took his degree of doctor of physic at Franeker in 1630, and was appointed to the medical chair in that university in 1639; which office he held till 1651, when he accepted the same professorship at Leyden. He died there in 1664. He wrote several works, of which the best known is his book "De Scriptis Medicis," first published in 1637, and several times re-edited.

LINDENBRUCH (Frederick), Latin *Lindenbrogius*, a learned philologist of the seventeenth century, was a native of Flanders, and died about 1638. He wrote annotations on Terence, on the fragments of certain Latin poets, and on Ammianus Marcellinus. He also published a curious work, entitled "Codex Legum Antiquarum, seu Leges Wisiogothorum, Burgundionum, Longobardorum," &c.

LINDSAY. See Appendix.

LINDSEY (Theophilus, the Reverend), a distinguished and very estimable character among the modern Unitarians, was born in 1723, at Middlewich, in Cheshire, at which town his father kept a mercer's shop. After a school-education at Middlewich, and at the free-school of Leeds, he was entered in 1741 of St. John's-college, Cambridge. He was there distinguished as well by his piety and the mildness and suavity of his disposition, as by proficiency in academic studies, and in 1747 he was elected fellow of his college. Having received ordination from Dr. Gibson, bishop of London, he was, in his twenty-third year, presented to a chapel in Spital-square; and soon after, on the recommendation of the Hastings family, who were much attached to his mother, he was taken into the house of Algernon, duke of Somerset, as his domestic chaplain. After the death of that nobleman, Mr. Lindsey continued for some time in the family of the duchess, at whose earnest request he accompanied her grandson, the duke of Northumberland, to the continent, where he continued two years. On his return, he was presented by the earl of Northumberland to the rectory of Kirby Whiske, Yorkshire, of which he took immediate possession, and during three years exercised there the office of a parish-minister. In 1756, he exchanged this situation for the living of Piddletown, in Dorsetshire, in the gift of the earl of Huntingdon. After he had continued here for about seven years, he began to entertain doubts concerning the scriptural authority for Trinitarian worship; and it was, perhaps, the prospect of a future determination against such continuance, that operated with his preference of retired life to induce him to refuse the offered post of chaplain to the duke of Northumberland, when he went, in 1762, as lord-lieutenant to Ireland. In the following year, he exchanged his Dorsetshire living for the vicarage of Catterick, in Yorkshire, where for several subsequent years he performed the parochial duties in this place with a

spirit so truly Christian, that when he left his cure, his diocesan, Dr. Markham, said he had lost the most exemplary parish-minister in his diocese. He continued, with augmenting interest and attention, his inquiries respecting doctrinal Christianity; and the turn his opinions had taken was greatly confirmed by an interview at the house of Archdeacon Blackburne with Dr. Priestley and the Reverend Mr. Turner of Wakefield. From this time he grew more and more dissatisfied with his situation in the church; and at length, in 1773, he resigned into the bishop's hands his living of Catterick, and took an affectionate leave of his people soon afterwards. He printed on this occasion a "Farewell Address" to his parishioners; and also "An Apology on resigning the Vicarage of Catterick," in which, while justifying his conduct, he displayed the most amiable spirit of candour and benevolence. He then repaired to London, and with the help of friends was enabled, early in 1774, to take a room in Essex-house, which might serve as a chapel, and he immediately set about framing a liturgy, reformed according to his conceptions, chiefly upon the plan of Dr. Clarke's, but with considerable variations. The chapel was opened in that year, and a respectable though not numerous congregation assembled in it. His "Apology" having given rise to some publications on the other side, he thought it incumbent upon him to take up the pen again, in a "Sequel to the Apology," the object of which was "a full inquiry into the questions concerning the nature and person of Christ, and what is the worship due to him; and a further illustration of some things advanced in the Apology to which objections had been made." This work, which was the most elaborate of his publications, came out early in 1776. The increase of his congregation rendered better accommodation necessary, and a chapel was erected in the same street, which was opened in 1778. In 1792, his pastoral labours were lightened by the admission of Dr. Disney, who had followed his example in resigning his preferments in the established church, for a colleague. Few biographical incidents remain to be recorded of this worthy man. Age induced him, in 1793, to resign the ministerial office, but he still continued warmly to interest himself in the cause of civil and religious liberty. Several publications on religious subjects, and the particular tenets of Unitarianism, issued at intervals from his pen; the last of which, published in 1802, entitled "Conversations on the Divine Government; showing that every Thing is from God, and for Good to all," displayed the mature opinions derived from his benevolent and consolatory system of theology. He continued some years after tolerably free from the infirmities of advanced life, but in 1808 his decline was rapid, and in the November of that year he placidly expired, in the eighty-sixth year of his age. Mr. Lindsey, without brilliancy of parts, or ornamental qualifications, possessed sound sense and learning, and was an able advocate for the cause he espoused. In simplicity and goodness of heart, integrity, disinterestedness, and moral purity, he could not be surpassed; and he will ever merit the esteem of conscientious lovers of truth of all denominations, for the readiness with which he made a sacrifice, certainly of no small extent in this age, under what he regarded as the clear call of duty.

LINGELBACH (John), a painter of merit, was born in 1625, at Frankfort-on-the-Maine. He studied his art first in Holland; and having, by a residence of two years in Paris, acquired a little money, he went to Rome for further improvement, and continued there till he was twenty-five years of age. He returned to Amsterdam, where he became much admired as a painter of landscapes, sea-ports, naval engagements, and subjects of common life. He died in 1687.

LINGARD (John), eminent for his writings in defence of the Roman Catholic church, of which he is a priest. He has published a variety of works, of which the principal is a "History of England down to the Revolution of 1688," 8 vols. 4to., of which several editions have appeared, and which has been translated into various languages.

LINGENDES (Claude de), a French Jesuit, and commended as one of the most admirable preachers of the seventeenth century, was born at Moulins in 1591. He entered into the order at Lyons in 1607, and, after completing his academical studies, taught rhetoric and polite literature for some time in different seminaries. As, however, his genius particularly qualified him for the pulpit, he devoted himself to preaching, and for thirty-six years attracted crowded audiences by the excellence of his compositions and his elocution. He presided eleven years over the college at Moulins; and afterwards filled the post of provincial of the order in France. Three times he went to Rome, either in the character of elector or provincial; and he died superior of the Jesuit's seminary at Paris, in 1660. He was the author of Latin sermons, which were collected together, and published in the year after that of his death, under the title of "Concionum quadragesimalium Argumenta," in 3 vols. 4to., and afterwards in octavo; and of a volume printed separately in 1663, entitled "Conciones decem de Sanctissimo Sacramento," in octavo.

LINGUET (Simon Nicholas Henry), a French advocate and writer, was born at Rheims in 1736, and commenced life as aide-de-camp to the prince de Beauvau, in Portugal, but afterwards became an advocate of the parliament of Paris. Some disputes with his brethren caused his name to be struck out of the list of counsellors, after which he turned political writer, and was imprisoned in the Bastille for offending the count de Maurepas. The account which he published of his confinement, after obtaining his liberty, created a strong sensation, and prepared, probably, the way for subsequent events. Having retired to Brussels in 1787, he there published his "Annales Politiques," in which he praised the policy of the emperor, Joseph II., and advocated his scheme for opening the navigation of the Scheldt. At the Revolution he returned to Paris, and on the 31st of March, and the 5th of April, 1791, he appeared at the bar of the National Assembly, and read a justificatory memoir in favour of the Colonial Assembly of St. Marc, for undertaking the defence of which he had been well paid, and which afforded him an opportunity of pleading the cause of the negroes, and declaiming against the tyranny of the whites. In June 1794, he was arrested, and being tried before the revolutionary tribunal of Paris, he was condemned to death, and suffered by the guillotine the 27th of that month.

LINIERE (Francis Payot de), a French poet, equally noted for his talents and his dissipated character, was born at Paris in 1628. He entered into the army when young, and on his return to

Paris he became generally known, and alternately admired and hated for his wit, profligacy, and satirical spirit. He resided at a country-house near Senlis, whence he has been termed the "Atheist of Senlis." His irregularities reduced him to want in the latter part of his life, which was terminated in 1704.

LINIERS BREMONT (Don Santiago), a Spanish naval officer, born at Niort about 1760, was at first in the Maltese service, and then in that of Spain, in which he became captain of a ship previously to the French revolution. On the invasion of Spain by Buonaparte, he endeavoured to engage Liniers in his interests, but in vain. His temporizing policy, however, excited suspicions against him, both in America and in Spain, and Don Cisneros was sent out, with the title of viceroy, by the central junta, to supersede him. Liniers resigned his authority, and retired to Cordova, one hundred and sixty leagues from the capital. The inhabitants of Buenos Ayres being disposed to expel the viceroy, Liniers formed a body of troops, and declared for the royal authority; but his soldiers dispersed on the approach of the independents, and he was taken prisoner, condemned to death, and shot August 26, 1809.

LINLEY (Thomas), a distinguished English musician, resided for many years at Bath as conductor of the oratorios and concerts performed there; and to his taste and exertions, while acting in that situation, may be mainly attributed the renewed popularity of the works of Handel. After the marriage of his eldest daughter to Sheridan, he became joint-patentee with his son-in-law of Drury-lane theatre, and took an active part in the management of the concern, the musical department of which he conducted for many years. During this period, he composed the airs to numerous operas and minor musical pieces, having previously, in conjunction with his son, Thomas, arranged those of the "Duenna" for Covent-garden. The untimely death of this son, the eldest of his boys, who, after displaying extraordinary powers as a musician during the whole of his short, but brilliant career, was unfortunately drowned at the age of twenty-two, was a severe blow to his father. He survived the defeat of his fondest hopes, however, till the year 1795, when he died in Southampton-street, Covent-garden. There are few compositions in English music which surpass those of Linley in simplicity of construction, combined with pathos, spirit, and originality.

LINN (John Blair), an American poet, born at Slippensburg, in Pennsylvania, in 1777, was educated at the college of New York, and afterwards at Colombia; and he then engaged in the study of law. He quitted his legal pursuits for theology, and, having obtained a licence, he became a preacher among the Presbyterians at Philadelphia, and, in 1799, assistant to Dr. Ewing. His death took place in 1804; and in the following year was published a fragment of a poem, entitled "Valerian," relating to the early persecution of the Christians, to which was prefixed an account of his life. He was also the author of a poem on the death of Washington; and another, entitled "The Powers of Genius," which has been reprinted in England.

LINNÆUS (Charles), or CARL VON LINNE', the most eminent naturalist of his age, and the founder of modern botany was born in 1707 at Råshult, in the province of Smaland, in Sweden, where his father resided as assistant minister of the parish of Stenbrohult. The father, Nils, who was the son of a peasant named Bengtsson, had, on going into orders, assumed the name of *Linnæus*, which was therefore the proper name of young Charles. Nils was attached to the culture of his garden, which he had stocked with some of the rarer plants in that climate; and it was to the delight with which this spot inspired Charles from his earliest childhood, that he himself ascribes his botanical passion. A remarkable quickness of sight, a hardy constitution, and a retentive memory, gave him the corporeal and mental requisites for indulging this disposition; and thus he was marked out for a naturalist almost from his cradle. His father, intending him for his own profession, sent him to the grammar-school of Wexio at the age of ten, whence he was removed in his seventeenth year to the higher seminary called the gymnasium. In neither of these situations was he distinguished for proficiency in the ordinary studies of a literary education; but he made a rapid progress in the knowledge of plants, which he ardently pursued, both by frequent excursions in the fields, and by the unwearied perusal of such books on the subject as he was able to procure. When his father, in 1726, came to Wexio for the purpose of inquiring into his improvement, he was much mortified to find his son declared utterly unfit for a learned profession by his tutors, who advised that he should be put to some handicraft trade. In this perplexity he applied to the physician Rothman, who was also lecturer in natural philosophy, the only branch of academic study for which young Linnæus had shown an inclination. This person discovered in him talents, which, though not fitted to make him a theologian, were not ill adapted to another profession, and he proposed that of physic. As the father's circumstances were very narrow, Rothman offered to take the youth gratuitously into his own house during the year that remained to finish his course in the gymnasium. He also gave him private instructions in physiology, and put him into a systematic method of studying botany according to Tournefort's arrangement, which was then looked upon as the most scientific. In 1727, Linnæus was entered at the university of Lund. He lodged in the house of Stobæus, a physician, who possessed a good library and museum of natural history. He appears here to have paid for his entertainment by various little services, such as that of forming a hortus siccus and acting as an amanuensis. It was, however, only by accident that his host came to know the extent of his studious ardour. The mother of Stobæus having observed that the candle in his chamber was burning at unseasonable hours, was induced, through fear of fire, to complain of it to her son. Stobæus thereupon entered his room at a late hour, and found him diligently occupied in reading. Struck with this proof of his thirst after improvement, he gave Linnæus the free use of his library, and admission to his table. The advice of Rothman, however, caused the young student, in 1728, to quit Lund, and remove to Upsal for the sake of the superior advantages it afforded. His father advanced him the sum of about eight pounds sterling, which, he was informed, was all the paternal assistance he was to expect. Thus he was turned out upon the world while yet only a learner in the profession by which

he was to get his bread. His little patrimony was soon exhausted, and he was reduced to depend upon chance for a meal. Unable to pay even for the mending of his shoes, he was obliged to patch them himself with folded paper; and notwithstanding his sanguine temper, he could not forbear repenting that he had left his comfortable situation at Lund. At length, in the autumn of 1729, as he was intently examining some plants in the university-garden, he was accosted by Dr. Olof Celsius, professor of divinity, and an eminent naturalist, who was then engaged in preparing a work on the plants mentioned in Scripture. A little conversation soon apprized him of the extraordinary botanical acquisitions of the student; and perceiving his necessitous circumstances, he took him to live in his own house. Linnæus made himself useful to the venerable pastor, who admitted him to his intimacy, and brought him into notice. He obtained some private pupils, whose remunerations enabled him to make a more decent appearance in point of dress. About this time he contracted a friendship with Artedi, an ingenious medical student, much attached to natural history. They took different departments in the kingdoms of nature, but mutually communicated their discoveries, and excited each other's industry. Linnæus, in addition to his botanical researches, undertook the arrangement of birds and insects. It was in this year that an account in the Leipsic Commentaries of Vaillant's treatise on the sexes of plants engaged him in an accurate examination of the stamina and pistils of flowers; and finding a great variety of structure in them, he conceived the idea of a new systematic arrangement founded on the sexual parts. He drew up a treatise on this principle, which was shown to Celsius, and by him to the botanical professor, Rudbeck, who had the liberality to bestow upon it his warmest approbation. As the professor's advanced age made him desirous of a deputy in the office of lecturing, Linnæus, in 1730, was appointed to this office, and was also taken by Rudbeck into his house as tutor to his sons. He likewise had a number of private pupils in botany, with whom he made frequent excursions into the country. All his leisure time was occupied in meditating his great botanical reforms, and he made a commencement of several of the works which were fundamental to this purpose. The court of Sweden having issued an order that the Academy of Sciences at Upsal should send a proper person to travel through Lapland, Linnæus, who had a strong inclination to visit that country, was chosen for the office. He set out in May, 1732, very slenderly provided as a scientific traveller, all his baggage, with himself, being carried on a single horse. Indeed, nothing in the history of his life appears more prominent than the poverty of the country in which his lot was cast; and to have surmounted the difficulties that circumstance opposed to his progress is a great addition to his merits. He proceeded with much toil and hardship, mostly on foot, as far as the borders of the North Sea in Norwegian Lapland, whence he returned to Tornea, and had designed to visit the mountains of that district, but was prevented by the early setting-in of winter. He therefore followed the eastern shore of the Bothnian gulf to Abo, in Finland, whence he came back to Upsal by sea about the close of October. In this journey he travelled through ten degrees of latitude, and was rewarded by the Academy with the payment of his expenses, amounting to ten pounds sterling! This tour would have been much more interesting to science had it been taken when he was further advanced in his studies, and better equipped for making observations. Its chief fruits were a Flora Lapponica, and some curious medical and economical facts. Having learned the art of assaying metals at the mines of Calix, he gave lectures on that subject, and mineralogy in general, after his return. He improved himself in this branch of knowledge by a visit to the mining district round Fahlun, at the end of 1733. But while he was rising in reputation at Upsal, he excited the envy of the young professor, Rosen, who not only foiled him in his attempt to obtain the post of adjunctus, or assistant in the medical class, but put in force against him an academical statute forbidding private lectures, to the prejudice of the adjunctus. This act of hostility is said to have inflamed the spirit of Linnæus to such a degree, that he drew his sword upon Rosen, and was only prevented by the interposition of the bystanders from running him through the body. He alleviated his chagrin for the present by accepting an invitation from the governor of Dalarne, or Dalecarlia, to undertake at his expense a naturalist-tour through that province. Accompanied by seven of his disciples, to each of whom separate branches of observation were assigned, he explored, in 1734, this interesting country, as far as the Roraks copper-mine in Norway. After his journey was finished, he remained at Fahlun, giving lectures, and practising physic with considerable success. He found, however, that a doctor's degree would be necessary to his future advancement, and in order to obtain this, money was requisite. For this purpose he was advised by a friend to turn his thoughts to a matrimonial connexion with some lady of fortune; and having an introduction to the family of Moræus, the town-physician of Fahlun, he ventured to make his addresses to his eldest daughter, Elizabeth, and was favourably received. His indigent circumstances gave him little hopes of obtaining the father's consent; but to his surprise, he only required a delay till his exertions should open a path to a comfortable settlement. Linnæus, therefore, resolved to travel in quest of fortune and a degree; and having accumulated his little savings, to which were joined those of his kind and faithful Elizabeth, he set out for Holland in the spring of 1735. At Harderwyck, as the cheapest university, he took the degree of doctor of physic, maintaining for his thesis "Nova Hypothesis Febrium Intermittentium." In Holland at this time wealth had brought with it a taste for science; and botany was particularly flourishing from the numerous vegetable treasures transmitted by means of commercial intercourse from the most distant parts of the world. Linnæus, therefore, might expect not only improvement, but encouragement from persons addicted to similar pursuits. He visited Amsterdam and Leyden, and was particularly noticed by Dr. John Frederick Gronovius, who, upon being shown in manuscript the first sketch of the "Systema Naturæ," requested it might be printed at his own expense. This was accordingly done at Leyden in 1735, in a tabular form, occupying twelve folio pages. By the advice of Gronovius, he waited on Boerhaave, who, on conversing with him, became sensible of his singular attainments in botany, and advised him to remain in Holland. Munificence

was not among that great man's excellences; and a verbal message by way of introduction to Burmann at Amsterdam, was the principal favour that Linnæus received from him. That eminent botanist, who was there engaged in his work on the plants of Ceylon, took the Swede into his house, and treated him with great liberality. His library and collections were of much use to Linnæus, who there published his excellent work, the "Fundamenta Botanica," the basis of his system. While he was in this situation, Mr. Clifford, an opulent merchant of Amsterdam, who had a fine garden of exotics, having heard of the merits of Linnæus from Boerhaave, prevailed upon Burmann to part with him, and took him to his country-house at Hartecamp, near Haerlem. This was a perfect paradise to one of his disposition. Besides the advantages of a handsome lodging and table, servants and a carriage at his command, and a liberal stipend, he had under his inspection one of the finest gardens in Europe, with an unlimited order to purchase additions for it and the library. Clifford's purse was likewise of service to him on various occasions, particularly in redeeming the ichthyological papers of his friend Artedi, who was unfortunately drowned in a canal at Amsterdam. In 1736, Linnæus, at Mr. Clifford's expense, paid a visit to England. There were, at that time, a few distinguished botanists in this country, and Dillenius was the person whom he was most desirous of seeing. Linnæus went to him at Oxford, and at first met with a cool reception, the old botanist having been offended with some of his innovations. After a little conversation, however, he liked him so well, that he detained him a month, and strongly urged him to take up his abode at Oxford, and share his salary as professor. Dr. Shaw, the traveller, Martyn, Miller, and Collinson, also showed him much civility; but Sir Hans Sloane did not pay the attention to him which might have been expected from such a votary of natural history. Linnæus returned to Holland, enriched with many new plants for Clifford's garden, the description of which, under the title of "Hortus Cliffortianus," appeared in a splendid publication in 1737, drawn up by him, and arranged according to his new system. He had already in the same year presented to the botanical world the essence of that system in the first edition of his "Genera Plantarum." Notwithstanding the advantages he enjoyed at Mr. Clifford's, he became impatient to leave a country which did not agree with his health; and besides, may be supposed to have felt longings of a tender kind towards Sweden. He therefore took leave of his generous patron, and proceeded to Leyden on his way to Paris. But Professor Van Royen of that university held out such temptations to him, particularly that of establishing his own botanical principles in such a distinguished seat of learning, that he consented to stay with him some months. This time was employed in a totally new arrangement of the botanic-garden, and in assisting Gronovius with his "Flora Virginica," which, with Van Royen's "Hortus Leydensis," adopted the nomenclature and arrangement of Linnæus. It was happy for science that he refused the proposal of Boerhaave to go as physician to the Dutch settlement at Surinam; since that climate would probably have proved as fatal to him as it did to a friend and disciple whom he recommended to the place in his stead. In 1738, having received intelligence that he was in danger of being rivalled in his pretensions to his mistress by the influence another had obtained with her father, he thought it necessary no longer to delay his return. As soon, therefore, as he was able after recovery from a severe illness, he took his way through the Low Countries to Paris. At that capital he had recommendations to the Jussieus, who received him with great kindness, made him known to Reaumur and other eminent naturalists, and showed him all the curiosities of the place. At a visit to the Academy of Sciences, it was announced to him that he was elected a corresponding member. The attachment of the French to the method of their eminent countryman, Tournefort, was unfavourable to the reception of the Linnæan system among them, but he had reason to be satisfied with the personal attention which he experienced. At Rouen he embarked for Sweden, where, on his arrival, he immediately proceeded to Fahlun, and was formally betrothed to the object of his affections. In the month of September he went to Stockholm, in order to try his fortune as a physician; but he found that his fame as a botanist had either not reached thither, or was of no service to him as a practitioner. At length, however, he obtained the confidence of some young men of rank, who gave him considerable employment. A private meeting of men of science in the capital being formed, Linnæus was made an associate, and had the presidency for the first three months: this institution was the parent of the Royal Academy of Stockholm. His reputation made him known to Count Tessin, marshal of the diet, by whose influence a salary was conferred upon him, with the condition of giving public lectures on botany in the summer, and mineralogy in winter. That nobleman also procured for him the post of physician to the navy, and gave him a general invitation to his table. His affairs now wore so prosperous an aspect, that he would no longer delay his union with his betrothed Anna Elizabeth Moræa, and they were married in June, 1739. The death of Rudbeck, professor of botany, at Upsal, in 1740, opened to Linnæus a prospect of that literary station, which had always been the object of his wishes, in which he might devote himself entirely to the improvement of natural history, uninterrupted by the cares of medical practice. He had, however, a competitor, Rosen, his ancient rival and antagonist, whose superior academical claims obtained the preference. But the resignation of Roberg, the medical professor, having made another vacancy, that chair was given to Linnæus, with the condition that he and Rosen should divide the business of the two professorships between them; and to the former were allotted the departments of the botanic-garden, materia medica, semiology, dietetics, and natural history in general. Before his removal to Upsal, he was engaged by the states of the kingdom to travel through the southern provinces of Sweden, for the purpose of collecting such information as might tend to the improvement of agriculture and manufactures. In this tour he was accompanied by six pupils, and he performed the task to the satisfaction of the states: its result was printed. He entered upon his professorship in the autumn of 1741, on which occasion he pronounced a Latin oration "on the necessity of travelling in one's own country." His own past exertions in this respect rendered it a very entertaining and interesting composition. In

the same year he made the tour of the islands of Oeland and Gothland, by order of the states; and in subsequent years he travelled on the same requisition through West Gothland and Scania. Exclusive of these excursions, his abode was henceforth fixed at Upsal; and the remaining history of his life is only that of his literary and scientific labours, and of the honours and distinctions that were accumulated upon him. One of his first cares was to improve and new-model the academical garden. He procured the erection of several new buildings, arranged the plants according to his own system, and founded a museum of natural history in a part of the greenhouse. In 1745, he published the first edition of his "Flora Suecica," an admirable specimen of a local catalogue, and the pattern of all those which have since been made upon the Linnæan system. In the next year appeared his "Fauna Suecica," or catalogue of the animal kingdom in Sweden, arranged also according to his own method. In the numerous and difficult class of insects, he adopted an entirely new mode of arrangement, which has been followed by most later entomologists. His merits, indeed, with respect to this class of natural productions, stand next to those with respect to the vegetable creation. The same accurate inspection was requisite in both; and, from the immense number of subjects in each, it was equally necessary in both to search out for minute diversities whereon to found an artificial classification. The credit he was now acquiring in his own country appeared in his election to the post of secretary to the Academy of Sciences at Upsal; in a medal of him struck at the expense of some noblemen, in 1746; and in his nomination by the king to the rank and title of archiater, in 1747. He now also began to exert his influence in procuring the mission of his young disciples to different parts of the globe, in order to make discoveries in natural history and economy; a circumstance by which he is distinguished above all other naturalists, and which has redounded equally to his own glory and to the public advantage. The travels of Kalm, of Osbeck, of Hasselquist, of Löfling, were the fruits of his zeal in this point. To Linnæus also may be ascribed that curious and valuable collection of treatises which, under the name of "Amœnitates Academicæ," began to be published in 1749, and were continued to a number of volumes. They are academical theses, held under Linnæus in his professorial capacity, and may be regarded as containing his own doctrines and opinions on most of the points discussed. A command which he received from the queen of Sweden to describe her museum of natural history at Drottningholm, was the occasion of his making a new scientific arrangement of shells. The king and queen conversed with him while engaged in this work with great familiarity; and, as he says, he was obliged to be a courtier contrary to his inclination. About this time, 1751, he published his "Philosophia Botanica," a comment on, or amplification of, his own "Fundamenta," and essential to the full comprehension of his system. The work of Linnæus, which Haller terms his "Maximum Opus et Æternum," appeared in 1753. It was the "Species Plantarum," in 2 vols. 8vo., containing a description of every known plant, arranged according to the sexual system. The description, however, is independent of any system, as being founded on the essential character of each species, with a further reference to the generic description given in the "Genera Plantarum." In this publication Linnæus first introduced his admirable invention of trivial names, or epithets, taken from the most prominent specific mark of the subject, or from some other characteristic circumstance. The specific descriptions are given in the concise form of a definition, with a great variety of terms of his own invention, simple and compound, forming, as it were, a new botanical language. If in these terms he has not aimed at a classical purity, scarcely attainable in so modern a science, he has, in general, formed them upon a correct analogy; and it cannot be denied that they are excellently adapted to their purpose. In the same year he was created by the king a knight of the Polar Star, an honour which had never before been conferred on a literary character. His elevation to the rank of nobility by the king's sign-manual took place eight years after, in 1761 (but antedated 1757), and from that time he wrote his name *C. Von Linné*. In the mean time honours of the literary kind had been accumulating on him from foreign countries. Besides several learned societies of inferior rank, he was aggregated to the Imperial Academy, to the Royal Societies of Berlin and London, to the Academy of Petersburgh, and finally was nominated one of the eight foreign members of the Academy of Sciences at Paris, being the first Swede who had obtained that distinction. The remote city of Upsal was visited by many strangers, attracted by his reputation, which extended throughout Europe; and the number of students in its university was doubled. His correspondence included almost all the eminent cultivators of natural history; and he was continually receiving tributes from all parts, of books, plants, and specimens, which enabled him to complete his vast plan of carrying a new systematic arrangement through every department of nature. This he effected by the completion of his great work, "Systema Naturæ," which had grown, in successive editions, from a few tables, to two, and finally to three volumes, and received his finishing hand in 1768. In this performance Linnæus is the methodiser and nomenclator of all the known productions in the three kingdoms of nature. His classifications are all so far artificial, that he constitutes divisions and subdivisions from minute qualities in the subject, which serve very well as external marks, but frequently have little relation to its essential character, and therefore bring together things in their nature very dissimilar. They are framed, however, with wonderful ingenuity, and have undoubtedly produced a more accurate identification in all the branches of natural history than before prevailed. This is the first step to an exact history of every subject; and it is only ignorance which treats it with contempt as mere nomenclature. Although arrangement was the point which Linnæus peculiarly laboured, yet many of his smaller works prove his great attention to matters of use and curiosity; and no school has contributed so much to a thorough acquaintance with the productions of nature as the Linnæan. With regard to the particular parts of his system, the botanical was the most generally received, and bids the fairest for duration. The entomological, though possessing great excellence, has in some measure been abrogated by the more comprehensive, but more difficult, method of Fabricius. Those in the other branches of zoology are partially in use, but

have been improved or rivalled. The mineralogical has been entirely set aside by the great advances of chemical knowledge. Linnæus also carried his methodising plans into the science of medicine, and published a classified "Materia Medica," and a system of nosology, under the title of "Genera Morborum." Neither of these, however, are considered as happy efforts; and he can scarcely rank among the improvers of his proper profession, except as having brought into notice some popular remedies, and recorded some curious dietetical observations. It is a remarkable circumstance, and somewhat mortifying to a lover of science, that the most liberal reward Linnæus ever received was for a supposed discovery of a matter of commercial profit. In the Swedish diet of 1762, it being understood that he possessed the art of making pearls, he was ordered to attend, when he fully disclosed his method, and received a premium equal to 450*l.* sterling. As nothing came of this discovery, it is probable that he was mistaken in his idea of the production of pearls; but it is extraordinary that more satisfactory proof was not required before awarding him the premium. A moderate degree of opulence (considerable, indeed, relatively to the country in which he lived) attended the honour and reputation which Linnæus enjoyed. He was enabled to purchase an estate and villa at Hammarby, near Upsal, which was his chief summer residence during the last fifteen years of his life. Here he had a museum of natural history, on which he gave lectures; and here he occasionally entertained his friends, but with that economy which had grown to be a habit with him, and which the possession of wealth, as is frequently the case, rather straitened than relaxed. His vigour and activity continued to an advanced period, though his memory, overburthened with such an immense load of names, began to fail after his sixtieth year. An attack of apoplexy, in May 1774, obliged him to relinquish the most laborious part of his professional duties, and to close his literary toils. In 1776, a second seizure rendered him paralytic on the right side, and reduced him to a deplorable state of bodily and mental debility. An ulceration of the bladder was the concluding symptom, which carried him off on January 10, 1778, in the seventy-first year of his age. A general mourning took place at Upsal on his death, and his body was attended to the grave with every token of respect. His memory received distinguished honours, not only in his own country, but from the friends of science in various foreign nations. Linnæus was below the middle stature, but strong and muscular. His features were agreeable, and his eyes uncommonly animated. His temper was lively, ardent, and irritable, his imagination warm, his industry indefatigable. He had a large share of natural eloquence and a good command of language, though his perpetual study of *things* did not permit him to pay much attention to the ornaments of *words*. In society he was easy and pleasant; in his domestic relations, kind and affectionate; in the ordinary commerce of life, upright and honourable. His views of nature impressed him with the most devout sentiments towards its Author; and a glow of unaffected piety is continually breaking forth in his writings. If it be generally true that men of real merit are modest estimators of themselves, he was an exception to the rule; for vanity was his greatest foible, and no panegyrist could surpass what he has written to his own praise in his Diary. He was, however, totally free from envy, and bestowed applause liberally where it was deserved; nor did his love of fame cause him to descend to personal controversies with his antagonists. He left a son and four daughters. The former was joint-professor of botany with his father, and succeeded to his medical chair: he was well acquainted with botanical science, but had none of his father's genius. The eldest daughter, Elizabeth Christina, had a turn for observation, and became known by her discovery of the luminous quality of the flower of the tropæolum, communicated to the Academy of Stockholm. Of the numerous writings of Linnæus, and their different editions, particular catalogues are given in the works from which this article is composed.

LINQUITI (Giovanni Maria), born in Italy, in 1774, studied with a view to the profession of jurisprudence, but instead of engaging in practice, he entered into the religious order of the Servites. Political changes having obliged him to quit his convent, he found an asylum in the house of the marquess of Salsa, where he projected some important improvements in the management of the insane, the principles of which are developed in a work which he published, under the title of "Recherche sull' Alienazione Mentale." He was at length appointed manager of the receptacle for lunatics at Aversa, which he conducted with great success, till his death in 1825.

LINSCHOTEN (John Hugh Van), a Dutch voyager, born in 1553, entered into the service of the archbishop of Goa, with whom he sailed to that Portuguese settlement, in the East Indies, where he remained some years, and on his return to Europe, in 1589, published a curious account of his voyages. He was afterwards engaged in the attempts of the Dutch to find a passage through the North sea to Japan and China, of which he also wrote a narrative. He died at Enkhuysen, in 1633.

LINUS, the first bishop of Rome, according to the now generally received opinion, was an Italian by nation, and born at Volterra, in Tuscany. Concerning his life and actions, we have no other information, than that he is mentioned by St. Paul in his Epistle to Timothy; that he is supposed to have been the son of Claudia, whom the apostle mentions in the same place; and that his life and conversation were much approved of by the people. By the Romish church he is placed in the list of martyrs; but without any authority from antiquity.

LIOTARD (John Francis), an eminent portrait-painter, was born at Geneva, in 1703. He was designed for a mercantile life, but was permitted to follow the strong inclination he displayed for the art of painting. Liotard studied in Paris, and in 1738 accompanied the marquess de Puisieux to Rome, where he became acquainted with two English noblemen, who took him with them to Constantinople. He remained there three years, and was employed to take portraits of some of the grand seignor's ladies. He assumed the Turkish habit and beard, which he retained at Paris on his return, and by that singularity attracted the public curiosity so as to make his fortune. He painted Lewis XV. and the royal family, and Madame Pompadour, who thought his pencil too faithful. Being invited to England, he appeared in the same costume, and was employed to paint the princess of Wales, and

her family, with other persons of distinction. In his passage through Vienna he had taken the portraits of the emperor and empress; and at the Hague he took those of the stadtholder and his sister. Thus, partly from the influence of fashion, and partly from real merit, he rose to high professional eminence. He married a young wife, and (says Walpole) "sacrificed his beard to Hymen." His pictures bore a high price, especially his enamels, which he executed in a larger size than ever before attempted. He lived to an advanced age. This Liotard is called *John Stephen* by Mr. Walpole and in Pilkington's Dictionary, but *John Francis* in the Dict. Nouv. Hist., and in Senebier's Hist. Liter. de Geneva, which latter work mentions *John Stephen Liotard* as an engraver.

LIPENIUS (Martin), a German Lutheran divine, of whose personal history we have seen no other notice, than that he died in 1692, at the age of sixty-two. He was the author of a work "On the Navigation of Solomon's Ships to Ophir," 4to., 1661; a curious treatise "On Christmas Boxes, or New-year's Gifts," 4to., 1670; and he published an immense compilation, entitled, "Bibliothecæ Realis," in 6 vols. folio, 1675—1685; consisting of a view, but very incorrect, of all the subjects into which the different sciences are branched.

LIPPE-SHAUMBURG. See Shaumburg.

LIPPI (Filippo), *the Elder*, an early Italian painter, was born at Florence about 1421. He entered young into a convent of Carmelites, where, happening to see Masaccio at work on a picture in the chapel, he was inspired with a passion for that art, and became a disciple of the artist. He adopted the style of his master, and made a great progress, which was interrupted for a time by an accident. This was, his being taken by a Barbary corsair while amusing himself on board of a felucca near the shore, and carried into captivity. He suffered great hardships, till having one day sketched the figure of his master, with charcoal, on a wall, it pleased him so well, that after making Lippi paint a few portraits for him, he gave him his liberty. Our artist came thence to Naples, where he was employed by King Alphonso. Returning to his native city, he obtained the good graces of the great Cosmo de Medici, for whom he executed many pieces. Lippi, on leaving his convent, discarded all the austerities of the cloister, and abandoned himself to a dissolute life. As he frequently left his work in pursuit of amorous adventures, Cosmo once locked him up in an apartment of his palace till he should have finished a particular piece; but the painter, after an imprisonment of two or three days, grew impatient, and cutting his sheets, let himself down from a window at the hazard of his life. Being engaged to paint a picture of the Virgin Mary for the convent of Prato, a beautiful young nun sat to him as a model, which opportunity he used in persuading her to elope with him, and a son was the fruit of this connexion. His death at Spoleto, in 1469, is attributed to poison given him by a jealous husband. Lorenzo de Medici raised a marble monument over his tomb, with an inscription in verse by Angelo Poliziano. Lippi painted in fresco (oil-painting not being then discovered) in a bold and grand style, with broad and varied draperies, and a good tone of colouring; and may be reckoned a considerable improver of his art. He left several distinguished works in the palaces and churches of Florence and other places.—Filippo, *the Younger*, son of the former, was an able artist, and particularly excelled in painting architectural ornaments.

LIPPI (Lorenzo), a painter and poet, was born at Florence in 1606. His master in painting was Roselli, and he produced several pieces in history, by which he acquired great reputation. He was patronized at the court of Inspruck, where he made portraits of many of the nobility. It is, however, chiefly as a poet that his name has descended to posterity. He was the author of a burlesque poem, entitled, "Malmantile Racquistato," first printed at Finaro, in 1676, under the author's name, anagramatised into Persone Zipoli. Several commentators have thought it worthy of their elucidation, of whom the latest were Biscioni and Salvini, in the Florence edition of 1730. Lorenzo Lippi died in 1664.

LIPPOMAN (Lewis), a learned Italian prelate in the sixteenth century, was born at Venice, but in what year is not known. Besides being considered one of the ablest divines of his time, he was also distinguished by his capacity for business, and was employed in several embassies of importance to Portugal and other countries. M. de Thou bestows a high encomium upon him, by observing, that he was equally illustrious for the purity of his principles, and the innocence of his life; but his claim to such a commendation would have been opposed by the Jews, and the Protestants of Poland, whom he prosecuted with inhuman and unrelenting severity during his mission in that country. At different periods, the dates of which we have not met with, he was successively promoted to the bishoprics of Modon, Verona, and Bergamo. He died in 1559. Among his works may be mentioned a new collection of "The Lives of the Saints," seven volumes of which were published by himself, from 1551 to 1558, and the eighth after his death, in 1560, by his nephew, Jerome Lippoman.

LIPSE, or LIPSIUS (Justus), a very eminent philologist and critic, was born in 1547, at Isch, a village near Brussels. He gave very early displays of his disposition for literature, which was cultivated to advantage at the Jesuits'-school in Cologne, whither he was sent at the age of twelve. Well furnished with classical learning, he went to the university of Louvain, where he engaged in the study of the civil law, still, however, retaining a predilection for the belles-lettres. He published the first fruits of his studies in this last department under the title of "Variarum Lectionum Libri Tres," dedicated to the Cardinal Granvelle, who patronized him, and received him into his house at Rome, where he arrived in 1567. Lipsius spent two years with the cardinal in quality of his Latin secretary, and then returned to Louvain; but the breaking out of the war in the Low Countries induced him, in 1572, to accept the professorship of history at Jena, though a Lutheran university. Quitting Jena in 1574, he went to Cologne, where he wrote his "Antiquæ Lectiones," consisting chiefly of emendations of Plautus; and began his notes upon Tacitus. After residing for a time at his native seat of Isch, he was driven thence by the civil wars, and took shelter at Louvain, where, in 1576, he was created a doctor of laws, and gave public lectures on the laws of the Decemvirs. The disturbances of the time induced him to make a further retreat, and he accepted the chair of history

at Leyden, and thus again changed his external religion from Roman Catholic to Calvinist. The thirteen years which he spent at this university were the prime of his life, and were distinguished by the publication of those works by which he acquired most reputation. These were upon various topics, critical, historical, and philosophical, written with much vigour of style and depth of erudition. His commentaries upon Tacitus were particularly applauded by the learned. Two works which he wrote, however, brought a serious imputation upon his principles, and have left an indelible stain on his memory. These were his "Politicorum Libri VI.," and his treatise "De una Religione." In them he maintains openly the maxim that no state ought to permit a plurality of religions, but ought to exercise the utmost severity against all who separate from the established church. He was warmly attacked in controversy, and although the university, proud of possessing so eminent a scholar, gave him more countenance than might have been expected, yet he thought he saw a storm arising, and privately withdrew to Flanders. There he made an abjuration of the Protestant religion, and returned to the church in which he had been educated, and to which he affirmed he had always secretly adhered. He settled again at Louvain, where he taught the belles-lettres with undiminished reputation. In the latter part of his life, however, he gave marks of an enfeebled judgment; and especially afforded his enemies a triumph, by the weak superstition he displayed in his two pieces, entitled, "Diva Virgo Hallensis," and "Diva Sichemiensis, sive Aspricollis." He died at Louvain, in 1606. His works have been collected in six volumes folio, divided, according to their subjects, into sacred history, Roman and foreign history, political and ethical discussions, apologies, epistles, &c.

LISLE (Sir George), a royalist officer during the English civil wars of the seventeenth century, was born in London, where his father was a bookseller, but embracing a military life, served several campaigns in the Low Countries, after which he returned to England, and distinguished himself so much by his courage at the battle of Newbury, under Charles I., that the latter made him a knight-bannerET on the field. In 1648, he held Colchester for the king, and defended it bravely; but being at length compelled to yield the town, was shot by the parliamentarian leaders on the 28th of August in that year.

LISLE (Claude de), a celebrated French historiographer, was born at Vaucouliers, Lorrain, in 1644, and brought up as an advocate, but conceiving a dislike to that profession, he renounced the study of jurisprudence, and devoted himself entirely to that of history and geography. Removing to Paris, he commenced private lecturer on history and geography, and acquired such high reputation in this profession, that he could boast of having been master to the principal nobility at the French court. He died at Paris in 1720. He was the author of "An Historical Account of the Kingdom of Siam," 1684, 12mo.; "A Genealogical and Historical Atlas, on Engraved Plates;" and "An Abridgement of Universal History, from the Creation of the World to 1714;" and "An Introduction to Geography, with a Treatise on the Sphere," published in 1746.—William de, the son of the preceding, was born at Paris, in 1675. He discovered his genius for geographical studies when he was only nine years of age, at which early period he began to design maps, and soon made a rapid progress in that art. In 1699, he published a map of the world, maps of Europe, Asia, Africa, and America, a map of Italy, one of ancient Africa, immediately after the destruction of Carthage, and two globes, one celestial, the other terrestrial. These performances were received with universal applause, and by their vast improvements on the labours of preceding geographers, established his claim to unrivalled excellence. In 1702, he obtained a place in the Academy of Sciences, and, in 1718, he was appointed first geographer to the king, and censor royal, with a pension. He had also the honour of being appointed geographical tutor to the young king, Lewis XV., for whose use he drew up several works; and, in particular, a general map of the world, and another of the famous retreat of the Ten Thousand. He also drew up "A Treatise on the Course of all known Rivers," valuable for research and for correctness. So high was the reputation which De Lisle had now acquired, that scarcely any book of history or travels was published, which the authors were not desirous of embellishing with his maps. It was De Lisle's design to have published "An Introduction to Geography," and he was also employed on a map of Malta, for the Abbé Vertot's history; but he was prevented from finishing these projected works by a stroke of apoplexy in 1726. There are several papers by him in the "Memoirs of the Academy of Sciences;" and a list of his productions may be seen in Freret's Eulogium on him in the "Mercure" for the month of March, 1726.—Lewis de, surnamed *de la Croyere*, the third son of Claude, was distinguished by his proficiency in astronomical studies, which recommended him to a seat in the Academy of Sciences. Though he left no works behind him, excepting what he may have contributed to the "Memoires" of the Paris and Petersburgh Academies, he deserves to be noticed among those who have rendered service to the interests of science, on account of the hazardous journeys and voyages which he undertook to promote them. In 1726, he went to Russia with his brother Joseph Nicholas, the subject of the next article, who was appointed astronomer to the Academy of Sciences at Petersburgh. From that capital Lewis De Lisle made scientific excursions beyond the utmost boundaries of the immense Russian empire. On his return from one of these voyages he died at Avatskha, in 1741.—Joseph Nicholas de, a very able astronomer and geographer, was brother of the preceding, and born at Paris in 1688. After having been instructed in grammar-learning by his father, he attended lectures in the Mazarine-college, where he went through his rhetorical exercises in 1706. The total eclipse of the sun, which took place on the 12th of March in that year, having occasioned the discovery of his genius for mathematical pursuits, he was placed under a proper tutor, with whom he studied the elements of geometry, fortification, and mechanics. Whilst pursuing these subjects of study and curiosity, he felt an irresistible inclination for the science of astronomy, and even before he had seen any astronomical treatise, he had committed to paper his reflexions on the apparent diameters of the sun, the length of which he perceived to vary; on the excentricity of its orbit, which he thought to be the cause of that variation; on the method of

measuring eclipses; and on the intersections of horary circles which constitute a dial. He would also have employed himself in drawing up a treatise on guomonics, had he not been informed that the method, of which he imagined he was the first inventor, was what had been followed by all authors on the subject. In 1708, he had already begun to engage in astronomical calculations with M. Lieutaud, and to frequent the observatory of M. Cassini, the younger, then employed on his tables of the sun and moon, and who communicated to M. de Lisle his method of representing an eclipse of the sun, by the projection of a terrestrial parallel on a plane, when the latter immediately conceived an idea of rendering it applicable to every part of the earth by means of a globe, mounted and prepared for that purpose. The astronomers, to whom he gave some intimation of his project, considered it to be impracticable; but when his machine was completed, they bestowed high applause on his invention; and M. Cassini, who was then blind, by examining it with his hands, fully comprehended its utility. The first remarkable observation of M. de Lisle was that of the moon, on the 23rd of January, 1712; after which his labours were for some time interrupted by ill health. In 1714, M. de Lisle had the honour of being elected to a seat in the Academy of Sciences, which gave new energy to his exertions; but the necessity that he was under of frequently changing his observatory and his instruments, was no little obstacle to his progress; and it was not before 1721 that he was able to procure a quadrant of forty-three inches radius, with which he afterwards made a great number of observations. In 1724, he paid a visit to England, where he was honoured with the acquaintance and esteem of Newton and Halley, and admitted a fellow of the Royal Society. In 1726, he received an invitation from the Empress Catharine to go to Petersburgh, and fill the post of astronomer in the Imperial Academy of Sciences. On his arrival at Petersburgh in the month of October, he was established in the house of the observatory built by Peter the Great, which he occupied nearly twenty-one years, spent in incessant labours for the improvement of astronomy and geography. Among these were his efforts to determine the figure of the earth, and to observe a transit of Mercury over the sun, which was expected to take place in 1740. With this design he quitted Petersburgh in the month of February, and after undergoing immense fatigue, penetrated over the snow and ice into the deserts of Siberia; but when the time for observing the transit arrived, his philosophy was put to the severest trial by the cloudiness of the day, which totally frustrated the design of his journey. On his return to Petersburgh, he continued his researches with his usual ardour until 1734, when becoming dissatisfied with his situation, he wrote to M. Blumentrost, and to M. de Keyserling, president of the Academy, for permission to return to France, and the payment of his arrears; but he could not obtain either the one or the other. At length, after almost annually requesting his dismission for thirteen years, M. de Lisle obtained it in 1747; and taking his leave of Petersburgh in the month of May, he arrived at Paris in September of the same year. Soon after he was appointed professor of mathematics at the college-royal, in which situation he lived to render the greatest service to the interests of science, by training up pupils worthy of such a master, among whom were the celebrated M. de la Lande, and M. Messier. In the month of July, 1768, M. de Lisle was afflicted with a scorbutic complaint, which his medical friends succeeded in curing; but in the September following he was attacked by a kind of apoplexy, and afterwards by the palsy, to which he fell a sacrifice on the 11th day of that month, in the eighty-first year of his age.

LISLE DE LA DREVETIERE (Lewis Francis de), a French dramatic writer, was descended from a noble family of Perigord, and born at Suze-la-Rousse, in Dauphiné. He was sent to Paris to finish his education, and studied the law with the intention of being called to the bar, but a dissipated turn prevented him from effecting his purpose. His father not being able to maintain him at Paris, he was reduced to live by his talents, and began to write for the Italian theatre. In 1721, his comedy of "Arlequin Sauvage" was brought on the stage, which was successful. His "Timon le Misanthrope" had still greater success. His "Arlequin au Banquet des Sept Sages" was somewhat too philosophical for the taste of the times. It was followed by the "Banquet Ridicule;" by "Le Faucon, ou les Oies de Boccace;" and by a variety of other pieces. He also composed "Danaus," a tragedy; a poem entitled "Essai sur l'Amour Propre;" and several pieces of verse, collected in a single volume. He died in 1756.

LISLE (John Baptist Isoard de), also known under the name of *Delisle de Sales*, was born in 1743, at Lyons, and entered young into the congregation of the oratory; but left that society after a few years, and went to Paris, where he devoted himself to the cultivation of literature. He was but little noticed, till he published a work entitled "La Philosophie de la Nature," which having been denounced as immoral and irreligious, he was prosecuted and imprisoned, which circumstance procured him great temporary celebrity. Having obtained his freedom, he employed himself, during the remainder of his life, in writing Platonic dreams, romances, histories, and dramas. He was imprisoned during the government of Robespierre, and subsequently became a member of the Institute. His death took place at Paris in 1816.

LISTER (Martin), a physician and naturalist, was born about 1638, of a Yorkshire family, settled in the county of Buckingham. He was educated at St. John's-college, in Cambridge, of which he was made fellow by royal mandate in 1660. Having made choice of the medical profession, he travelled to the continent for improvement, and, in 1670, settled in York as a practitioner. To his professional employment he added the diligent pursuit of inquiries in natural history and antiquities, and communicated many papers to the Royal Society, of which body he was elected a fellow. By his various productions he became well known to the learned in the kingdom; and upon the solicitation of his friends he removed to the metropolis about 1683. He was created doctor of physic by diploma at Oxford in that year, and was elected a fellow of the College of Physicians. In 1698, he attended the earl of Portland in his embassy to the court of France, and, on his return, published an account of his journey, among the particulars of which were some things of a trifling nature, that gave occasion to Dr. William King's burlesque imitation of it,

entitled, "A Journey to London." Dr. Lister was appointed, in 1709, second physician in ordinary to Queen Anne, which post he occupied only a short time. He died in February 1711-12. He was the author of some medical writings, but his reputation is principally founded on his labours in natural history and comparative anatomy. Besides his papers in the Philosophical Transactions, of which near forty appear in the numbers from 25 to 585 inclusive, he published "Historiæ Animalium Tres Tractatus;" "Exercitatio Anatomica de Cochleis maxime Terrestribus et Limacibus;" "Exercitatio Anatomica altera, de Buccinis Fluviatilibus et Marinis;" and "Exercitatio Anatomica tertia Conchyliorum Bivalvium."

LITHGOW (William), a Scottish traveller, who, in the early part of the seventeenth century, proceeded on foot through various countries in Europe, Asia, and America, over a distance, according to his own asseverations, of more than thirty-six thousand miles. During his journey through Spain he fell into the hands of the inquisition at Malaga, on which occasion he underwent the torture, both ordinary and extraordinary. He afterwards came to England, where he died in 1640. The original account of his wanderings is now difficult to be met with; but the leading incidents of them are to be found in the Phœnix Britannicus.

LITTLETON (Sir Thomas), an eminent English lawyer and judge, was born about the beginning of the fifteenth century. He was the eldest son of Thomas Westcote, Esq., of the county of Devon, by the heiress of Littleton, of Frankley, in Worcestershire, whose name he assumed. After an education at one of the universities, he was entered of the Inner Temple, where he became one of the law readers. In the reign of Henry VI. he was made judge of the Marshalsea-court and king's serjeant, and, in 1455, went the northern circuit as judge of assize. He was continued in the same post by Edward IV., and was appointed one of the judges of the Common-pleas in 1466. During the same reign he was created a knight of the Bath. He died in 1481. Sir Thomas Littleton distinguished himself in his profession by his valuable treatise of the "Tenures and Titles by which Estates were anciently held in England." A commentary upon it (with a translation) forms the first book of Coke's Institutes.

LITTLETON (Adam), a learned philologist, was born in 1627, at Hales Owen, in Shropshire, of which parish his father was vicar. He received his school education at Westminster, under Dr. Busby, and, in 1644, was elected a student of Christchurch-college, in Oxford. He was ejected by the parliament visitors, in 1648, and supported himself for some years as an usher at different schools. In 1658, he was appointed second master of Westminster-school. After the Restoration he became king's chaplain in ordinary, accumulated his degrees in divinity, and, in 1674, was inducted into the rectory of Chelsea, at which place he had kept school for some years past. He was also made a prebendary of Westminster, and afterwards sub-dean. He died at Chelsea, in 1694. Mr. Littleton was the author of several works in divinity and philology; but is chiefly remembered for his "Latin Dictionary," which was in general use in the English schools before that of Ainsworth. It was first published in 1678, and reprinted in 1685.

LITTLETON. See Lyttleton.

LIUTPRAND, or LUITPRAND, an historical writer of the tenth century, is by some accounted a Spaniard, but more probably was an Italian of Pavia. His father was a person in the confidence of Hugo, king of Italy. Liutprand was placed when young in the court of Berenger II., who obtained the kingdom by dispossessing Hugo; and was sent by him ambassador to the Greek emperor, Constantine Porphyrogenitus. For this office he was chosen on account of his acquaintance with the Greek language, in which he improved himself on his embassy. Some time afterwards he lost the favour of Berenger, and was obliged, about 958, to go as an exile to Germany. During his residence there he composed the history of his own times, which is extant. He was then a deacon of the church of Pavia. The fall of Berenger, who was stripped of his dominions, in 961, by Otho I., restored Liutprand to his country, and he was soon after consecrated bishop of Cremona. In this quality he attended an assembly of bishops held at Rome, in 963, in opposition to Pope John XII. In 968, he went again as ambassador to the court of Constantinople, in the name of Otho, to demand the daughter of the Greek emperor for the son of Otho. His mission, however, was ineffectual; and he returned full of ill-will against that court, the pride and ignorance of which he satirized in a relation of this embassy, annexed to his history. It is not known how much longer he survived; but his signature occurs in a synod held at Ravenna, in 970, under the name of *Liuzio*, bishop of Cremona, by which name he is also mentioned by another writer. The historical work of Liutprand has been several times printed: the last edition is that of Muratori, in his "Scriptores Rerum Ital."

LIVERPOOL (Charles Jenkinson, Earl of), was the eldest son of Colonel Jenkinson, and born May 16, 1727. After having graduated M.A. at Oxford, he became private secretary to Lord Bute, and, in 1761, member for Cockermouth, and under-secretary of state. After holding other offices he was made president of the board of trade in 1784, and held that post until 1801, having in the mean time been advanced to the earldom of Liverpool. He died December 17, 1808. "The earl," says his biographer in the Georgian Æra, "was a respectable politician, a neat speaker, an assiduous man of business, and an able expositor of international law, on which subject he published several works." His last production, a "Treatise on the Coins of the Realm," is spoken of highly in the Edinburgh Review.—Robert Banks Jenkinson, son of the preceding, was born June 7, 1770, and educated at the Charter House, and the university of Oxford. On coming of age he entered parliament as member for Rye, and distinguished himself by a brilliant maiden-speech against the recognition of the French republic. During the Addington administration he conducted the negotiation which led to the treaty of Amiens, and supported all the measures of the cabinet. When Addington, however, was succeeded by Pitt, the subject of our memoir did not join the opposition, but took office as secretary of state for the home department. He was offered the premiership on the death of Pitt, but refused it, as he did also a second offer of the same post; but at the request of the prince-regent, in 1812, he at length consented to accept the post of prime minister.

The defeat of Napoleon, and other events, rendered the early part of his administration popular; but public distress, the result of a long and expensive war, and the harsh measures which were taken to repress the consequent disaffection towards the government, exposed Lord Liverpool and his coadjutors to much reproach. The prosecution against Queen Caroline rendered them still more unpopular, and, indeed, few administrations have at different times called forth such expressions of popular odium as that of Lord Liverpool. His lordship died on the 4th of December, 1828, from the effects of a paralytic fit, under which he had been labouring for the previous eighteen months. Lord Liverpool's private life is said to have been most exemplary and amiable. His political career will be differently considered by those of a similar or varying opinion; but however mistaken some may think him to have been, it seems to be admitted that he acted with honesty and candour.

LIVIA-DRUSILLA, Roman empress, was the daughter of Livius Drusus Calidianus, who joined the party of Brutus and Cassius, and killed himself after the battle of Philippi. Livia married Tiberius Claudius Nero, by whom she had two sons, Drusus and Tiberius. Her charms made such an impression upon Octavianus, afterwards the Emperor Augustus, that he forcibly took her from her husband, though she was then far advanced in pregnancy, and repudiating his own wife, Scribonia, married her. She was thenceforth the partner of his whole reign, possessed of his entire confidence, and by her prudent and artful conduct exerted an influence over him which was attended with important consequences. Of a character naturally haughty and imperious, she was supple and insinuating when her interest required it. It is said, that being asked by what means she had gained such an ascendancy over the mind of Augustus, she replied, by a constant obedience to his will, by never expressing a desire to dive into his secrets, and by affecting ignorance of his amours. She had no children by the emperor, who adopted her two sons for his own. The eldest, Drusus, died when a young man, which loss she bore with magnanimity. From that time it was the great object of her ambition to secure the succession of the empire to Tiberius; and her policy for that purpose has incurred various charges of criminality. Thus she was suspected, but without any proof, to have had a share in the death of Marcellus, and of the two Cæsars, Augustus's grandsons. It seems more certain that she aggravated the emperor's displeasure against Agrippa Posthumus. She had the credit of being the adviser of the pardon of Cinna, an act of clemency which secured Augustus from any future conspiracies; and she is said frequently to have interposed in favour of senators in disgrace. She likewise brought up the children of some indigent senators, and assisted others in portioning their daughters. The suspicion of her having given poison to Augustus, through apprehension of his reconciliation to his grandson, is rendered entirely improbable by the account of his last illness, and by the tenderness he expressed for her in the last words he uttered. By his testament she was instituted his co-heiress with Tiberius, adopted as a daughter, and directed to assume the name of Julia Augusta. On his deification she became the priestess of the new god. Her son, whose elevation to the throne had been the great object of her policy, disappointed her expectations of sharing with him the imperial power. He treated her with coldness and reserve, and subjected her to various mortifications. Her bickerings with the high-spirited Agrippina, wife of Germanicus, and her support of the inveterate foes of that illustrious pair, have been noticed in their lives. An open rupture between her and Tiberius took place some time before her death; which event happened A.D. 291, in the eighty-sixth year of her age. Tacitus sketches her portrait by saying, that "in strictness of conduct she was not inferior to the Roman matrons of old, though her demeanour was freer than they would have approved; that she was an imperious mother, a compliant wife, and a match for her husband in art, and her son in dissimulation."

LIVINEIUS (John), a learned Flemish divine, was born at Dendermond, about 1540. Shortly after being promoted to a canonry, and made precenter in the cathedral church of Antwerp, he united with William Canter in superintending the edition of Planter's Greek Bible, and afterwards he performed a similar task at Rome, whither he went to avail himself of the rich treasures in the Vatican library. He died in 1599, leaving behind him in MS. translations of the tragedies of Euripides, and of the works of Athenæus.

LIVINGSTON (John), a Scottish Presbyterian divine, who was educated at Glasgow, where he took the degree of M.A. in 1621. Being a zealous covenanter, he was twice suspended from his pastoral office, and, in 1663, was banished the kingdom, when he retired to Holland, and officiated as minister of the Scot's-chapel, at Rotterdam, till his death in 1672. He deserves notice chiefly as the author of a Latin translation of the Old Testament, which has never been published.

LIVINGSTON (William), an American statesman and author, born at New York, in 1723. During the contest between Great Britain and her colonies, he declared himself warmly in favour of independence, and employed his pen in defending his opinions. After having filled several important situations at New York, he became one of the members of the congress for New Jersey; and after the establishment of the constitution, he was made governor of the state. He died in 1790, author of a poem, entitled, "Philosophical Solitude;" "A Review of the Military Operations in North America, from 1753 to 1758;" besides several other works.

LIVIUS ANDRONICUS, a dramatic poet, who flourished at Rome about 240 years before the Christian era. He was the first who turned the personal satires and fescennine verses, so long the admiration of the Romans, into the form of a proper dialogue and regular play. Though the character of a player, so valued and applauded in Greece, was reckoned vile and despicable among the Romans, Andronicus acted a part in his dramatical compositions, and engaged the attention of his audience by repeating what he had laboriously formed after the manner of the Greeks. Andronicus was the freed man of M. Livius Salinator, whose children he educated. His poetry was grown obsolete in the age of Cicero, whose nicety and judgment would not even recommend the reading of it. Some few of his verses are preserved in the Corpus Poetarum.

LIVY (Titus Livius), a very eminent Roman

historian, was a native either of the city or territory of Padua. He came to Rome in the reign of Augustus, where he appears to have been admitted to the familiarity of several persons of rank, and of the emperor himself. Suetonius mentions that Claudius, afterwards emperor, undertook to write history in his youth, on the persuasion of Livy, whence it has been supposed that he had some concern in that prince's education. He made himself known by some philosophical dialogues, but his literary reputation was principally built upon his great history of Rome, from the foundatiou of the city to the death of Drusus, in one hundred and forty-two books. No work of the kind seems to have been received with greater applause. Even during his lifetime so high was his fame, that, as we are informed by Pliny the younger, a Spaniard from Cadiz came to Rome on purpose to obtain a sight of him, and having gratified his curiosity, immediately departed. Of the circumstances of Livy's life we are almost totally uninformed. He died at Padua, in the fourth year of the reign of Tiberius, A.D. 17, at the age of seventy-six. The history of Livy is mentioned with the highest praise by all the posterior Roman writers, as Seneca, Pliny the elder, and especially Quintilian; and from that portion of it which has come down to our times, its merits do not appear to have been exaggerated. His descriptions are singularly lively and picturesque, and there are few specimens of oratory superior to that of many of the speeches, with which, in conformity with the practice of antiquity, his narratives are copiously interspersed. Of the History only thirty-five Books are extant, consisting of the first, third, fourth, and half of the fifth decades, the latter in a defective state. An epitome of the whole, excepting two Books, is preserved, but gives no more than the heads of the matter. Of the editions of his remains, those most esteemed are that of Gronovius cum Notis variorum, 3 vols. 8vo., Lugden Bat. 1679; of Le Clerc, Amsterdam, 10 vols. 12mo., 1709; of Crevier, Paris, 6 vols. 4to., 1735; and of Drakenborch, Amsterdam, 7 vols. 4to., 1738. They have been translated into almost all modern languages; the best in English is that by Baker.

LLORENTE (Don Juan Antonio), chancellor of the university of Toledo, and a member of the inquisition, a "Complete History" of which court, "from the period of its establishment by Ferdinand V. to the present time," was published by him, and translated into English in 1817. He died at Madrid, in 1823.

LLOYD (William), a learned English prelate, was born at Tilehurst, in Berkshire, in 1627, and educated at Oxford, whence, in 1640, he was removed to a scholarship in Jesus-college. In 1612, he proceeded B.A., and was elected fellow of his college, and commenced M.A. in 1646. In 1656, he was ordained priest, and in the same year he went to Wadham-college, in Oxford, in the character of governor to John Backhouse, Esq., who was a gentleman-commoner there, which post he occupied till 1659. Within four months after the restoration of King Charles II., in 1660, he was incorporated M.A. at Cambridge, and, about the same time, was promoted to a prebend in the collegiate church of Rippon, in Yorkshire. In 1666, the king appointed him one of his chaplains; and, in the following year, he was collated to a prebend in the cathedral church of Salisbury. About this time he took the degree of doctor of divinity at Oxford. After holding various other ecclesiastical preferments, he, in 1676, was instituted to the vicarage of St. Martin's-in-the-Fields, Westminster; and, in 1680, he was raised to the bishopric of St. Asaph. While he held this benefice, he joined Archbishop Sancroft, and other prelates, in presenting a petition to King James II., deprecating his assumed power of suspending the laws against popery. The prosecution and acquittal of the petitioners is a well-known and important fact in English history. On the Revolution taking place, Bishop Lloyd was made almoner to King William III.; and, in 1692, he was translated to the see of Lichfield; thence he was promoted to that of Worcester, where he sat till his death, in 1717. The writings of this prelate display much learning and acuteness. They relate to history and divinity, including "A Chronological Account of the Life of Pythagoras, and of other famous Men, his Contemporaries;" "The History of the Government of the Church, as it was in Great Britain and Ireland, when they first received the Christian Religion;" "A Dissertation upon Daniel's Prophecy of the Seventy Weeks;' and a number of Sermons on various occasions.

LLOYD (Nicholas), an episcopal divine and philological writer, who held the living of Newington Butts, near London, till his death in 1680, deserves notice as the author of "An Historical and Geographical Dictionary," in Latin, which was founded on that of Charles Stephens, and has served as the basis of many subsequent compilations.

LLOYD (David), an English historian and biographer of the seventeenth century, was reader at the Charter House, in London, and subsequently became a prebend of St. Asaph, in North Wales where he died in 1691. The best known of his works is his "Memoirs of the Statesmen and Favourites in England, since the Reformation," reprinted, with an account of the author, by Sir Charles Whitworth, in 1766.

LLOYD (Henry), a military officer, and eminent writer on tactics, was born in Wales in 1729, and at the age of seventeen went abroad, and was present at the battle of Fontenoy. He afterwards travelled in Germany, and after being appointed aide-de-camp to Marshal Lacy, was gradually promoted, till in 1760 he was intrusted with the command of a large detachment of cavalry and infantry, destined to observe the movements of the Prussians. Lloyd executed this service with great success; but soon after resigned his commission in disgust. He was then employed successively by the king of Prussia and Catharine II., who made him a major-general. At length he left Russia, and proceeded to England, and finally to Huy, in the Netherlands, where he died June 19, 1783. Besides other works, he was the author of an "Introduction to the History of the War in Germany, between the King of Prussia and the Empress-Queen," London, 1781, 2 vols. 4to.

LLOYD (Robert), an ingenious English poet, was the son of the Rev. Dr. Lloyd, second master of Westminster-school, and was himself an usher in that seminary; but having formed an acquaintance with Churchill, Bonnel Thornton, and other dissipated men of letters, he relinquished his ushership and commenced author. His first production, which attracted notice, was a poem, entitled "The Actor," which gave rise to the famous "Rosciad"

of his friend Churchill. He afterwards wrote several smaller poems, some of which possess much merit; and he was employed in writing for the St. James's Magazine, and other periodical publications. Extravagance and inattention involved him in embarassments, which occasioned his being arrested and confined in the Fleet prison, where he died in 1764, aged thirty-one.

LLYWARCH-HEN, one of the earlier Cambrian poets or bards, whose compositions are preserved, lived in the early part of the seventh century, when the Saxons were contesting with the Britons the possession of the North of England. Llywarch is said to have lost twenty sons in battle against the invaders; and to have afterwards retired to a cell at Llanvor, near Bala, in Merionethshire, where he lived to the age of a hundred and fifty. His martial elegies and other poems have been collected and published by Mr. William Owen.

LLYWARCH AP LLYWELYN, a Welsh bard, who flourished between the years 1160 and 1220.

LLYWELYN AP JORWERTH, a king of North Wales in the beginning of the thirteenth century, called by Matthew Paris, Leo the Great. His uncle, David, having usurped the government in 1194, Llywelyn raised an army, and recovered his hereditary dominions, which he defended against an attempt of David to dispossess him, in 1204. He married the daughter of John, king of England, with whom, however, he was repeatedly engaged in hostilities, as he was subsequently with Henry III. In his old age he concluded a treaty of alliance with the latter, and died, after a prosperous reign, in 1240.

LLYWELYN AP GRYFYDD, the last sovereign prince of Wales, and the grandson of the foregoing. He reigned at first over North Wales only, leaving South Wales to his brother Owen, who, making war upon him, was taken prisoner, and deprived of his territories. This conduct involved him in war with Henry III., and afterwards with Edward I., in a battle with whom he was killed in 1282.

LOAYSA (Garsias de), a learned Spanish prelate, was born at Talavera, in New Castile, about 1532. He was promoted to a canonry, and also to an archdeaconry, in the metropolitan church of Toledo, where he resided till 1584. In that year he was appointed almoner and dean of the chapel to King Philip II.; and not long afterwards that monarch confided to him the education of his son, Prince Philip. For a considerable time he presided over the see of Toledo, as *locum tenens* for Albert of Austria, nominated to that archbishoprie; and upon the marriage of Albert, Pope Clement VIII., at the request of the king of Spain, appointed Loaysa to that dignity. Before, however, his pall arrived from Rome, he was carried off by a sudden disorder, when about sixty-five years of age. He published at Madrid, in 1593, "Collectio Conciliorum Hispaniæ," a work which the editors of Morèri's Dictionary, and of the Nouveau Dictionnaire Historique, have erroneously attributed to a prelate of the same name, who was confessor to the Emperor Charles V., president of the Council of the Indies, archbishop of Seville, and a member of the College of Cardinals.

LOBEIRA (Vasco), the author of "Amadis de Gaul," was born at Porta, in what year of the fourteenth century is not known. In 1368, he was knighted upon the field of battle at Aljubarrota, by King Joam I., and he died in 1403 at Elvas, the place of his residence, where he had formed a *morgado*, an entailed and unalienable estate. Nothing more concerning his life has been collected by the Portuguese bibliographers. The original of this celebrated romance was preserved in the library of the dukes of Aveiro, and may possibly still be lurking in existence if it has escaped from the wreck of that house, and from the earthquake, which was so destructive to Portuguese literature. The oldest version known to be extant is that of Garciordonez de Montalvo, which, according to Barbosa, was published at Salamanca in 1510. The romance has been claimed for France and Spain; but there is no doubt that it belongs to Portugal, and was written in Lobeira's time. Amadis may be considered as the model of a perfect knight. "Truly," says Sir Philip Sydney, "I have known men, that even with reading "Amadis de Gaul," which God knows wanteth much of a perfect poesie, have found their hearts moved to the exercise of courtesy, liberality, and especially courage."

LOBEL (Matthias de), an early botanist, was born in 1538, at Lisle, in Flanders, where his father was a practitioner in the law. He was brought up to physic, and studied at Montpellier under the eminent physician and naturalist, Rondelet. His love for plants led him to make a botanical tour over the south of France, which he afterwards extended to Switzerland, and some parts of Italy and Germany. On his return he settled as a physician, first at Antwerp, and afterwards at Delft, at which latter place he was made physician to William, prince of Orange, and the states of Holland. At what period he removed to England is uncertain, but his first publication bears date at London in 1570. His principal patron in England was Lord Zouch, whom he attended on his embassy to Denmark in 1592. The title of king's botanist was given to him by James I., but what were its office or emoluments does not appear. He died in 1616. His chief works are "Nova Stirpium Adversaria," which exhibits the first sketch of a natural method of arrangement, and "Observationes, sive Stirpium Historiæ," to which the volume of Adversaria was annexed. The name of Lobel has been perpetuated by Linnæus in a genus of syngenesious plants termed *Lobelia*.

LOBINEAU (Guy Alexis), a writer of history, born at Rennes in 1666, entered among the Benedictines of St. Maur in his seventeenth year, and devoted his life to study. He died at the abbey of St. Jagut, near St. Malo, in 1727. His principal publications are "L'Histoire de Bretagne," 2 vols. folio, 1707; "L'Histoire de Deux Conquêtes d'Espagne par les Maures," a translation from the Spanish; "Histoire de Paris," 5 vols. folio, 1725; "L'Histoire des Saints de Bretagne," and other works.

LOBO (Jerom), a Jesuit missionary, was born at Lisbon in 1593. He entered into the society of Jesuits in his sixteenth year, and in 1622 went out as one of their missionaries to the East Indies. On his intended return to Portugal, he was shipwrecked on the coast of Natal, where the surviving crew spent seven months in constructing two shallops to bring them away. One of these foundered at sea; the other, with Father Lobo on board, got to Au-

gola. Thence he embarked in a vessel for Brazil; and, after several other adventures, was landed at Cadiz, whence he reached Lisbon. He employed himself both at Madrid and Rome in promoting the interests of the Ethiopian or Abyssinian mission; and took a second voyage to the Indies, where he became rector of the professed house at Goa. He returned to Lisbon in 1658, and was made rector of the college of Coimbra, where he died in 1678, at the age of eighty-four. Father Lobo wrote in the Portuguese language an "Historical Account of Abyssinia," containing much curious and valuable information. It was translated into French by the Abbé Le Grand, in quarto, 1728, with the addition of dissertations, letters, and some instructive memoirs. An abridged version of this was the earliest publication of Dr. Samuel Johnson.

LOBO (Francisco Rodrigues), a Portuguese author of more reputation than merit, who flourished in the early part of the seventeenth century, was born at Leiria, and drowned on his way from Cantarem to Lisbon, in the Tagus, whose waters he had so often celebrated, and in whose sands he had expressed a wish to find a grave. His longest work is a dull pastoral tale, with dull pastoral verses interspersed, divided into three parts, under the titles of *Primavera*, the Spring; *O Pastor Peregrino*, the Shepherd Stranger; and *O Desenganado*, the Undeceived. His works have lately been re-edited at Lisbon.

LOCHER (James), surnamed *Philomusus*, a learned writer, born in Swabia in 1470, studied in Italy, and taught poetry and rhetoric at Fribourg, at Basil, and at Ingoldstadt. The emperor, Maximilian I., made him his poet-laureate. He died at Ingoldstadt in 1528. He translated into Latin Sebastian Brandt's "Ship of Fools," and published many other works, poetical, dramatic, and critical.

LOCHON (Stephen), a French priest in the seventeenth and early part of the eighteenth century, whose religious and moral writings are held in esteem by devout Catholics, was a native of Chartres, but in what year he was born is not known. He pursued his studies in the college of Navarre, at Paris; and in the year 1674 had the degree of doctor conferred upon him by the faculty of divinity in that seminary. For several years he was incumbent of Bretonvilliers, in the diocese of Chartres; but was obliged by the ill state of his health to resign that benefice, and to remove to Paris, where he chiefly spent his time in study and composition. He died about the year 1720. A list of his works will be found in Moréri.

LOCK (Matthew), an eminent English musician, composer in ordinary to Charles II., for whose public entry into London at the Restoration he furnished the music. He is known as the first who ever published rules on the subject of thorough-bass in this kingdom, and has acquired considerable reputation by the beautiful music to Shakspeare's tragedy of "Macbeth." He was also author of the music to Davenant's alteration of the "Tempest;" and in conjunction with Draghi, set Shadwell's opera of "Psyche." The time of his decease is uncertain.

LOCKE (John), one of the greatest philosophers and most valuable writers who have adorned this country, was born at Wrington, in Somersetshire, on the 29th of August, 1632. His father, who had been bred to the law, acted in the capacity of steward, or court-keeper to Colonel Alexander Popham; and upon the breaking out of the civil war, became a captain in the service of the parliament. When he was of a proper age, young Locke was sent to Westminster-school, where he continued till the year 1651; when he was entered a student of Christchurch-college, in the university of Oxford. Here he so greatly distinguished himself by his application and proficiency, that he was considered to be the most ingenious young man in the college. The first books which gave him a relish for the study of philosophy, were the writings of Des Cartes; for though he did not approve of all his notions, yet he found that he wrote with great perspicuity. Having taken his degree of B.A. in 1655, and that of M.A. in 1658, Mr. Locke for some time closely applied himself to the study of physic, going through the usual courses preparatory to the practice; and it is said that he got some business in that profession at Oxford. In 1664, he accepted of an offer to go abroad, in the capacity of secretary to Sir William Swan, who was appointed envoy from King Charles II. to the elector of Brandenburgh, and some other German princes; but returning to England again within less than a year, he resumed his studies at Oxford with renewed vigour, and applied himself particularly to natural philosophy. While he was at Oxford in 1666, an accident introduced him to the acquaintance of Lord Ashley, afterwards earl of Shaftesbury, in whose house he became an inmate, and acted as his lordship's medical adviser in a very dangerous disease. By his acquaintance with this nobleman, Mr. Locke was introduced to the conversation of the duke of Buckingham, the earl of Halifax, and other of the most eminent persons of that age. One day, three or four of these lords having met at Lord Ashley's when Mr. Locke was present, after some compliments, cards were brought in, before scarcely any conversation had passed between them. Mr. Locke looked on for some time while they were at play, and then taking his pocket-book, began to write with great attention. At length, one of them had the curiosity to ask him what he was writing. "My lord," said he, "I am endeavouring to profit, as far as I am able, in your company; for having waited with impatience for the honour of being in an assembly of the greatest geniuses of the age, and having at length obtained this good fortune, I thought that I could not do better than write down your conversation; and, indeed, I have set down the substance of what has been said for this hour or two." In the year 1668, at the request of the earl and countess of Northumberland, Mr. Locke accompanied them in a tour to France, and staid in the country with the countess, while the earl went towards Italy, with an intention of visiting Rome. But this nobleman dying on his journey at Turin, the countess came back to England sooner than was at first designed, and Mr. Locke with her, who continued to reside, as before, at Lord Ashley's. In 1670, and in the following year, Mr. Locke began to form the plan of his "Essay on the Human Understanding;" and about the same time, it is supposed, he was made fellow of the Royal Society. In 1672, Lord Ashley, having been created earl of Shaftesbury, and raised to the dignity of lord-high chancellor of England, appointed Mr. Locke secretary of the presentations; but he held that place only till the end of the following year, when the earl was obliged to resign the great seal. His dis

missal was followed by that of Mr. Locke, to whom the earl had communicated his most secret affairs, and who contributed towards the publication of some treatises, which were intended to excite the nation to watch the conduct of the Roman Catholics, and to oppose the arbitrary designs of the court. After this, his lordship, who was still president of the Board of Trade, appointed Mr. Locke secretary to the same; which office he retained not long, the commission being dissolved in the year 1674. In the following year, he was admitted to the degree of bachelor of physic; and it appears that he continued to prosecute this study, and to keep up his acquaintance with several of the faculty. In what reputation he was held by some of the most eminent of them, we may judge from the testimonial that was given of him by the celebrated Dr. Sydenham, in his book, entitled "Observationes Medicæ, circa Morborum Anctorum Historiam et Curationem, &c." "You know likewise," says he, "how much my method has beeu approved of by a person who has examined it to the bottom, and who is our common friend: I mean Mr. John Locke, who, if we consider his genius, and penetrating and exact judgment, or the strictness of his morals, has scarcely auy superior, and few equals now living." In the summer of 1675, Mr. Locke, being apprehensive of a consumption, travelled into Fraunce, and remained on the continent nntil 1679, when the earl of Shaftesbury being made president of the council, sent to request that Mr. Locke would return to England, which he accordingly did. Within six months, however, that nobleman was again displaced, for refusiug his concnrrence with the designs of the court, which aimed at the establishment of popery and arbitrary power; and, in 1682, he was obliged to retire to Holland, to avoid a prosecution for high-treason, on account of pretended crimes of which he was accused. Mr. Locke remained steadily attached to his patron, following him into Holland; and upon his lordship's death, which happened soon afterwards, he did not thiuk it safe to return to England, where his intimate connexion with Lord Shaftesbury had created him some powerful aud malignant enemies. Before he had been a year in Holland, he was accused at the English court of being the author of certain tracts which had been published against the government; and, notwithstanding that another person was soon afterwards discovered to be the writer of them, yet, as he was observed to join in company at the Hague with several Englishmen who were the avowed enemies of the system of politics on which the English court now acted, information of this circumstance was conveyed to the earl of Sunderland, then secretary of state. This intelligence Lord Sunderland communicated to the king, who immediately ordered that Bishop Fell, then dean of Christchurch, should receive his express command to eject Mr. Locke from his student's place, which the bishop executed accordingly. After this violeut procedure of the court agaiust him in England, he thought it prudent to remain in Holland, till the revolution of 1688, wheu he returned to England in the fleet which conveyed the priucess of Orange. As he was justly considered to be a sufferer for the principles of the revolution, he might without much difficulty have obtained some very considerable post; but he contented himself with that of commissioner of appeals, worth about £200 per annum. In July, 1689, he wrote a letter to his friend Limborch, with whom he frequently corresponded, in which he took occasion to speak of the act of toleration, which had then just passed, and at which he expressed his satisfaction; though he at the same time intimated, that he considered it to be defective, and not sufficiently comprehensive. "I doubt not," says he, "but you have already heard that toleration is at length established among us by law. Not, however, perhaps, with that latitude which you, and such as you, true Christians, devoid of envy and ambitiou, would have wished. But it is somewhat to have proceeded thus far. And I hope these beginnings are the foundations of liberty and peace, which shall hereafter be established in the church of Christ." In 1690, he published his celebrated "Essay concerning Human Understandiug," in folio; a work which an eminent and learned writer has styled "one of the noblest, the usefullest, the most original books the world ever saw." But, notwithstanding its extraordiuary merit, it gave great offence to many people at the first publication, and was attacked by various writers, most of whose names are now forgotten. It was translated into French and Latin; and the fourth, in English, with alterations and additions, was printed in the year 1700; since which time it has passed through a vast number of editions. In 1690, likewise, Mr. Locke published his "Second Letter concerning Toleration," in 4to., written in answer to Jonas Proast, a clergyman of Queen's-college, Oxford, who published an attack upon the "First Letter;" and in the same year he sent into the world his "Two Treatises on Government," 8vo. Those valuable treatises, which are some of the best extant on the subject iu any language, are employed iu refuting and overturning Sir Robert Filmer's false priuciples, and in pointing out the true origin, extent, and end of civil government. He next wrote a pamphlet, entitled "Some Considerations of the Consequences of lowering the Interest, and raising the Value of Money," 1691, 8vo. Afterwards he published some other small pieces on the same subject; by which he convinced the world, that he was as able to reason on trade and business, as on the most abstract parts of science. In 1692, he published "A Third Letter for Toleration, to the Author of the Third Letter concerning Toleration," 8vo.; and in 1693, his "Thoughts concerning Education," 8vo.; which he greatly improved in subsequent editions. In 1695, he was made one of the commissioners of trade and plantations, and in the same year he published his excellent treatise, entitled "The Reasonableness of Christianity, as delivered in the Scriptures," 8vo. This book having been attacked, in the following year, by Dr. Edwards, in his "Socinianism Unmasked," and in a manner that was rude and scurrilous, Mr. Locke published, in the same year, a first, and a second "Vindication of the Reasonableness of Christianity, &c.," 8vo., in which he defended his work with great strength of argument. Scarcely was he disengaged from this controversy, before he was drawn into another, on the following occasion. Some time before this, Mr. Toland published a book, entitled "Christianity not mysterious," in which he endeavoured to prove, "that there is nothing in the Christian religion, not only contrary to reason, but even nothing above it;" and, in explaining some of his notions, he made use of several arguments from Mr. Locke's "Essay

concerning Human Understanding." About the same time several treatises were published by some Unitarians, maintaining, that there was nothing in the Christian religion but what was rational and intelligible, which sentiment had been advanced by Mr. Locke. The use which was made of his writings in these instances, determined Dr. Stillingfleet, bishop of Worcester, to make an attack upon our author. Accordingly, in his "Defence of the Doctrine of the Trinity," published in 1697, he censured some passages in the "Essay concerning Human Understanding," as tending to subvert the fundamental doctrines of Christianity. Mr. Locke immediately published an answer to this charge, in "A Letter to the Right Reverend Edward, Lord Bishop of Worcester, &c.;" to which the bishop replied in the same year. This was confuted in a second letter of Mr. Locke's; which drew a second answer from the bishop in 1698. A third letter of Mr. Locke's was the last which appeared in this controversy, the death of the bishop having taken place not long after its publication. It was generally admitted that Mr. Locke had greatly the advantage of the bishop in this controversy. When speaking of it, M. Le Clerc says, "Every body admired the strength of Mr. Locke's reasonings, and his great clearness and exactness, not only in explaining his own notions, but in confuting those of his adversary. Nor were men of understanding less surprised, that so learned a man as the bishop should engage in a controversy in which he had all the disadvantages possible; for he was by no means able to maintain his opinions against Mr. Locke, whose reasoning he neither understood, nor the subject itself about which he disputed. This eminent prelate had spent the greatest part of his time in the study of ecclesiastical antiquities, and reading a prodigious number of books; but was no great philosopher, nor had ever accustomed himself to that close mode of thinking and reasoning, in which Mr. Locke did so highly excel. However, though our excellent philosopher obtained so great a victory over the bishop, and had reason to complain of his unjust charges against him, and of his writing on subjects of which he had not a sufficient knowledge, yet he did not triumph over his ignorance, but detected and confuted his errors with civility and respect." And an Irish prelate, in a letter to Mr. Molyneux, an intimate friend of Mr. Locke, thus expresses himself upon the subject: "I have read Mr. Locke's letter to the bishop of Worcester with great satisfaction, and am wholly of your opinion, that he has fairly laid the great bishop on his back; but it is with so much gentleness, as if he were afraid not only of hurting him, but even of spoiling or tumbling his clothes. Indeed, I cannot tell which I most admire, the great civility and good manners in his book, or the forcibleness and clearness of his reasonings." Mr. Locke's publications in the controversy above mentioned were the last which were committed by himself to the press. The asthmatic complaint, to which he had been long subject, increasing with his years, began now to subdue his constitution, and rendered him very infirm. He, therefore, determined to resign his post of commissioner of trade and plantations, and from this time lived wholly in retirement at Oates, in Essex, the seat of Sir Francis Masham, applying himself wholly to the study of the sacred Scriptures. His great regard for the sacred writings appears from his answer to a relation who had inquired of him, what was the shortest and surest way for a young gentleman to attain a true knowledge of the Christian religion? "Let him study," said Mr. Locke, "the Holy Scriptures, especially in the New Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth, without any mixture of error, for its matter." He died on the 28th of October, 1704, and was interred in the church of Oates, where there is a decent monument erected to his memory, with an inscription in Latin written by himself. Mr. Locke possessed a great knowledge of the world, and was intimately conversant in the business of it. He was prudent, without cunning; he engaged men's esteem by his probity, and took care to secure himself from the attacks of false friends and sordid flatterers. Averse to all mean compliance, his wisdom, his experience, and his gentle manner, gained him the respect of his inferiors, the esteem of his equals, the friendship and confidence of those of the highest quality. Civility he considered to be not only a duty of humanity, but of the Christian profession, and, with a view to promote it, he recommended a treatise in the moral essays written by the gentlemen of Port Royal, "concerning the means of preserving peace among men;" and also the Sermons of Dr. Wichcote on this and other moral subjects. He was exact to his word, and religiously performed whatever he promised. Though he chiefly loved truths which were useful, and with such stored his mind, and was best pleased to make them the subjects of conversation, yet he used to say, that, in order to employ one part of this life in serious and important occupations, it was necessary to spend another in mere amusements; and, when an occasion naturally offered, he gave himself up with pleasure to the charms of a free and facetious conversation. He kept utility in view in all his disquisitions, and esteemed the employments of men only in proportion to the good which they were capable of producing. He was charitable to the poor, excepting such as were idle, or profane, and spent their Sundays in ale-houses instead of attending at church. And he particularly compassionated those, who, after they had laboured as long as their strength would permit, were reduced to poverty. He said, that it was not enough to keep them from starving, but that a provision ought to be made for them, sufficient to render them comfortable. In his friendships he was warm and steady; and, therefore, felt a strong indignation against any discovery of treachery or insincerity in those in whom he confided. It is said, that a particular person, with whom he had contracted an intimate friendship in the earlier part of his life, was discovered by him to have acted with great baseness and perfidy. Many years after all intercourse had been broken off between them, and when Mr. Locke was one of the lords of trade and plantations, information was brought to him one morning while he was at breakfast, that a person shabbily dressed requested the honour of speaking to him. Mr. Locke, with the politeness and humanity which were natural to him, immediately ordered him to be admitted; and beheld, to his great astonishment, his false friend, reduced by a life of cunning and extravagance to poverty and distress, and come to solicit his forgiveness, and to implore his assistance. Mr. Locke looked at him for some time very stead-

fastly, without speaking one word. At length, taking out a fifty-pound note, he presented it to him with the following remarkable declaration: "Though I sincerely forgive your behaviour to me, yet I must never put it in your power to injure me a second time. Take this trifle, which I give, not as a mark of my former friendship, but as a relief to your present wants, and consign to the service of your necessities, without recollecting how little you deserve it. No reply! It is impossible to regain my good opinon; for know, that friendship once injured is for ever lost." With respect to the works of Locke, it may be said of his "Essay on the Human Understanding," that no book of the metaphysical class has ever been more generally read; or, looking to its overthrow of the doctrine of innate ideas, none has produced greater consequences. In the opinion of Dr. Reid he gave the first example in the English language of writing on abstract subjects with simplicity and perspicuity. No author has more successfully pointed out the danger of ambiguous words, and of having distinct notions on subjects of judgment and reasoning; while his observations on the various powers of the human understanding, on the use and abuse of words, and on the extent and limits of human knowledge, are drawn from an attentive reflection on the operations of his own mind, the only source of genuine knowledge on those subjects. Several topics, no doubt, are introduced into this celebrated production which do not strictly belong to it, and some of its opinions have been justly controverted. In some instances, too, its author is verbose, and wanting in his characteristic perspicuity; but with all these exceptions, and even amidst the improvements in metaphysical studies, to which this work itself has mainly conduced, it will ever prove a valuable guide in the acquirement of the science of the human mind. His next great work, his "Two Treatises on Government," although necessarily opposed by the theorists of divine right and passive obedience, and by writers of jacobitical tendencies, essentially espouses the principles, which, by placing the house of Brunswick on the throne of Great Britain, may be deemed the constitutional doctrine of the country, and as such it has been ably and unanswerably defended. Besides the works already mentioned, Mr. Locke left several MSS. behind him, from which his executors, Sir Peter King and Mr. Anthony Collins, published, in 1706, his Paraphrase and Notes upon St. Paul's Epistles to the Galatians, Corinthians, Romans, and Ephesians, with an Essay prefixed for the understanding of St. Paul's Epistles, by a reference to St. Paul himself. In 1706 the same parties published, "Posthumous Works of Mr. Locke," 8vo., comprising a treatise "On the Conduct of the Understanding;" "An Examination of Malebranche's Opinion of seeing all Things in God," &c.; but all his works have been collected together, and frequently printed in three volumes folio, and four volumes quarto.

LOCKMAN (John), a writer of the last century, was born about the year 1698, and died in 1771. His principal works are, a musical drama, entitled "Rosalinda," 1740; and "The Lamentations of David," an oratorio.

LODGE (Thomas), an ingenious physician and dramatic writer in the sixteenth century, took his degree in physic at Avignon, and on his return to England, enjoyed an extensive practice in the metropolis. In 1594 appeared his first tragedy, "The Wounds of Civil War," printed in quarto, which was followed four years afterwards by a tragi-comedy, entitled "A Looking-glass for London and for England;" and various other works. His death took place in 1625.

LOFFT (Capel), a barrister and ingenious writer, was born in London in 1751, and educated at Eton and Cambridge. He was called to the bar in 1775, and in the following year published a collection of "Cases, chiefly in the King's Bench, from 1772 to 1774." Succeeding, in 1781, to the Capel estates, he changed his residence to Troston, in Suffolk, and was made a magistrate for the county; but having exerted himself, with the under sheriff, to delay the execution of a young woman who had received sentence of death, under circumstances of an extraordinary nature, he was removed from the commission. He then resumed his practice as a barrister; and, in 1810, became deputy-recorder of Aldborough. In 1816 he set out with his family for the continent, and died at Montcallier, May 26, 1824. Besides a great variety of political pamphlets, on different occasions, Mr. Lofft was the author of "Eudosia," a poem, in blank verse, 1780; a "Translation of the two first Georgics of Virgil," 1784; an "Essay on the Law of Libel," 1785; an edition of "Gilbert's Law of Evidence, with considerable additions," 2 vols. 8vo., 1792; "Laura, or an Anthology of Sonnets," in 5 volumes, 1814; and a volume of "Aphorisms," from Shakspeare. He was, besides, a very considerable contributor to most of the magazines and periodical publications of his day; and the public is, in a great measure, indebted to him for the publication of the "Farmer's Boy," by Robert Bloomfield.

LOGAN (John), a poet of the last century, was born at Fala, in the south of Scotland, in 1748, and was educated for the church in the university of Edinburgh. After having published a collection of poems, a treatise on the Philosophy of History, and a tragedy, entitled "Runnamede," he removed to London, and became a writer in the English Review. He died in 1788. Besides the works mentioned, he was the author of a volume of poems; of a pamphlet in defence of Mr. Hastings, for which the publisher was prosecuted; a "Dissertation on the Manners and Spirit of Asia;" and sermons. His poems are included in Dr. Anderson's collection; and they were published separately, with an account of his life, in 1805, 12mo.

LOGAU (Frederick, Baron Von), a German poet, born in Silesia in 1604. He passed the latter part of his life in the service of a duke of Lignitz, and died in that city in 1655. He published at Breslau, in 1638, a collection of epigrams, under the name of Solomon of Golau, and a more ample collection in 1654.

LOHENSTEIN (Daniel Gaspar Von), a German author, born in 1635. In 1666, he was nominated imperial counsellor, and first syndic of the city of Breslau, which station he occupied till his death in 1683. Lohenstein was one of the earliest dramatic writers in Germany, and was the author of several tragedies. He also wrote poems, and a romance entitled "Arminius and Thusnelda," published at Leipsic, 1689-90, two volumes quarto.

LOIR (Nicholas), a French painter, born at Paris in 1624, was the son of a goldsmith. He was placed as a pupil under Bourdon, but adopted the

manner neither of that master nor any other. He visited Rome in 1637, where he laid in a large stock of ideas, so strongly impressed upon his memory that he could recall them at pleasure. A great abundance of thoughts upon any given subject was therefore his characteristic, which gave facility and variety to his works, but without any thing that indicated superior genius. As a proof of these qualities, it is related that he laid a wager with some brother-artists, that he would in one day design twelve holy families, in which not one figure should resemble another; and won his bet. On his return from Rome, he was much employed at Paris, and became professor and rector of the Academy of Painting. He painted several ceilings for the palaces of Lewis XIV., in which he adopted that monarch's favourite allegorical emblem of the sun, and gained a pension for the adulation of his pencil. He died in 1679.

LOKMAN, surnamed *Al-Hakim*, or *the Wise*, a philosopher in high repute among the Eastern nations, to whom is attributed a collection of maxims and fables, which convey no inelegant specimen of the moral doctrine of the ancient Arabians. Mahomet gave his name to the thirty-first chapter of the Koran, in which he introduces God as thus speaking: "We have given wisdom to Lokman." According to some he was the nephew of Job, by his sister, or the son of his aunt, and consequently his cousin; but according to others he was the great-nephew of Abraham. The greater number of the Mussulman doctors, however, deny his claim to so high an antiquity, and make him a contemporary with David and Solomon. The latter all agree that he was a native of Ethiopia, or Nubia, and in a servile condition, whose occupation was either that of a tailor, a carpenter, or a shepherd. His wisdom they ascribe to divine inspiration; and the account which they preserve of the manner in which he received that gift appears to have been borrowed from the Scripture history of Solomon. Some writers assert that he embraced the Jewish religion, and entered into the service of King David, who entertained a high esteem for him; and the author of the "Tarikh Montekheb" informs us, that he died in Judea, at a very advanced age, and that in his time the tomb of Lokman was still to be seen at Ramlah, a small town in Syria, not far from Jerusalem. The scanty relics of his fables were published by Erpenius, in Arabic and Latin, at the end of his Arabic grammar, in 1636, and 1656, in quarto; and Tannaquil Faber presented them to the public in elegant Latin verse. A French translation of them was published by Galland, together with those of Pilpay, in 1714, in two volumes 12mo.; and, in 1803, was announced a notice of a new edition of them, in the original Arabic, accompanied with a French translation, by citizen J. J. Marcel.

LOLLARD (Walter), was a Dutchman by birth, who was distinguished for his eloquence, and became the chief leader and champion of the *Beggards* upon the Rhine. Having been driven by persecution from Upper Germany, he removed from Mentz to Cologne, where he was arrested by the inquisition. Being tried for heresy, and refusing to renounce the opinions of the mystics which he had embraced, he was condemned to the flames. To this cruel punishment he submitted, with the fortitude and cheerfulness of a primitive martyr, in the year 1322.

LOMAZZI (Giampaolo), an artist and writer, was a native of the Milanese, and born in 1538. He learned the art of painting from G. Battista della Cerra, and practised it with reputation in the branches of history, portrait, and landscape, at Milan, Piacenza, and other cities. He is, however, chiefly known for his work on painting, composed after he had the misfortune to lose his sight in his thirty-third year. It was printed at Milan, in 1584, with the title of "Trattato dell' Arte della Pittura;" to which in the following year was added in the title-page, "Scultura ed Architettura," though he says nothing of these two arts. Lomazzi had likewise a talent for poetry, and published seven books of "Rime." When he died is uncertain. Two medals struck in his honour are extant.

LOMBARD (Peter), a celebrated bishop of Paris in the twelfth century, and known among the scholastics by the title of *Master of the Sentences*, was a native of Novara, in Lombardy, from which country he derived his surname. After having studied at Bologna and Rheims, he removed to Paris, where he soon acquired a high reputation for his learning as a divine, and was nominated to the chair of that faculty. The first promotion which he obtained in the church was a canonry of Chartres; which was followed by his elevation to the see of Paris, for which he was indebted to the regard entertained for him by an illustrious pupil, Philip, son of King Lewis *the Gross*. He died in 1164. His celebrity for ages in the schools, and the title by which we have already seen he was distinguished, were derived from a work, entitled "Sententiarum Lib. IV.;" in which, after the method of Augustine, he has endeavoured to illustrate the doctrines of the church by a collection of sentences and passages drawn from the fathers, whose manifold contradictions he has attempted to reconcile. It may be considered as a complete body of divinity, according to that scholastic system of sophistry and chicane which had just before been introduced by the subtile Peter Abelard, and was so congenial to the taste of the age, that, according to the Abbé Fleury, the number of commentators on it amount to two hundred and forty-four. The first edition of this work was published at Venice in 1477, in folio; and it afterwards underwent a multitude of impressions at different places. Lombard was also the author of "Glossa, seu Commentarius in Psalmos Davidis," published at Paris in 1551, folio; and "Collectanea in omnes Divi Pauli Epistolas, &c."

LOMEIR (John), a learned Dutch Protestant divine in the seventeenth century, concerning whose life we have seen no other particulars, than that he was pastor of the church of Dotekum, in Zutphen. He was the author of a curious little work, entitled "De Bibliothecis Liber Singularis," 12mo., 1669, which gave rise to a larger work on the same subject, by Joachim John Maderus, a learned German, who published at Helmstadt a treatise "De Bibliothecis," in 2 vols. 4to., 1702 and 1705, in which he has inserted our author's piece.

LOMENIE (Henry Augustus de), count de Brienne, secretary of state in the time of Lewis XIII., died in 1666. He left behind him "Memoirs" containing an account of the most remarkable events in the reigns of Lewis XIII. and XIV.

LOMMIUS, or VAN LOM (Jodocus), a medical writer of reputation, was a native of Buren, in Guelderland. He was pensionary-physician to the city of Tournay, in 1557; and settled at Brussels in

1560, when he was advanced in years. He was living in 1562, beyond which time there is no record of him. The works of Lommius, which have been much read and esteemed, consist of commentaries upon the First Book of Celsus de Medicina; medical observations; and a treatise, "De Curandis Febribus Continuis," Antwerp, 1563, often reprinted and translated.

LOMONOZOF (Michael Wasilowitz), accounted the father of Russian poetry, was born in 1711, at Kolmogori, where his father was a dealer in fish. His love for letters induced him to escape from his father, who wished him to marry, and take refuge in a monastery at Moscow. He there acquired the rudiments of Greek and Latin, and displayed such a promise of abilities, that he was chosen by the Imperial Academy of Sciences, in 1636, to be sent at its expense for improvement to the German university of Marpurg. He continued there four years, and, on his return to Russia, he was elected adjunct, and, the next year, member of the Imperial Academy, and professor of chemistry. In 1760, he was appointed inspector to the seminary attached to the Academy; and, in 1764, he was honoured with the title of counsellor of state. His death took place in the same year. The reputation of Lomonozof in his own country is founded chiefly on his poetical compositions, which are numerous and various in their kinds. His odes are particularly admired for their spirit, variety, and sublimity, in which qualities he is said to rival Pindar himself. Among his poetical pieces are tragedies, idylls, epistles, and a fragment of an epic poem on Peter the Great. In prose he enriched Russian oratory with many translations from the Greek and Latin, and some original pieces. He likewise published some chemical and philosophical tracts, and two short works on the history of his country.

LONG (James le), an industrious and learned writer, was born at Paris in 1665, and, in 1686, entered into the congregation of the Oratory. He occupied the post of professor in several houses of that society, and finally was appointed their librarian at St. Honoré. He passed his life in learned labours, and died of a pulmonary disorder in 1721, with the character of a virtuous and estimable man. Of his works the principal are "Bibliotheca Sacra," containing a catalogue of all the editions and translations of the Scriptures; "Bibliothèque Historique de la France," being an account of all the historical works relative to that country; and a "Historical Discourse on Polyglot Bibles, and their several Editions," 8vo., 1713.

LONG (Roger), a learned English divine and astronomical professor, who flourished in the eighteenth century, was born about 1679, in the county of Norfolk. Cambridge was his *alma mater;* and in that university he became master of Pembroke-hall, was admitted to the degree of doctor of divinity, and appointed Lowndes's professor of astronomy and geometry. Dr. Long had also the honour of being elected a fellow of the Royal Society. His ecclesiastical preferments were the rectory of Cherry-hinton, in Huntingdonshire, and of Bradwell-juxta-Mare, in Essex. He died in December 1770. He had some peculiarities, which some of his biographers have dignified with the title of a turn for humour. He was the author of a well known and much approved treatise of "Astronomy," in five books, forming two volumes quarto, the first of which was published in 1742, and the last in 1784, by Mr. Wales. His other publications consisted only of a tripos-performance at Cambridge; "A Commencement Sermon," printed in 1728; and an answer to Dr. Galley's pamphlet "On Greek Accents." He was the inventor of a very curious astronomical machine, erected in a room at Pembroke-hall; which was a hollow sphere, of eighteen feet diameter, in which more than thirty persons might sit conveniently. Withinside the surface, which represented the heavens, were painted the stars and constellations, with the zodiac, meridians, &c.; and it had an axis, parallel to the axis of the world, upon which it was easily turned round by a winch.

LONG (Edward), author of an esteemed history of Jamaica, of which island he was lieutenant-governor, and judge of the Vice-Admiralty court. In 1769, he was obliged to return to England for the restoration of his health, where he died March 13, 1813. Besides the "History of Jamaica," Mr. Long wrote a collection of essays, entitled "The Prater;" a novel, called "The Antigallican;" "Letters on the Colonies;" and various minor miscellaneous pieces, both grave and humorous.

LONGCHAMPS (Peter de), a French writer on polite literature in the last century, died at Paris, in 1812. His principal production is a prose version of the Elegies of Propertius, reckoned the best in the French language. He also translated in the same manner the Elegies of Tibullus; and he published an abridgment of the "Histoire littéraire de la France;" a tragedy, and other works.

LONGEPIERRE (Hilaire Bernard de Roqueleyne, Lord of), born of a noble family at Dijon, in 1659, was secretary of commands to the duke of Berry. He distinguished himself by an accurate knowledge of the Greek language, and taste for the beauties of its authors. In 1685, he published notes upon Anacreon, Sappho, Bion, and Moschus, and the Idylls of Theocritus, with a French translation in verse, or rather in measured prose, which had considerable success. In 1690, he gave to the public a collection of "Idylls" of his own invention, which are said to contain natural painting, but to be feeble and prosaic in their versification. His tragedies of "Medea" and "Electra," written in the manner of the Greek tragedians, were both acted, and gave him a reputation among dramatic poets. Voltaire says of the first, that, although unequal and too declamatory, it is superior to the Medea of Peter Corneille. Longepierre died at Paris in 1721.

LONGINUS (Dionysius), a celebrated Greek critic and philosopher of the third century, is supposed by some to have been an Athenian, by others a Syrian. He was first the disciple, and then the heir of Cornelius Fronto, called the Emesene, the nephew of Plutarch. In his youth Longinus travelled for improvement to Athens, Rome, Alexandria, and other cities distinguished for literature, and attended upon the lectures of all the eminent masters in eloquence and philosophy. The system he chiefly followed was the eclectic of Ammonius Sacca: he was likewise a great admirer of Plato, whose memory he honoured by an annual festival. Such was the extent of his erudition, that he was called by his contemporaries "the living library." He appears to have taught philosophy at Athens, where Porphyry was one of his disciples. His reputation caused him to be invited to the court of the

celebrated Zenobia, queen of Palmyra, who took his instructions in the Greek language, and made use of his counsels on political occasions. This distinction was fatal to him. After the Emperor Aurelian, in his expedition against Zenobia, had defeated her troops, and made her captive, she attempted to avert the resentment of the conqueror by imputing her resistance to the advice of her ministers and counsellors. Longinus, who fell into his hands among the rest, was particularly suspected of having composed the spirited answer of the queen to Aurelian's summons; and without respect for his genius and learning, he was ordered for instant execution. His philosophy supported him in this hour of trial, and he calmly submitted to his fate, with expressions of pity for his unfortunate mistress, and consolation to his afflicted friends. This event took place A.D. 273. Among the numerous writings of Longinus, his "Treatise on the Sublime" is the only one remaining, and this, too, in a mutilated and imperfect state. He is one of the very few ancients who appear to have been acquainted with the Jewish Scriptures. Of the editions of Longinus, the most esteemed are that of Tallius, Traj. ad Rhen., 1694, quarto; of Hudson, Oxon., 1710, octavo; of Pearce, London, 1724, quarto; and of Toup, with Ruhnken's emendations, Oxon., 1778, quarto.

LONGOMONTANUS (Christian), an eminent Danish astronomer, was the son of a poor labouring peasant, and born at Longomontium, an obscure village in Jutland, whence he took his surname, in 1562. Having afforded early indications of a love for learning, his father did all that lay in his power to procure him instruction; and upon the death of that parent, when he was only eight years of age, one of his uncles took him to reside for some time with him, and had him taught by the minister of the place. That relation, however, finding that the expense of paying for his education was greater than his circumstances would afford, at last advised him to return to his mother, and to earn his living, as his brothers did, by ploughing. His mother gave him leave to study all the winter, upon the condition that he worked all the summer in the fields. He went on thus for some time, but being tired out with the ill-treatment and reproaches of his brothers and sisters, who could not bear to see him surpass them as he did, he determined to steal away from his family, and to try his fortune in the world. Accordingly, at the age of fifteen, he suddenly left his mother's house, and went to Wiburg, a town twelve miles distant from his native place, where there was a college. Here he spent eleven years; and, though he was forced to procure the means of support by his industry, he nevertheless applied to his studies with extreme ardour, and made a great progress in learning, particularly in the mathematical sciences. Afterwards he went from Wiburg to Copenhagen, where, by the great proficiency which he had already made, and his incessant application, he in one year so far secured the good opinion of the professors of that university, that they recommended him, in the strongest terms, as an assistant to the illustrious Tycho Brahe. It was in 1589 that he waited on that celebrated astronomer, who then resided in the island of Huen, from whom he met with so favourable a reception, that he continued with him eight years. At length the desire which he had of filling a professor's chair in Denmark determined him to return to his native country; which he did by way of Poland, in order to view the scene of Copernicus's astronomical labours; and when he arrived at Copenhagen, the chancellor, Christian Friis, proved a Mecænas to him, and gave him an honourable employment in his family. In 1603, he quitted the chancellor's, upon his having received the appointment of rector of the college of Wiburg; which he retained till 1605, when he was nominated to a professorship of mathematics in the university of Copenhagen. He was now placed in a situation which had ever been the object of his highest ambition, and for which his genius and talents peculiarly qualified him; and he discharged the duties of it with the greatest ability, and highest reputation, till his death, which took place in 1647. He was the author of various works, which discover great talents in mathematics and astronomy. The most distinguished of them is his "Astronomia Danica," first printed in 1622, in quarto, and afterwards in folio, with considerable augmentations, in 1633 and 1640. It contains all the great discoveries of Regiomontanus, Purbach, and Tycho Brahe; and it proposes some alterations in the system of the latter, which, without disconcerting any of its parts, would, he imagined, preclude some of the strongest objections which were made to it.

LONGUEIL (Christopher de), Latin, *Longolius*, a man of letters, born at Mechlin, in 1488, was natural son of Antony de Longueil, bishop of Leon, and chancellor of Queen Anne, of Bretagne. He was taken young to Paris, where he practised as a lawyer, and obtained the place of a counsellor in parliament. For the purpose of improvement, he travelled into Italy, Spain, England, and Germany; and in Switzerland was near falling a victim to the hatred of the people against the French, after the battle of Marignano. At Rome he made an harangue before Pope Leo X., who was greatly struck with his eloquence. Such was his attachment to Italy, that his friends in vain attempted to keep him in France, when he revisited it; and returning to the former country, he died at Padua, in 1522. The works of Longolius, consisting of epistles and harangues, were published at Paris, in 1533, octavo, with his life by Cardinal Pole.

LONGUEIL (Gilbert), *Longolius*, a physician and philologist, was born at Utrecht, in 1507. After an education in classical literature and philosophy in his own country, he went to Italy, where he took the degree of doctor of physic. On his return he taught the learned languages, first at Deventer, and afterwards at Andernach and Cologne. In this last city he also practised medicine, and was made physician to the Archbishop Herman. He died there in 1543; and being suspected of attachment to the principles of the Reformation, was refused burial, so that his friends interred him at Bonn. He compiled a "Lexicon Græco-Latinum," 8vo., Cologne, 1533; published notes upon Ovid's Metamorphoses, Plautus, Cicero's Epistles, and Rhetoric. ad Herennium, Cornelius Nepos, and Laurentius Valla, forming four volumes octavo; edited Philostratus's life of Apollonius Tyaneus, and the history of the second council of Nice; translated several pieces of Plutarch; and wrote "A Dialogue on Birds, with their names in Greek, Latin, and German."

LONGUERUE (Louis Dufour de), abbot of Sept-Fontaines and Jard, a person of extraordinary erudition, was born in 1652, at Charleville, of a

noble family, in Normandy. The singular quickness of parts which he displayed almost from infancy was so well improved by an excellent education, that he became at a very early age a prodigy of learning. He published little, but was extremely communicative of his knowledge in conversation; in which, however, he assumed an air of superiority, with a decisive and dogmatic tone, that exercised the patience of those who consulted him. He died at Paris, in 1733, at the age of eighty-two. Among his works are, "A Latin Dissertation upon Tatian," prefixed to the Oxford edition of this author, in 1700; "Remarques sur la Vie de Cardinal Wolsey," published in the eighth volume of the Memoirs, historical and literary, collected by Father Desmolets; "La Description Historique et Géographique de la France, Ancienne et Moderne," folio, 1719, &c. &c.

LONGUEVAL (Jacques), a French Jesuit, born in 1680, at Santerre, or, as others say, at Peronne. He is principally known as the author of an elaborate history of the French church, in eight folio volumes. His other works are, two dissertations "On Miracles;" and "On the Sin of Separation from the Church." His death took place in 1735, at Paris.

LONGUS, author of a romance in Greek prose, entitled "Poimenica" (Pastorals), and relating the loves of Daphnis and Chloe, is supposed to have lived as late as the reign of Theodosius the Great; but nothing is known of him, nor is he mentioned by any of the ancients. His work is a curious specimen of that kind of composition in its simplest form, and contains many descriptive beauties; but some of its scenes are such as the lowest modern writer would scarcely venture to paint. Several editions of it have been given, among which is one at Paris, quarto, 1718, decorated with plates from the designs of the regent, duke of Orleans, to whose taste it was suited. The best edition is that of Villoison, Gr. Lat., octavo, two volumes, Paris, 1778.

LONICER (Adam), a physician and writer in natural history, son of John Lonicer, a learned professor of Marpurg, was born at Marpurg, in 1528. He studied at his native place and at Mentz, and after taking the degree of doctor of physic, in 1554, settled at Frankfort-on-the-Maine as public physician of that city. He exercised this office with great reputation for thirty-two years, and died in 1586. He wrote some professional works, but is only known by his publication on natural history, entitled, "Naturalis Historiæ Opus novum, &c.," in two parts, folio, Frankfort, 1551, 1555, both reprinted in 1660.

LOOSJES (Adrian), a Dutch novelist, poet, and dramatic writer, born at Haerlem, about 1761, was a bookseller at his native place, where he died in 1818. In one of his novels, the history of Susan Bronkhorst, he imitated, with some success, the writings of Richardson.

LOPES (Fernam), the oldest of the Portuguese chroniclers, and one of the best chroniclers that any country can boast. The year of his birth is not known. He was *escrivam da puridade*, private secretary, to the Infante D. Fernando, who died in captivity at Fez; afterwards *chronista mor*, chief chronicler, and *guarda mor de torre do tombo*, which may be intelligibly rendered, keeper of the archives. He died in 1449. The most valuable of all his writings is his chronicle of Joan, which is the history of the great struggle between Portugal and Castile, towards the close of the fourteenth century. His other chronicles are those of Pedro I., and of Fernando.

LOPEZ (Gregorio), a celebrated Spanish lawyer, born at Guadaloupe, either in the latter end of the fifteenth, or commencement of the sixteenth, century. He collated and edited the laws of Alonzo the Wise, known by the title of Las Siete Partidas, and added a commentary, which has been retained in most of the subsequent editions, and is included in the last. Lopez studied at Salamanca, and was one of the royal council of the Indies. The time of his death is not known.

LORENZINI (Francis Maria), an eminent Italian poet, was born at Rome, of a respectable family, in 1680. He was educated among the Jesuits, and in his twenty-second year was received into their society, but quitted it eleven months after on account of his health. Although his inclination led him to the study of polite literature, yet a profession being necessary to his maintenance, he engaged in that of the law, which he practised with success. At length, however, he devoted himself solely to letters; and, in 1705, he entered into the academy of the Arcadi, the chief object of which was the reformation of the bad taste which had infected Italian poetry. He has been called the Michael Angelo of Italian poets, on account of the boldness and energy of his expressions. To excite wonder and admiration he regarded as the peculiar office of poetry, whence he was an assiduous reader of the Hebrew prophets, which never failed to inspire him with rapture. Among his tastes was a great love for anatomical researches, in which he was the associate of Cajetano Petriolio, an eminent surgeon in Rome. After the death of Crescembini, in 1728, our poet was chosen his successor, as president or custos of the academy of Arcadi, but not without much opposition from a party. He distinguished his presidentship by several remarkable acts. He founded five academical colonies in the neighbouring towns; and instituted a private weekly meeting of the Arcadi, at which plays of Plautus or Terence, in the original language, were performed by youths trained for the purpose. He died in June 1743. His Italian poems are few in number, but of great excellence. His "Rime" have been printed at various places, and are also found in the tenth volume of the "Rime degli Arcadi." His "Melodrames" were printed at Rome separately as they appeared. He also published the lives of two of the Falconieri family, and some other pieces.

LORGNA (Antonio Marie), an eminent mathematician, born at Verona, about 1730. He held the mathematical chair in the military school of Verona, and he died in June 1796, leaving the reputation of having been one of the best geometers of modern Italy. His works, relating to mathematical and physical science, are numerous and valuable.

LORIN (John), in Latin, *Lorinus*, a learned French Jesuit, born at Avignon, in 1559. He filled the divinity-chair with great reputation at Paris, Rome, Milan, and other places, and died at Dole, in 1634, when about seventy-five years of age. He was the author of long "Commentaries" on Leviticus, Numbers, Deuteronomy, the Psalms,

Ecclesiastes, the Book of Wisdom, the Acts of the Apostles, and the Catholic Epistles.

LORME (Philibert de), an eminent French architect, was born at Lyons, in the early part of the sixteenth century. He went to Italy at the age of fourteen, to study the beauties of ancient art, when his zeal and assiduity attracted the notice of Cardinal Cervino (afterwards Pope Marcellus II.), who took him into his palace, and assisted him in his pursuits. He returned to France in 1536, and was employed in several buildings, in which he introduced contrivances not before known in that country; and to him is attributed the banishment of the Gothic taste from France, and the substitution of the Grecian. The Cardinal du Bellay made him known to Henry II., for whom he planned the horse-shoe at Fontainebleau, and the châteaus of Anet and Meudon. After the death of that king, Catharine de Medicis made him intendant of her buildings. Under her direction he repaired and augmented several of the royal residences, and made a commencement of the palace of the Tuilleries. As a recompence for his services, he was presented, in 1555, with two abbacies, and created counsellor and almoner in ordinary to the king. He died in 1577. De Lorme published, in 1567, "Dix Livres d'Architecture;" and "Nouvelles Inventions pour bien batir et à petits frais," folio, 1576.

LORRAIN (Robert le), an eminent sculptor, was born in 1666, at Paris, of a family from Champagne. He was a pupil of Girardon, who confided to him, at the age of eighteen, the instruction of his own children, and the correction of the designs of the other pupils. After having distinguished himself by several works, and gained the first prize at the Academy, he went to Rome as a pensioner, where he pursued his improvement with so much assiduity as to injure his constitution. He returned to France in 1693, and, in 1701, he was admitted into the Academy of Painting and Sculpture, having executed a fine figure of Galatea for his proof-piece. He made a fawn for the cascade at Marly, which obtained the royal applause; and continually advanced his reputation by other excellent performances. The Academy showed its sense of his merits by nominating him to the post of adjunct professor in 1710, and of professor in 1717. He fulfilled the duties of these offices with great attention, and could boast of Le Moyne and Pigalle among his pupils. When the Cardinal de Rohan formed the design of decorating his palace of Saverne, near Strasburg, he fixed upon Lorrain, with other artists, and much of the exterior sculpture was executed by him. In the midst of his labours he was attacked with a stroke of apoplexy, in 1738, which obliged him to return to Paris. After repeated seizures he was carried off in 1743, at the age of seventy-seven.

LORRAINE (Charles de), cardinal and archbishop of Rheims, son of Claude de Lorraine, first duke of Guise, and younger brother of Francis, duke of Guise, was born in 1525. He was created archbishop of Rheims at the age of fifteen, by Francis I., and received a cardinal's hat from Pope Paul III. in 1547. At the death of his uncle, the Cardinal John of Lorraine, in 1550, he inherited a rich succession of benefices, which finally amounted to two archbishoprics, six bishoprics, and several rich abbacies. He possessed, in addition, the advantages of a figure and air corresponding to his high birth and quality, quick parts, a natural flow of eloquence, and no inconsiderable share of learning. By the court he paid to the celebrated Diana de Poitiers, mistress of Henry II., he obtained great credit with that prince, who sent him as his ambassador to the pope. Entering into the views of that pontiff, he persuaded the king to undertake a war for the conquest of Naples, in which his brother, the duke of Guise, had the principal command. It is not to be wondered at that one who was indebted to the church for dignities and emoluments, which rendered him one of the first persons in the kingdom, should be zealous in its defence. He was, like all of his house, a bitter enemy to the reformers, against whom he promoted several severe edicts; and he made great efforts to introduce the inquisition into France, which, however, were thwarted by the opposition of the virtuous chancellor, De l'Hopital, and by the temper of the nation. During the short reign of Francis II., the Guises, as uncles to the queen (Mary of Scotland), were all powerful; and the despotic insolence of the cardinal was carried so far, that when the court was at Fontainebleau, and a great number of persons resorted thither upon business, he caused it to be proclaimed, by sound of trumpet, that they should all depart within twenty-four hours, on pain of being hanged, and gallows were erected in the avenues of the palace *in terrorum*. It is said, indeed, for his excuse, that he had received intelligence of some plots of the Protestants to render themselves masters of the king's person; but, in fact, he was resolved to keep at a distance from the court all but those of his own faction. At the conference of Poissy, between the two religions, the cardinal gained great reputation with his party by his eloquence in refuting the learned Beza; but it was not very difficult to confound an antagonist, whose arguments were treated as blasphemies, and who spoke under the discountenance of all that was great and powerful. He was likewise ambitious of the praise of pulpit eloquence, and several times preached at Paris before large audiences. "In these discourses (says Pasquier) he did not cease to admonish the people rather to lose the last drop of their blood, than to suffer any other religion than that of their ancestors to have course in France;" whence he was regarded as one of the principal authors of the furious civil wars under Charles IX., crowned by the massacre of St. Bartholomew's. He appeared with great splendour at the council of Trent, at which Pius V., who called him "the little pope beyond the mountains," did not wish for his presence. "Will the cardinal of Lorraine, who has benefices worth 300,000 crowns (said the pope to the French ambassador), go to Trent to declaim against pluralities? He has much more to apprehend from that article of reform than I have, who possess only the pontifical see, with which I am content." The death of his brother, the duke, diminished his consequence there, and he found it for his interest to relax in the vigour with which he began in maintaining the interests of the Gallican church. He continued, however, to bear a great sway at home during the reign of Charles IX., whose finances he managed in the capacity of minister of state, and by whom he was sent as ambassador to the court of Spain. On the accession o Henry III., he went to meet that prince at Avig-

non, on his way from Poland; and religious processions being then the mode, the cardinal placed himself at the head of the *blue penitents*. He was there seized with a fever, of which he died in December 1574, in the fiftieth year of his age. The enmity of this cardinal against the Protestants has caused him to be the object of much party satire and reproach, but the writers of his own communion afford sufficient ground to consider him in an unfavourable light with respect to morals and principle. On the whole he may be regarded as a specimen of an ambitious political churchman, who employed religion as an instrument of his elevation, and conciliated zeal for its forms and doctrines with total neglect of its precepts. Some of his literary compositions have been printed, consisting chiefly of orations and harangues on public occasions.

LORRIS (William de), a French poet of the thirteenth century, was a student of jurisprudence, and died about 1260. He is known as the author of the "Roman de la Rose," a poem famous in the middle ages. Lorris left the work unfinished, and it was completed in the next century by John Clopinel, or De Meun. The best edition of the "Roman de la Rose" is that of the Abbé de Lenglet, Amsterdam, three volumes, 12mo., 1735. Chaucer has given a translation of the greater part of it, comprising all belonging to William de Lorris.

LORRY (Anne Charles), a learned French physician, was born in 1725, at Crosny, near Paris. He became doctor-regent of the faculty of Paris, and exercised his profession with equal reputation and modesty. He was the author of several works, which are reckoned to display both erudition and accurate observation, with great clearness of arrangement and precision of language. He died at the baths of Bourbonne, in 1783.

LOSSIUS (Lucas), a German ecclesiastic, born at Bacha in Hesse, in 1508, became rector of Lunenburg, which situation he held till his death in 1582. Lossius collected a complete Protestant Psalmody, by far the most classical work of its kind, to which he prefixed Melancthon's encomium on music, as adapted to the service of religion. Of his works, the principal are the one already alluded to, entitled "Psalmodia, hoc est Cantica sacra veteris ecclesiæ selecta," folio, Nuremburgh, 1553, reprinted at Wittemberg, in four volumes, 1569; and "Erotemata Musicæ practicæ, &c." Nuremburgh, 1563, 1570, 1579, and 1590.

LOTEN (John Gideon), a distinguished friend to natural history, was by birth a Dutchman, and born at Utrecht. In the year 1732 he went to India, where he exercised some of the highest employments in the islands of Celebes and Ceylon with great reputation, and alleviated the cares of his important duties by cultivating the liberal arts. At Colombo he established a botanical garden, and in every place of India where he resided made the pleasing study of natural history a principal object of his care. On his return he brought over with him a large collection of drawings, done with equal neatness and accuracy, some by natives, and others by Europeans whom he found in the country. Mr. Pennant was indebted to his friendship for copies of several of them, but the greater part he at his request communicated to Peter Brown, an ingenious artist, by birth a Dane, who engraved twenty-one of them; and with several others from different places published a splendid work, in 1776, entitled "New Illustrations of Zoology," under the patronage of Marmaduke Tunstal, Esq., and Mr. Penuant. From the same collection was formed "Pennant's Indian Zoology," begun in 1769, and left unfinished, but resumed and published more complete in one volume quarto in 1790. Mr. Loten returned to Europe in 1758, and coming to England, where he lived several years, married in 1765 his second wife, Letitia Cotes, of the reputable family of Cotes in Shropshire; several years after which he retired to Holland, and died at Utrecht in the month of February, 1789, aged eighty, and was interred in St. Jacob's-church in that city. In the north aisle westward of Westminster Abbey is a most magnificent cenotaph, the performance of Banks, erected in 1795, to perpetuate the memory of this excellent man.

LOTHAIRE I., emperor of the West, and king of Italy, eldest son of Lewis I., surnamed *the Debonnaire*, was born in 795. He was associated by his father in the imperial dignity in 817, and crowned king of Lombardy in 821. He married in the latter year Ermengarde, daughter of Hugh, count of Alsace. In the life of Lewis mention has been made of the revolt of Lothaire and his two brothers, Pepin and Lewis, against their father, whom they deposed; and of the subsequent union of the two last against Lothaire, which obliged him to throw himself upon the clemency of his injured parent. On the death of Lewis in 840, Lothaire succeeded to the imperial dignity, and immediately began to entertain ambitious designs of making himself master of all the dominions which his father had possessed, but which he had divided among his other sons. He raised an army, and first marched against his brother, Lewis of Bavaria; but this prince met him in the field with such a force that he was glad to agree upon a truce. He then advanced against his half-brother, Charles the Bald, who had been made king of Aquitaine to the prejudice of young Pepin, the heir of his deceased father, Pepin, the second of the brothers. After some military operations, succeeded by treacherous negotiations, Lewis and Charles, in conjunction, gave battle to Lothaire and young Pepin at Fontenoy, in June 841. This combat, one of the most bloody recorded in the French annals, ended in a total defeat of the party of Lothaire, who retreated to Aix-la-Chapelle, where he diligently exerted himself to repair his losses. The war was renewed; but at length a treaty of peace was settled between the contending powers at Verdun in 843. By it the French monarchy was divided into three shares, of which Lothaire, with the imperial dignity, retained Italy, with all the provinces situated between the Rhone, Rhine, Saone, Meuse, and Scheldt. Lorrain, which formed a part of his dominions, derived its name (Lotharingia) from him, or from the son to whom he bequeathed it. After this partition Lothaire passed some years, disquieted by the inroads of the Saracens upon Italy, and by differences with his half-brother, Charles, till disgust with the cares of the world, and declining health, induced him to abdicate his crown, and assume the monastic habit in the abbey of Prum, in the Ardennes. He there died in 855, at the age of sixty. Lothaire left three sons, Lewis, Lothaire, and Charles; of whom the first inherited Italy with the title of emperor; the second, the kingdom of Lorrain; and the third, that of Provence.

LOTHAIRE II., emperor, was duke of Saxe Supplemburg, when, after the death of the emperor, Henry V., he was raised to the imperial throne in 1126, notwithstanding the opposition of two powerful competitors. After he had appeased the troubles in Germany consequent upon his election, he espoused the cause of Pope Innocent II. against the Antipope Anacletus, and undertook an expedition into Italy to re-establish him in the papal chair. He was crowned by that pope in 1133, and took an oath of obedience to the Holy See, of which the court of Rome afterwards availed itself to maintain that the empire was a fief of that see. On his return to Germany he reformed the administration of justice in that country according to the code and digest of Justinian, which had been in disuse for some centuries. Roger, king of Sicily, having, in 1137, raised an army in favour of Anacletus, and taken possession of the greater part of the territories of the church, Pope Innocent again claimed the assistance of the emperor, who, returning into Italy, not only recovered the papal dominions, but expelled Roger from his Italian provinces, and forced him to retire into Sicily. These provinces Lothaire formed into a principality, which he conferred upon Renaud, a German, one of his relations. Upon his return from this expedition he was seized with a disorder at Verona, of which he died upon his journey, near Trent, in 1138, after a prosperous reign of twelve years. He is considered as the founder of the interior police of Germany, as far as it regards the privileges of bishoprics and abbeys, and the inheritance and customs of fiefs and secondary-fiefs.

LOTHAIRE, king of France, son of Lewis d'Outremer and Gerberga of Saxony, was born at Laon, in 941. On the death of his father, in 954, he succeeded peaceably to the crown, under the protection of the powerful Duke Hugh, who took him in the next year into Aquitaine, on an expedition against the count of Poitiers, which proved unsuccessful. Hugh died soon after, leaving his principal possessions to his eldest son, Hugh Capet, on whom Lothaire conferred his father's title of duke of the Franks. In 959, the young king was persuaded to enter into a treacherous plot for seizing the person of Richard, duke of Normandy, which failing of success, an open war broke out between them. Richard in the course of it was obliged to send for a body of Pagan Danes as auxiliaries, who committed great ravages in France till peace was restored. Lothaire, sensible of the weakness to which the crown was reduced by the power of the great feudal lords, strengthened himself by a marriage with Emma, daughter of Lothaire, king of Italy, and adopted the policy of fomenting quarrels among the nobility, in order mutually to weaken them. With the intention of putting in force his claims upon the kingdom of Lorrain, he made over his estates in it to his brother Charles, and encouraged all the malecontents against the government of the Emperor Otho II. But that prince turned his policy against him, by conferring on Charles the duchy of Lower Lorraiu, upon condition of homage. This measure inflamed the indignation of Lothaire to such a degree, that, in 978, he invaded Lorrain with a great army, and pushed to Aix-la-Chapelle, where he burnt the imperial palace, and laid waste the country. Otho retaliated by an incursion into France, in which he advanced as far as the gates of Paris, destroying the whole tract of his march with fire and sword. On his retreat his rear-guard was cut off at the passage of the Aisne, and he was pursued as far as the Ardennes; but Lothaire thought it advisable to make a peace with him, by which he was left in possession of Lorrain. This treaty gave great disgust to the French nobles; but the king found means to pacify or control them; and on the death of Otho he re-entered Lorraiu, and took Verdun. His affairs were in a flourishing state, and his authority at home was acquiring strength, when he died at Rheims, in 986, in the thirty-second year of his reign, and forty-fifth or forty-sixth of his age, leaving the crown to his son, Lewis V. Lothaire was possessed of vigour and abilities, but was inclined to form designs which he wanted power to execute. His politics had the perfidious cast then common to sovereigns who were in a state of perpetual contest with their vassals and neighbours.

LOTICH (Peter), Latin, *Lotichius*, surnamed *Secundus*, a distinguished modern Latin poet, was born, in 1528, at Schluttern, in the county of Hanau, in Germany. In 1550, he visited France, and afterwards made the tour of Italy, where a misfortune befell him, the consequences of which he felt as long as he lived. He lodged at Bologna in the same house with a young canon of Munich, of whom the hostess was desperately enamoured. Apprehensive of his infidelity, she prepared a philtre, which was in fact a strong poison, and presented it in soup to the canon. Unfortunately for Lotich, he made an exchange of dishes with him. Its effects upon the latter were so violent, as to bring him into imminent danger of his life; and although he recovered for the present, not a year passed afterwards in which he had not a relapse, whereby his health was ruined, and his days shortened. He took at Padua the degree of doctor of physic, and on his return to Germany was chosen professor in that science at Heidelberg, in 1557. He died in November 1560. A collection of the Latin poems of Lotich was published in 1561, with a dedicatory epistle by Joachim Camerarius, who praises him as the best poet of his age.—A younger brother of Peter, named Christian, was also an elegant scholar, and a poet. A collection of his poems, with those of John Peter Lotich, was published in 1620.—John Peter, grandson of Christian abovementioned, was born at Frankfort-on-the-Maine, in 1598. He was a physician, and maintained the literary character of his family, as he proved by a variety of writings. He exercised his profession at Minden, and in Hesse, and was finally invited to a medical chair at Rintlen, in Westphalia. This he occupied many years, till he died, greatly regretted, in 1652. Of his medical works the principal is "Consiliorum et Observationum Medicinalium, Lib. V.," 4to., 1641, and with an additional Book in 1658. His Latin poems were published with those of his grandfather.

LOTIS, or LOTOS (in fabulous history), a beautiful nymph, daughter of Neptune. Priapus offered her violence, and to save herself from his importunities she implored the gods, who changed her into a tree called Lotus, consecrated to Venus and Apollo.

LOUAIL (John), a French priest and prior of Ausai, is entitled to notice only on account of his being one of the historians of the celebrated Jan-

senist controversy. He was born at Mayenne, in the province of Maine, and died in 1724. He was the author of the first part of the "History of the Book of Moral Reflections on the New Testament, and of the Constitution *Unigenitus*, by Way of Preface to the Hexapla," in 6 vols. 12mo., and 1 vol. 4to., Amsterdam, 1726.

LOUBERE (Simon de la), son of the judge-criminal of Toulouse, was born at that city in 1642. He commenced his political career with being secretary to M. de St. Romain, ambassador to Switzerland. In 1687, he was appointed by Lewis XIV. his envoy-extraordinary to the court of Siam, and composed a "Relation," on his return, first printed at Paris, in 1691, two volumes 12mo., which became a popular work. He was afterwards sent without a public character into Spain, on a secret commission, supposed to have been that of detaching the Spanish and Portuguese courts from their alliance with England; but the design transpiring, he was arrested at Madrid, and obtained his release only in consequence of reprisals on some Spaniards in France. He attached himself to the Chancellor Pontchartrain, minister of the finances and marine, with whose son he travelled. By the minister's influence he was elected, in 1693, into the French Academy, and afterwards retired to his native city, where he died in 1729. Loubère was a man of very general knowledge, but he is only remembered for his account of Siam.

LOUIS (Antony), an eminent French surgeon, was born at Metz, in 1723. He rose to great distinction in his profession, and had the offices of consulting surgeon to the army, surgeon-major to the hospital of La Charité, demonstrator and censor-royal, member and secretary of the Royal Academy of Surgery, and member of a great number of scientific societies in France and foreign countries. The time of his death is not mentioned, but the latest of his publications is dated in 1777. M. Louis was the author of many ingenious works on chirurgical and anatomical subjects, of which a list will be found in Haller's Bib. Anat.

LOUTHERBOURGH (Philip James), a celebrated landscape-painter, was born at Strasburg, in 1740, and died at Hammersmith, near London, in 1812. He came to London in 1771, and was nominated a royal academician in 1782. Battles and hunting-pieces were his favourite subjects. The Eidophusikon, a sort of Diorama, which he exhibited at Drury-lane theatre, procured him much celebrity. He believed in animal magnetism, and his character in other respects was eccentric.

LOUVERTURE. See Toussaint.

LOUVET (Peter), a French advocate, ecclesiastical writer, and antiquary, in the seventeenth century, was a native of Reinville, two leagues from Beauvais, and educated to the legal profession, and became master of requests to Queen Margaret, in whose service he died in 1646. He was the author of several works, which, though not to be commended for the style in which they are written, will be found to contain much useful and curious matter, valuable to the civil and ecclesiastical historian. A list of them will be found in Moréri.

LOUVILLE (Eugene d'Alonville), a French mathematician and astronomer, and born at the château de Louville, in the diocese of Chartres, in 1671. After serving for some time at sea, and afterwards on land, he was made brigadier in the armies of Philip V., king of Spain, and colonel of a regiment of dragoons. Being disbanded upon the peace of Utrecht, he devoted himself entirely to the study of the mathematics, and particularly of astronomy. In 1714, he was admitted a member of the Academy of Sciences at Paris, and appointed astronomer at the observatory of that city. He died in 1732, and was the author of a great number of curious "Dissertations" on physical and astronomical subjects, several of which are inserted in the "Memoirs of the Academy of Sciences," and others in the "French Mercury," after 1720.

LOUVOIS. See Tellier.

LOVAT (Simon Frazer, Lord), a Scottish statesman, born in 1657, was educated in France among the Jesuits, and returning to his native country, he entered into the army. After having committed some acts of violence in taking possession of his hereditary estate, he fled to France, and gained the confidence of the old pretender, which he made use of on his return to Scotland, in order to ruin his personal enemies. He again went to France, where he was imprisoned in the Bastile, and was liberated only on condition of taking religious orders, in pursuance of which engagement he is said to have become a Jesuit. In 1415 he a second time betrayed the pretender, and he was rewarded by the government of George I. with the title of Lovat, and a pension. Notwithstanding these favours, he engaged in the rebellion in 1745, for which he was tried, condemned, and executed, in April 1747.

LOVE (Christopher), born at Cardiff, in 1618, was a Presbyterian divine, distinguished for his violent conduct as one of the parliamentary commissioners at the treaty of Uxbridge, and subsequently, by his engaging in a plot to restore Charles II., in consequence of which he was beheaded on Tower-hill, August 22, 1651. He was the author of sermons, and pious tracts on various subjects, in three volumes octavo.

LOVE (James), the assumed name of a dramatic writer and performer, was the son of Dance, the city architect who built the Mansion-house. His first literary production was a defence of Sir Robert Walpole, which procured him a handsome present from the premier, and rendered him for awhile a dangler at levees, in hopes of political preferment. Disappointed in his expectations, he went on the stage, under the assumed name of Love, and continued to act till his death, in 1774. As an actor he excelled in the character of Falstaff. The dramatic productions of his pen are, "Pamela," a comedy, acted at Goodman's-fields, in 1742; "The Village Wedding," a pastoral entertainment, 1767; and "The Lady's Frolic," a comic opera.

LOVELACE (Richard) was the eldest son of Sir William Lovelace, of Woolwich, Kent, where he was born about 1618. After having been a short time in the army, he took possession of his estate, and was deputed by the county to deliver the Kentish petition to the House of Commons, for which he was imprisoned in the Gate-house, but was released on giving security not to quit the country without permission. He expended the whole of his estate in support of the royal cause; and after entering into the French service, in 1648, returned to England, and was again imprisoned until the king's death, when he was once more set at liberty. He died in

great poverty, in an obscure alley near Shoe-lane, in 1658. His poems, which are light and elegant, but occasionally involved and fantastic, are published under the title of "Lucasta." besides which he wrote "The Scholar," a comedy; and "The Soldier," a tragedy.

LOVIBOND (Edward), a modern minor poet, was the son of a mercantile gentleman, who became a director of the East India Company. He died at Hampton, on the 27th of September, 1775. He wrote several papers in the World, and his poems, consisting of two volumes 12mo., published after his death, display some originality of manner, with considerable sprightliness and ingenuity.

LOW (George), an English naturalist, born in 1746, and died in 1795. He was a minister of the Scottish kirk, in the isle of Pomona, one of the Orcades (Orkney Islands). He was the author of "Fauna Orcadensis," London, 1813, 4to., edited by Dr. Leach; besides other works.

LOWENDAHL (Ulric Frederick Woldemar, Count of), a celebrated general, was born at Hamburgh, in 1700. His father, the baron of Lowendahl, was grand-marshal and minister of the king of Poland, elector of Saxony. Young Lowendahl began to bear arms in his thirteenth year as a private soldier. He rose gradually to the rank of captain, and served with his company in Hungary, at the battle of Peterwaradin, and the siege of Temeswar. He acted as captain of grenadiers at the battle of Bellegarde, in 1718, and served in Naples, Sardinia, and Sicily, till the termination of that war, on all occasions rendering himself conspicuous for valour and good conduct. Returning to Poland in 1721, King Augustus gave him the command of his horse-guards, and a regiment of infantry. He employed his leisure in the profound study of gunnery and the science of fortification, and, in 1728, was made field-marshal and inspector-general of the Saxon infantry. After the death of Augustus, in 1733, he distinguished himself in the defence of Cracow. In the campaigns of 1734 and 1735, he commanded the Saxon auxiliaries on the Rhine, under Prince Eugene. The czarina engaged him in her service in 1736, as lieutenant-general of artillery, in which station he commanded at the storming of Otchakof. The defence of the Ukraine was committed to his care; and in the war between Russia and Sweden he made two campaigns in Finland, under General Lascy, at the head of a separate army. His great reputation now procured him overtures from the king of France, into whose service he entered as lieutenant-general, in 1743. He acted with distinction at the sieges of Menen, Furnes, and Ypres, and received a dangerous wound in the trenches below Fribourg. At the battle of Fontenoy he commanded the rear-guard, and much contributed to the victory by his attack on the English column. In the same year he took several towns in Flanders, and after the campaign was over was decorated by the king with the collar of his orders. In 1747, he attained the summit of his glory as a besieging general, by making a sweep of all the remaining strong towns of Flanders, concluding with that of Bergen-op-Zoom, which had been deemed impregnable. Marshal Saxe commanded in the field, and covered the sieges. The loss of men by which this great success was obtained was incredibly small. Immediately after the capture of the last place Lowendahl was declared a marshal of France. Retired from the active scenes of war, he distinguished himself as a worthy and estimable character in private life, equally agreeable and instructive in conversation, and furnished with a variety of knowledge. He spoke well, read much, and was master of a number of foreign languages. The Academy of Sciences enrolled his name in the list of its honorary members. The strength of his constitution seemed to promise him a long life, when a slight affection of his foot, followed by a gangrene, carried him off in 1755, at the age of fifty-five.

LOWER (Richard), an eminent physician and anatomist, descended from a good family in Cornwall, was born at Tremere, near Bodmin, about 1631. He was admitted as king's scholar at Westminster-school, whence he was elected to Christ-church-college, in Oxford, in 1649. He passed through the usual course of the university, and commencing M.A. in 1655, entered the medical profession. He took the degree of M.D. in 1665, and in that year published a defence of Willis's work on fevers, entitled, "Diatribæ Thomæ Willisii, M.D. et Prof. Oxon. de Febribus Vindicatio adversus Edm. de Meara Ormondiensem Hibern. M.D.," 8vo. About this time he occupied himself in experiments of the transfusion of blood from one animal to another, which he performed for the first time at Oxford, in February 1665. He removed soon after to London, and was elected a fellow of the Royal Society in 1667, and in the same year became a fellow of the College of Physicians. His celebrated work, entitled, "Tractatus de Corde, item de motu et colore Sanguinis, et Chyli in eum Transitu." was first printed in London in 1669. This is a very valuable performance, and stands conspicuous among those which have contributed to the modern perfection of anatomy. It accurately traces the origin and course of the fibres of the heart, proves its action to be entirely dependent upon nervous influence, calculates its force, and the quantity and velocity of the blood, refers the colour of the blood entirely to the action of the air upon it in the lungs, and adduces many practical remarks concerning the diseases of the heart, and irregularities of its action. In the chapter concerning the transfusion of the blood, he mentions having practised it upon an insane person before the Royal Society; but it is allowed that the French first tried this experiment upon the human subject. To an edition of this work, in 1680, is added a chapter on catarrh, in which the author refutes the notion of a descent of serous matter from the brain in that disease. This had been printed in 1672, as a separate work. Lower's treatise on the heart was many times edited abroad, and was translated into French. The reputation acquired by his publications brought him into extensive practice; and after the death of Doctor Willis, he was considered as one of the ablest physicians in London. But his attachment to the Whig party at the time of the popish plot brought him into disfavour at court, so that his practice was considerably diminished before his death, which happened in January 1690-91. He had purchased an estate at St. Tudy, near Bodmin, at which he was buried, leaving two unmarried daughters. Besides the writings above mentioned he communicated some accounts of anatomical experiments to the Royal Society.

LOWMAN (Moses), a learned dissenting di

vine, born at London in 1680, studied at Utrecht and Leyden, and was in 1710 chosen preacher to a dissenting congregation at Clapham, where he remained during the rest of his life. He particularly distinguished himself in metaphysics and divinity, and was extremely conversant in Jewish literature and antiquities, the result of which appeared in a learned "Dissertation on the Civil Government of the Hebrews," in answers to Morgan's "Moral Philosopher." He had also a share in a periodical work, called "Occasional Papers;" and was author of "An Argument from Prophecy, to prove that Jesus is the Messiah;" "An Argument to prove, à priori, the Unity and Perfections of God;" "A Paraphrase and Notes upon the Revelations;" and three tracts on the Shecinah, the Logos, &c.

LOWRY (Wilson), an eminent engraver, was born at Whitehaven in 1762, and commenced the study of his art under an artist named Ross at Worcester. At the expiration of his apprenticeship he came to London, and was employed by Alderman Boydell, and being introduced to Sir William Blizard, turned, for a short time, his attention to surgical studies. Having obtained a ticket as a student in the Royal Academy, he soon distinguished himself for his skill in drawing the human figure, and made a rapid progress in his art, to the improvement of which he afterwards contributed by a variety of useful inventions. Among these may be reckoned a new ruling-machine, possessing the property of ruling successive lines, either equidistant or in just gradation, from the greatest required width, to the nearest possible approximation. Upon this instrument, originally invented in 1790, he some years after made a considerable improvement, and constructed a new one capable of drawing lines to a point, and of forming concentric circles. In 1798, he first introduced the use of diamond points for etching, an invention highly important, on account of the equality of tone produced by them, as well as of their durability. Many other useful improvements in engraving were also discovered by him, and he was the first person who succeeded in what is technically termed "biting steel in" well, the secret of which was eventually purchased from him by Mr. Heath. Mr. Lowry, having now attained to the highest rank of the peculiar walk of art which he had adopted, was employed on a great variety of first-rate productions, among which our limits will only allow us to particularize Messrs. Longman's edition of Dr. Rees's Cyclopædia, commenced in 1800, which for nearly twenty years occupied a considerable portion of his time and attention; Wilkin's "Vitruvius," and "Magna Græcia;" Nicholson's "Architectural Dictionary;" and lastly, "The Encyclopædia Metropolitana," on which he was employed till his death in June 23, 1824.

LOWTH (William), a very learned and eminent English divine and commentator on the Scriptures, was the son of an apothecary, and born in the parish of St. Martin's, Ludgate, in the city of London, in 1661. He proceeded bachelor of divinity at Oxford, in 1688, and four years afterwards he published "A Vindication of the Divine Authority and Inspiration of the Old and New Testament, in Answer to a Treatise lately Translated out of French," written by the celebrated M. le Clerc. In 1695, he was made chaplain to Dr. Mew, bishop of Winchester, who gave him a prebend in the cathedral church of Winchester in 1696; and presented to the rectory of Buriton, with the chapel of Petersfield, in Hampshire, in 1699. In 1714, he published "A Commentary on the Prophet Isaiah," in 4to.; which was followed by "A Commentary on the Prophet Jeremiah," in 1718, 4to.; in 1723, by his "Commentary on the Prophet Ezekiel;" and, in 1726, that on Daniel and the minor prophets. These truly learned and valuable illustrations of the prophetical writings were afterwards republished together, with additions, in one volume folio, as a continuation of Bishop Patrick's Commentary on the other parts of the Old Testament; in which form they have undergone repeated impressions. Mr. Lowth died in 1732.—Robert, son of the preceding, was born at Winchester, in 1710. He was educated in grammar-learning at the celebrated seminary in that place, and in his eighteenth year was sent to New-college, in the university of Oxford. Of this institution he was elected a fellow in 1734; in 1737, he proceeded M.A.; and, in 1741, was elected professor of poetry in the university of Oxford. The first preferment which he obtained in the church was the rectory of Ovington, in Hampshire, to which he was presented by Bishop Hoadley, in 1744. In 1748, Mr. Lowth accompanied to Berlin Mr. Legge, afterwards chancellor of the exchequer; and, in the following year, the duke of Devonshire engaged him to attend his sons, Lord George and Lord Frederick Cavendish, in the capacity of tutor, during their travels on the continent. In 1750, he was appointed by Bishop Hoadley archdeacon of Winchester, and three years afterwards was presented to the rectory of East Woodhay, in the county of Southampton. In 1753, he gave to the public his "De sacra Poesi Hebræorum Prælectiones Arcademicæ," in 4to; of which a new edition, corrected and enlarged, appeared in 1763, in two volumes octavo. This work is most highly spoken of by Dr. G. Gregory, to whom the English reader is greatly indebted for a well executed translation of them, in two volumes octavo, first published in 1787, with notes, selected from Michaelis, or added by himself. In 1754, the university of Oxford honoured our author with the degree of doctor of divinity, conferred by diploma, and during the following year he was nominated first chaplain to the marquess of Hartington, who was appointed lord-lieutenant of Ireland. Thither he accompanied that nobleman, who was soon furnished with an opportunity of bestowing high preferment upon him, by a vacancy taking place in the see of Limerick. This bishopric was immediately promised to Dr. Lowth, but as his native country was peculiarly endeared to him he exchanged the see of Limerick with Dr. Leslie, a prebendary of Durham, and rector of Sedgefield in that diocese, to both of which preferments our author was collated by Dr. Butler, who was then bishop of Durham. In 1758, Dr. Lowth published in octavo his "Life of Wykeham, Bishop of Winchester," and founder of the colleges in which he had received his education. It was followed by his "Short Introduction to English Grammar," in 8vo., which made its first appearance in 1762, and has since gone through numerous editions. In 1756, a misunderstanding had taken place between Dr. Lowth and Dr. Warburton, the latter of whom took offence at some things advanced in the "Prelections" on the subject of the Book of Job, which he considered to be aimed at his own peculiar opinions. In consequence

of this controversy, a dispute took place between them, which was managed on both sides with a degree of heat and acrimony that reflected disgrace on the parties concerned, in their character as gentlemen and scholars, and was still more dishonourable to them as Christians, and Christian ministers. In 1765, Dr. Lowth was admitted a fellow of the Royal Society, and not long afterwards we find that he was chosen a member of the Royal Society at Gottingen. In 1766, he was promoted to the see of St. David's, and in the month of September or October, of the same year, he was translated to the bishopric of Oxford. In this situation he continued, diligently and honourably discharging the duties of the episcopal office, till the year 1777, when, upon the death of Bishop Terrick, he was translated to the see of London. In the following year, he presented to the public the last of his literary labours, entitled, "Isaiah: a new Translation, with a preliminary Dissertation, and Notes, critical, philological, and explanatory," in 4to. For such an undertaking he was eminently qualified, and how well he succeeded is too well known, and has been too generally acknowledged by the learned in every part of Europe, to require any encomium in our pages. On the death of Archbishop Cornwallis in 1783, the king made an offer of the see of Canterbury to Dr. Lowth; but he declined that dignity on account of his advanced age and growing infirmities. In the latter years of his life he had a very ill state of health, and endured most severe sufferings from that dreadful disorder the stone, which, however, he bore with exemplary fortitude and resignation. He had also experienced some painful strokes of domestic calamity. In 1768, he lost his eldest daughter at the age of thirteen, of whom he was passionately fond, and whom he lamented in an exquisitely beautiful and pathetic epitaph, which is inscribed on her tomb. In 1783, his second daughter, as she was presiding at the tea-table, suddenly expired. He died at Fulham in 1787, when he had nearly completed the seventy-seventh year of his age.

LOYOLA (Ignatius de), founder of the order of the Jesuits, and a saint in the Romish calendar, was descended from a noble Spanish family, and born in the year 1491, at the castle of Loyola, in the province of Guipuscoa, whence he took his surname, by which he is most commonly known. At an early age he was sent to the court of Ferdinand and Isabella, where he was appointed page to the king, who was pleased with his liveliness and activity, and distinguished him by marks of favour. But the indolence of a courtier's life soon became disgusting to young Loyola; and the accounts he received of the distinction acquired by his brothers, who served in the army of Naples, fired him with the love of glory, and turned the bent of his inclination towards the military profession. Having communicated his wishes to the duke de Najara, a grandee of Spain, who was his relation, that nobleman, who was himself a soldier, and reckoned one of the most accomplished cavaliers of his time, cherished the martial spirit of Loyola. With the greatest care he himself taught him his exercises. Under the instructions of so good a master, Ignatius was soon prepared for entering the army, where he passed through different degrees of military rank, and discovered on all occasions great courage, and a strong attachment to the service, both while he was in a subordinate station, and after he became a commander. His morals, which had been corrupted at court, were not reformed in the army, where he addicted himself to the licentiousness too prevalent in the military life; but at the same time he was a good officer, possessed a high sense of honour, was frank, disinterested, and generous, and was greatly beloved by the soldiers. When, in 1521, the citadel of Pampeluna was besieged by the French, his influence and exhortations encouraged the garrison to hold out to the last extremity, though weak and ill furnished with provisions; and when the enemy, after having made a breach with their artillery, mounted to the assault, he gallantly met them sword in hand, and repulsed them with great slaughter, till he was disabled by a severe wound in his left leg, and by a cannon-shot, which in the same moment broke his right. Disheartened at his fall, the garrison immediately surrendered at discretion, and the French used their victory with moderation. Out of respect for the valour which Loyola had displayed, they hastened to his assistance, and carried him to the quarters of their general, where his broken leg was set; and, as soon as he was in a fit state for being removed, they sent him in a litter to his native place, which was at no great distance from Pampeluna. During the progress of a lingering cure, he happened to have no other amusement than what he found in reading the lives of the saints; the effect of which on his mind, naturally enthusiastic, but ambitious and daring, was to inspire him with a desire of emulating the glory of the most celebrated among them, particularly of St. Dominic and St. Francis. From this time he resolved to renounce the vanities of the world, to visit the Holy Land, and to devote himself to an austere religious life. In pursuance of this resolution, as soon as he was cured he undertook a pilgrimage to our Lady of Montserrat, to hang up his arms near her altar. On his way thither, having met with a Morisco, who maintained that Mary had not preserved her virginity after her delivery, Loyola could not hear that proposition without horror, and in vain endeavoured to convince his opponent of the truth of the contrary opinion. By degrees he grew so warm, that the Morisco thought it prudent abruptly to quit him, and to proceed on his journey. They had not parted long, before our pilgrim's indiscreet zeal suggested to him that it was his duty to avenge the insulted honour of the virgin, by putting to death her impious calumniator. With this design he followed the road which the Morisco had taken, till he came to a place where it divided into two branches, when he took the wrong one, and his opponent escaped. Being arrived at Montserrat, he adopted a new method of consecrating himself to the service of the Virgin, borrowed from the practice in ancient chivalry of knights-errant watching their arms all night, before the day of their admission into the order. On this occasion, he stripped off his clothes, which he gave to a poor man, put on a coarse garment of sackcloth, girded himself with a cord, from which was suspended a gourd for carrying water, put a matted shoe on one foot, which had not yet recovered the injury produced by his wounds, leaving the other naked, and his head exposed to the violence of the weather, and substituting in the place of his lance a plain crab-tree staff. Thus equipped, he presented himself before the altar of the Virgin, hung his sword and other arms on a pillar near the altar, and watched all night, some-

times kneeling and sometimes standing, devoting himself as a champion to the service of the Virgin and of Jesus. Early on the morning after he had gone through this ceremony, Loyola departed on foot for Mauresa, three leagues from Montserrat, where he intended going through a course of penance, by way of preparation for his expedition to the Holy Land. Here he stayed about a year, living chiefly with the poor of the hospital, begging his bread from door to door; occasionally retiring to a cavern in a mountain near Manresa; and for a short time inhabiting a cell in the Dominican convent. This time he spent in the most rigorous mortifications of every kind; not indulging himself with any other food but bread and water, excepting a few herbs on Sundays; fasting six days in the week; wearing a coarse hair-cloth next his skin; whipping himself three times a day; spending seven hours every day in vocal prayer; suffering his hair and nails to grow, till he became so squalid a figure, that the boys hooted at him and pelted him whenever he made his appearance abroad; lying only on the bare ground, and permitting himself very little sleep; and enduring numerous spiritual conflicts, during which, like other superstitious and melancholy enthusiasts, he was more than once tempted to put an end to his life. At length, having persuaded himself that he had obtained a complete victory over the devil by these penances, and that God had given him a special call to convert sinners from their wickedness, he moderated his austerities; rendered his person less repulsive by cleansing himself from his filth, and wearing a decent habit of coarse cloth; and commenced his labours of spiritual exhortation, both in private families and in public places. At Manresa also he wrote his book of "Spiritual Exercises;" but whether it was his own composition, or stolen from the works of others, as some Benedictines have maintained, we leave to the consideration of those readers who may deem it a subject deserving of inquiry, whom Bayle has furnished with the evidence on both sides the question. Intent, however, on his visit to Palestine, Loyola departed from Manresa in 1523, and embarked on board a vessel at Barcelona, from which he landed in five days at Gaeta. Being now in Italy, he proceeded without delay to Rome, that he might receive the pope's blessing; and having arrived at that city on Palm-Sunday, his holiness, Adrian VI., gave him his benediction, and his leave to pursue his pilgrimage to Jerusalem. From Rome he travelled on foot, begging his bread from day to day till he arrived at Venice. Here he procured a passage to the East, and after a voyage of about six weeks arrived at Joppa on the 1st of August, and at Jerusalem on the 4th of September. After visiting the scenes of our Saviour's principal transactions in that city and the surrounding country, and going through the exercises usually performed by pilgrims, Loyola formed the design of remaining in Palestine for the purpose of devoting himself to the conversion of the inhabitants of the East. This design he communicated to the father-guardian of the Franciscans, who referred him to the father-provincial. That father, well knowing the danger to which an attempt at carrying such a design into execution would expose not only Loyola himself but all the Christians at Jerusalem, exercised the authority with which he was invested by a papal bull, and obliged our pilgrim to return to Europe. During his voyage on board a vessel bound to Venice, while reflecting on the great object which he had principally at heart, that of employing himself in the work of converting sinners, he became fully sensible of his lamentable deficiency in the learning and knowledge requisite for such an undertaking. He, therefore, determined, though he was now about thirty-three years of age, to go through a course of studies, commencing with grammar-learning; and as he was acquainted with the master of the public-school at Barcelona, and trusted that he should be able to find the means of subsistence there, he determined to repair as speedily as possible to that city. We need not make any apology to our readers for omitting a recital of the miraculous adventures which he met with in this voyage, and the ecstatic visions with which he was favoured. Such entertainment for the credulous and superstitious his historians have amply provided. Bishop Stillingfleet, in his remarks on the idolatry practised in the church of Rome, has from thence drawn a good proof, that the institution of the Jesuits, as well as those of other monks, is founded on fanaticism. But to return to our narrative. Loyola had no sooner landed at Venice, than he proceeded without delay to Genoa, where he obtained a passage by sea to Barcelona. Here he first began to learn the rudiments of grammar, in 1524; and in two years' time he was judged to have made such a progress in grammar-learning, as to be qualified for entering on academic studies, and in 1526 he went to the university of Alcala de Henares. Here he passed through his courses of philosophy and divinity, but was much diverted from his studies by the very considerable portion of his time which he devoted to spiritual exercises and contemplations, to the service of the sick at the hospitals, to his begging excursions, and to the pious instructions and exhortations which he delivered to the people. Loyola had now associated himself with four companions, who imitated his course of life, and went clothed, like him, in brown woollen habits. An account of their extraordinary manner of living, and of the crowds who followed to hear their exhortations, being brought to Toledo, the jealousy of the inquisitors was awakened, who instituted inquiries relative to Loyola's doctrine and behaviour; and having found that there was no reason for suspecting him of heresy, they referred all other matters to the discretion of the grand-vicar of Alcala. This dignitary, in the first instance, only prohibited them from distinguishing themselves by their dress from the other scholars of the university. But soon afterwards, Loyola having been accused of instigating a woman of quality and her daughter to undertake a long pilgrimage barefoot, as beggars, he was committed to prison for giving such indiscreet advice. Hither he was followed by a great concourse of people, who came to hear him. The return of the ladies, and their declaration that Loyola, so far from instigating, had dissuaded them from their pilgrimage, induced the grand-vicar to give him his liberty; but with a prohibition against continuing his exhortations to the people till he had studied divinity four years. To this constraint Loyola was determined not to submit, and therefore removed to the university of Salamanca, where he pursued his practice of exhorting in private and public, and drew after him numerous auditors. This

conduct excited the jealousy of the Dominican monks, on whose complaint against him, for intruding into the province of the clergy when he was only a simple laic, he was a second time committed to prison, and when liberated, it was under a similar prohibitory sentence against his practice of exhortation with that pronounced at Alcala. Mortified with being thus repeatedly silenced, he determined to quit his native country and to repair to Paris, which was at that time the most celebrated university in Europe. Loyola arrived at Paris in the beginning of the year 1528, with a firm resolution to pursue his studies with the utmost vigour; but his poverty, which reduced him to the necessity of lodging in the hospital of St. James, and begging his bread about the city, proved a prodigious obstacle to his proficiency for some time. Afterwards he received assistance from Spaniards in Flanders and England, which countries he visited during his vacation, and also from his friends at Barcelona; by which means he was enabled to provide for himself in a manner that was more reputable, as well as more favourable to his improvement. He recommenced the study of the Latin language at Montague-college; went through a course of philosophy in the college of St. Barbara; and studied divinity under the Dominicans. His zeal, however, for instructing others, and for making converts to his practice of spiritual exercises, exposed him to trouble in Paris, as well as in the Spanish universities. Here an accusation was preferred against him before the inquisitor, Matthew Ory, that without being licensed he had attempted to preach, and that by his spiritual exercises he seduced young men to neglect their duties at college; and he narrowly escaped the punishment of whipping in St. Barbara's college-hall. But notwithstanding these checks to his zeal, he formed an association among the scholars of that college, the members of which took a vow to conform to a strict religious discipline, and to engage in a new undertaking for promoting the interests of the Catholic faith, particularly by the conversion of infidels. This vow, after they had been confessed and communicated, they solemnly entered into in the church of Moutmartre, on the 15th of August, 1534; and they renewed it twice in the same place, and on the same day, with the like ceremonies. Before this, upon finishing his divinity course, Loyola had been admitted to the degree of M.A. in 1532. The number of these associators was in the first instance seven, but they afterwards increased to ten. When all the members had completed their divinity course, they entered into an engagement to go in pilgrimage to Jerusalem; and, as Loyola found it expedient to pay a visit to Spain for the settlement of some affairs, they agreed to meet him at Venice, at an appointed time, in order to embark for the Holy Land. When in Spain, Loyola went about the country preaching repentance, and drew together a prodigious crowd of auditors. Among other things, he exclaimed against the fornication of priests, which was almost grown to be no scandal at that time; and by his representations procured severe laws to be enacted against gaming, and the concubinage of the regular clergy. He also recommended rules for the reformation of general manners, which are said to have been followed by good effects on public morals, and the increase of piety. Not forgetful, however, of the engagement with his companions, he took leave of his native country, and went by sea to Genoa; whence he travelled by land to Venice, and met them there in January 1537. They now prepared for their voyage to the East; but before they embarked, they conceived that they ought to obtain the leave and benediction of the pope. They all of them, therefore, went to Rome, excepting Loyola, who had formerly received the papal licence and blessing; and having readily obtained what they asked of the pope, as well as permission for their being ordained priests, they returned to Venice. During his residence in this city, Loyola formed an acquaintance with John Peter Caraffa, afterwards pope by the name of Paul IV. After having been admitted into priests' orders, Loyola and his companions were desirous of proceeding immediately on their pilgrimage, when the breaking out of war between the Turks and Venetians created an insurmountable obstacle to their undertaking. Thus circumstanced, they resolved to disperse themselves throughout the cities of the Venetian state, for the purpose of promoting a reformation of manners by their preaching and spiritual exercises, and that Loyala and two others should go to Rome, to offer their services to the pope in that employment. Before the companions separated, they agreed to observe a uniform mode of life, under the following regulations: that they should lodge in hospitals, and subsist only upon alms; that where several of them were together, they should be superiors by turns, each in his week, lest their fervour should carry them too far, were they not to prescribe limits to one another in their penance and labours; that they should preach in public places, and in every other place where they could obtain permission, recommending the beauty and rewards of virtue, and pointing out the deformity and punishments of vice, and this in a simple evangelical manner, without the vain ornaments of eloquence; that they should instruct children in the Christian doctrine, and the principles of right conduct; and that they should receive no money for exercising their functions, but be governed in all their proceedings purely by a view to the glory of God. To these regulations they all consented; and as it might be expected that they would often be asked questions concerning their denomination, and their institute, Loyola instructed them to answer, that, having united to combat heresies and vices under the standard of Jesus Christ, they had no other name by which to distinguish themselves than that of "the Company of Jesus." Upon the arrival of Loyola at Rome towards the end of the year 1537, he was introduced to Pope Paul III., who received him very favourably, and encouraged him to proceed with zeal and vigour in his plan for reformation. Soon afterwards Loyola projected the institution of a new religious order, and summoned his companions to Rome, from the different places in which they were dispersed, that he might consult with them on the subject. After several meetings, they acceded to the plan proposed by him; the outlines of which were, that, to the vows of poverty and chastity, which they had already taken, they should add that of obedience; that a superior-general should be elected, to whom they must submit as to God himself; that they should readily and cheerfully undertake the missions to which he might appoint them, living upon alms, if he should so require; that the professed should possess nothing, either in particular

or in common; but that in the universities they might have colleges, with revenues and rents for the subsistence of students. This plan Loyola laid before Pope Paul III., and applied to him for the confirmation of the new society. The pope referred his petition to a committee of cardinals, who strongly opposed the establishment of such an order, representing it to be unnecessary as well as dangerous; in consequence of which Paul refused to grant his approbation of it. "At last," says Dr. Robertson, "Loyola removed all his scruples by an offer which it was impossible for any pope to resist. He proposed that besides the three vows of poverty, of chastity, and of monastic obedience, which are common to all the orders of regulars, the members of his society should take a fourth vow of obedience to the pope, binding themselves to go whithersoever he should command for the service of religion. and without requiring anything from the Holy See for their support. At a time when the papal authority had received such a shock by the revolt of so many nations from the Romish church; at a time when every part of the popish system was attacked with so much violence and success; the acquisition of a body of men, thus peculiarly devoted to the See of Rome, and whom it might set in opposition to all its enemies, was an object of the highest consequence. Paul, instantly perceiving this, confirmed the institution of the Jesuits by his bull; granted the most ample privileges to the members of the society; and appointed Loyola to be the first general of the order." The papal bull for the establishment of it, under the name of "The Society of Jesus," was granted in the year 1540, limiting the number of the professed to sixty; but by a second bull in 1543, the society was empowered to extend the number of members without any restriction, and to enact particular statutes, or to alter the original ones, as circumstances might render it expedient. Loyola was created general of the order in the year 1541, and established his head-quarters at Rome, whence his companions were sent on missions into every part of the world. Besides conducting the government of the society, Loyola employed himself in several occupations, as the conversion of the Jews, the reforming of lewd women, and the assisting of orphans. Some Jews who were baptized he maintained in the house of the Jesuits, and by his solicitations obtained an order from his holiness, that all Jews who became converts to Christianity should be provided for in a house appointed for that purpose. At his request Pope Paul III. enacted, that they should preserve all their possessions; unjustly decreeing at the same time, that if any of them who were well descended should turn Christians contrary to their parents' will, the whole property of the family should devolve to them. Popes Julius III. and Paul IV., afterwards added a new ordinance, namely, that all the synagogues in Italy should be taxed every year in a certain sum, to be applied to the maintenance of the proselytes. Loyola also extended his attention and zeal to the reformation of common prostitutes, and other lewd women. There was at this time in Rome a convent of Magdalenists, into which such dissolute women were admitted as were desirous of leaving their abandoned courses, provided they would oblige themselves to lead a conventual life during the remainder of their days, and take all the vows of the order. This condition Loyola conceived to be too severe, and calculated to prevent the good effects which had been expected from the founding of this convent. He, therefore, founded a new community of this kind of penitents, for the admission of such single or married women as were willing to renounce criminal pleasures, without bidding adieu to those of an honest and virtuous kind. It was called "the Community of the Grace of the blessed Virgin," and occupied apartments built in St. Martha's-church, to which Loyola conducted several women himself; and when he was sometimes told, that the labour which he took for the conversion of those prostitutes was all to no purpose, since they were hardened in iniquity, and would return to their bad courses, he replied, that he should think his time well employed if he could prevent them but one night from offending God. Calumny, we are informed, now levelled all her artillery at him; and the Jesuits in general were accused by their enemies of so many crimes, that the inhabitants of Rome became highly prejudiced against them, and they could scarcely appear in any place without meeting with persons who insulted and cursed them. In these circumstances Loyola petitioned the pope to appoint commissioners for the purpose of examining these accusations, and by the governor and sub-governor of Rome they were pronounced to be malignant calumnies. Soon after the accession of Pope Julius III., in 1550, having obtained the confirmation of his order anew by that pontiff, Loyola was desirous of resigning his office of general: but the society would not consent to such a measure, and he retained it till his death, which took place in 1556, when he was in the sixty-sixth year of his age. In 1609, Pope Paul V. beatified him; and, in 1622, he was canonized by Gregory XV. Innocent X. gave orders that he should have an ecclesiastical office said in his honour throughout the world, under the semi-double rite, in 1644; and Clement IX. raised it to the double rite in 1667.

LUBIENETSKI (Stanislaus), a celebrated Polish Unitarian minister, was born in 1623. He endeavoured to procure toleration for the sect of which he was a member, and for that purpose made two attempts to settle at Copenhagen, but with no success. He afterwards retired to Hamburgh, where he was poisoned, with two of his daughters, by a vindictive domestic, in May 1675. At the time of his decease, he was engaged in writing an "Account of the Rise and Progress of the Reformation in Poland," which this event prevented him from completing. He was also the author of the "Theatrum Cometicum," folio, Amsterdam, 1667, and of several other treatises still in manuscript.—There were also two brothers of this name, Theodore and Christopher, natives of the same place. Of these, the former excelled both as a portrait and an historical painter. He was born in 1643, and died about 1716. The latter was also a painter of some reputation.

LUBIN (Eilhard), a theologian and philologist, was born in 1565, at Westerstede, in the county of Oldenburg, of which place his father was minister. He studied at several German universities, and acquired an exact knowledge of the Greek language, with the branches of science usually taught in those seminaries. He was appointed professor of poetry at Rostock in 1595, and of theology ten years afterwards. He was twice married, and died in 1621.

He made himself known by several philological publications, but the work by which he obtained most fame in his life, though now forgotten, was a treatise on the origin of evil, entitled "Phosphorus, de Prima Causa et Natura Mali, Tractatus Hypermetaphysicus."

LUBIN (Augustine), a learned French Augustine monk and able geographer in the seventeenth century, was born at Paris in the year 1624. He entered at an early age among the religious of the reformed order of St. Augustine, passed through all the offices of his order, and was appointed provincial of the province of France, and afterwards assistant-general of the French Augustine monks at Rome. He died in a convent belonging to his order at Paris in 1695, when he was in the seventy-second year of his age. His principal works are, "Geographical Tables to Plutarch;" "The Geographical Mercury;" a "Description of Lapland;" "Orbis Augustinianus;" "The Geography of the Bible;" an "Ecclesiastical History of the Religious Houses of France and Italy;" and some annotations on the Lives of the early Christian Martyrs.

LUCA (John Baptist de), a learned Neapolitan cardinal in the seventeenth century, was born at Venozza about the year 1617, and died in 1682. He was the author of "Annotationes ad Concilium Tridentinum;" "Relatio Curiæ Romanæ," 4to., 1680, containing a full account of all the congregations, tribunals, jurisdictions, &c., of that court; and an immense compilation of ecclesiastical law, entitled, "Theatrum Justitiæ et Veritatis," &c., in 21 volumes folio; the best edition of which is that of Rome.

LUCAN, or MARCUS ANNÆUS LUCANUS, a celebrated Roman poet, was born at Corduba in Spain about A.D. 39. His father, Annæus Mela, a Roman knight, was the youngest brother of Seneca the philosopher. His mother, Acilia, was daughter of Acilius Lucanus, an eminent orator. Lucan was brought to Rome at the age of eight months, whence his education could have contributed nothing to a provincial impurity of taste and language which some critics have fancied in him. He was early committed to the care of the ablest masters in grammar and rhetoric, and he studied philosophy under the stoic Cornutus (also the preceptor of Persius), from whom he derived the lofty and free strain of sentiment by which he is so much distinguished. He is supposed to have completed his education at Athens. His uncle, Seneca, then tutor to the Emperor Nero, brought him into public life, and he obtained the office of questor before he was of the legal age to exercise it. He was admitted to the college of augurs, and was regarded as one in the favour of his prince, and in the full career of honour and opulence. His union with Polla Argentaria, the daughter of a Roman senator, whose merits have been celebrated by two poets, Statius and Martial, added domestic felicity to his external prosperity. Lucan had at an early age given proofs of poetical talents, and had acquired reputation by several compositions. This circumstance excited the jealousy of Nero, one of whose passions was that of being regarded as the greatest poet and musician of his time. Greedy of public adulation in this point, he recited before a large assembly at the festival of the Quinquennalia, a piece of his own composing on the story of Niobe. Notwithstanding the plaudits with which it was received, Lucan, who also seems to have felt in no small degree the love of admiration, ventured to recite a poem on the fable of Orpheus, in competition with that of the emperor; and, strange to tell, the judges awarded to him the prize. From this period, Nero looked upon Lucan with all the malignity of a vanquished rival, and made use of his power in forbidding him again to repeat any of his verses in public. To this tyrannical mandate he added the insult of ridiculing and depreciating his works. When the enormities of this imperial monster had excited a conspiracy against him of several persons of distinction, with Piso at their head, Lucan took part in it. The plot was discovered, and Lucan was apprehended among the other conspirators. It must mortify every lover of genius and liberal principles to learn that he failed in the trial, and incurred a stain of baseness which will ever adhere to his name. Tacitus expressly affirms that, overcome by a promise of pardon, he accused as an accomplice, among others, his own mother. This direct charge from so weighty an historian, who certainly was not inclined to calumniate the friends of freedom, can scarcely be set aside by the mere surmises which some defenders of Lucan have offered. The circumstance most in his favour, which has been forcibly dwelt upon by Mr. Hayley, in the notes to his essay on epic poetry, is, that (according to Tacitus) the mother of Lucan was passed over without either absolution or punishment; whence it may be conjectured that no evidence existed of her having been charged by her son but popular rumour; for no other person, however distantly implicated in the conspiracy, seems to have escaped without some kind of penalty. If, however, the virtue of Lucan was betrayed by a moment of weakness, his mind recovered its firmness for the concluding scene. Being ordered to die, he chose the same death with his uncle Seneca, and had his veins opened. When he found himself growing cold and faint through loss of blood, he repeated some of his own lines, describing a wounded soldier sinking in a similar manner, and these were the last words he uttered. He died A.D. 65, in the twenty-seventh year of his age. Of the various poems of Lucan, his "Pharsalia" only has come down to modern times. Of the editions of Lucan, the best are the Variorum, Lugd. B. octavo, 1669; Oudendorp's, with May's Supplement, Lugd. B. quarto, 1728; Burman's, Lugd. B. quarto; Bentley's, Strawberry-hill, quarto, 1760.

LUCAS (Tudensis), a celebrated Spanish prelate and writer who flourished in the thirteenth century, became first of all deacon, and afterwards bishop of Tuy, a city in Gallicia, whence he derived his surname. He was the author of a treatise "Against the Albigenses, in Three Books," and other works mentioned by Dupin and Moréri.

LUCAS (Francis), surnamed *Brugensis*, a learned Flemish divine in the seventeenth century, was a native of Bruges, who was educated at Louvain, where he was admitted to the degree of doctor, and was made dean of the church of St. Omer's. He died in the year 1619. He was profoundly skilled in the Greek, Hebrew, Syriac, and Chaldee languages, and was an expert and judicious critic. A list of his works will be found in Moréri.

LUCAS (Richard), a learned divine, was born at Presteigne, in Radnorshire, in 1648. After hav-

ing graduated M.A. at Oxford, he entered into holy orders, and was for some time master of the free-school at Abergavenny, in Monmouthshire. From that place he removed to London, where his pulpit talents were much admired; and he became vicar of St. Stephen's, Coleman-street, and lecturer of St. Olave's, Southwark, in 1683. In 1691, he took his degree of doctor of divinity; and he was installed prebendary of Westminster in 1696. He died in 1715. The most important of his works is "Inquiry after Happiness," in 2 vols. 8vo, which has passed through a great number of editions, and is deservedly held in high estimation. He was also the author of "Practical Christianity, &c.," and other similar works, much esteemed in their time.

LUCAS (Paul), a celebrated traveller, was born at Rouen in 1664. He felt an early inclination to travel into foreign countries, which he gratified by several tours through the Levant, Egypt, Turkey, and other parts. He brought back a rich treasure of medals and other curiosities for the king's cabinet, who ordered him to draw up an account of his travels, and in 1714 nominated him one of his antiquaries. The duchess of Burgundy gave him a place in her household, and he married one of his own relations. In 1723, he took another voyage to the Levant, by order of Lewis XV., whence he brought back several rare manuscripts and medals. After some years of repose, his passion for travelling revived, and in 1736 he visited Spain, which country he had not before seen. He was very well received by the king, who engaged him to arrange his cabinet of medals; but during this employment he was taken ill, and died at Madrid in 1737, at the age of seventy-two. The "Travels of Paul Lucas" form seven volumes 12mo. His first travels in 1699, with his second in 1704, were printed at Paris in four volumes, 1712-14: these contain his voyage to the Levant, to Greece, Asia Minor, Macedonia, and Africa. His travels in 1714, in Turkey, Asia, Syria, Palestine, and Egypt, were published at Rouen, in three volumes, 1719.

LUCAS (Charles), a famous Irish patriot, who was a physician at Dublin. He was born in 1713, and died November 4, 1771. Dr. Lucas was a member of the Irish House of Commons, and a distinguished opponent of the court party in the corporation of the metropolis, as well as in the senate. His popularity in the sister island was equal at one time to that of Wilkes in England; and his funeral was honoured by the attendance of the corporation of Dublin, many members of both houses of parliament, besides a vast assemblage of other persons. He was the author of a few medical tracts, and some political pamphlets.

LUCAS VAN LEYDEN. See Leyden.

LUCCHESINI (John Vincent), born at Lucca in 1660, was canon of St. Peter's at Rome, and secretary to the pope. He wrote a valuable history of his own times in three volumes quarto, and translated Demosthenes into Latin. He died at Rome in 1744.

LUCE DE LANCIVAL (John Charles Julian), a French poet, born in Picardy in 1764, became professor of rhetoric at the college of Navarre at Paris, at the age of twenty, and after the Revolution professor of the belles-lettres at one of the new lyceums at Paris. He died in 1810. His works were published in 1826, two volumes octavo.

LUCENA (Joam de), a Portuguese Jesuit, and one of the many members of that extraordinary society who have honourably distinguished themselves. He was born at Trancoso in 1550, and entered the order in the fifteenth year of his age. His talents soon raised him to the rank of a professor in Cardinal Henrique's university of Evora, a distinction which Lucena seems to have merited in the learned age of his country. He is said to have been so excellent, or so popular a preacher, that when he had ended his sermon, it was not unusual for his auditors, with one common and unpremeditated cry, to beseech him to proceed. The work which he left behind him is "The History of the Life of St. Francisco de Xavier, and of what the other Religious of the Company of Jesus have done in India." It was published at Lisbon in 1600, the year of his death, and an Italian version appeared at Rome in 1613, and a Spanish one at Seville in 1619.

LUCIAN, a distinguished Greek writer, was a native of Samosata, the capital of Comagene, on the banks of the Euphrates. He was born in the reign of Trajan, of mean parentage, and in his youth was placed with an uncle to learn the art of statuary. Having contracted a disgust for this employment by the bad success of his first attempts, he withdrew from his master, and went to Antioch, where he engaged in literary studies, and embraced the profession of a pleader. Wearied, however, with the contention of the bar, he confined himself to the practice of eloquence as a sophist or rhetorician, in which capacity he visited several foreign countries, particularly Greece, Italy, Spain, and Gaul. Under the Emperor Marcus Antoninus, he was appointed procurator of the province of Egypt. He is supposed to have died in the reign of Commodus, at the age of eighty or ninety. The works of Lucian, of which a large number have reached our times, consist of a variety of pieces, narrative, rhetorical, critical, and satirical, partly in the historical and dialectical form, but principally in that of dialogue. Of these, the most popular, and those which have stamped his character as a writer, are such as are distinguished by a vein of humour employed in ridiculing the heathen mythology, or the sects of philosophers which then divided the schools of Greece. The Christian religion comes in for a share of his ridicule, but he appears to have been acquainted with it only in the garb of mystery and fanaticism. The best editions of Lucian's works entire are those of Bourdelot, Paris, folio, 1615; of Grævius, Amsterdam, two volumes octavo, 1687; of Reitzius, Amsterdam, four volumes quarto, 1743; and the Bipontine, ten volumes octavo, 1789-93.

LUCIAN, an eminent Christian martyr in the fourth century, according to the most unexceptionable authorities was a native of Antioch, of which place he became presbyter. From the testimonies of St. Jerome, Eusebius, and Sozomen, it appears that he was a very learned and pious man, of an unblemished and excellent character in all respects, of great eloquence, and particularly well skilled in the knowledge of the Scriptures. He published an edition of the Septuagint, with corrections, and an edition of the New Testament, the canon of which appears to have been much the same with that of other Christians. During the persecution of the Christians in the reign of Maximin, Lucian was taken into custody, and conducted to Nicomedia, where he was commanded to renounce the Christian faith, and on his refusal was sent to prison, and put

to death, but in what manner we are not precisely informed.

LUCIFER, the celebrated bishop of Cagliari, or Calaris as the ancients wrote it, the metropolitan city of the island of Sardinia, flourished in the fourth century. He was one of the deputies sent by Pope Liberius to Milan in the year 354, whither the Emperor Constantius had summoned a council for the purpose of condemning Athanasius. Lucifer, however, adhered most strenuously to the cause of the Alexandrian prelate, and was in consequence banished to the Upper Thebais; but on the death of Constantius recovered his liberty in common with the other Catholic bishops, and came to Antioch, where the Catholics were divided into two parties. Instead of contributing to heal the breach, Lucifer widened it, by joining with the opponents of the bishop Meletius, who, though a Catholic, was ordained by bishops suspected of Arianism, and had communicated with them; and he intemperately ordained Paulinus, a presbyter among the malecontents, to the episcopal office. This step was condemned by his friend, Eusebius of Vercell, who had been sent to Antioch by the synod of Alexandria, with the view of re-establishing the peace of that church. But Lucifer, determined to maintain what he had done, indignantly withdrew from the communion of Eusebius, and he formed a party, called after him Luciferians, who resolved to avoid all commerce or fellowship with those bishops who had declared themselves in favour of the Arians. Lucifer is supposed to have died in the year 370. Dupin pronounces his works to be "nothing but a collection of passages of Scripture, mixed with apostrophes, applications, and reflections."

LUCILIUS (Caius), a Roman poet, was born at Suessa, in the country of the Aurunci, about B.C. 148. He was of a good family, and was great-uncle to Pompey the Great. In the Numantine war he bore arms under Scipio Africanus the Younger, with whom, and his friend Lælius, he lived upon familiar terms. It is said in the Eusebian chronicle, that he died at Naples B.C. 103, at the age of forty-six; but this is probably a mistake, since Horace speaks of him as an old man, and A. Gellius mentions him as citing the Licinian law, which was not passed till five or six years after the alleged time of his death. Lucilius rendered himself famous as the first Latin satirist, at least the first of note, and his verses appear to have been extremely popular in Rome. Of his thirty books of verses only some scattered fragments are come down to modern times. These were published separately, with annotations, by Francis Douza, in quarto, Amsterdam, 1593; reprinted at Padua, 1713. The fragments are also given in Mattaire's "Corpus Poetarum."

LUCILLA, a daughter of M. Aurelius, celebrated for the virtues of her youth, her beauty, debaucheries, and misfortunes. At the age of sixteen her father sent her to Syria to marry the Emperor Verus, who was then employed in a war with the Parthians and Arminians. The conjugal virtues of Lucilla were great at first, but when she saw Verus plunge himself into debauchery and dissipation, she followed his example, and prostituted herself. At her return to Rome, she saw the incestuous commerce of her husband with her mother, &c., and at last poisoned him. She afterwards married an old but virtuous senator, by order of her father, and was not ashamed soon to gratify the criminal sensualities of her brother Commodus. The coldness and indifference with which Commodus treated her afterwards, determined her on revenge, and she, with many illustrious senators, conspired against his life, A.D. 185. The plot was discovered, Lucilla was banished, and soon after put to death by her brother, in the thirty-eighth year of her age.

LUCINA (in fabulous history), a goddess, daughter of Jupiter and Juno, or, according to others, of Latona. As her mother brought her into the world without pain, she became the goddess whom women in labour invoked, and she presided over the birth of children.

LUCIUS I., Pope, succeeded to the See of Rome upon the death of Cornelius, in the year 252. He was banished from Rome immediately after his ordination, under the reign of Gallus; but he soon returned, to the great joy of his flock, who crowded to meet him. Little else is recorded of this pope, who died about six months after his election.

LUCIUS II., Pope, formerly called *Gerard de Caccianemici*, was raised to that dignity on the death of Celestine II., in the year 1144. In our life of Pope Innocent II. we have seen, that a little before the death of that pontiff, the Romans threw off the papal yoke in temporal matters, restoring the senate, and creating their own magistrates, to whom alone they would yield obedience. This attempt to recover their ancient liberties they persisted in after the election of Lucius, whom they acknowledged for lawful pope, but vested the patrician dignity in one of their own body, and submitted to him as their prince. Lucius, however, being able no longer to brook the haughty behaviour of the senate and their patrician, determined, with the assistance of his friends in Rome and the neighbourhood, to attempt the recovery of his temporal power. Accordingly, having assembled a body of troops, he put himself at their head, and marched against the capitol, where the senate was sitting. He met, however, with so vigorous a resistance from the Roman people, that his troops were repulsed; and while he was endeavouring to encourage them, he received so severe a wound from a stone, that he died a few days afterwards. This event took place in February, 1145, after a pontificate of between eleven and twelve months. Ten of his "Letters" are extant in the tenth volume of the "Collect. Concil.," and two in the second volume of Baluze's "Miscellanea."

LUCIUS III., Pope, originally named *Humbaldo Allucingoli*, was a native of Lucca, and was elected to the papacy in 1181, upon the death of Alexander III., being the first pope who was elected by the cardinals alone, to the exclusion of the people and clergy, who had hitherto taken a part in the choice of a new pope. Towards the close of the year, a quarrel took place between Lucius and the Romans, said to have been occasioned by his refusal to comply with some customs which had been observed by all his predecessors. Provoked at his refusal, the Romans broke out into insurrection, and drove him out of the city, pursuing him from one strong-hold to another, till he retired for safety to Verona. He afterwards returned to Rome, but a second insurrection compelled him to come back to Verona, where he died in November, 1184. Though he did not possess a great share of learning, he is commended for prudence, piety, and unblemished

manners. Two of his "Letters" and a "Decree" are inserted in the tenth volume of the "Collect. Concil."

LUCKNER (Nicholas), a baron of the German empire, born at Campen, in Bavaria, who became a general in the French army. In 1789, he sided with the revolutionary party, and in December, 1791, he received the baton of marshal; and a few months after was appointed generalissimo of the French armies. Having showed a disposition to support the king's constitutional authority, he was supplanted by Dumouriez, and ordered to retire wherever he thought proper; but having some time after demanded payment of a pension due to him, he was arrested and put to death.

LUCRETIA, a Roman lady of distinguished virtue, was the wife of Collatinus, a near relation of Tarquin, king of Rome. Whilst the Roman army was lying before Ardea, a town of the Rutuli, Sextus, the son of Tarquin, one evening gave an entertainment to the other royal youths, at which Collatinus was present. As they were warmed with wine, a dispute arose concerning the excellence of their respective wives; when Collatinus proposed that, in order to decide it, they should mount their horses and see how the wife of each was employed. The proposal was agreed to; and on visiting Rome, the spouses of the young Tarquins were found passing the night with their acquaintances at a banquet. They next proceeded to Collatia, where Lucretia was discovered spinning in the midst of her maids. She received her husband and the young princes with a grace which, together with her beauty and merit, made such an impression upon Sextus Tarquin, that he resolved to gratify the guilty passion he had conceived. Some days afterwards he went secretly to Collatia, and was hospitably entertained and lodged by the unsuspecting Lucretia. In the middle of the night he rose, and finding his way to her bed-chamber, with his sword in his hand, awakened her, and pressed her to comply with his desires. When neither his entreaties nor threats were able to shake her conjugal fidelity, he at length told her, that he would stab her, and after killing a slave, would lay him by her side, and swear that he had slain them both in the act of adultery. The fear of infamy effected what the dread of death could not do, and she submitted to the ravisher. He left her in triumph; while Lucretia, overwhelmed with shame and grief, sent a messenger to summon her father, husband, and kindred. When they were assembled around her, she made them acquainted with the whole transaction, and declaring her intention to expiate her own fault by death, conjured them to avenge her on her perfidious violater. To their soothing remonstrances she only replied by drawing a concealed dagger, and plunging it to her heart. Such is the story as related by Livy, and adopted by Ovid in his very beautiful description of the incident in his Fasti. Dionysius Halicarnassensis, however, states the circumstances differently, saying nothing of the challenge among the husbands, or their nocturnal visit to their wives. All agree in the catastrophe, which was the immediate cause of the expulsion of the Tarquins, and the change of government in Rome. This event took place B.C. 509.

LUCRETIUS, or TITUS LUCRETIUS CARUS, an eminent Latin poet, was a Roman, but whether of the ancient Lucretian family is uncertain. According to the Eusebian chronicle, he was born about B.C. 96. It is probable that he was sent to Athens when young, and there studied philosophy under Zeno the Sidonian, a celebrated Epicurean, and Phædrus. We have no other anecdote of his life than the romantic one, that an amatory philtre being administered to him by his wife, he was rendered insane, and thenceforth had only intervals of reason, during which he composed the poem which has conferred so much celebrity on his name. It is said that he died by his own hand, in the forty-fourth year of his age. The poem of Lucretius in six Books, entitled "De Rerum Natura," was the first accurate statement of the Epicurean philosophy in the Latin language. The best editions of his work are those of Creech, Oxon, octavo, 1695; of Havercamp, Lugd. B., two volumes quarto, 1725; and of Wakefield, London, three volumes quarto, 1796. It has been metrically translated into Italian by Marchetti, and into English by Creech and Good.

LUCULLUS (Lucius Licinius), an eminent Roman commander, was born about B.C. 115. He was of a consular family, and was brought up in those liberal studies which then began to distinguish the Roman youth. He served with credit in the Marsian war, and was created edile in his absence. Sylla employed him in various important concerns, and at his death made Lucullus guardian to his son. In the year B.C. 74, Lucullus was elected consul, with M. Cotta, and when hostilities again took place between Mithridates and the Roman commanders in Asia, Lucullus was intrusted with the command of the war. In a short time he reduced all Paphlagonia and Bithynia, and entering Pontus, took Eupatoria and other places. He next invested the strong town of Amisus, the protracted siege of which gave time to Mithridates to come to its relief, and Lucullus was obliged to retire to the mountains. At length, however, the king was deserted by his army, and found it necessary to withdraw into Armenia, to his son-in-law, King Tigranes. All the cities of Pontus submitted to Lucullus: among the rest Amisus, which was burnt, to his great displeasure. He repaired it, and having reduced Pontus to the form of a Roman province, sent a message to Tigranes, requiring him to deliver up Mithridates. This demand being refused, Lucullus marched against the Armenian prince, and laid siege to Tigranocerta. Tigranes, assembling a prodigious host, advanced to relieve it; but his dastardly troops were thrown into confusion at the first onset, and were totally defeated with great loss. The war, however, through the vigour of Mithridates, was rekindled with various success. Triarius, one of Lucullus's lieutenants, was defeated with great slaughter; and no termination appeared assignable to a contest, which was no sooner suppressed in one part than it broke out in another. The soldiers murmured at being led to the remotest parts of Asia with no reward for their toils, while their general was continually amassing wealth from plundered provinces. He was also accused at Rome with designedly protracting the war for his own emolument; and at length discontents proceeded so far, that the Roman senate appointed the Consul Glabrio to supersede him. This commander, however, effected nothing against the enemy; and Pompey was the only man whom the Roman people thought worthy of being intrusted with the task of bringing

this tedious war to a conclusion. Armed with the extraordinary powers of the Manilian law, he proceeded to Asia, B.C. 67, and had an interview with Lucullus in Galatia, which was conducted with politeness, but was far from cordial on either side. The latter, with 1600 men to attend his triumph, returned to Rome, where he was received very honourably by the senate, but underwent an accusation before the people for peculation. With difficulty he obtained permission to triumph. The spectacle, as might be expected, was splendid; and besides a large sum conveyed to the treasury, it exhibited registers of much more which he had expended on the public service. His own private fortune was greater than ever before had been possessed by a Roman citizen; and he resolved to enjoy it at his ease, without troubling himself with political concerns. He occasionally, indeed, gave a vote with his friends of the senatorian party, and joined the true republicans in checking the ambition of Pompey; but his efforts were faint, and at length totally ceased. Soon after his return, he divorced his wife Clodia, the sister of the infamous Clodius, and herself scarcely less infamous; and he contracted a new alliance with Servilia, the sister of Cato, whose irregularities of conduct equalled those of her predecessor. In his mode of living he adopted a luxurious profusion scarcely paralleled by a private citizen in any age or country, but under the direction of a refined taste, and not excluding the rational pleasures of literature and cultivated society. At a vast expense, he collected a library more numerous and select than Rome had before possessed, which he threw open to all persons of learning and curiosity. It was particularly the resort of the Greeks who visited Rome, and whom he treated with great hospitality, delighting to converse with them on topics of philosophy, with all the sects of which he was well acquainted. He was himself principally attached to the doctrines of the Old Academy, the defence of which is put into his mouth by Cicero, in a dialogue entitled "Lucullus." His philosophy, however, was expended in words; for no man carried further that personal luxury which all moral systems so much decry. He had a superb summer villa at Tusculum, and a winter residence in the bay of Naples, at which last were vast excavations in the rock for reservoirs of salt-water to keep live sea-fish, the great object of Roman epicurism. His gardens at Rome were upon a scale of regal grandeur, and long subsisted among the principal decorations of that metropolis. It is not extraordinary that one who thus exhausted every source of gratification should in the decline of life fall into a state of mental imbecility. He died at the age of sixty-seven or sixty-eight, and was much regretted by the Roman people, who, doubtless, had tasted the fruits of his munificence.

LUDEWIG (John Peter Von), chancellor of the university of Halle, in Saxony, and counsellor to the king of Prussia, eminent for his acquaintance with international jurisprudence. He published several collections of the historical writers of the middle ages, and other works of research, and died in 1743.

LUDLOW (Edmund), a distinguished leader of the republican party in the civil wars of Charles I., was descended from a family of rank originally settled in Shropshire, but removed to the county of Wilts. He was born about 1620, at Maiden Bradley, in that county, being the eldest son of Sir Henry Ludlow, Knt. He received his academical education at Trinity-college, Oxford, whence he was removed to the Temple for the study of the laws and constitution of his country. His father, who was chosen a representative for Wiltshire to the long parliament of 1640, having joined the party in opposition to the court, Edmund warmly adopted the same principles, and entered into a military association among the students of the law, with most of whom he joined the army as one of the life-guards of the earl of Essex. In this situation he was present at the battle of Edge-hill, soon after which he raised a troop of horse for the regiment of Sir Edward Hungerford, which he commanded at the siege of Wardour-castle. Of this fortress, when taken, he was made governor, and he held it ten months against all the efforts of the king's party, till it was battered to ruins. On its surrender, he was carried to Oxford as a prisoner of war, but was soon exchanged, and was appointed by the parliament sheriff of Wiltshire. He took a commission in the army under Sir William Waller, and raising a regiment of horse, was present at the second battle of Newbury, and at several other warm actions, in which he displayed equal valour and conduct. When the heads of the Presbyterian party were thrown out of power by the self-denying ordinance, Ludlow seceded with them, and remained without public employment till he was chosen, in 1645, knight of the shire for Wilts, in the place of his father, who died two years before. At this time the machinations of the heads of the army, and of Cromwell in particular, became manifest to the true republicans, and Ludlow was one of those who opposed them with the greatest firmness and openness. He thought it necessary, however, in order to establish his favourite republic, to join with the army against the parliament, when the latter had voted that the king's concessions were ground for a treaty; and he was active in the arbitrary measure of purging the house by excluding the members who had promoted that vote. He was one of those who, according to his own expression, "had the honour" of sitting in judgment upon the king. Soon after that event he married, and with his wife's portion and part of his patrimony made a purchase of two manors in Wiltshire, out of the alienated dean and chapter lands. Cromwell, probably for the purpose of keeping him out of his way, caused him to be nominated lieutenant-general of horse in Ireland, and one of the commissioners for civil affairs in that kingdom. He arrived there in the beginning of 1650, and joining the army under Lord-deputy Ireton, performed many services with great vigour and ability. After the death of Ireton, the chief command of the army devolved upon Ludlow; but as he continued to oppose the ambitious schemes of Cromwell, he was superseded by Fleetwood. During his absence in Ireland Cromwell had dissolved the long parliament, and assumed the office of protector, a revolution in which Ludlow was by no means disposed to concur; and he used all his influence with the soldiers to keep them steady to the cause in which they first engaged. The new government did not choose to treat with harshness a man so much and so justly respected; but as he would not deliver up his commission which he had received from the former parliament, the option was given him to remain in confinement in Ireland, or

go to London. He chose the latter, but upon his arrival at Beaumaris he was put under arrest till the protector's pleasure should be known. After some delay, arising from his refusal to enter into an engagement not to act against the existing government, he was permitted to come to London, where he had a long conference with Cromwell and his principal partisans. In this he maintained, with great freedom and presence of mind, the republican principles on which he acted, and could not be induced to make any absolute engagement for his future submission. When the protector found it necessary to call a new parliament, he determined to prevent Ludlow from becoming a candidate for a seat, or interfering in elections; and sending for him, he warmly charged him with disaffection, and required security of him, on pain of confinement. Ludlow denied he had done anything contrary to law, and refused to owe his liberty to compliance with an unjust requisition: in the end, his brother Thomas was induced to engage for him, though without his consent, and he went into Essex, where he continued till Cromwell's last illness. When Richard was declared protector, Ludlow, with other republicans, joined the army party of Wallingford-house, and was instrumental in the restoration of the long parliament, in which he took his former seat. He was appointed one of the committee of safety, and had the command of a regiment. His attachment to the parliament, however, rendering him suspected to the army faction, whose designs he thwarted, he was again sent to Ireland as commander-in-chief of the forces there. He arrived at Dublin in August 1659, and immediately took measures to fix the officers in the interest of the parliament. In the mean time the army in England had taken the power into their own hands; the news of which induced Ludlow, with the hope of conciliating the two parties, to return to London. Finding, however, nothing but confusion and intrigue in the capital, he resolved to resume his post in Ireland, and support the authority of parliament there to the best of his power. In his efforts for this purpose he was opposed by the council of officers at Dublin, who proceeded so far as to exhibit a charge of high-treason against him. To obviate its effects, he hastened back to London, where it soon appeared that things were tending to a restoration of monarchy. He attended at the consultations of the republicans, to prevent this issue, if possible; till at length, perceiving the tide of public inclination to be irresistible, he began to consider of his own safety. Though his name was not among the seven excepted in the bill of indemnity, yet the proclamation for all the late king's judges to surrender themselves within fourteen days filled him with just apprehension. His friends differed in their advice on this occasion; but, in conclusion, he thought it the safest course to withdraw from the kingdom. After undergoing several hazards of being taken, he landed safely at Dieppe, in September 1660, whence he proceeded to Geneva, where he was joined by two others of the king's judges. Not being satisfied with the security offered by this state, they withdrew to the territories of the canton of Bern; and with several more of the party fixed their residence first at Lausanne, and afterwards at Vevay. The vengeance of the royal family against the regicides, not satiated by the execution of those who remained in England, pursued those who had taken refuge abroad, and descended to the hire of assassins for their destruction. Lisle, one of the fugitives in Switzerland, was shot dead in the churchyard of Lausanne. An attempt was made against the life of Ludlow, by a party who came over the lake from Savoy; but their intentions were timely discovered. His own caution, and the vigilance of the magistrates of Bern, who zealously exerted themselves for the protection of their guests, preserved him from further dangers, and he passed the remainder of his life in this retreat, much honoured for his private virtues, and probably esteemed for his public conduct by a people of republicans. On the Revolution, which dethroned another Stuart king, and placed William on the throne, Ludlow, confiding in the principles which seemed to have revived in his native country, entertained hopes of being suffered to end his days in it, and even of being employed in the cause of liberty. He came over to England in 1689, and ventured to appear openly in London; but a motion being made in the House of Commons by Sir Edward Seymour, the head of the Tory party, for an address to the king to issue a proclamation for his apprehension, he returned to Vevay, where he closed his life in exile in 1693, at the age of seventy-three. A monument was erected to his memory in the principal church there by his widow, who had been his faithful and courageous partner in all fortunes. He left to posterity a valuable legacy in his "Memoirs," first printed at Vevay, in two volumes octavo, 1698, to which another volume was added in 1699. They were reprinted in London, in one volume folio, 1751, with the addition of "The Case of King Charles I.," drawn up by John Cook, solicitor to the high-court of justice on his trial. A new edition in quarto was printed in 1771.

LUDOLF (Job), a learned Orientalist, was born in 1624, of an ancient family at Erfurt, in Thuringia. He exercised there during eighteen years the functions of a counsellor, and was frequently deputed to assist at the diets held upon the subject of the contests between the dukes of Saxony and the archbishops of Mentz. Wearied at length with public business, he retired to Frankfort-on-the-Maine; but scarcely had he settled his family there, when the elector-palatine placed him at the head of his finances. At length he returned to Frankfort, where he died in 1704, in universal esteem, as well for his virtues as his talents. Of his numerous writings, the principal are, "Historia Æthiopica;" "A Commentary on the same;" "An Appendix to the same;" "An Abyssinian Grammar and Dictionary;" "Dissertatio de Locustis;" "Fasti Ecclesiæ Alexandrinæ;" "De Bello Turcico feliciter Conficiendo."—Henry William, nephew of Job, was secretary to the Danish envoy at the court of St. James's, and afterwards to Prince George of Denmark. He published a Russian grammar, at Oxford, in 1696, and died in London in 1710.

LUDOLF (George Melchior), a German jurist, who died in 1740, was a native of Erfurt, and became assessor of the Imperial Chamber of Wetzlar. Among the works which he published are, "Introductio Juris Primogenituræ;" "De Jure Fæminarum illustrium;" and "Corpus juris cameralis."

LUDWIG (Christian Gottlieb), a German physician and naturalist, was medical professor at Leipsic, where he died in 1773. He was the author

of "Institutiones Physiologiæ," and other works; and he invented a system of botany, in opposition to the sexual system of Linnæus.

LUGO (John de), a learned Spanish Jesuit and cardinal, who flourished in the seventeenth century, was born at Madrid, in 1583. Upon his father's death he was sent by his superiors to Sevilie, to take possession of a very considerable inheritance which fell to him and his brother, and with the consent of the latter divided it among the Jesuits of Seville and Salamanca. During five years he taught philosophy with great applause at Medina del Campo; and in 1621 he was appointed professor of divinity at Rome, which post he occupied during twenty years, with very distinguished reputation. In 1643, Pope Urban VIII. raised him to the purple. He died in 1660. What principally entitles his name to be transmitted to posterity is the circumstance of his having been the first person who brought into repute that excellent febrifuge, the *quinquina*, and who introduced it into France in 1650, where it was called at first *cardinal de Lugo's powder*.—His elder brother, Francis de, taught divinity in Spain, Mexico, and Santa Fé, and died in 1652, about the age of seventy-two. He was the author of "Commentarii in primam Partem S. Thomæ de Deo, Trinitate, et Angelis," 1647, in 2 vols. folio; and other treatises in scholastic divinity and morals.

LUITPRANDUS, a king of Lombardy, who succeeded to the throne in the early part of the eighth century. He was a wise as well as a victorious prince, and compiled a legislative code for the use of his subjects. His death took place in 744.

LUITPRANDUS, an ecclesiastic of Lombardy, was born at Pavia, and became secretary to Berengarius II., king of Italy, who despatched him on a diplomatic mission to Constantine Porphyrogenitus, in 948. In acquitting himself of this commission, he had the misfortune to displease his employer, and was compelled to throw himself on the Emperor Otho, who dethroned Berengarius, and raised Luitprandus to the see of Cremona. Otho now took him into his own service, and sent him out as his ambassador to Nicephorus Phocas; but his strict adherence to his new master's instructions, gave deep offence to the other party, who threw him into prison. Luitprandus at length obtained his freedom, and on his return to Italy employed the latter part of his life in composing the "History of his Own Times," published first at Antwerp, in one folio volume, 1640. L. A. Muratori reprinted it afterwards in his "Rerum Italicarum Scriptores," 25 vols. folio. The time of this author's death is uncertain

LUKE (St.), an evangelist, and the companion of St. Paul in his labours, as St. Mark was of St. Peter, according to Eusebius of Cæsarea and St. Jerome, who are followed by some ancient and the greater number of modern writers, was a native of Antioch; but we do not find that hypothesis countenanced by any other fathers before Eusebius. According to the authority of Scripture, he was with St. Paul at Troas, whence they went by sea to Samothracia, thence to Neapolis, and thence to Philippi. We find no express mention of him afterwards till St. Paul was a second time in Greece, and was setting out for Jerusalem with the collections which had been made for the poor Christians in Judea. On this occasion he accompanied St. Paul from Greece through Macedonia to Philippi, and in his subsequent voyages along the coasts of Asia to Cæsarea; whence they travelled to Jerusalem. Here he continued with the Apostle till the insurrection of the Jews against him in the Temple, and attended him during his imprisonment at Cæsarea. after he had made his appeal to Cæsar. And when St. Paul was sent prisoner from Cæsarea to Rome, Luke went with him in the same ship, and remained with him during the two years of his imprisonment in that city, beyond which period the history of the Acts of the Apostles is not carried. After the enlargement of St. Paul, it appears most probable that St. Luke went into Greece, and continued to preach the Gospel in different parts of that country till his death. With respect to the precise time, place, and manner of that event, we have no certain information; but from a comparison of the accounts handed down by tradition, it seems probable that he died a natural death in Achaia, at an advanced age, and about the year of Christ 70. The writings for which the Christian church is indebted to St. Luke are his "Gospel," and the history of "The Acts of the Apostles."

LULLI (John Baptist), an eminent musician, was born of obscure parents, near Florence, in 1633. Discovering almost from his infancy a propensity to music, he was instructed in the guitar by a benevolent cordelier. His performance happened to attract the notice of the chevalier de Guise, then on his travels, who brought him, about the age of twelve, to France, and placed him in the service of mademoiselle de Montpensier. This lady, disgusted by his mean and unpromising appearance, sent him down to her kitchen as under-scullion. In that situation, however, his talents disclosed themselves by his assiduity in scraping at leisure hours upon a wretched fiddle; and his mistress, when acquainted with the circumstance, had him taught the violin by a regular master, under whom he made a rapid proficiency. He at length procured admission into the king's band, and began to attend to musical composition. Some of his airs pleased the king so well, that he placed him at the head of a new band, called Les Petits Violons. He continually rose in favour with his majesty and the public, and became the creator of a new species of French music, which enchanted the nation, and conferred upon him a lasting fame. It possessed great variety, and abounded with airs, chorusses, and dances, so easy and natural, that they dwelt upon the memory of all who heard them, and were frequently joined in by the whole audience in the pit. He was particularly regarded as having brought to perfection the *grand opera*, the spectacle on which the French pride themselves, as having surpassed all mankind. In conjunction with the poet Quinault he produced many pieces of this kind, which obtained the highest applause. It was in 1672 that, upon the resignation of the Abbé Perrin, he was appointed to the opera-management, from which time he produced new operas annually as long as he lived. Lewis XIV. granted him letters of nobility, and created him a secretary in the chancellery, to the mortification of the haughty Louvois and others of that board. He amassed considerable wealth, of which he was accounted greedy. In his manners he had little of the courtier, being rough and boisterous, but without any mixture of malevolence. He had great vivacity, and much pantomime in his conversation,

loved wine, and was somewhat inclined to libertinism. He was, however, a man of integrity, and rendered himself equally respected and beloved by the opera-performers. The king, in 1687, having recovered from a dangerous illness, Lulli composed a Te Deum on the occasion, during the performance of which, as he was beating time with great animation, he chanced to strike his foot with his cane. This accident produced a mortification in the toe, which resisted all applications, and gradually gained ground, till his life was in manifest danger. His confessor was summoned, who refused to give him absolution, unless he would deliver to him a new opera he was composing to be committed to the flames. This was done, and Lulli, being somewhat better, was soon after visited by a prince of the blood, who reproached him with having burned his music in compliance with a gloomy Jansenist. "Hush, my lord (said Lulli), I have another copy." This sally, however, was soon succeeded by a relapse, in which the confessor had all the advantage. The poor penitent submitted to be laid upon a heap of ashes with a cord about his neck, in which situation he sung to au air of his own composing,

Il faut mourir, pêcheur, il faut mourir!

He soon after expired, at the age of fifty-four.

LULLY (Raymond), a philosopher of great note in the dark ages, was born at Majorca, in 1234. In his youth he bore arms, and led the life of a man of pleasure. Falling in love with a young maid who obstinately rejected his addresses, she at length, to free herself from his importunities, displayed to him her breast consumed with a cancerous ulcer. The spectacle had such an effect upon him that he plunged into religious retirement, and devoted the rest of his days to pious pursuits. Others, however, say, that it inspired him with the resolution of seeking a remedy for her disease, and was the motive for the chemical studies for which he became famous. It appears certain that he undertook a course of travels into Africa and the East for the purpose of converting the Mahometans to the Christian faith, where he incurred great hardships and dangers. He was so much inflamed with zeal for this object, that not succeeding in his application to various Christian princes for assistance, he entered into the Franciscan order, and returned to Africa, with the hope of obtaining the crown of martyrdom. When he was again found in that country, from which he had been permitted to depart only on condition of not returning, he was thrown into prison, and, after suffering much torture, was freed through the interest of some Genoese traders, who took him on board their ship to convey him home. On the passage, when just in sight of his native land, he died, in 1315. From this narrative, which represents Lully in the light of a fanatic missionary, we should not expect that scientific character which has caused his name to be preserved to modern times. He is celebrated in a two-fold capacity, that of a scholastic metaphysician, and that of an experimental chemist. In the first department he was the inventor of a *great art* which exactly suited the genius of the age. It consisted in collecting a number of general terms, common to all the sciences, of which an alphabetical table was to be provided. Subjects and predicates taken from these were to be respectively inscribed in angular spaces upon circular papers. The essences, qualities, affections, and relations of things being thus mechanically brought together, the circular papers of subjects were fixed in a frame, and those of predicates were so placed upon them as to move freely, and in their revolutions to produce various combinations of subjects and predicates, whence would arise definitions, axioms, and propositions, varying infinitely. This contrivance, worthy of Laputa, was greatly admired in its time, and its author acquired the title of *the most enlightened doctor*. As a chemist Lully appears in a very different light; for although the chief object of his pursuit was the philosopher's stone and fancied universal remedy, yet he was aware that it could only be acquired by a series of experiments. Boerhaave says of the chemical works extant in Lully's name, that he has perused most of them, and finds them, beyond all expectation, excellent, so that he has been tempted to doubt whether they could be the work of that age. A complete edition of all the writings attributed to him, in theology, morals, medicine, physics, chemistry, &c., was printed some years ago at Mentz.

LUNA (Miguel de), a Granadan, of Moorish extraction, and royal interpreter of Arabic in Spain. He published as a translation from Abucacim, "La Historia del Rey D. Rodrigo y Perdida de Espana;" and also "Segunda Parte de la Perdida de Espana; Vida del Rey Jacob Almanzor." These works, which have been translated, and are still sometimes quoted as history, are now known to be fictitious, and Miguel de Luna must be ranked among literary impostors.

LUNENBURG. See Appendix.

LUNIG (John Christian), a learned German diplomatist, born in 1662. After studying at Helmstadt and Jena, he travelled in various parts of Europe as tutor, and at length became secretary to the city of Leipsic, where he died in 1740. Lunig was the author of "Codex Germaniæ diplomaticus," 2 vols. folio.; and several other collections of importance relating to European history and diplomacy.

LUPTON (Daniel), an author, who wrote about the middle of the seventeenth century, and of whom little more is known than that he published, in 1637, some memoirs, entitled, "Modern Protestant Divines, the Glory of their Times," 4to., 1640; "London and the Country carbonadoed," 1632; "Objectionum Reductio," 1634; "England's Command of the Seas; and "Emblems of Rarities," 1653.

LUPTON (William, Dr.), an eminent divine, was fellow of Lincoln-college, Oxford, and afterwards rose to a golden prebend in the cathedral of Durham, having previously officiated as lecturer of St. Dunstan's, Fleet-street, in the city of London, and preacher to the society of Lincoln's Inn. There is extant a volume of his sermons, which did not appear till after his decease, which took place in 1726.

LUPUS (Servatus), a French abbot in the ninth century, celebrated for his learning, eloquence, and piety, was born in the diocese of Sens, and embraced the ecclesiastical life in the abbey of Ferrières, under Alaric or Aldric, who was then abbot, and afterwards archbishop of Sens. About the year 828, he went from this monastery to the abbey of Fulda, in Germany, where he studied the Scriptures under the celebrated Rabanus, who at

his request composed his "Commentaries upon the Epistles of St. Paul." In the year 824, he was fixed upon by Charles *the Bald* to supersede Odo in the abbacy of Ferrières; and in 844, Lupus assisted at the council of Verneuil, and was selected to draw up the canons of the council. The time of his death is uncertain; but he was living at the close of the year 861. A collection has been made of one hundred and thirty of his "Letters," which were first published by Pampilius Masson in 1588, and afterwards by Andrew du Chesne, in the third volume of his "Collection of French Historians." An edition of all his works was printed in 1664 by M. Baluze, in one volume octavo.

LUPUS (Christian), vernacularly *Wolf*, a learned Flemish monk of the order of St. Augustine, was born at Ypres, in 1612. As soon as he had completed his course of divinity at Louvain, he was sent to teach philosophy at Cologne; and on his return home from a mission on which he was sent to Rome by the university of Louvain, he was appointed their professor of divinity. Afterwards he filled the first posts belonging to his order in that province. He died in 1681, when he was about seventy years of age, after having published a number of works, in Latin, replete with erudition.

LUSSAN (Margaret de), a copious French novelist, was born at Paris in 1682. Her parents were a celebrated fortune-teller named Fleury, and a coachman; but she received an education beyond what might be expected from her birth. It is said that the learned Huet, becoming acquainted with the vivacity of her parts, encouraged her to write romances. She likewise derived great advantage in the formation of her taste from her connexion with La Serre de Langlade, an unfortunate author, but a good critic. With him she always lived upon the most intimate terms, and he was supposed to be married to her; but although her sentiments for him are said to have passed the bounds of friendship, it does not appear that the flame was mutual. Indeed her charms were exclusively mental; for she is described as being excessively brown, with a cast in her eye, and in voice and air totally unfeminine. Her soul, however, was of an amiable mould: she was generous, feeling, humane, constant in friendship, and though subject to anger, yet free from malignity. She delighted to perform good actions, was gay and lively, and had virtues which more than compensated her weaknesses. Among the latter was an immoderate attachment to the pleasures of the table, which at length brought on an indigestion that proved fatal to her at the age of seventy-five. The titles of her works are, "L'Histoire de la Comtesse de Gondés;" "Anecdotes de la Cour de Philippe Auguste;" (this, which was the most successful of her publications, is attributed to the pen of the Abbé Boismorand;) "Mémoires Secrets et Intrigues de la Cour de France sous Charles VIII.;" "Marie d'Angleterre;" "Annales de la Cour de Henri II.;" "La Vie du brave Crillon."

LUTHER (Martin), the illustrious author of the Reformation in Germany, was descended from parents in humble circumstances, and born at Eisleben, in Saxony, in the year 1483. Having discovered an early inclination for learning, he was initiated in the rudiments of grammar while he continued at his father's house, and when he had entered on his fourteenth year, was sent to a school at Magdeburg, but owing to the poverty of his parents, he was not able to remain there more than one year. From Magdeburg he was sent to Eysenach, in Thuringia; and in 1501 he went to the university of Erfurt, where he went through the courses of logic and philosophy, and studied with great assiduity the works of the ancient Latin writers, such as Cicero, Virgil, Livy, &c. After taking the degree of M.A., he applied, by the advice of his relations, to the study of jurisprudence; but he was soon diverted from this pursuit, and led entirely to change his views in life, by an accident. While walking out one day with a friend into the fields, by the discharge of a thunder-cloud his companion was killed, and he was himself thrown on the ground, though he sustained no personal injury. This event affected him very sensibly; and as his mind was naturally susceptible of serious impressions, he determined to retire from the world into a convent of Augustinian friars, and without suffering the entreaties of his parents to divert him from what he thought his duty to God, he assumed the habit of that order. Here he applied himself closely to the study of divinity as laid down in the writings of the schoolmen; but was soon furnished with a more solid foundation of knowledge and piety in the Sacred Scriptures. Having accidentally met with a copy of the Latin Bible, he abandoned all other pursuits, and devoted himself to the study of it with such eagerness and assiduity, as astonished the monks, who were little accustomed to derive their theological notions from that source. After having passed a year in the monastery of Erfurt, he took the vows; and he was admitted to priest's orders in the year 1507. The fame of Luther's sanctity and learning, and particularly his knowledge of the Scriptures, was now widely diffused; and in 1508, Frederick, elector of Saxony, having lately founded a university at Wittemberg, the place of his residence, chose Luther to fill at first the chair of philosophy, and afterwards that of divinity, in the new seminary. The duties of these employments he discharged with so much ability, and in a method so different from the usual mechanical and dull forms of lecturing, that he was crowded with pupils from all quarters, and was deservedly esteemed the chief ornament of the university. At the same time Luther distinguished himself by the superiority of his talents as a pulpit-orator. In 1510, the monks in different convents belonging to his order, being embroiled in some disputes with their vicar-general, fixed upon Luther to go to Rome, for the purpose of defending their cause at the papal court; an employment for which his abilities, and firm undaunted mind, peculiarly qualified him. While in that city, he made his observations on the pope, and the government of the Romish church; he also examined the manners of the clergy, which he severely censures, and particularly condemns the haste and indifference with which they discharged the public duties of their sacred function. As soon as he had accomplished the object of his mission, he returned to Wittemberg; where, in 1512, he had the degree of doctor of divinity conferred on him, at the expense of Frederick, elector of Saxony, who frequently heard him preach, and was fully sensible of his extraordinary merits. Luther now applied himself with the greatest diligence to the duties of his divinity-chair. He read lectures on the books of Scripture. He explained the Epistle to the Romans, and afterwards

the Psalms, of which his illustrations were so satisfactory, that, in the judgment of pious and thinkiug men, he was regarded as the harbinger of a new day, which was to succeed the long night of darkness and ignorance. He also boldly opposed, both in his lectures and in his sermons, many erroneous notions which had been received in the church and in the schools, renouncing all other tests of their truth but the Scriptures. While he was thus active in propagating knowledge by his lectures and sermons, he was a rigid exactor of discipline among the students, and was himself an example of strict obedience to the laws of the university, of indefatigable application, and of unimpeachable morals. By these means he acquired vast credit and authority, and contributed to raise the university of Wittemberg to a height of reputation, which amply gratified the elector for his munificence in founding it. In these circumstances, a general sale of indulgences, published by Pope Leo X., proved the first link in a chain of causes which produced a revolution in the sentiments of mankind, the greatest, says Dr. Robertson, as well as the most beneficial, that has happened since the publication of Christianity. When Leo was raised to the papal throne, he found the revenues of the church exhausted by the vast projects of his two ambitious predecessors, Alexander VI. and Julius II.; and in order to provide new resources, he had recourse to a sale of indulgences. The indulgences pretended to convey to the possessor either the pardon of his own sins, or the release of any one in whose happiness he was interested, from the pains of purgatory. They were first invented in the eleventh century by Urban II., as a recompense for those who went in person to join the armies of the crusaders in the Holy Land. Afterwards they were granted to those who hired a soldier for that purpose; and in process of time were bestowed on such as gave money for accomplishing any pious work enjoined by the pope. Julius II. had bestowed indulgences on all who contributed towards building the church of St. Peter at Rome; and as Leo was carrying on that expensive fabric, his grant was founded on the same pretence. The right of promulgating these indulgences in Germany, together with a share in the profits arising from the sale of them, was granted to Albert, elector of Mentz and archbishop of Magdeburg; who, as his chief agent for retailing them in Saxony, employed Tetzel, a Dominican friar, of licentious morals, but of an active spirit, and remarkable for his noisy and popular eloquence. In the mean time Luther beheld with the utmost concern the artifices of those who sold, and the simplicity of those who bought, indulgences. Boldly rejecting the opinions of the schoolmen, on which the practice was founded, and finding that it derived no countenance from the Scriptures, he determined openly to protest against such a scandalous imposition on his deluded countrymen. Accordingly, in 1517, from the pulpit in the great church at Wittemberg, he inveighed bitterly against the irregularities and vices of the monks who distributed indulgences; tried the doctrines which they taught by the test of Scripture; and pointed out to the people the danger of relying for salvation on any other means than those appointed by God in his word. The boldness and novelty of these opinions excited great attention; and being recommended by the authority of Luther's personal character, and delivered with a popular and persuasive eloquence, they made a great impression on his hearers. Luther also wrote to Albert, elector of Mentz and archbishop of Magdeburg, remonstrating against the false opinions, as well as wicked lives, of the preachers of indulgences; entreating him to exercise the authority vested in him in correcting these evils; and apologizing for the freedom which he had taken in his letter, influenced solely by a sense of duty, and no want of submission to ecclesiastical authority. To this letter the archbishop paid no attention, being too deeply interested in the success of his agents to correct their abuses. He paid equal disregard to the theses containing Luther's sentiments concerning indulgences, which he transmitted on this occasion to that prelate. These theses, which were ninety-five in number, he proposed as subjects of inquiry and disputation, and publicly fixed them up in a church at Wittemberg, with a challenge to the learned to oppose them on a day which he appointed, either in person or by writing; and to the whole he added a solemn protestation of his profound respect for the Apostolic See, and implicit submission to its authority. On the day fixed, no person appeared to contest Luther's theses, which rapidly spread all over Germany, and excited universal admiration of the boldness which he discovered in venturing to call in question the plenitude of papal power, and to attack the Dominicans, armed as they were with all the terrors of inquisitorial authority. The publication of Luther's theses, however, soon brought into the field many zealous champions in defence of the opinions on which the wealth and power of the church were founded. In opposition to them, Tetzel published counter-theses, at Frankfort-on-the-Oder. He also endeavoured to excite the indignation of the clergy and populace against Luther, by the most bitter invectives, denouncing him from the pulpit as a heretic; and in his character of inquisitor burnt his theses publicly at Frankfort. This insult the students of Wittemberg retaliated upon the theses of Tetzel by committing them to the flames in the public market-place, but without the knowledge of Luther, who expressed his disapprobation of that procedure. In 1518, two famous Dominicans, Prierias, master of the sacred palace and inquisitor-general, and James Hogstrat, rose up also against the adventurous reformer, and attacked him at Cologne, with the utmost vehemence and ardour. Their example was soon followed by another formidable champion, the celebrated Eckius, professor of divinity at Ingolstadt, and one of the most zealous supporters of the Dominican order. But the manner in which they conducted the controversy did little service to their cause. Luther combated indulgences by arguments founded in reason, or derived from Scripture; while they produced nothing in support of them but the sentiments of schoolmen, the conclusions of the canon law, and the decrees of popes. The people, however, now began to be dissatisfied with an appeal to those guides, when they were found to stand in opposition to the dictates of reason, and the determinations of the Divine law; and they were strongly impressed by Luther's intrepid declaration, "that if the pope and cardinals entertained the same opinion with his opponents, and set up any authority against that of Scripture, there could be no doubt but that Rome was itself the very seat of antichrist, and that it would be happy for those countries who should sepa-

rate themselves from her." At the same time, however, Luther addressed himself by letters, written in the most submissive and respectful terms, to the Roman pontiff, and to several of the bishops, showing them the uprightness of his intentions, as well as the justice of his cause, and declaring his readiness to change his sentiments as soon as he should see them fairly proved to be erroneous. But, while all Germany was interested by these novelties in Luther's doctrines, they excited little attention and no alarm at the court of Rome. A stranger to theological controversies, and apt to despise them, Leo X. viewed the quarrels of German monks with indifference and contempt. He imputed the whole to monastic enmity and emulation, and seemed inclined not to interpose in the contest, but to allow the Augustinians and the Dominicans to wrangle about the matter with their usual animosity. The incessant representations, however, of Luther's adversaries, that the heresies which he propagated threatened the most fatal mischiefs to the interests of the church, and, in particular, the application of the Emperor Maximilian to his holiness, that he would by his authority terminate disputes which, otherwise, would produce the most fatal divisions in Germany, at length roused the attention of Leo, who directed a summons to be issued, citing Luther to appear at Rome, within sixty days, and give an account of the doctrines which he had maintained. The persons appointed to be his judges were the bishop of Ascoli, auditor of the sacred chamber, and the inquisitor-general, Prierias, who by writing against Luther had already prejudged his cause. Leo wrote at the same time to the elector of Saxony, beseeching him not to protect a man whose tenets were shocking to all pious ears; and he enjoined the provincial of the Augustinians to check the rashness of an arrogant monk, which disgraced his order, and gave offence and disturbance to the whole church. The strain of these letters, and the appointment of Prierias to sit in judgment on him, afforded unequivocal indications of what sentence Luther might expect at Rome. He, therefore, made use of every effort to obtain a hearing of his cause in Germany. With this view, the professors of the university of Wittemberg wrote to the pope, excusing Luther from going to Rome, under various pretexts, and praying that some persons of learning and authority might be commissioned to decide on his doctrines in that country. The elector of Saxony also desired the same thing of the pope's legate at the diet of Augsburg, maintaining that the cause of Luther belonged to a German tribunal, and that it ought to be decided by the ecclesiastical laws of the empire. At the same time Luther himself, who had not then the most distant intention of questioning the papal authority, wrote a most submissive letter to Leo, in which he promised an unreserved compliance with his will. Influenced by these letters and applications, the pope empowered his legate in Germany, Cardinal Cajetan, to hear and determine the cause. In this first step, observes Dr. Mosheim, the court of Rome gave a specimen of that temerity and imprudence with which all its negotiations in this weighty affair were afterwards conducted. For, instead of reconciling, nothing could tend more to inflame matters than the appointment of Cajetan, a Dominican, and, consequently, the declared enemy of Luther, and friend of Tetzel, as judge and arbitrator in this nice and perilous controversy. Luther, notwithstanding the reason which he had to complain that his judge was selected from among his adversaries, after having obtained the emperor's safe-conduct, repaired to Augsburg in the month of October 1518. Here he was admitted into the cardinal's presence, who conferred with him on the points in debate, at three different meetings. The legate, however, would not condescend to enter into a formal dispute with a person of such inferior rank, and even disdained to resort to any other methods of persuasion than the arrogant dictates of mere authority. In a high and overbearing tone he required Luther, by virtue of the apostolic powers with which he was invested, to retract the opinions which he had advanced, humbly to confess his fault in publishing them, and to submit respectfully to the judgment of the Roman pontiff. But the intrepid spirit of Luther was not to be daunted by such a haughty and violent manner of proceeding. Though surprised at the abrupt mention of a recantation, before any endeavours had been used to convince him that he was mistaken, his presence of mind did not forsake him, and he declared, with the utmost firmness, that he could not, with a safe conscience, renounce opinions which he believed to be true; nor should any consideration induce him to do what would be so base in itself, and so offensive to God. At the same time he expressed the same respect as formerly for the papal authority, and declared his readiness to submit to the lawful determination of the church. He also expressed his willingness to refer the controversy to certain universities which he named, and promised neither to write nor preach concerning indulgences, provided the same silence with respect to them were enjoined on his adversaries. These declarations and offers Cajetan disregarded or rejected, and still peremptorily insisted on Luther's simple recantation, threatening him with the censures of the church, and forbidding him to appear in his presence any more, unless he came prepared to comply with what he required. This imperious and imprudent manner of proceeding, as well as other circumstances, gave Luther reason to suspect that his person was in danger from the legate's power and resentment, notwithstanding the emperor's safe-conduct; and he determined, by the advice of his friends, to withdraw suddenly and secretly from Augsburg. But before his departure he prepared a formal and solemn appeal to the pope. Luther's sudden departure from Augsburg, and the publication of his appeal, enraged the papal legate, who wrote to the elector of Saxony, complaining of both; and requiring him, as he regarded the peace of the church, to withdraw his protection from that seditious monk, and either to send him a prisoner to Rome, or to banish him from his territories. The elector, however, declined complying with either of these requests, under various pretexts, and with many professions of esteem for the cardinal, as well as of reverence for the pope; and he also gave assurances to Luther that he would not desert him. Thus supported, that reformer continued to vindicate his own opinions, and to inveigh against those of his adversaries, with more freedom and vehemence than ever; and he gave a challenge to all the inquisitors to come and dispute with him at Wittemberg, promising them not only a safe-conduct from the elector, but liberal entertainment, free from any expense, while they continued at that

place. In the mean time, Leo's ambition and despotism urged him to issue a bull, in the month of November, 1518, by which he attempted, by his own decision, to put an end to the dispute about indulgences. In this bull he magnified the virtue and efficacy of indulgences in terms as extravagant as any of his predecessors had ventured to use in the darkest ages; and commanded all Christians to assent to what he delivered as the doctrine of the Catholic church, under the penalty of the heaviest ecclesiastical censures. No sooner did Luther receive information of this inconsiderate and violent measure, than he was convinced that the pope would soon proceed to extremities against him; and, therefore, had recourse to the only expedient in his power for preventing the effect of the papal censures, by appealing from the pontiff to a general council, which he affirmed to be superior in authority to the pope. The death of the emperor, however, in January 1519, rendered it expedient for the court of Rome to suspend any direct proceedings against Luther. For by that event, the vicariat of that part of Germany which is governed by the Saxon laws devolved to the elector of Saxony, and was executed by him during the interregnum which preceded the election of the Emperor Charles V. Under his administration Luther enjoyed tranquillity, and his opinions were suffered to take root in different places, and to grow up to some degree of strength and firmness. At the same time Leo, who was much interested in the succession to the empire, that he might avoid irritating a prince who had such influence in the electoral college as Frederick, thought it expedient to have recourse to negotiation, that he might bring back our reformer to submission and obedience. For this purpose he fixed upon Charles Miltitz, a Saxon knight, who belonged to his court, and was a person of great prudence, penetration, and dexterity, and in every respect qualified for such a delicate commission. This person Leo sent as his legate into Saxony to present to Frederick a golden consecrated rose, such as the popes had been accustomed to bestow, as a peculiar mark of distinction, on those princes for whom they professed an uncommon friendship and esteem; and also to treat with Luther about the means of reconciling him to the court of Rome. Miltitz artfully commenced the business of his legation by loading Tetzel with the bitterest reproaches, on account of the irregular and superstitious means which he had employed for promoting the sale of indulgences, and attributed to him all the abuses that Luther had complained of. This incendiary having been sacrificed as a victim to cover the Roman pontiff from reproach, Miltitz entered into a particular conference with Luther; and, by the concessions which he made, his encomiums on Luther's character, capacity, and talents, his soothing language, and his pathetic expostulations in favour of union and concord in an afflicted and divided church, produced a considerable impression on Luther's mind. Upon this occasion he led him to make submissions which showed that his views were not, as yet, very extensive, his former prejudices quite expelled, or his reforming principles steadily fixed. For he not only offered to observe a profound silence in future on the subject of indulgences, provided that the same condition were imposed upon his adversaries, but he wrote a humble and submissive letter to the pope, acknowledging that he had carried his zeal and animosity too far; and he even consented to publish a circular letter, exhorting all his followers to reverence and obey the dictates of the holy Roman church; a measure which could scarcely have been expected from a man who had already appealed from the pope to a general council. Had the court of Rome been prudent enough to have been satisfied with the submission of Luther, and repressed the forwardness of its champions to appear in the field of theological controversy, the cause of the Reformation would have been almost nipped in its bud; at least its growth and progress would have been considerably retarded. But the excessive zeal of some inconsiderate bigots renewed the divisions which were so near being healed, and animated Luther and his followers to examine deeper into the enormities which prevailed in the papal hierarchy, as well as the doctrines of the church of Rome. One of the circumstances that contributed principally, at least by its consequences, to render the legation of Miltitz ineffectual for the restoration of peace, was a famous controversy carried on at Leipsic, in 1519. It originated in a challenge from Eckius, who had before drawn his pen against Luther, to Carlostadt, his colleague and companion, to a public dispute concerning the freedom of the will; and to Luther, to enter the lists with him, while he defended the authority and supremacy of the Roman pontiff. The challenge was accepted, and on the appointed day the three champions appeared in the field. The assembly which met to witness the combat was numerous and splendid, and each of the combatants conducted himself with great skill and dexterity; but, in the opinion of the majority of those who were present, the victory was not obtained by the challenger. In the dispute concerning the papal supremacy and authority, Luther demonstrated that the church of Rome, in the earlier ages, had never been considered as superior to other churches, and combated the pretensions of that church and its bishop, from the testimony of Scripture, the authority of the fathers, and the best ecclesiastical historians, and even from the decrees of the council of Nice; while the arguments of Eckius were derived from the spurious and insipid decretals, which were scarcely of four hundred years standing. This controversy, however, was left undecided, as Hoffman, who was at that time rector of the university of Leipsic, and who had been appointed judge of the arguments alleged on both sides, refused to declare to whom the victory belonged; so that the decision of this matter was left to the universities of Paris and Erfurt. One of the immediate effects of this dispute was an increase of the enmity which Eckius had conceived against Luther; and from this time the former breathed nothing but fury against the Saxon reformer. Luther, however, had the satisfaction to find that his dispute with Eckius had convinced the excellent Philip Melancthon, at that time professor of Greek at the university of Wittemberg, of the justice of his cause; and he had soon afterwards the further satisfaction of seeing a vigorous auxiliary arise in Switzerland, in the person of Ulric Zuingle, a canon of Zurich, whose extensive learning and uncommon sagacity were accompanied with the most heroic intrepidity and resolution. Efforts were also about this time made by Carlostadt, Melancthon, and Luther, to draw over Erasmus to their party, whose reputation and authority

were of the highest weight in Europe, and who, by his strictures upon the errors of the church, as well as upon the ignorance and vices of the clergy, may be considered to have scattered the seeds which Luther cherished and brought to maturity. But that great man, however favourable he might be to many of their opinions, was prevented from joining the reformers by various reasons, which we have particularly noticed in his life. In this same year the opinions of Luther concerning indulgences were censured by the universities of Cologne and Louvain; against whose decrees he immediately wrote, with his usual spirit and intrepidity, which acquired additional strength from every instance of opposition. While such was the state of things in Germany, Eckius repaired to Rome, intent on accomplishing the ruin of Luther. There he entered into a league with the Dominicans, who were in high credit at the papal court, and more especially with their two zealous patrons, Prierias and Cajetan; supported by whom, he earnestly solicited Leo to condemn Luther, and to exclude him from the communion of the church. At length, overcome by the importunity of these pernicious counsellors, the pontiff determined to comply with their request; and frequently assembled the college of cardinals, in order to prepare the sentence with due deliberation, and consulted the ablest canonists how it might be expressed with unexceptionable formality. After these preparations, on the 15th of June, 1520, the bull which proved so fatal to the church of Rome was issued, in which forty-one propositions, extracted from Luther's works, were condemned as heretical, scandalous, and offensive to pious ears; all persons were forbidden to read his writings, on pain of excommunication; those who possessed any of them were commanded to commit them to the flames; he himself, if he did not, within sixty days, publicly recant his errors, and burn his books, was pronounced an obstinate heretic, excommunicated, and delivered unto Satan for the destruction of his flesh; and all secular princes were required, under pain of incurring the same censure, to seize his person, that he might be punished as his crimes deserved. When the account of this rash sentence was brought to Luther, he was neither disconcerted nor intimidated, but calmly consulted the most proper means of present defence, and future security. After renewing his appeal to a general council, he came to the bold determination of voluntarily renouncing the communion of the church of Rome, and of exposing to the world, without the least disguise or ceremony, the abominable corruptions and delusions of the papal hierarchy. He began by publishing severe remarks upon the bull of excommunication; and being now persuaded that Leo had been guilty both of impiety and injustice in his proceedings against him, he intrepidly declared the pope to be that man of sin or antichrist, whose appearance is foretold in the New Testament; he declaimed against his tyranny and usurpations with greater violence than ever; he exhorted all Christian princes to shake off such an ignominious yoke; and boasted of his own happiness in being marked out as the object of ecclesiastical indignation, because he had ventured to assert the liberty of mankind. Nor did he confine his expressions of contempt for the papal power to words alone. As Leo, in the execution of the bull, had appointed Luther's books to be burnt at Rome, he, by way of retaliation, assembled all the professors and students in the university of Wittemberg, and with great pomp, in the presence of a prodigious multitude of people of all ranks and orders, he committed to the flames the pope's bull, and the decretals and canons relating to his supreme jurisdiction; and his example was followed in several of the cities of Germany. He also collected from the canon law some of the most extravagant propositions with regard to the plenitude and omnipotence of the papal power, as well as the subordination of all secular jurisdiction to the authority of the Holy See, which he published with a commentary; pointing out the impiety of such tenets, and their evident tendency to subvert all civil government. Within less than a month after this important step had been taken by the Saxon reformer, a second bull was issued out against him, on the 6th of January, 1521, by which he was expelled from the communion of the church, for having insulted the majesty, and disowned the supremacy of the Roman pontiff. The publication of the papal bulls in Germany produced a different effect from what was expected by the imperious pontiff. Instead of intimidating Luther, they led him to form the project of founding a church upon principles entirely opposite to those of Rome, and to establish in it a system of doctrine and ecclesiastical discipline consonant with the spirit and precepts of the Gospel. From this time, therefore, he applied himself to the pursuit of truth with still more fervour and assiduity than ever, and reiterated his attacks upon the main strong hold of popery, the power and jurisdiction of the Roman pontiff. Hitherto, no secular prince had openly embraced his opinions; no change in the established forms of worship had been introduced; no encroachments had been made upon the possessions or jurisdiction of the clergy; and the controversy, though conducted with great heat and passion on both sides, was still carried on with theses, disputations, and replies. A deep impression, however, was made upon the minds of the people; their reverence for ancient institutions and doctrines was shaken; and the materials were already scattered which kindled into the combustion that soon spread over all Germany. Students crowded from every part of the empire to Wittemberg; and under Luther, Melancthon, Carlostadt, and other masters then reckoned eminent, imbibed opinions, which, on their return, they propagated among their countrymen, who listened to them with that fond attention, which truth, when accompanied with novelty, naturally commands. In this state of things the Emperor Charles V. arrived in Germany; and the first act of his administration, after he had been crowned at Aix-la-Chapelle, was to appoint a diet of the empire to be held at Worms, on the 6th of January, 1521. In his circular letter to the different princes, he informed them, that he called this assembly in order to concert with them the most proper measures for checking the progress of those new and dangerous opinions, which threatened to disturb the peace of Germany, and to overturn the religion of their ancestors. Previously to the meeting of the diet, the pope caused a brief to be presented to the elector of Saxony, by which he gave him notice of the decree which he had made against the opinions of Luther; and accompanied it with a request, that he would cause all Luther's books to be burnt, and that he would either put him to death, or imprison him, or send him to Rome.

He also sent a brief to the university of Wittemberg, exhorting them to put his bull into execution against Luther; but to these briefs and exhortations, neither the elector nor the university paid any regard. The emperor and other princes, however, showed greater readiness to gratify his holiness, and at the instance of his legates, Luther's books were burnt in several cities of Germany. Charles would also have yielded to their solicitation, that an imperial edict should without delay be issued against that reformer, had he not been unwilling to give offence to the elector of Saxony, to whom he was under much greater obligations than to any other of the German princes, as it was chiefly owing to his disinterestedness, as well as zealous and important services, that he had been raised to the empire, in opposition to the pretensions of such a formidable rival as Francis I., king of France. The diet having assembled at Worms at the time appointed, when the state of religion was taken into consideration, the papal legates insisted that, without any delay or formal deliberation, the diet ought to condemn a man whom the pope had already excommunicated as an incorrigible heretic. In this demand the emperor, to the success of whose political views the pope's friendship was at that time of the utmost importance, appeared desirous of gratifying them. However, the elector of Saxony employed his credit with Charles to prevent the publication of any unjust edict against Luther, and to have his cause tried by the canons of the Germanic church, and the laws of the empire. And such an abrupt manner of proceeding as was moved for by the legates being deemed unprecedented and unjust by the other members of the diet, they made a point of Luther's appearing in person, and declaring whether he adhered or not to those opinions which had drawn upon him the censures of the church. The emperor, therefore, resolved, that Luther should be called before the diet, and that he should be publicly heard before any final sentence should be pronounced against him. For his protection against the violence of his enemies, not only the emperor, but all the princes through whose territories he had to pass, granted him a safe-conduct; and Charles wrote to him at the same time, requiring his immediate attendance on the diet, and renewing his promises of protection from any injury or ill-treatment. This letter and safe-conduct were delivered to Luther by an officer, who was sent to accompany him to Worms, and were no sooner received by him, than without a moment's hesitation he prepared to obey the summons. Many of his friends, however, were greatly against his going to the diet, observing, that from the late burning of his books he might anticipate the sentence which would be passed on himself. Others reminded him of the fate of Huss, under similar circumstances, and protected by the same security of an imperial safe-conduct, and, filled with solicitude, advised and entreated him not to rush wantonly into the midst of danger. But Luther, superior to such terrors, silenced them with this reply: "I am lawfully called," said he, "to appear in that city, and thither will I go in the name of the Lord, though as many devils as there are tiles on the houses were there combined against me." Luther arrived at Worms on the 16th of April, where greater crowds assembled to behold him than had appeared at the emperor's public entry. While he continued in that city, his apartments were daily filled by princes and personages of the highest rank, and he was treated with all the respect paid to those who possess the power of directing the understanding and sentiments of other men. When he appeared before the diet, he behaved with the greatest decency and propriety, and readily acknowledged an excess of vehemence and acrimony in his controversial writings. At the same time he displayed the utmost resolution and presence of mind, while, on the 17th and 18th of April, he pleaded his cause before that grand assembly. At length, in answer to the demand that he should renounce the opinions which he had hitherto held, he firmly and solemnly declared, that he would neither abandon them, nor change his conduct, unless he were previously convinced, by the word of God, or the dictates of right reason, that his sentiments were erroneous, and his conduct unlawful. To this resolution he steadily adhered, notwithstanding the entreaties and threatenings which were employed to conquer the firmness of his purpose. Irritated at his unbending spirit, some of the ecclesiastics present had the baseness to propose that they should imitate the example of the council of Constance, and avail themselves of the opportunity of having the enemy in their power to deliver the church at once from such a pestilent heretic. But the members of the diet refusing to expose the German integrity to a fresh reproach by a second violation of public faith; and Charles being no less unwilling to bring a stain upon the beginning of his administration by such an ignominious action, Luther was permitted to depart in safety. A few days after he had left Worms, an excessively severe edict was published in the emperor's name, and by the authority of the diet, in which he was declared a member cut off from the church, a schismatic, a notorious and obstinate heretic, deprived of all the privileges which he enjoyed as a subject of the empire; the severest punishments were denounced against those who should receive, entertain, or countenance him, either by acts of hospitality, by conversation, or writing; and all were required to concur in seizing his person as soon as the term of his safe-conduct expired. But after all, this rigorous decree produced almost no effect, as the emperor, whose presence, authority, and zeal, were necessary to render it respectable, was involved in a multiplicity of occupations, created by the commotions in Spain, and the wars in Italy and the Low Countries, which made him lose sight of the edict of Worms; while all those sovereign princes who had not been present at the diet, and who had any regard for the liberties of the empire and the rights of the Germanic church, treated it with the highest indignation, or the utmost contempt. And some days before the publication of this edict, the elector of Saxony had employed a prudent precaution, which effectually secured Luther from the storm. For, in consequence of a preconcerted plan, and, as some have imagined upon probable grounds, not without the knowledge of the emperor, as Luther, on his return from Worms, was passing near Eysenach, a number of horsemen in masks rushed out of a wood, and surrounding his company, carried him, after dismissing all his attendants, with the utmost secrecy to the castle of Wartenberg. This sudden disappearance of Luther not only occasioned the most bitter disappointment to his adversaries, but rendered them doubly odious to the

people in Germany, who, not knowing what was become of their favourite reformer, imagined that he was imprisoned, or perhaps destroyed, by the emissaries of Rome. In the mean time Luther lived in peace and quiet, supplied by the elector with every thing necessary or agreeable; but the place of his retreat was carefully concealed, until the fury of the present storm against him began to abate, upon a change in the political situation of Europe. Nor was his confinement here inconsistent with amusement and relaxation; for he enjoyed frequently the pleasure of hunting in company with his keepers, passing for a country gentleman, under the name of Yonker George. In this solitude, which he frequently called his Patmos, he translated a great part of the New Testament into the German language; wrote and published several treatises in defence of his doctrines, or in confutation of his adversaries, which revived and animated the spirit of his followers, and wrote frequent letters to his trusty friends and intimates, to comfort them during his absence. During his confinement, he had the satisfaction of learning that his opinions continued to gain ground, and had acquired the ascendant in almost every city in Saxony. At this time, the Augustinians of Wittemberg, with the approbation of the university, and the connivance of the elector, ventured upon the first step towards an alteration in the established forms of worship, by abolishing the celebration of private masses, and by giving the cup as well as the bread to the laity, in administering the sacrament of the Lord's Supper. But whatever consolation the courage and success of his disciples, or the progress of his doctrines in his own country, afforded Luther in his retreat, it was in some degree damped by the information which he received, that the university of Paris, the most ancient, and at that time the most respectable of the learned societies in Europe, had published a solemn decree, condemning his opinions, and that King Henry VIII. of England had published a treatise against him. These events seemed to oppose insuperable obstacles to the propagation of his principles in the two most powerful kingdoms of Europe. But Luther was not overawed either by the authority of the university or the dignity of the monarch, and he soon published his animadversions on both, in a style no less vehement and severe than he would have used in confuting his meanest antagonist. His contemporaries, however, were so far from being shocked by the manner of his answering them, that they considered it as a new proof of his undaunted spirit; and a controversy in which such illustrious disputants had embarked drew such general attention to our reformer's doctrines in France and England, that, in spite of the civil and ecclesiastical powers, daily converts were gained to them in both those countries. The active spirit of Luther, however, could not long bear a state of retirement, and, after an absence of about ten months, he returned to Wittemberg, March 6, 1522, without the permission, or even the knowledge, of his patron and protector, Frederick. One of his principal motives for taking this bold step was the information which he received of the proceedings of Carlostadt, one of his disciples, who was animated with the same zeal, but possessed less prudence and moderation than his master. During the absence of Luther he endeavoured to abolish the use of mass, auricular confession, the invocation of saints, and abstinence from meats. He also threw down and broke the images of the saints that were placed in the churches, and instigated the multitude to proceed to dangerous excesses in destroying the relics of popish idolatry. Encouraged by his exhortations, they rose in several villages of Saxony, broke into the churches with tumultuary violence, and threw down and destroyed the images which were erected in them. Such irregular and outrageous proceedings were so repugnant to all the elector's cautious maxims, that, if they had not received a timely check, they could hardly have failed of alienating from the reformers a prince, no less jealous of his own authority, than afraid of giving offence to the emperor, and other patrons of the ancient opinions. Sensible of the danger, Luther quitted his retreat, and condemned in strong terms the conduct to which Carlostadt's impetuosity and rashness had given rise. Happily for the Reformation, the veneration for his person and authority was still so great, that his appearance alone suppressed that spirit of extravagance which began to seize his party. Carlostadt and his fanatical followers, struck dumb by his rebukes, submitted at once, and declared that they heard the voice of an angel, not of a man. We have already mentioned that while Luther was concealed in the castle of Wartenberg he translated a great part of the New Testament into the German language. He now applied himself with redoubled industry and zeal to that work, and with the assistance of Melancthon, and several others of his disciples, he finished part of it in the present year. The publication of this performance, which was gradually followed by translations of the other parts of Scripture, produced sudden and incredible effects, and proved more fatal to the church of Rome than that of all Luther's other works. It was read with wonderful avidity and attention by persons of all ranks. With astonishment they discovered how contrary the precepts of Christ are to the inventions of his pretended vicegerents; and being now put into possession of the rule of faith, they conceived themselves qualified, by applying it, to judge of the established opinions, and to pronounce when they were conformable to the standard, or when they departed from it. About this time, Nuremburgh, Frankfort, Hamburgh, and several other imperial cities in Germany, abolished the mass, and the other superstitious rites of popery, and openly embraced the reformed religion. The elector of Brandenburgh, likewise, together with the dukes of Brunswick and Lunenburgh, and the prince of Anhalt, became avowed patrons of Luther's opinions, and countenanced the preaching of them in their territories. In this state of things Pope Leo X. died, and was succeeded in the pontificate by Adrian VI., who had formerly been preceptor to the emperor. One of the first objects of Adrian's care after his elevation to the papacy was, to deliberate with the cardinals concerning the proper means of putting a stop to the growing defection from the Catholic pale in Germany. With this design he sent Francis Cheregato, his legate, to the diet which was assembled at Nuremburgh in November, 1522. In the brief which he addressed to that assembly, he condemned Luther's opinions with more asperity and rancour of expression than Leo had ever used, severely censured the princes of Germany for suffering him to spread his pernicious

tenets, and required the speedy and vigorous execution of the sentence which had been pronounced against Luther and his followers at the diet of Worms. At the same time he acknowledged, with great candour, the corruptions and abuses of the Roman court to be the source whence most of the evils which the church now felt or dreaded had flowed; promising the exertion of all his authority to reform them, and requesting their advice respecting the most effectual means of suppressing the heresy which had sprung up among them. The members of the diet, after praising the pope's pious and laudable intentions, excused themselves from not executing the edict of Worms, on account of the prodigious increase of Luther's followers, and the aversion to the court of Rome among their other subjects, owing to its innumerable exactions; both which circumstances rendered such an attempt not only dangerous, but impossible. They also transmitted to his holiness a list of a hundred grievances, which the empire imputed to the iniquitous dominion of the Papal See; and proposed the assembling, without delay, a general council in one of the great cities of Germany, as the only adequate measure for correcting the evils complained of, and for restoring the church to tranquillity, soundness, and vigour. Afterwards they passed an edict, on the 6th of March, 1523, prohibiting all innovations in religious matters, until a general council should decide what was to be done in an affair of such high moment and importance. But this edict was no more carried into execution than that of Worms, and Luther still went on successfully in laying the foundations of a new church in direct opposition to that of Rome. Among the other numerous subjects which employed his pen during the present year, were those of the monastic life, and vows of celibacy, against which he directed not only the force of weighty arguments, but the weapons of satire. One of the earliest effects of his labours on these points, was the elopement of nine nuns, among whom was Catharine a Boria, from the nunnery of Nimptschen, who were conducted by a burgess of Torgaw to Wittemberg. This proceeding, as may be imagined, gave high offence to the papists; but Luther warmly extolled it in a publication written in the German language, and compared the deliverance of these nuns from the slavery of a monastic life to that of souls redeemed by the death of Christ. In 1524, Clement VII., who had succeeded to the papacy on the death of Adrian, sent Cardinal Campeggio as his nuncio to the diet of the empire which was again assembled at Nuremburgh. This pontiff was determined, by every possible means, to elude the demands of the Germans, both with respect to the calling of a council, and the reformation of abuses in the papal court. Campeggio, therefore, according to his instructions, when he addressed the diet, took not the least notice of what had passed at the last meeting, but exhorted them in a long discourse to execute the edict of Worms with vigour, as the only effectual means of restoring peace to the church, and inveighed severely against the lenity of those princes who had delayed putting it in force. The diet, in return, desired to know the pope's intentions concerning the council, and the redress of the hundred grievances. These points the artful nuncio endeavoured to elude, by general and unmeaning declarations of the pope's resolution to pursue such measures as would be for the greatest good of the church; and renewed his demand of vigorous proceedings against Luther and his adherents. In this demand he was warmly seconded by the emperor's minister: but the diet could only be brought to promise that they would observe as far as possible the edict of Worms, while at the same time they renewed their demands of a general council, and left all other matters in dispute to be examined and decided at the diet which was soon to be assembled at Spires. The nuncio, perceiving that the German princes in general were no enemies to the Reformation, retired to Ratisbon, with the bishops, and those of the princes who adhered to the cause of Rome, where they engaged vigorously to execute the edict of Worms in their respective dominions. In the same year the controversy between Luther and Erasmus commenced, which has been already noticed by us in the life of the latter. About this time, also, the difference became public between Luther and Carlostadt on the subject of the eucharist. Luther, though he had renounced the popish doctrine of *transubstantiation*, according to which the bread and wine are changed by consecration into the body and blood of Christ, yet he was of opinion, that the partakers of the Lord's Supper received, along with the bread and wine, the real body and blood of Christ. This doctrine, equally mysterious and incomprehensible with the former, is commonly known by the name of *consubstantiation*. Carlostadt, who was Luther's colleague, and whose doctrine was afterwards illustrated and confirmed by Zuingle, maintained, on the contrary, that the body and blood of Christ were not *really* present in the eucharist, and that the bread and wine were no more than external *signs*, or *symbols*, designed to excite in the minds of Christians the remembrance of the sufferings and death of Christ, and of the benefits which arise from it. This opinion was embraced by all the friends of the Reformation in Switzerland, and by a considerable number of its votaries in Germany. On the other hand, Luther defended his doctrine with relation to this point without conceding in the least to his brethren who differed from him; and hence arose a tedious and vehement controversy, which, notwithstanding the endeavours that were used to reconcile the contending parties, terminated, at length, in a fatal division between those who had embarked together in the sacred cause of religion and liberty. This controversy contributed greatly to retard the progress of the Reformation. Another unhappy occurrence, which, by its consequences, proved highly injurious to that progress, was the civil war which broke out in 1525, called the *rustic war*, or the war of the peasants. This class of men had been long subject to the most grievous oppressions and impositions, which, multiplying continually, at length drove them to despair. Infuriated by the severity of their sufferings, a number of them ran to arms, in the neighbourhood of Ulm, in Suabia, to whose standard the peasants flocked from the adjacent country, in the hope of having at length some prospect of deliverance from their miseries; and the contagion, spreading from province to province, reached almost every part of Germany. Wherever they came, they plundered the monasteries, laid waste the lands of their superiors, razed their castles, and massacred without mercy all persons of noble birth, who were so unhappy as to fall into their hands. Having, as they imagined, intimidated

their oppressors by the violence of these proceedings, they drew up and published a memorial, containing all their demands, which, as they were chiefly confined to a diminution of the cruel tasks imposed upon them, and their obtaining a greater measure of liberty than they had hitherto enjoyed, were not unreasonable, and might have been granted by a wise policy, had they not ruined their cause by a continuance of their brutal and unmeaning fury. To oppose this, the princes and nobles of Suabia and the Lower Rhine were driven to arm in their own defence, and having raised such of their vassals as still continued faithful, and attacking some of the mutineers with open force, and others by surprise, cut to pieces or dispersed all who infested those provinces. At first, as we have seen, this war seemed to have been kindled only by civil and political views. But when the frenzy reached those countries in which the Reformation was established, it assumed a new and more dangerous form. There it met with men who had been practised in innovation, and who, having been accustomed to consider themselves as judges of the most important doctrines of religion, and to reject without scruple what appeared to them to be erroneous, would naturally turn the same daring and inquisitive eye towards government, and think of rectifying whatever disorders and imperfections were discovered there. And in Thuringia, a province belonging to the elector of Saxony, the inhabitants of which were mostly converts to Lutheranism, enthusiasm gave it the most mischievous direction. In that country Thomas Muncer, who had been a disciple of Luther, but made pretensions to greater purity of doctrine, had acquired a wonderful ascendancy over the minds of the people. He made a boast of visions and revelations, and preached up perpetual mortification, gravity of countenance, little speaking, a plain manner of dress, and seriousness of deportment. He also declaimed against all distinctions of ranks and orders, and maintained that Christians should live together like brethren, having all things in common. These extravagant tenets had been widely diffused, and made a deep impression, when the spirit of revolt broke out among the peasants in Thuringia. These insurgents, not satisfied with aiming at a redress of their grievances, proposed to level every distinction, and by abolishing property, to reduce men to their natural state of equality, in which all should receive their subsistence from the common stock. Muncer assured them that the design was acceptable to God, who had in a dream given him a promise of its success. Seduced by him, to whom they submitted as their leader and prophet, the peasants set about the execution of their design, not only with the same rage which animated those of their order in other parts of Germany, but with the ardour which enthusiasm inspires. They deposed the magistrates in all the cities of which they became masters; seized the lands of the nobles, and obliged such of them as they got into their power to wear the peasant's dress, and to be distinguished by the appellations given to people in the lowest class of life, instead of their former titles; and proceeded to every act of violence and cruelty which rebellion and fanaticism could suggest. To put an end to their enormities, the elector of Saxony, the landgrave of Hesse, and the duke of Brunswick, united their forces, and with a body of cavalry surrounded Muncer at the head of eight thousand of his deluded followers. Unwilling to shed the blood of the misguided wretches, these princes sent a young nobleman to their camp, with an offer of a general pardon, provided that they immediately laid down their arms, and delivered up the ringleaders of the sedition. This offer, together with a sense of their present danger, made an evident impression upon the peasants, which Muncer endeavoured to remove by haranguing them with his usual vehemence, and exhorting them not to trust the deceitful promises of their oppressors, nor to desert the cause of God, and of Christian liberty. In this critical moment, a rainbow, which was the emblem painted on the colours of the insurgents, happening to appear on the clouds, Muncer took advantage of that incident, and, raising his eyes and hands towards heaven, cried out, "Behold the sign which God has given. There is the pledge of your safety, and a token that the wicked shall be destroyed." Upon this, the fanatical multitude set up a great shout, as if certain of victory; and, after murdering the young nobleman who had brought them the offer of pardon, demanded to be led towards the enemy. Enraged more than ever at this fresh instance of their barbarity, the princes advanced and began the attack; when the discipline of well-trained troops soon triumphed over an armed rabble, of whom above five thousand perished in the field. Muncer was among the foremost of those who escaped by flight; but he was taken the next day, and put to death on the scaffold, by which event the war of the peasants was terminated. This fanatical insurrection certainly proved prejudicial to the progress of Luther's doctrines, and was industriously made use of by his enemies, in order to prepossess the public with an opinion that they naturally tended to produce such mischievous effects. But, as Dr. Mosheim justly argues, if it cannot be denied that many of these insurgents had perversely misunderstood the doctrine of Luther concerning Christian liberty, and taken occasion from thence of committing the disorders which rendered them so justly odious; yet, on the other hand, it would be a most absurd instance of partiality and injustice to charge that doctrine with the blame of those extravagant outrages which arose from the manifest abuse of it. Indeed, Luther himself, by his conduct and his writings during these commotions, sufficiently defended both his principles and his cause against any such imputations. He acted like a common parent, solicitous about the welfare of both parties, without sparing the faults or errors of either. On the one hand, he addressed a monitory discourse to the nobles, exhorting them to treat their dependants with greater humanity and indulgence; on the other, he severely censured the seditious spirit of the peasants, advising them not to murmur at hardships inseparable from their condition, nor to seek for redress by any but legal means. And when his exhortations to the latter were found ineffectual, he wrote letters to the princes of the empire, in which, with his usual energy, he called upon them to unite in exterminating disorders, which every well-wisher to the public peace and happiness must hold in abhorrence. While such as we have seen was the state of affairs in Germany, Luther very suddenly married Catharine a Boria, who was of a noble family, and one of the nuns who in 1523 had thrown off the veil and eloped from the nunnery of Nimptschen. This step of his was far from meeting with the approbation

of his friends, and his enemies took occasion from it to be profuse iu their censures, and in their calumnious misrepresentations. The Catholics could not give it a softer appellation than that of incestuous or profane; and even his most devoted friends and followers thought it indecent at a time when his country was involved in so many calamities. Iudeed, Luther himself was sensible of the impression which it had made to his disadvantage, as appears from his declaration iu one of his letters, that "it had made him so despicable, that he hoped his humiliation would rejoice the angels and vex the devils." But if he was at first so much affected by this circumstance as to need the consolation of Melancthon, he soon recovered his self-possession; and being satisfied with the motives of his conduct, bore the censures of his friends, and the reproaches of his adversaries, with his usual fortitude. Of those motives the reader may meet with a particular account in Bayle, under the article Catherine de Bore; where they may also find some amusiug anecdotes relative to Luther's wedding, the estimation in which he held his wife, and his subsequent behaviour in the conjugal connexion. While the war of the peasants was raging in Germany, Frederick, elector of Saxony, and the first protector of the Reformation, died; but the blow was the less sensibly felt as he was succeeded by his brother John, a more avowed and zealous, but less able patrou of Luther and his doctrines. Frederick, whose character was distinguished by an uncommon degree of prudence and moderation, had, during his life, heen a sort of mediator between the Romau pontiff and the reformer of Wittemberg, and had always entertained the hope of restoring peace in the church, and of so reconciling the conteuding parties as to prevent a separation either in point of ecclesiastical jurisdiction or religious communion. Heuce it was that while, on the one hand, he made no opposition to Luther's design of reforming a corrupt and superstitious church, but rather encouraged him iu the execution of it, yet, on the other, it is remarkable that he took no pains to introduce any change into the churches in his own dominions, nor to subject them to his jurisdiction. But his successor, the Elector John, acted in a quite different manuer. Fully satisfied of the truth of Luther's doctrine, and persuaded that it must lose ground, and soon be suppressed, if the despotic authority of the Roman pontiff remained undisputed and entire, he, without hesitation or delay, assumed to himself the supremacy in ecclesiastical matters, and established a church in his dominions, totally different from the church of Rome, in doctrine, discipline, and government. He also ordered a body of laws relating to the form of ecclesiastical government, the method of public worship, the rank, offices, and revenues of the priesthood, and other matters of that nature, to be drawn up by Luther and Melancthon, which he afterwards promulgated throughout his dominions. The illustrious example of this elector was soon followed by all the princes and states of Germany, who renounced the papal supremacy and jurisdiction. No sooner had the elector taken this decisive and undisguised line of conduct, than the religious differences between the German princes, which had hitherto kept within the bounds of moderation, broke out into a violent and lasting flame. By the patrons of popery evident intimations were given of their intention to make war upon the Lutheran party, and to compel them by force to renounce the doctrines of the Reformation; and this design would certainly have been put into execution had not the troubles of Europe disconcerted their measures. The Lutherans, on the other hand, began to deliberate concerning the most effectual means of defending themselves against superstition armed with violence, and formed the plan of a coufederacy for that prudent purpose. In the mean time the diet of the empire assembled at Spires, in June 1526, at which Ferdiuand, the emperor's brother, presided, Charles being fully occupied with the troubled state of his dominions in Spain and Italy. Wheu the state of religion came to be considered in the diet, the emperor's ambassadors used their utmost endeavours to obtain a resolution that all disputes about religion should be suppressed, and the sentence which had been pronounced at Worms against Luther and his followers put into rigorous execution. This was firmly opposed by the greater part of the German princes, who maintained that they could not execute that sentence, nor come to any determination with respect to the doctrines by which it had been occasioned, before the whole matter was submitted to the cognizance of a geueral couucil, lawfully assembled. This opinion, after long and warm debates, was adopted by a great majority; and at length the whole assembly unanimously agreed to present a solemn address to the emperor, beseechiug him to assemble, without delay, a free and general council; and it was also agreed that, in the mean time, the princes and states of the empire should, in their respective dominions, be at liberty to manage ecclesiastical matters in the manner which they should think the most expedient, yet so as to be able to give an accouut of their administration to God and the emperor. Nothing could be more favourable to the cause of Lutheranism than such a resolution. Several princes, whom the fear of persecution and punishment had hitherto prevented from declaring for the Reformation, being now delivered from their restraint, renounced publicly the superstition of Rome, and introduced among their subjects the same form of religious worship, and the same system of doctrine, which had been received in Saxony. And, in general, all the Germans who had before rejected the papal discipline aud doctrine were now employed in bringing their schemes and plans to a certain degree of consistence, and in adding vigour and firmness to the glorious cause in which they were engaged. In the mean time Luther and his fellow-labourers, by their writings, their instructions, their admonitions, and counsels, inspired the timorous with fortitude, dispelled the doubts of the iguorant, fixed the principles and resolution of the wavering and inconstant, and animated all the friends of the Reformation with a spirit suitable to the importance and grandeur of their undertaking. But this encouraging state of things was of no long duration. For the emperor, as soon as he had appeased the troubles which had engaged his attention in different parts of Europe, directed his view to Germany, and determined to attempt the recovery of those prerogatives which his predecessors had lost, aud which were necessary to the promotion of his ambitious schemes. Nothing he saw was more essential towards attaining this object than to suppress opinions which might form new bonds of confederacy among the priuces of the empire, and unite them by ties stronger and more sacred than

any political connexion. Nothing seemed to lead more certainly to the accomplishment of this design than to employ zeal for the established religion, of which he was the natural protector, as the instrument of extending his civil authority. Accordingly he appointed a diet of the empire to be held at Spires, in March 1529, in order to take into consideration the state of religion. In that diet the Archduke Ferdinand presided, and, after several long debates, had the address to procure a majority of voices approving a decree which revoked the resolution of the former diet of Spires, and declared unlawful every change which should be introduced into the doctrine, discipline, or worship of the established religion, before the determiuation of a general council was known. This decree was justly considered to be iniquitous and intolerable by the elector of Saxony, the marquess of Brandenburg, the landgrave of Hesse, the duke of Lunenburg, the prince of Anhalt, together with the deputies of fourteen imperial cities, who, when they found that all their arguments and remonstrances made no impression upon Ferdinand, and the abettors of the Romish church, entered their solemn protest against it, on the 19th of April, and appealed to the emperor, and a future council. On that account they were distiuguished by the name of *Protestants*, which from this period has been applied to all sects, of whatever denomination, which have revolted from the Romau See. No sooner had the dissenting princes and deputies entered their protest against the decree of the diet, than they sent ambassadors into Italy, to lay their grievances before the emperor. The persons employed in this commission executed the orders which they had received with the greatest resolution and presence of mind, and couducted themselves, in all respects, in a manner worthy of the principals, whose sentiments and conduct they were sent to justify and explain. The emperor, whose pride was wounded by this spirit and firmness in persons who dared to oppose his designs, ordered these ambassadors to be apprehended aud put under arrest for several days. The news of this violent step soon reached the Protestant princes, and convinced them that their personal safety, and the success of their cause, depended upou their courage and concord. They, therefore, held several meetings, in different places, for the purpose of forming such a powerful league as might enable them to repel the violence of their enemies; but so different were their opinions and views of things, that they could not come to any satisfactory conclusion. Among the circumstances that promoted animosity and discord between the friends of the Reformation, and prevented that union which was so desirable between persons embarked in the same good cause, the principal one was the difference in opinion of the divines of Saxony and Switzerland, concerning the manner of Christ's presence in the eucharist. With the hope of terminating this controversy, not by keen debate, but by an accommodation of differences, produced by the reconciling spirit of charity and prudence, Philip, landgrave of Hesse, in 1529, invited to a conference at Marpurg Luther and Zuingle, together with some of the most eminent doctors who adhered to their respective parties. The divines who were assembled for this pacific purpose disputed, during four days, in presence of the landgrave. The principal champions in these debates were Luther, who attacked Oecolampadius, and Melancthon, who disputed against Zuingle; and the controversy turned upon several points of theology, in relation to which the Swiss doctors, and particularly Zuingle, were supposed to entertain erroneous sentimeuts. From the greatest part of these supposed errors that illustrious reformer cleared himself, with the most triumphant evidence, aud in such a manner as appeared entirely satisfactory, even to Luther himself; but neither of the contending parties could be persuaded to abandon, or even to modify, their difference in opinion concerning the manner of Christ's presence in the eucharist. So that the only advantage which resulted from this controversy was, that the jarring parties formed a kiud of truce, by agreeing to a mutual toleration of their respective sentiments, and leaviug to the disposal of Providence, and to the effects of time, the cure of their divisions. While the Protestants were preparing a new embassy to the emperor, they received an account that he was determined to come into Germany, with a view to terminate, in a diet which he had already appointed to be held at Augsburg, in June 1530, the religious disputes which had produced such animosities and divisions in the empire. During his stay in Italy Charles held many consultations with Pope Clement VII., concerning the most effectual meaus for that purpose. In these interviews the emperor insisted, in the most serious and urgent manner, on the necessity of assembling a general council. Clement, on the other hand, employed every argument to dissuade the emperor from consenting to such a measure. He represented general councils as factious, ungovernable, presumptuous, formidable to civil authority, and too slow in their operations to remedy disorders which required an immediate cure; and he alleged that it was the duty of the emperor to support the church, and to employ his whole power in executing speedy vengeance on the obstinate heretical faction, who dared to call in question the authority of Rome and its pontiff. Charles, however, was satisfied that endeavours should be made to reconcile the Protestants by means less violent; but promised, if gentler arts failed of success, that then he would exert himself with rigour to reduce them to the obedieuce of the Holy See. In his journey towards Augsburg he had many opportunities of observing the disposition of the Germans with regard to the points in controversy, and found their minds every where so much irritated and inflamed, as conviuced him that nothing tending to severity ought to be attempted, until all other measures proved ineffectual. In order that the emperor might be able to form a clear idea of the matters in debate, the elector of Saxony ordered Luther, and other eminent divines, to commit to writing the chief articles of their religious system, and the principal points in which they differed from the church of Rome. In compliance with this order, Luther delivered to the elector at Torgaw the seventeen articles, hence called *the articles of Torgaw*, which were deemed by him a sufficient declaration of the sentiments of the reformers. It was judged proper, however, to enlarge them, and, by a judicious detail, to give perspicuity to their arguments, and thereby strength to their cause. For this purpose the Protestant princes employed the pen of Melancthon, who, with a due regard to the counsels of Luther, expressed his sentiments and doctrine with the greatest elegance and perspicuity, aud in terms as

little offensive to the Roman Catholics as a regard for truth would permit. Such was the origin of the famous creed, known by the name of *the confession of Augsburg*. On the 20th of June, 1530, the diet was opened, and, as it was unanimously agreed that the affairs of religion should be discussed before any other matters, the Protestants received from the emperor a formal permission to give in an account of their religious principles and tenets. Accordingly, on the 25th of the same month, the chancellor of Saxony read, in the German language, in presence of the emperor and the assembled princes, the confession above mentioned, which was presented to the emperor, signed by the princes and deputies of the Lutheran party. At the same time the Protestants who had adopted the opinions of Zuingle, delivered in their confession, drawn up by Martin Bucer. Of these confessions a refutation was undertaken by John Faber, Eckius, and another doctor, named Cochlæus, which was also read publicly in the diet, and the unlimited submission of the Protestants to the doctrines and opinions contained in it required by the emperor. But instead of yielding obedience to the imperial command, they declared themselves by no means satisfied with the reply of their adversaries, and requested a copy of it, that they might demonstrate more fully its extreme insufficiency and weakness. This reasonable request, however, the emperor refused to grant; but he did not discourage the respective parties from meeting, to try whether it were not possible to bring about a reconciliation upon fair, candid, and equitable terms. For this purpose various conferences were held between persons of eminence, piety, and learning, chosen from both sides, and nothing was omitted that might have the least tendency to calm the animosity, heal the divisions, and unite the hearts of the contending parties: but all in vain, since the difference between their opinions was too considerable, and of too much importance to admit of a reconciliation. Finding the divines immoveable, Charles turned to the princes, their patrons, whom he solicited separately, and allured by promises of those advantages which it was known they were most solicitous of obtaining. But, however desirous they were of obliging the emperor, they would not make sacrifices to him of their integrity; and, with a zeal and fortitude which redound to their immortal honour, refused to abandon what they deemed the cause of God, for the sake of any earthly acquisition. Every scheme to gain or disunite the Protestant party thus proving abortive, the emperor was determined to take vigorous measures for asserting the doctrines and authority of the established church, and enforcing the submission of such obstinate heretics. By his express order, on the 19th of November, during the absence of the Hessian and Saxon princes, the diet issued a severe decree, condemning most of the peculiar tenets held by the Protestants; forbidding any person to protect or tolerate such as taught them; enjoining a strict observance of the established rites; and prohibiting any further innovation under severe penalties. All orders of men were required to assist with their persons and fortunes in carrying this decree into execution; and such as refused to obey it were declared incapable of acting as judges, or of appearing as parties in the Imperial Chamber, the supreme court of judicature in the empire. To all which was subjoined a promise that an application should be made to the pope, requiring him to call a general council within six months, in order to terminate all controversies by its sovereign decisions. The severity of this decree, which was considered as a prelude to the most violent persecution, convinced the Protestants that the emperor was resolved on their destruction; and the dread of the calamities which were ready to fall on the church oppressed the feeble spirit of Melancthon, who gave himself up to melancholy and lamentation. But Luther, who during the sitting of the diet had endeavoured to confirm and animate his party by several treatises which he addressed to them, was not disconcerted or dismayed at the prospect of this new danger. He comforted Melancthon and his other desponding disciples, and exhorted the princes not to abandon those truths which they had lately asserted with such laudable boldness. His exhortations made the deeper impression upon them as they had at that time received an account of a combination among the popish princes of the empire for the maintenance of the established religion, to which Charles himself had acceded. This circumstance convinced them that their own safety, as well as the success of their cause, depended on union. They, therefore, assembled, in 1530, and the year following, first at Smalkalde, and afterwards at Frankfort, and formed a solemn alliance and confederacy, with the resolution of defending vigorously their religion and liberties against the dangers and encroachments with which they were threatened by the edict of Augsburg. Into this confederacy they invited the kings of England, France, and Denmark; and by their negotiations secured powerful foreign protection and assistance, in case of necessity. Luther, who at first seemed averse to this confederacy, from an apprehension of the calamities and troubles which it might produce, perceiving at length its necessity, consented to it; but uncharitably, as well as imprudently, refused comprehending in it the followers of Zuingle among the Swiss, together with the German states or cities which had adopted the sentiments and confession of Bucer. In this state of things, which portended an approaching rupture, the elector-palatine, and the elector of Mentz, offered their mediation, and endeavoured to reconcile the contending princes. With respect to the emperor, many circumstances combined to convince him that this was not a juncture when the extirpation of heresy was to be attempted by violence and rigour. He saw that the imprudent precipitation with which he had already proceeded, in compliance with the pope's inclinations, had forced the Protestants into a formidable union, which put them into a capacity of setting the head of the empire at defiance. He saw the Turks preparing to enter Austria with immense forces, and stood in need of succours, which the Protestant princes refused to grant as long as the edicts of Worms and Augsburg remained in force. And he was anxious to obtain from those princes an approbation of his favourite measure for continuing the imperial crown in his family, the election of his brother Ferdinand to the dignity of king of the Romans, which had been concluded by a majority of votes at the diet of Cologne, in 1531, but contested by them as contrary to the fundamental laws of the empire. On these accounts he could not but be aware of the policy and necessity of coming to a speedy accommodation with the malecontent princes. Negotiations were, accordingly,

carried on by his direction with the confederates of Smalkalde, and, after many delays and difficulties, terms of pacification were agreed upon at Nuremburgh, and ratified solemnly in the diet at Ratisbon, August 3, 1532. By this treaty the Protestant princes engaged to assist the emperor with all their forces in resisting the invasion of the Turks; and it was stipulated that universal peace should be established in Germany until the meeting of a general council, the convocation of which within six months the emperor was to endeavour to procure; that no person should be molested on account of religion; that a stop should be put to all processes begun by the Imperial Chamber against Protestants, and the sentences already passed to their detriment be declared void. Luther now had the satisfaction of seeing, in consequence of this religious truce, one of the principal obstacles to the undisguised profession of his opinions removed. Encouraged by it, those who had been hitherto only secret enemies to the Roman pontiff, now spurned his yoke publicly, and renounced his jurisdiction. This appears from the various cities and provinces in Germany, which, about this time, boldly enlisted themselves under the standards of our reformer. Henceforth the Protestants of Germany, who had hitherto been viewed only as a religious sect, came to be considered as a political body of no small consequence; and Luther was incessant in his exhortations to them to confirm the Reformation, their grand bond of union, publishing from time to time such writings as might encourage, direct, and aid them in strengthening and extending their glorious cause. Soon after the truce of Nuremburgh the elector of Saxony died, and was succeeded by his son, John Frederick, who was no less attached than his predecessor to the opinions of Luther, and prepared to defend them with equal zeal and magnanimity. In the mean time the emperor, in conformity to the stipulations of the truce lately concluded, applied to Pope Clement VII., by his ambassadors, to call a general council without delay; and in an interview which he had with that pontiff at Bologna, during his journey into Spain, urged the same thing in person. Clement endeavoured at first to divert Charles from the measure, but, finding him inflexible, he had recourse to artifices which he knew would delay, if not entirely defeat, the calling of that assembly. Under the plausible pretext of settling, with all the parties concerned, the preliminaries for such a meeting, he despatched a nuncio, accompanied by an ambassador from the emperor, to the elector of Saxony as the head of the Protestants. In discussing these preliminaries, inextricable difficulties and contests arose. The Protestants demanded a council to be held in Germany; the pope insisted that it should meet in Italy: they contended that all matters in dispute should be determined by the words of Scripture alone; he considered not only the decrees of the church, but the opinions of fathers and doctors, as of equal authority: they required a free council, in which the divines, commissioned by different churches, should be allowed a voice; he aimed at modelling the council in such a manner as would render it entirely dependent on his pleasure. Above all, the Protestants thought it unreasonable that they should bind themselves to submit to the decrees of a council, before they knew on what principles those decrees were to be founded, by what persons they were to be pronounced, and what forms of proceeding they would observe. The pope maintained it to be altogether unnecessary to call a council, if those who demanded it did not previously declare their resolution to acquiesce in its decrees. In order to adjust such a variety of points, the negotiations were spun out to such a length, as effectually answered the purpose of putting off the meeting of the council during his pontificate. In 1533, Luther's character was violently attacked by George, duke of Saxony, the head of the Albertine, or younger branch of the Saxon family, who possessed extensive territories, comprehending Dresden, Leipsic, and other considerable cities. From the earliest dawn of the Reformation, this prince had been its enemy as avowedly as the electoral princes were its protectors, and had carried on his opposition not only with all the zeal flowing from religious prejudices, but with a virulence inspired by personal antipathy to Luther, and imbittered by the animosity subsisting between him and the other branch of his family. In order to prevent its progress in his dominions, he had obliged all his subjects to take an oath that they would never embrace it. Several of them, however, notwithstanding this vain attempt to keep them from thinking, had deviated from the Catholic faith, by adopting the Protestant notion concerning the receiving the sacrament in both kinds. On this subject it was well known that they had corresponded with Luther, who spoke of the duke's effort for shackling their consciences with no little severity. Information of this being brought to that prince, he preferred a formal charge against Luther to the Elector John, of having abused himself in person, and excited rebellion among his subjects. These accusations, however, our reformer was easily able to refute, to the satisfaction of his sovereign, by producing his letter to the people of Leipsic, in which, so far from exciting them to rebellion, he exhorted them patiently and peaceably to submit to the greatest hardships, or even to banishment, rather than injure their consciences. In 1534, Luther first printed in a collective form the detached parts of his German version of the Bible, as appears from the old privilege, dated at Bibliopolis, under the elector's own hand; and it was published in the following year. In 1535, Pope Paul III., the successor of Clement VII., who had promised in the first consistory held after his election, that he would convoke a general council, seemed desirous of keeping his word without delay, flattering himself, however, that such difficulties would arise concerning the time and place of meeting, and other circumstances, as would effectually defeat the intention of those who demanded that assembly, without exposing himself to any imputation for refusing to call it. Accordingly he despatched nuncios to the several kingdoms and states under his jurisdiction, to make known his intention, and that he had fixed on Mantua as a proper place in which to hold the council. To this appointment some of the Catholic sovereigns and states strongly objected; and the German Protestants, assembling at Smalkalde in 1537, and being fully persuaded that in such a council nothing would be concluded but what would be agreeable to the sentiments and ambition of the pontiff, declared that they would not consider it as a legal or free representative of the church, and insisted on their original demand, and the emperor's promise, of a council to be held in Germany. At the same time they had a new

summary of their doctrine drawn up by Luther, in order to present it to the assembled bishops, if it should be required of them. This summary, which was distinguished by the name of *the articles of Smalkalde*, is generally joined with the creeds and confessions of the Lutheran church. While Luther was thus employed, he suffered so much from a violent attack of the stone, accompanied with a suppression of urine for eleven days, that his life was thought to be in danger. In this condition, notwithstanding the advice and remonstrances of his friends, he determined to set out on his journey homewards; and his resolution was attended with a more favourable issue than was expected. For by the action of gentle travelling his obstructions were removed, and he gradually recovered from the night after his departure. While he was carried along, he made his will, in which he bequeathed his detestation of popery to his friends, and to the pastors, in conformity to the spirit of this verse, which he made in 1530, and often repeated: "Pestis eram vivus, moriens ero mors tua papa;" that is, "I was the plague of the pope in my life, and shall be his destruction in my death." Against the resolutions of the German Protestants at Smalkalde the court of Rome exclaimed as a flagrant proof of their obstinacy and presumption, and the pope persisted in his determination to hold the council at Mantua, appointing the 23rd of May, 1537, for the time of its meeting. But unexpected difficulties arising on the part of the duke of Mantua, he at first prorogued the council for some months, and afterwards transferred the place of meeting to Vicenza, appointing it to assemble on the 1st of May, 1538. As, however, neither the emperor nor the king of France would permit their subjects to repair thither, he put off the meeting by an indefinite prorogation. During the year last mentioned, the pope, that he might not seem to neglect that degree of reformation which was within his own power, deputed a certain number of cardinals and bishops, with full authority, to inquire into the abuses and corruptions of the Roman court, and to propose the most effectual method of removing them. This scrutiny, undertaken with reluctance, was carried on slowly and with remissness. All defects were touched with a gentle hand, afraid of probing too deeply, or of discovering too much; but even by this partial examination, many irregularities were discovered, and many enormities brought to light, while the remedies which they suggested as most proper for their correction were either inadequate, or were never applied. The report of these deputies, though intended to be kept secret, was transmitted by some accident into Germany, and afforded ample matter of triumph to the Protestants. On the one hand, it proved the necessity of a reformation in the head as well as members of the church, and even pointed out many of the corruptions against which Luther had remonstrated with the greatest vehemence. On the other hand, it showed that it was vain to expect this reformation from ecclesiastics themselves, who, as Luther strongly expressed it, piddled at warts, while they overlooked or confirmed ulcers. This farce Luther detected and exposed in a German treatise addressed to his countrymen, to which a picture was prefixed, representing the pope sitting on a high throne, and surrounded by cardinals, who with foxes' tails, at the end of long poles, were brushing off the dust on all sides. In 1539, the Protestants took the alarm at intelligence which they received of an association entered into by the Catholic powers of the empire, for the purpose of counterbalancing the weight which the former derived from the union of Smalkalde. That measure they suspected to form a part of some plan of the emperor for the extirpation of their opinions, and held frequent consultations, that they might be prepared to disappoint it. In order to remove their apprehensions, the emperor's ambassadors had an interview with the Protestant princes at Frankfort, in which it was agreed, that all the concessions in their favour, particularly those contained in the pacification of Nuremburgh, should continue in force for fifteen months; and that a conference should be held by a few divines of each party, in order to discuss the points in controversy, and to propose articles of accommodation which should be laid before the next diet. A few days after this convention, an event of great advantage to the Reformation took place in the death of George, duke of Saxony. For his brother Henry, on whom the succession devolved, was as zealously attached to the Protestant religion, as his predecessor had been to popery; and no sooner was he in possession of his new dominions, than, disregarding a clause in George's will, by which he bequeathed all his territories to the emperor and the king of the Romans, if his brother should attempt any innovation in religion, he immediately invited Luther and some other Protestant divines to Leipsic. By their advice and assistance he soon overturned the whole system of popish rites and doctrines, and established the full exercise of the reformed religion, with the universal applause of his subjects, who had long wished for this change. By this revolution the whole of Saxony was brought within the Protestant pale. In 1541, in conformity to the convention of Frankfort, the emperor appointed a conference at Worms, on the subject of religion, where Melancthon and Eckius disputed during three days. This conference was then removed to the diet which was held at Ratisbon in the same year, in which the principal subject of deliberation was the memorial of an unknown person, presented by the emperor, and said by him to be composed with such perspicuity and temper, as, in his opinion, might go far to unite and comprehend the two contending parties. This piece, however, was condemned by all the zealous Catholics, as too favourable to the Lutheran opinions, the poison of which, they pretended, it conveyed in disguise; while the rigid Protestants, especially Luther himself, were for rejecting it as an impious compound of error and truth, craftily prepared that it might impose on the weak, the timid, and the unthinking. All endeavours, therefore, to produce an accommodation between them proved fruitless; and no other effect was produced by this conference than an agreement of the majority to refer the decision of their pretensions and debates to a general council; or, if the meeting should be prevented by any unforeseen obstacles, to the next German diet. It was at the same time resolved, that, in the mean while, no innovations should be attempted, nor endeavours employed to gain proselytes; and that neither the revenues of the church nor the rights of monasteries should be invaded. Against this recess of the diet, which considerably abridged the liberty which the Protestants then possessed, they murmured loudly, till the emperor granted them a private declaration, in

the most ample terms, exempting them from whatever they thought injurious in the recess, and ascertaining to them the full possession of all the privileges which they had ever enjoyed. From this time till the latter end of the year 1544, the emperor was so entirely occupied with his wars against the Turks, and Francis I., king of France, that he found it necessary not only to connive at the proceedings of the Protestants, and the progress which their opinions daily made, but to court their favour by repeated acts of indulgence. In 1542, the pope was so warmly solicited on all hands, that he found it impossible to avoid any longer calling a general council. He, therefore, ordered his legate to declare his intention of doing so to the diet assembled at Spires, and to propose the city of Trent for the place of meeting. To this proposal the Catholic princes gave their consent; while the Protestant members of the diet objected both against a council summoned by the papal authority alone, and also against the place appointed for its meeting, and demanded a free and lawful council, which should not be biassed by the dictates, nor awed by the proximity of the Roman pontiff. Of their objections the pope would not deign to take the least notice, but issued his circular letters for the convocation of the long-promised assembly, which was directed to meet in 1545. Such was the state of things when the imperial diet opened at Worms in the spring of that year, and was required by Ferdinand to acknowledge the approaching council, and to promise submission to its decrees as to the decisions of the universal church. To this demand the popish members of the diet immediately acceded; but the Protestants firmly refused obedience to it, renewing the remonstrances which they had preferred at the diet of Spires. Nor did the presence of the emperor, who came himself to the diet, contribute to render them more compliant. That prince had for some time come to a resolution to support the authority of the council, and to terminate the debates about religion by the force of arms. This resolution he carefully concealed till the preparations which he had privately made for carrying it into effect were far advanced, when the Protestant princes received certain information, from the king of England, and through other channels, of his hostile designs against them, and of the confederacy for the destruction of their cause into which he had entered with the pope. The greater number of them, therefore, after communicating their intelligence and sentiments to each other, determined on taking the proper measures for their own defence; and the elector of Saxony, and the landgrave of Hesse, to prevent their being surprised and overwhelmed unawares, by a superior force, with wonderful rapidity raised a formidable army. When the terrible storm was rising, Luther was saved, by a seasonable death, from feeling or beholding its destructive rage. For some time before that event he felt his strength declining, his constitution being worn out by a prodigious multiplicity of business, added to the labour of discharging his ministerial function with unremitting diligence, to the fatigue of constant study, besides the composition of works as voluminous as if he had enjoyed uninterrupted leisure and retirement. However, in the beginning of 1546, he was able to pay a visit to his native country, accompanied by Melancthon, and returned in safety to Wittemberg. Soon afterwards he was induced to pay a second visit to Eysleben, on the invitation of the counts of Mansfeldt, in order to compose a dissension which had arisen among them respecting the boundaries of their territories. Though he had not been accustomed to meddle in such affairs, yet, as he was born at Eysleben, which was dependant on those counts, he could not refuse the service which he might be able to render, by his advice or authority, in accommodating their differences. On this occasion, he met with a splendid reception from the counts; and afterwards made use of his best endeavours to settle the matters in dispute, and sometimes preached in the church, where he likewise administered the sacrament. While he was thus engaged, he was seized with a violent inflammation in the stomach, which threatened a speedy and fatal issue. In this situation his natural intrepidity did not forsake him; and his last conversation with his friends, on the day preceding that of his death, was concerning the happiness reserved for good men in a future life, of which he spoke with the fervour and delight natural to one who expected and wished to enter soon upon the enjoyment of it. On the morning of the 18th of February, 1546, being awakened from sleep by his disorder, and perceiving his end approaching, he commended his spirit into the hands of God, and quietly departed this life in the sixty-third year of his age. The account of his death filled the Roman Catholic party with excessive as well as indecent joy, and damped the spirit of all his followers; neither party sufficiently considering that his doctrines were now so firmly rooted, as to be in a condition to flourish independently of the hand which had planted them. The counts of Mansfeldt were desirous that he might be buried in their territories; but, by the express order of the elector of Saxony, his remains were conveyed to Wittemberg, where they were interred with more extraordinary pomp than was perhaps ever displayed at the funeral of any private person; princes, counts, nobles, and students without number, attending the procession. He left several children by his wife, Catherine a Boria, who survived him. Innumerable were the falsehoods invented by the papists concerning the manner of his death; and innumerable were the calumnies which they propagated concerning his principles and conduct. In Bayle the reader may meet with an ample collection and refutation of these weak efforts of malignity. He has related, however, an anecdote of the Emperor Charles V. which deserves to be mentioned in honour of the generous treatment which he showed to the memory of our reformer. While, in 1547, his troops were quartered in Wittemberg, a soldier gave Luther's effigy in the church of the castle two stabs with a dagger; and the Spaniards were very urgent with him to cause the monument of the pretended heresiarch to be demolished, and his bones to be dug up and burnt. But the emperor instantly forbad that any insult should be offered to his tomb or remains, upon pain of death. "I have nothing further to do with Luther," he nobly said; "and he is henceforth subject to another Judge, whose jurisdiction it is not lawful for me to usurp. Know, that I make not war with the dead, but with the living, who are still in arms against me." Of all the different portraits of this extraordinary man, which have been exhibited to the public, the ablest and most interesting is that executed by Dr. Robertson, to which

we refer our readers. Among other remarks, he says, "Some parts of Luther's behaviour, which to us appear most culpable, gave no disgust to his contemporaries. It was even by some of those qualities, which we are now apt to blame, that he was fitted for accomplishing the great work which he undertook. To rouse mankind, when sunk in ignorance or superstition, and to encounter the rage of bigotry armed with power, required the utmost vehemence of zeal, as well as a temper daring to excess. A gentle call would neither have reached nor have excited those to whom it must have been addressed. A spirit more amiable, but less vigorous than Luther's, would have shrunk back from the dangers which he braved and surmounted. Towards the close of Luther's life, though without any perceptible diminution of his zeal and abilities, the infirmities of his temper increased upon him, so that he grew daily more peevish, more irascible, and more impatient of contradiction. Having lived to be a witness of his own amazing success; to see a great part of Europe embrace his doctrines; and to shake the foundation of the papal throne, before which the mightiest monarchs had trembled, he discovered, on some occasions, symptoms of vanity and self-applause. He must have been, indeed, more than man if, upon contemplating all that he had actually accomplished, he had never felt any sentiment of this kind rising in his breast." The numerous works of this great man, in the Latin and German languages, which are partly exegetical, partly didactic, and partly polemical, were collected together after his death, and published at Jena in 1556, in four volumes folio, and afterwards at Wittemberg in 1572, in seven volumes folio.

LUTTI (Benedetto), a Florentine artist of eminence, born in 1666, was the pupil of Domenico Gabiani, whose style of painting he imitated, and whose execution he is considered to have fully equalled. Several of his most esteemed pictures are still to be found at the place of his residence, Rome, especially in the Albani palace. Lutti had many illustrious patrons among the fosterers of the fine arts, in particular the emperor of Germany and the elector of Mentz, the former of whom raised him to the rank of knighthood, while the latter presented him with a cross of considerable value. He was of an irritable disposition, and his death, which took place in 1724, is said to have been accelerated by a dispute repecting one of his portraits.

LUXEMBURG (Francis Henry de Montmorenci, Duke of), marshal of France, and a celebrated general, was born in 1628, the posthumous son of the count of Boutteville, who was beheaded under Lewis XIII. for fighting a duel. Devoting himself to a military life, he was present in 1643 at the battle of Rocroi, gained by the great Condé, whose various fortunes he followed. He resembled that hero in several of his qualities; in ardour of mind, quick and sure judgment, prompt execution, and an avidity for the acquisition of knowledge. In 1662 he was admitted duke and peer of France; and in 1667 he was made a lieutenant-general, in which station he distinguished himself at the conquest of Franche Comté. In the war of 1672, he commanded in chief at the invasion of Holland, where in one campaign he took a number of towns, and gained the battles of Bodegrave and Woerden. He is charged by the Dutch historians with stimulating his soldiers to all manner of barbarous and licentious outrage; at least it is certain that under his command they committed every excess without restraint. When it became necessary to evacuate that country, he made a retreat which was universally admired. In 1674 and 1675 he was opposed to the prince of Orange, and by his success obtained the staff of marshal of France. After the death of Turenne, he had the command of a division of the French army, with which he was unable to prevent the capture of Philipsburg, by Prince Charles of Lorrain. The Marshal Luxemburg was a man of a very licentious character, greatly addicted to the fair sex, and frequently successful with them, though deformed in person and not agreeable in feature. The connexion of one of his agents with certain females of intrigue caused him to be involved in the horrid affair of the poisonings which excited so much alarm in 1680. He repaired voluntarily to the Bastille, where he was treated with rigour, through the dislike and jealousy of Louvois. He underwent some examinations on frivolous and ridiculous charges, and, after a detention of fourteen months, was dismissed without any sentence being given either for or against him. He was not deprived of his command in the army; and when the war of 1690 broke out, he was sent into Flanders as general-in-chief. He gained the battle of Fleurus against the prince of Waldeck, and those of Leuze and Steinkerk against King William. In the latter, through the false information of a spy, he was surprised, and part of his army was routed before he discovered the enemy's intention; but he exerted himself with so much vigour and ability, that he recovered the day, and repulsed the allied army with loss. In 1693, he gained against William the bloody battle of Nerwinden, and took Charleroi. He terminated his services the next year by a long march in presence of the enemy from Vigamont to the Scheldt, near Tournay, by which he rendered abortive the designs of the allies upon the maritime places of France. He died in January, 1695, at the age of sixty-seven, and with him the victories of Lewis XIV. ended. No general after him possessed to such a degree the attachment and confidence of the soldiers, who were always ready to follow whithersoever he led, and thought themselves invincible under his command. His success in the field against King William was almost invariable, and when that prince in a fit of spleen called him a hump-back—"What does he know of my back? (said Luxemburg) he never saw it."

LUYNES (Charles d'Albert, Duke de), favourite and premier of Lewis XIII., and constable of France, was descended from a noble Florentine family, and born in 1578. When Lewis ascended the throne, he appointed Luynes his grand falconer, and after the assassination of Marshal D'Anere, who had shown some jealousy of Luynes, the latter obtained a grant of his immense estates, and succeeded to all his places and charges. In 1619, his estate of Maillé was created into a duchy under the title of Luynes. He next supplanted Mary of Medicis, mother of the king, whom he caused to be exiled; and the whole administration was now in his hands. In 1621, the dignity of constable of France was revived for him, but he did not long survive the honour, dying in the December of the same year, without having experienced any visible loss of favour or influence, although the nation had long indignantly called for his dismissal.

LYCAMBES (in classical history), the father of Neobule. He promised his daughter in marriage to the poet Archilochus, and afterwards refused to fulfil his engagement when she had been courted by a man whose opulence had more influence than the fortune of the poet. This irritated Archilochus; he wrote a bitter invective against Lycambes and his daughter, and rendered them both so desperate by the satire of his composition that they hanged themselves.

LYCAON (in classical history), the first king of Arcadia, son of Pelasgus and Melibœa. He built a town called Lycosura, on the top of Mount Lycæus, in honour of Jupiter. He had many wives, by whom he had a daughter called Callisto, and fifty sons. He was succeeded on the throne by Nyctimus, the eldest of his sons. He lived about 1820 years before the Christian era.—Another king of Arcadia, celebrated for his cruelties. He was changed into a wolf by Jupiter, because he offered human victims on the altars of the god Pan. Some attribute this metamorphosis to another cause. The sins of mankind, as they relate, were become so enormous, that Jupiter visited the earth to punish their wickedness and impiety. He came to Arcadia, where he was announced as a god, and the people began to pay proper adoration to his divinity. Lycaon, however, who used to sacrifice all strangers to his wanton cruelty, laughed at the pious prayers of his subjects, and to try the divinity of the god, he served up human flesh on his table. This impiety so irritated Jupiter, that he immediately destroyed the house of Lycaon, and changed him into a wolf.

LYCOMEDES (in classical history), a king of Seyros, an island in the Ægean sea, son of Apollo and Parthenope. He was secretly intrusted with the care of young Achilles, whom his mother Thetis had disguised in woman's clothes, to remove him from the Trojan war, where she knew he must unavoidably perish. Lycomedes has rendered himself infamous for his treachery to Theseus, who had implored his protection when driven from the throne of Athens by the usurper Mnestheus. Lycomedes, as it is reported, either envious of the fame of his illustrious guest, or bribed by the emissaries of Mnestheus, led Theseus to an elevated place, on pretence of showing him the extent of his dominions, and perfidiously threw him down a precipice, where he was killed.

LYCOPHRON, a Greek grammarian and poet, was a native of Chalcis, in Eubœa, and flourished about B.C. 304. He appears to have attained a considerable degree of poetical reputation, as his name occurs among the seven who formed what is called the *Pleias* at the court of Ptolemy Philadelphus. Suidas has preserved the titles of twenty tragedies composed by him; but the only work of Lycophron's which has come down to modern times is a very singular poem, entitled "Alexandra," or "Cassandra," the subject of which is a series of predictions feigned by him to have been uttered by that daughter of Priam. This obscure topic is treated in a more obscure style; and it is thought that the writer's purpose was to puzzle the critics. It would perhaps have been wise to have defeated his design by total neglect; but the pride and curiosity of learned men has not suffered the work to sink into merited oblivion. On the contrary, it has furnished a frequent trial of skill to Greek scholars. Ovid, who terms Lycophron "Cothurnatus" (the buskined or tragic), mentions that he is recorded to have been slain by an arrow. The Cassandra of Lycophron has been several times edited. The best edition is accounted that of Bishop Potter, Oxon., folio, 1697, and 1702.

LYCOPHRON, a son of Periander, king of Corinth. The murder of his mother Melissa by his father had such an effect upon him, that he resolved never to speak to a man who had been so wantonly cruel against his relations. This resolution was strengthened by the advice of Procles, his maternal uncle, and Periander at last banished to Corcyra a son, whose disobedience and obstinacy had rendered him odious. Cypselus, the eldest son of Periander, being incapable of reigning, Lycophron was the only surviving child who had any claim to the crown of Corinth. But when the infirmities of Periander obliged him to look for a successor, Lycophron refused to come to Corinth while his father was there, and he was induced to leave Corcyra, only on promise that Periander would come and dwell there while he remained master of Corinth. This exchange, however, was prevented. The Corcyreans, who were apprehensive of the tyranny of Periander, murdered Lycophron before he left that island.—A brother of Thebe, the wife of Alexander, tyrant of Pheræ. He assisted his sister in murdering her husband, and he afterwards seized the sovereignty. He was dispossessed by Philip of Macedonia.

LYCORIS, a freedwoman of the senator Volumnius, also called *Cytheris*, and *Volumnia*, from her master. She is celebrated for her beauty and intrigues. The poet Gallus was greatly enamoured of her, and his friend Virgil in his tenth Eclogue comforts him for the loss of the favours of Cytheris, who followed Marc Antony's camp, and was become the Aspasia of Rome. The charms of Cleopatra, however, prevailed over those of Cytheris, and the unfortunate courtesan lost the favours of Antony and of all the world at the same time. Lycoris was originally a comedian.

LYCURGUS (in classical history), a king of Nemæa, in Peloponnesus. He was raised from the dead by Esculapius.—A king of Thrace, son of Dryas. He has been represented as cruel and impious on account of the violence which he offered to Bacchus. He, according to the opinion of the mythologists, drove Bacchus out of his kingdom, and abolished his worship, for which impiety he was severely punished by the gods. He put his own son, Dryas, to death in a fury, and he cut off his own legs, mistaking them for vine-boughs. He was put to death in the greatest torments by his subjects, who had been informed by the oracle that they should not taste wine till Lycurgus was no more. This fable is explained by observing, that the aversion of Lycurgus for wine, over which Bacchus presided, arose from the filthiness and disgrace of intoxication, and therefore the monarch wisely ordered all the vines of his dominions to be cut down, that himself and his subjects might be preserved from the extravagance and debauchery which are produced by too free a use of wine.

LYCURGUS, the celebrated legislator of Sparta, is reckoned by the best chronologers to have been born about B.C. 926. He is commonly said to have been the son of Eunomus, king of Sparta, who was succeeded by Polydectes, his eldest son.

On the death of the latter, Lycurgus, his brother, was called to the succession. The pregnancy of the widow of Polydectes, however, being soon made known, Lycurgus publicly declared that he should only hold the crown in trust for the child, provided it should prove a son. The queen, in whom ambition stifled the voice of nature, proposed marriage to her brother-in-law, in which case she would destroy her expected offspring. Lycurgus diverted her purpose by fallacious hopes, and in the mean time took measures for the preservation of the infant. She was delivered of a boy, which was brought to him as he was sitting at table with the magistrates. He took it in his arms, and placing it in the chair of state, "Here, Spartans (said he), is your king!" As guardian to his nephew he conducted the administration with great wisdom, and by his virtues acquired the esteem and affection of the best of the citizens; but the envy of his younger brother, and the resentment of the disappointed queen-mother, raised a party against him, which propagated suspicions of his intending to secure the crown for himself. To counteract these insinuations he thought it advisable to quit his country. He began his travels with visiting Crete, then flourishing under the laws of Minos. These he studied with great attention; and here he contracted a friendship with Thales, a sage and a poet, whom he persuaded to settle at Sparta. Lycurgus thence passed over to Asia, and viewed the Ionian cities, which were already sunk in luxury and effeminacy. There he met with the poems of Homer; by the manly and heroic strain of which he was so much captivated, that he collected and transcribed them, and was the first who made them fully known in Greece. In the mean time Sparta was a prey to civil dissensions, and several deputations were sent to Lycurgus, imploring him to return and resume the reins of government. At length, when fully matured in the political knowledge it had been his principal object to acquire in his travels, he came back to his native country. Perceiving that the disorders of the state admitted no other effectual remedy than a total change of the laws and constitution, he prepared to give a new legislative system to Sparta. Like other legislators, he took care to fortify his authority with the sanctions of religion, and obtained from the oracle of Delphi a declaration that the constitution he was about to establish would be the most excellent in the world. After he had sounded the inclinations of the principal people, and fixed upon proper assistants in carrying on his plans, he directed thirty of them to appear armed in the market-place in order to intimidate opposition, and then began to promulgate his constitution and code of laws. With respect to the government, he continued the monarchical part, administered by two kings, but formed a senate of twenty-eight persons, as a mediating body between them and the people. He was equally averse to a tyranny and a democracy; and to one who once extolled the latter form, he shrewdly recommended to try it first in his own family. The next step was the very arduous measure of equalizing landed property. He divided the territory of Sparta and of the rest of Laconia into lots, each capable of producing the necessary sustenance for a single family, and one of these was assigned to each citizen. He also attempted to equalize other property by forbidding the use of gold and silver coin, and allowing no other money than iron, which was so bulky, that it was impossible to hoard a considerable value in it. Still further to reduce the citizens to a level, and preclude private luxury, he ordained that all the men should eat at public tables, where all were served alike, and upon such fare as was far from stimulating the appetite beyond the calls of nature. This regulation proved more grievous to the richer classes than any other, and even produced a tumult, in which Lycurgus had one of his eyes struck out by a violent youth. His behaviour under this outrage was truly philosophical. He showed his face streaming with blood to the people, who were struck with shame and grief at the spectacle, and delivered up the offender to his disposal. Lycurgus took him home, and without offering him any injury, employed him to dress his wound and wait upon him, till by his mild demeanour he had entirely converted the youth into a peaceable and orderly citizen. The general spirit of his ordinances, which extended to all the particulars of education and social institutions, was to form a people in whom the public principles should be predominant over all private affections; who should be hardy and vigorous in their bodies, firm and unconquerable in their minds, and devoted to the defence of their country to their last breath. In pursuit of this object he did not scruple to sacrifice both the freedom of savage life, and the decencies of civilized. Together with riches, he excluded all the fine arts, and all the studies which soften and humanize mankind. He destroyed the natural modesty of the female sex, and violated the parental and conjugal relations. But what he aimed at, he attained; and Sparta, under the laws of Lycurgus, became a seminary of invincible warriors, who, for a series of ages, bore the greatest sway in the affairs of Greece, and were the bulwark of their friends and the dread of their foes. The legislator himself was a disinterested patriot, who had nothing at heart but the prosperity of his country. This appeared in his conduct after he had procured the full reception of his institutions. Convinced that they were calculated to promote what he thought the greatest good of his fellow-citizens, his only care was to render them fixed and immutable. For this purpose, it is said that, calling a general assembly of the people, he acquainted them that it was necessary for him to consult the oracle at Delphi upon one remaining point of great importance; but before his departure, he wished them to take a solemn oath to observe his laws inviolably till his return. They complied, and he sailed to Delphi, where he procured a declaration that while Sparta should keep the laws of Lycurgus, she would be the most flourishing of cities. This oracle he sent to Lacedæmon, and then resolved upon a perpetual exile, that they might never be freed from the obligation of their oath. Writers are not agreed concerning what afterwards became of him. Plutarch affirms that he voluntarily put an end to his life by abstinence, whilst he was yet of an age to enjoy it; yet Lucian says that he died at the age of eighty-five. The place of his death is differently stated to have been Cirrha, Elis, and Crete. His memory was honoured at Sparta by an anniversary, at which his praises were recited, and which was observed during several ages.

LYCURGUS, an Athenian orator, son of Lycophron, flourished in the time of Philip of Macedon, about B.C. 356. He studied philosophy under Plato.

and oratory under Isocrates, and attaching himself to a political life, rose to public employments. The superintendence of the public revenue was intrusted to him, in which office he conducted himself with strict integrity, and augmented the marine of Athens. He was also appointed one of the judges or magistrates of police, and exercised his charge with great vigour and severity. He banished from the city all persons of dissolute character, and made a number of useful regulations. Persuaded of the utility of the higher kinds of poetry to the public morals, he favoured dramatic exhibitions, and caused statues to be erected in honour of the principal tragedians. He was a friend to philosophers; and being once present when Xenocrates was dragged to prison because he had not paid the tribute exacted from strangers, he liberated him, and confined the farmer of the tax in his stead. He kept an exact register of all the acts of his administration, which, after the period of his office, he fixed to a column, that all the citizens might make their remarks upon it. In his last illness he caused himself to be carried to the senate, in order to give an account of all his actions; and having refuted the charge of a single accuser, he was brought back, and died soon after. Lycurgus was one of the thirty orators whom the Athenians refused to deliver up to Alexander. Some of his orations are preserved, and have been printed in collections of the Greek orators.

LYCUS (in classical history), a king of Bœotia, successor to his brother Nycteus, who left no male issue. He was intrusted with the government only during the minority of Labdacus, the son of the daughter of Nycteus. He was further enjoined to make war against Epopeus, who had carried away by force Antiope, the daughter of Nycteus. He was successful in this expedition. Epopeus was killed, and Lycus recovered Antiope, and married her, though she was his niece. This new connexion highly displeased his first wife, Dirce, and Antiope was delivered to the unfeeling queen, and tortured in the most cruel manner. Antiope at last escaped, and entreated her sons, Zethus and Amphion, to avenge her wrongs. The children, incensed on account of the cruelties which their mother had suffered, besieged Thebes, killed Lycus, and tied Dirce to the tail of a wild bull, which dragged her till she died.—A king of Libya, who sacrificed whatever strangers came upon his coast. When Diomedes, at his return from the Trojan war, had been shipwrecked there, the tyrant seized him and confined him. He, however, escaped by means of Callirhoe, the tyrant's daughter, who was enamoured of him, and who hung herself when she saw herself deserted.

LYDUS (John Lamentius), commonly called Lydus, from the province in which he was born, A.D. 490, lived at Constantinople, where he held several offices of trust under Justinian. He is principally known by his work "De Magistratibus Reipublicæ Romanæ," printed for the first time in 1812, from a manuscript obtained in 1785 by Choiseul Gouffier, French ambassador at Constantinople.

LYDGATE (John), an early English versifier, was a monk of the Benedictine abbey at Bury St. Edmund's, and flourished in the earlier part of the fifteenth century. He received part of his education at Oxford, and then travelled into France and Italy, from which countries he brought an acquaintance with the polite literature, such as it was, of the times. He was regarded in his age as an extraordinary proficient in learning; and is said to have been not only a poet and rhetorician, but a geometrician, astronomer, theologian, and dialectic. He opened a school in his monastery for teaching the sons of the nobility the arts of versification and composition. He was himself an imitator of Chaucer, and though he possessed very little invention or poetical spirit, yet he may be reckoned among those who contributed to the improvement of the English language and versification. His principal pieces are the "Fall of Princes," from Boccacio; the "Story of Thebes," chiefly from Guido Colonna; and the "Troy Boke," or "Destruction of Troy," from the same writer. The two latter have been printed.

LYDIAT (Thomas), a learned English divine, mathematician, and chronologer, of the seventeenth century, who composed several learned works, the chief of which is entitled "Emendatio Temporum ab initio mundi huc usque compendio facta, contra Scaligerum et alios." He was the author of several other learned works, which he was prevented from publishing by pecuniary embarrassments. He afterwards suffered greatly for his attachment to the royal cause, in the civil wars, and died in obscurity and indigence in 1646.

LYE (Edward), a learned antiquary and great master of the Gothic and Saxon tongues, was born in 1694, at Totness, in Devonshire, where his father kept a school. His early education was chiefly domestic; but at the age of nineteen he was admitted at Hertford-college, Oxford, where he took a bachelor's degree in 1716. He was ordained priest in 1719, and presented to the living of Haughton-Parva, in Northamptonshire. In this retreat he employed himself in a profound study of the Anglo-Saxon language. His first literary undertaking was to publish an edition of the "Etymologicum Anglicanum" of Francis Junius, from the author's MS. in the Bodleian library. This he completed in the seventh year from the commencement of his task, prefixing to the work an Anglo-Saxon grammar. It was very well received by the learned; and, in 1750, Mr. Lye was made a member of the Society of Antiquaries, and was presented to the vicarage of Yardley-Hastings. His next publication was of the Gothic Gospels, at the request of Eric Benzelius, bishop of Upsal. This appeared from the university press of Oxford, with a Gothic grammar prefixed. The great labour of the latter part of his life was his Anglo-Saxon and Gothic dictionary, which he had finished and put to the press at the time of his death, in 1767. About thirty sheets were then printed, and it was his dying request to his friend, the Rev. Owen Manning, that he should undertake the charge of seeing it brought to publication. This was effected in 1772, when the work appeared with the title of "Dictionarium Saxonico et Gothico-Latinum, auctore Edwardo Lye, A.M.," 2 vols. folio.

LYNCEUS (in fabulous history), son of Aphareus, was among the hunters of the Calydonian boar, and one of the Argonauts. He was so sharp-sighted, that, as it is reported, he could see through the earth, and distinguish objects at the distance of above nine miles. He stole some oxen with his brother Idas, and they were both killed by Castor and Pollux, when they were going to celebrate their nuptials with the daughters of Leucippus.—A son

of Ægyptus, who married Hypermnestra, the daughter of Danaus. His life was spared by the love and humanity of his wife. He made war against his father-in-law, dethroned him, and seized his crown. Some say that Lynceus was reconciled to Danaus, and that he succeeded him after his death, and reigned forty-one years.

LYNCKER (Nicholas Christopher de), an eminent German lawyer, became professor extraordinary of jurisprudence at Giessen, in 1670, and first professor at Jena in 1680, which office he resigned in 1695. He was next created a baron of the empire, and, in 1702, made president of the secret council of Weimar. He died in 1726, at Vienna, where he held the post of aulic-counsellor to the emperor. A list of his very numerous publications may be found in the Biog. Univ.

LYNCUS, LYNCÆUS, or LYNX (in classical history), a cruel king of Scythia, or, according to others, of Sicily. He received with feigned hospitality Triptolemus, whom Ceres had sent all over the world to teach mankind agriculture, and as he was jealous of his commission, he resolved to murder this favourite of the gods in his sleep. As he was going to give the deadly blow to Triptolemus, he was suddenly changed into a lynx, an animal which is the emblem of perfidy and ingratitude.

LYNDWODE, or LINDWOOD (William), an eminent ecclesiastical lawyer of the fifteenth century, was chancellor to the archbishop of Canterbury, keeper of the privy-seal in the reign of Henry VI., and was sent repeatedly on embassies to Spain and Portugal. He formed a collection of the Provincial Constitutions of the archbishops of Canterbury, from the reign of King John, of which work there are several editions. His labours were rewarded with the bishopric of St. David's, where he died in 1446.

LYONNET (Peter), an eminent naturalist, born in 1707, at Maestricht, was destined for the church among the French Protestants, but he preferred the practice of law, in which he graduated at Utrecht, and was for some time a counsellor at the Hague. He afterwards became secretary, and Latin and French interpreter, to the States of Holland. His death took place January 10. 1789. His most important production is entitled, "Traité anatomique de la Chenille qui ronge le bois de Saule," 1760, 4to., a work no less remarkable for originality of design than for splendour of execution.

LYONS (Israel), an able mathematician and botanist, was the son of a Polish Jew, settled at Cambridge, in England, where the subject of this article was born, in 1739. In 1758, he acquired much celebrity by publishing "A Treatise on Fluxions," which was followed, in 1763, by his "Fasciculus Plantarum circa Cantabrigiam nascentium, quæ post Raium observatæ fuere," 8vo. Either in this year, or the preceding, he read a course of lectures in botany at the university of Oxford. For some time he was employed as one of the calculators of "The Nautical Almanack," for which service he received an annual salary of a hundred pounds; and he was frequently recompensed by other presents from the Board of Longitude, for his own inventions. In 1773, he was appointed by the Board of Longitude to accompany Captain Phipps, afterwards Lord Mulgrave, during his voyage towards the north pole, in the capacity of astronomical observer, and he discharged that employment entirely to the satisfaction of his employers. At the time of his death, which occurred in 1775, Mr. Lyons was engaged in preparing for the press a complete edition of all the works of the learned Dr. Halley, which would have proved a very desirable present to the scientific world. He was the author of other works relating to mathematical science, one of which is inserted in the sixty-fifth volume of the Philosophical Transactions.

LYRA (Nicholas de), or, when Latinized, *Lyranus*, a learned French monk and Scripture commentator, was a native of a small town in the diocese of Evreux, in Normandy, from which he took his surname. He was descended from Jewish parents, who taught him the Hebrew language; but, becoming afterwards a convert to Christianity, he embraced the religious life in a monastery of friars minors at Verneuil, in 1291. Having staid some time there, he was sent to Paris, where he applied with the greatest diligence and success to his studies, and was admitted to the degree of doctor. For several years he read lectures on the Holy Scriptures in the great convent of his order in that city, with a degree of learning and taste far superior to the prevailing spirit of his age. His merit raised him to the principal offices in his order, and secured him the regard of the most illustrious characters in France. Among others, we find that he possessed the esteem and confidence of Queen Joan, countess of Burgundy, and consort of Philip V., called *the Long*, who appointed him one of the executors of her will, when he was provincial of his order in Burgundy. He died at Paris in 1340. Of his works, which consist principally of annotations on the Old and New Testament, there are two editions extant; that of Rome, five volumes folio, and that of Antwerp, in six volumes.

LYSANDER, an eminent Spartan commander, was the son of Aristoclitus, a descendant of the Heraclidæ, but not of the royal race. He was educated in the severity of the Spartan discipline, by which he was rendered hardy and vigorous in body; and nature had given him an enterprising and ambitious spirit, with talents fitted for command. He was modest in his demeanour, supple and insinuating, ever intent upon his advancement, and restrained by no sentiments of honour or justice. He was at little pains to conceal his principles, for it is recorded as a saying of his, that children were to be cheated by toys, and men by oaths. His abilities, however, caused him to rise in the Spartan state, which was now engaged in the Peloponnesian war against the Athenians, who, notwithstanding many disasters, were still superior at sea. Lysander was made the naval commander of the Lacedæmonians B.C. 406. His first measure was to sail to Ephesus, which city he fixed in the interest of his party, and rendered thriving by making a dock in it for his galleys, and filling the harbour with his store-ships. Alcibiades was at this time the Athenian commander, and, by his influence with Tissaphernes, the Persian satrap, had almost entirely deprived the Spartans of the assistance which they were by treaty to have received from the king of Persia. Lysander apprized the young Prince Cyrus of this treachery, and obtained from him a sum of money, which he employed in raising the pay of his sailors, and thereby causing a great number to come over to him from the enemy's fleet. During an occasional absence of Alcibiades, he engaged the Athe-

nians, and defeated them, which produced the dismission of that able commander from the Athenian service. Lysander was soon after superseded by Callicratidas, a man of a truly honourable character, whose situation he rendered uneasy. When that commander had been slain in a sea-fight, Cyrus and the allies of the Spartans were urgent that Lysander should again be placed at the head. As it was contrary to the laws of Sparta that the same person should twice be appointed admiral, that station was nominally given to another, but the supreme power was committed to Lysander. His influence greatly contributed to the abolition of the democratical government in many of the Greek towns of Asia, and the substitution of the aristocratical, in effecting which he scrupled no measures of treacherous policy, as it was a maxim with him that "where the lion's skin falls short, it should be lengthened with the fox's." At Miletus, after he had prevented the heads of the popular party from leaving the city by his assurances of safety, he suffered them all to be put to death by their adversaries, and similar tragedies were acted in various other places. As a naval commander he displayed great skill and activity. He pillaged Ægina and Salamis, took Lampsacus, and eluded the Athenian fleet which chased him, till they came in presence of each other at Ægos-Potamos, in the Thracian Chersonesus. Here, after practising various arts to throw the Athenians off their guard, Lysander suddenly attacked them by sea and land, and totally destroyed their navy, with the exception of eight ships, with which Conon made his escape. This victory was sullied by the massacre in cold blood of three thousand Athenian prisoners, which was, indeed, provoked by a decree of the people of Athens, that all prisoners of the Lacedæmonian party should have their right thumbs cut off, in order to disable them from using a pike. The battle of Ægos-Potamos was the termination of the Peloponnesian war; for the Athenians were thenceforth confined to their metropolis, which was soon invested by the allies. Lysander, in the mean time, sailed to the maritime towns of Greece, every where abolishing the democracy, and putting the authority into the hands of creatures of his own, which rendered him, in a manner, the master of all Greece. Athens was obliged, through famine, to submit to the conqueror. Its long walls were demolished, its ships reduced to the number of twelve, and thirty archons, with a Spartan garrison, were left to keep it in subjection. Reputation and success had now aggravated to an intolerable degree the imperious disposition of Lysander, who set up his own statues, new modelled cities at his pleasure, bestowed lavish rewards on his friends, and pursued his enemies to destruction. In Asia his haughtiness involved him in disputes with the Persian governor, Pharnabazus, who, being as politic as himself, caused such representations to be made by his emissaries at Sparta, that Lysander was recalled in discredit. To avoid an inquiry into his conduct, he pretended to have been commanded in a vision to visit the temple of Jupiter Ammon, and with difficulty obtained leave of absence. After he was gone, the kings of Sparta determined to subvert his influence by taking the power out of the hands of his partisans in the Greek cities, and re-establishing popular government. A revolt of the Athenians against their tyrants caused an army to be sent into Attica, of which Lysander, on his return, was declared general; but King Pausanias, who accompanied the expedition, effected an accommodation. The restless Athenians, however, soon after breaking out into new tumults, Lysander's severe policy recovered credit at Sparta. It was greatly through the interest of Lysander that Agesilaus, on the death of King Agis, obtained the crown in preference to his nephew, Leotychidas. When, in consequence of the war declared against the Lacedæmonians by the king of Persia, Agesilaus was sent into Asia with a powerful army as general of all Greece, Lysander accompanied him as his principal counsellor. His great influence in Asia excited the jealousy of Agesilaus, who took every occasion to mortify him, and degraded him by a mean office. He remonstrated against this treatment, and obtained the post of deputy to the states of the Hellespont, the duty of which he faithfully discharged. When his commission was expired he returned, in much displeasure, to Sparta, and laid a deep scheme for overturning the constitution of his country, of which, as it was never carried into effect, only a confused account remains. It appears, however, that a part of his design was to open the succession to the crown, now vested in two families only, to all the Heraclidæ, or even to all the citizens of Sparta. For this purpose he had procured a spirited oration to be composed, had attempted to suborn oracles, and had prepared a singular piece of religious imposture, which miscarried through the cowardice of the principal actor. In the mean time, the disturbances took place between the Spartans and Thebans which produced the Bœotian war, and Lysander solicited a command in it. He marched with his troops into Phocis, and directed the other commander, Pausanias, to meet him at Haliartus. His message was intercepted, and when he arrived at that city the inhabitants and their allies were prepared to receive him. As he approached the walls they sallied out, and charged the Spartans with so much vigour that they were routed, and Lysander was slain on the spot, about B.C. 395. The poverty in which he died was a proof that the hoarding of money was not his passion, yet no man did more than he towards corrupting his countrymen by the love of it. On the whole, though he may rank among the great men of Greece, he does not merit a place among the truly illustrious.

LYSIAS, an eminent Greek orator, son of Cephalus, a Syracusan, was born in Syracuse about B.C. 459. At an early age he accompanied his father to Athens, where he was educated with great care. He was a teacher of rhetoric, and composed orations for others, but does not appear himself to have been a pleader. His oratory was of the pure, elegant, and subtle kind, in which, according to the judgment of Cicero, he nearly attained perfection; but his speeches being composed in the closet, and generally for causes of little importance, it is void of those strokes of eloquence which forcibly seize on the hearer's feelings. He seems, however, to have well understood the management of an argument, and to have employed his subtlety with skill. Having once given a pleading to his adversary to read, and desired his opinion of it, "When I perused it for the first time (said the man) I thought it excellent—at the second reading, middling—at the third, bad." "Then (said Lysias) it was good, for it was to be heard but once." This

orator attained great reputation in his time, which his works afterwards supported; and he is mentioned with liberal applause by Cicero and Quintilian. He wrote a great number of harangues, and also an apology for Socrates, and various epistles. He died about B.C. 374, at the age of eighty-five. Of the orations of Lysias thirty-four are preserved, which have been several times edited, both separately, and in the collections of the Greek orators. The best edition is that of Taylor, London, 1739, quarto, and Cambridge, 1740, 8vo.

LYSIMACHUS, king of Thrace, one of the captains of Alexander the Great, rose from a mean condition to the favour of that prince. He is said, however, once to have incurred his displeasure to such a degree, that he was exposed to a fierce lion in his den, when he gave a signal proof of his strength and courage by strangling the animal. At the partition of the empire of Alexander, B.C. 323, Thrace, the Chersonese, and the countries adjacent to the Euxine sea, were allotted to Lysimachus. On taking possession of these territories, he soon had them to defend against Seuthes, a descendant of the ancient Odrysian kings, with whom he fought a dubious battle, but in the result he preserved his dominions. When Antigonus had rendered himself formidable to all the other sharers, Lysimachus joined in the league against him with Seleucus, Ptolemy, and Cassander. By a subsequent treaty, Thrace was confirmed to him, and in imitation of the other captains he took the title of king. He founded the city of Lysimachia, B.C. 309, and made it his capital. In conjunction with Seleucus, he gained the great battle of Ipsus, B.C. 301, against Antigonus and Demetrius, after which he took possession of the Asiatic territories of the latter. Having married one of his daughters to Antipater, king of Macedon, that prince, when expelled from his throne, took refuge with Lysimachus, but this unnatural relation put him to death, and imprisoned his own daughter. Being afterwards engaged in a war with Dromichætes, king of the Getæ, he was taken prisoner, but was liberated by his son Agathocles. When Demetrius, upon the throne of Macedon, was preparing to recover all his father's dominions, Lysimachus joined in a confederacy with Seleucus and Ptolemy, and invaded Macedonia. The ruin of Demetrius was the consequence; and when that prince had delivered himself up to Seleucus, Lysimachus was base enough to offer him a large sum of money to put the unfortunate captive to death, which Seleucus generously refused. Pyrrhus, king of Epirus, having occupied the vacant throne of Macedon, Lysimachus claimed a share of the kingdom; and while Pyrrhus was engaged in other schemes of ambition, he seized the whole country, B.C. 288, in which he reigned some years unmolested. He had now, in his old age, a flourishing family of fifteen children, but domestic discord poisoned this external prosperity. He had married his eldest son, Agathocles, to Lysandra, daughter of King Ptolemy, and had himself taken to wife Arsinoe, a daughter of the same king by another queen. Arsinoe infused suspicions into his mind against his son, who was a prince of great hopes, and the favourite of the army and people. Forgetful of his obligations to this son, and of the parental tie, Lysimachus first imprisoned and then poisoned him. Upon this catastrophe, Lysandra, with her children, fled to the court of Seleucus, where they were joined by several malecontents of rank, all of whom urged that king to make war upon the tyrant. Seleucus, who had now no other rival in power than Lysimachus, lent a willing ear to the proposal, and immediately overran his Asiatic dominions. Lysimachus assembled a great army, and crossed the Hellespont to oppose him. These two only remaining captains of Alexander, both far advanced in years, met at Curopedion, in Phrygia, where an obstinate and bloody engagement ensued, in which Lysimachus, after exerting himself with the utmost bravery, was killed on the spot, and his army was entirely defeated. He fell, B.C. 282, in the seventy-fourth year of his age, having first lost all his children except two. His body was recognised in the field only by a favourite dog, who would not leave it. With undoubted courage and abilities, he was characterized by a cruel and ferocious disposition, which rendered him unworthy of his fortune. Seneca, in his treatise on anger, relates, that one Telesphorus, a Rhodian, his friend, having fallen under his displeasure, he caused his nose and ears to be cut off, and shut him up in a den, like a wild beast, where he kept him in filth and nakedness till he had almost lost the human form.

LYSIPPUS, a celebrated sculptor and statuary of antiquity, was a native of Sicyon, and flourished in the time of Alexander the Great. He was originally a worker in brass, but became an artist through the encouragement of the painter Eumolpus, who advised him, instead of imitating any particular master, to copy after nature herself. He worked with extraordinary diligence and facility, so that he is said to have left one thousand five hundred performances, all of such excellence, that any one of them singly might have conferred celebrity on the artist. His reputation was so high, that Alexander permitted him alone to make his effigy in cast metal. He executed a series of figures of that prince, beginning from his childhood; and likewise made statues of Hephestion, and his other friends, all which were brought to Rome by Metellus, after the conquest of Macedonia. Lysippus improved the art of statuary by a better imitation of the hair, and by an attentive study of symmetry, in which he considered how the human figure appeared to the eye, not what were its exact proportions. For this reason he was the first who reduced the size of the head, and thereby made his statues appear taller and more elegant. Among his works, the figure of a man scraping himself with a strigil was particularly admired. It was placed by Marcus Agrippa before his public baths, and being removed by Tiberius into his own chamber, the Roman people were so clamorous in the theatre for its restitution, that the emperor thought it best to comply. A chariot of the sun at Rhodes was one of his great works; which, however, was surpassed by a colossus at Tarentum, forty cubits high. He likewise practised in encaustic painting.

LYSIS, a Pythagorean philosopher, preceptor to Epaminondas. He flourished about 388 years before the Christian era. He is supposed by some to be the author of the golden verses which are attributed to Pythagoras.

LYSONS (Samuel), an eminent writer on British topography and antiquities, was born in 1763, at Rodmarton, in Gloucestershire, of which parish his father was minister. After finishing his early

studies, he became a student of the Middle Temple, and in due course was called to the bar. In 1801, he succeeded Mr. Astle as keeper of the records in the Tower of London, which office he held till his death, in 1819. The works of Mr. Lysons relate principally to the Roman antiquities of Britain, including "Figures and Descriptions of Mosaic Pavements discovered at Horkstow, in Lincolnshire," 1801, folio; "Remains of two Temples, and other Roman Antiquities, discovered at Bath," 1802, folio; "Roman Remains discovered at Woodchester, in Gloucestershire," folio. He also published a volume of miscellaneous antiquities of Gloucestershire; and, in conjunction with his brother, the Rev. Daniel Lysons, the earlier volumes of the "Magna Britannia."

LYTE (Henry), an English botanist and natural philosopher of the sixteenth century, is known as the translator of "Dodoen's Herbal," printed at Antwerp, in 4to., 1578, of which a reprint, without the plates, has since appeared in this country. His death took place in 1607.

LYTTLETON (George, Lord), an elegant writer and historian, was the eldest son of Sir Thomas Lyttleton, Bart., of Hagley, in Worcestershire, where he was born in January 1708-9. He received his school education at Eton, from which seminary he was removed to Christchurch-college, in Oxford. At both these places he was distinguished for his proficiency in classical literature, and some of his poems were the fruit of his earliest studies. In his nineteenth year he set out upon a tour to the continent, in which he visited France and Italy, and made some stay at the court of Luneville, in Lorrain. His letters to his father during this absence are replete with remarks displaying solid judgment and sound principles, and afford a most pleasing example of filial affection and duty, joined with the unreserved confidence of intimate friendship. While abroad, he wrote a poetical epistle to Dr. Ayscough, his Oxford tutor, which is one of the best of his works, and another to Pope, elegantly complimentary of that great poet. His conduct on his travels was highly meritorious, and a contrast to that of the dissipated young men of fortune who too often disgrace their country in the eyes of foreigners. After his return, in 1730, he was chosen representative in parliament for the borough of Oakhampton. At this time his father was one of the lords of the admiralty, and of course a supporter of the existing ministry, that of Walpole. The son, warmed with that patriotic ardour and hatred of corruption which scarcely ever fails to inspire the bosom of virtuous and liberal youth, took the contrary part, and distinguished himself among the opposers of administration. In every important debate his name appeared in the minority, and he zealously concurred in every measure adopted by Pulteney, Pitt, and other leaders of that party. In 1735, he published a work, entitled, "Persian Letters," upon the model of the "Lettres Persannes" of the President Montesquieu. They were the effusions of a juvenile mind, well-disposed, but not yet disciplined to correctness of judgment on the topics discussed in them. When, near the close of his life, he meditated a collection of all his works, he informed Dr. Warton that he meant to reject this, as containing principles and opinions which he retracted. Frederick, prince of Wales, having quarrelled with the royal court, formed a separate court of his own, in 1737, at which the distinguished members of opposition were cordially received. The character and talents of Lyttleton could not fail of obtaining notice in this circle, and he was appointed the prince's secretary, with an advanced salary. It is supposed to have been at his instigation that the prince assumed the patronage of letters, and Mallet and Thomson felt the benefit of his recommendation. Pope, who, though not formally enlisted in party, was inclined to encourage attacks on the minister, bestowed his praise upon Lyttleton among other patriots, and well repaid his former compliment by an animated couplet:

> Free as young Lyttleton her cause pursue;
> Still true to virtue, and as warm as true.

In 1741 he married Lucy, the daughter of Hugh Fortescue, Esq., a lady for whom he entertained the purest affection, and with whom he lived in perfect conjugal harmony. The expulsion of Walpole from the ministry having at length given admission to the opposition, Lyttleton, in 1744, was appointed one of the lords of the treasury. As a member of administration he was assiduous in his parliamentary attendance, and a vigorous supporter of the measures in which he partook, but never attained the station of a leader. He spoke with ease and fluency; but his oratory was marked with elegance and good sense, rather than the fervour of genius. In early life he had been led to entertain doubts of the truth of revelation; but a serious inquiry into the evidences of the Christian religion produced in his mind a firm conviction of its Divine authority, in which he persisted to the end of life, with a zeal tempered by moderation. He gave a public testimony of his attachment to the cause by a "Dissertation on the Conversion of St. Paul," printed in 1747, which is regarded as a masterly performance of the controversial kind. It obtained for him many applauses from the friends of religion, among which, that of his own father, expressed in a most affectionate letter, was doubtless peculiarly grateful. About this time his fortitude and resignation were severely tried by the loss of his beloved wife in childbed. On this occasion he composed a monody, which stands prominent among his poetical works, and displays much natural feeling amidst the more elaborate strains of a poet's imagination. He endeavoured to repair this breach in his domestic happiness by a second marriage, in 1749, with a lady of family, who was the intimate friend of his former wife; but her conduct proved so little to his satisfaction, that a separation by mutual consent ensued after a few years. His father dying in 1751, he succeeded to the title and a large estate. His taste for rural ornament was displayed at his mansion of Hagley, which he rendered one of the most delightful residences in the kingdom. The public posts which he occupied were successively those of cofferer of the household and privy-counsellor, and chancellor of the exchequer; but this last place, which requires peculiar talents for business, he retained less than a year, when he resigned it to Mr. Legge. At the dissolution of this ministry in 1759, he went out of employment with his colleagues, but his past services were rewarded by elevation to the peerage, by the style of Baron Lyttleton of Frankley, in the county of Worcester. From this period he chiefly devoted himself to the pursuits of literary leisure, and to correspondence with the pious and learned.

As his good opinion was readily conciliated by the appearance of religious zeal, he was occasionally a dupe to imposition. This was particularly the case with respect to Bower, the author of the "Lives of the Popes," whom he continued to patronize after he had been given up by all his other friends. Lord Lyttleton published, in 1760, "Dialogues of the Dead," a work abounding in good sense and sound morality, but not possessing the vivacity and discrimination requisite to animate a fiction of that kind. It was, however, well received by the public. The great occupation of the latter part of his life was a "History of Henry the Second," in 3 vols. 4to., published in 1767 and 1771. The style of this work is perspicuous and unaffected, often rising to force and elegance. Its chief fault is a tendency to prolixity, which has prevented it from becoming popular, though it retains its reputation as a standard work. This truly estimable nobleman died of a lingering disorder, which he bore with pious resignation, in August 1773, in the sixty-fourth year of his age. He left one son, who succeeded to his title, and a daughter, married to Lord Valentia; both by his first wife. His miscellaneous works were published after his death, in one volume quarto, by his nephew, G. E. Ayscough, Esq.—CHARLES, brother of the preceding, born in 1714, was admitted a barrister, but afterwards entered into orders, and was collated by Bishop Hough to the rectory of Alvechurch, in Worcestershire. In 1745, he took the degree of LL.D., and was appointed king's chaplain; in 1747, dean of Exeter; and, in 1748, bishop of Carlisle. In 1765, he was chosen president of the Society of Antiquaries, in which station he contributed some excellent papers to the collection, entitled, "Archæologia." He is also author of a memoir on the authenticity of a copy of magna charta, in his own possession, which treatise was answered by the celebrated Judge Blackstone.

END OF VOL. II.

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English uncomfortably see p 343

Fredrick II.

Lais, mistress of Alcibiades.

Gambetta has one eye, so has John Tenniel the cartoonist of Punch & so has Du Maurier, so Boyd Houghton a grotesque artist of America as represented in the Graphic, blind of an eye. a cyclop each.

THE LAST SURVIVOR OF TRAFALGAR.—The death of M. Plihon, Professor of English at Nantes, is announced as having taken place. The deceased is said to have been the last survivor of the battle of Trafalgar. Entered on the ship's books of the Berwick as a cabin boy, he was taken prisoner with the rest of the crew, and remained in England until the Restoration in 1814. A dignitary of the English Church, the Archbishop of Canterbury, it is said, took a great interest in young Plihon, sending him to school and paying for his education so that on his return to his native country, he was able to undertake an English professorship at the College of Nantes, a post he held until his death.

Guido Reni died at 67,
Hugo Grotius, 63
G. W. Leibnitz, Gouty stone, 70.
J. C. Lavater, executed, 51.
R. L. Lander, 27. African explorer,
Dr. Samuel Johnson 75,
Dr. John Hunter 65,
Dr. Wm Hunter 65,
C. Gluck, of Apoplexy at 75,

JW

OCT 27 1930